



## St. Basil Antiochian Orthodox Church

The Very Reverend Father Peter Nugent, Pastor

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Saturday: Great Vespers & Confessions, 5:00 P.M.

Sunday: Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

August 20, 2017

The 11<sup>th</sup> Sunday After Pentecost & the 11<sup>th</sup> Sunday of Matthew

The After-Feast of the Dormition of the Theotokos

Tone 2 ~ Eothinon 11

*Glory to Jesus Christ. Glory to God forever.*

### To Our Guests:

**Holy Communion is open only to those Orthodox Christians who are in good standing with the Church and have prepared themselves by prayer, fasting and a recent confession.** If you are not in good standing with the Church or are not an Orthodox Christian please do not be offended by this. While we are not yet in formal inter-communion with other faith traditions, we have much respect for their rites of worship and sanctuaries of prayer. We welcome you to our church and invite you to receive a blessing and partake of the antidoron at the end of the Divine Liturgy.

*As we move into the summer months, the weather is always very warm. While we need to dress comfortably because of this please remember that **shorts or above-the-knee attire, strapless garments, "spaghetti" strap garments, sleeveless or "tanktop" type garments, and tight-fitting, open or low-cut garments are not appropriate, especially for men, women and teenagers. It has always been our tradition to dress modestly and without drawing attention to oneself. Thank you.***

### *The Mission of St. Basil Antiochian Orthodox Church...*

We love and worship God, proclaim the Good News of Jesus Christ through the teachings of the Holy Orthodox Christian Faith, and serve those in our parish, our larger community, and God's people everywhere through worship, prayer, fellowship, education, charity, and outreach.

### *The Vision of St. Basil Antiochian Orthodox Church...*

St. Basil Antiochian Orthodox Church is committed to growth: growth of our members spiritually, and growth of our members in the participation of parish life. We are committed to the education in the faith of our members and non-members. We will identify and initiate strategies to increase the involvement of the teens and the 20-40 age group of the parish. We will reach out to the larger community with invitations and messages about the Holy Orthodox Christian Faith and St. Basil Antiochian Orthodox Church. We will identify and implement strategies to enhance our financial stability.



### Saints du Jour (August 20)

After-feast of the Dormition of the Theotokos; Prophet Samuel; Martyr Photeini of Blachernae; Martyrs Heliodoros and Dosai of Persia.

**Apolytikion of the Resurrection – Tone 2:** When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy Hell with Thy Godly pow'r, and when Thou didst raise the dead from beneath the earth all the pow'rs of heaven did cry aloud unto Thee: O Christ, Thou Giver of life, glory to Thee.

**Apolytikion of the Dormition – Tone 1:** In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling asleep thou hast not forsaken the world; for living thou wast translated, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

**Apolytikion of St. Basil the Great – Tone 1:** Into all the world that received thy word went out thy voice; thereby didst thou divinely teach, explaining the nature of existing things and ordering the conduct of men. O venerable father, royal priesthood Basil, intercede with Christ our God for the salvation of our souls.

**Kontakion of the Dormition of the Theotokos – Tone 2:** Neither the grave nor death had power over the Theotokos, who is ever watchful in intercession and whose protection is an unchanging hope; for being the Mother of Life, she was translated to life by the One Who dwelt in her ever-virgin womb.

**Prokeimenon:** The Lord is my strength and my song.

**Verse:** The Lord has chastened me sorely.

**Epistle:** The reading is from St. Paul's First Letter to the Corinthians.

(Chapter 9:2-12)

BRETHREN, you are the seal of my apostleship in the Lord.

This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk?

Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do we not still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

**Gospel:** The reading is from the Holy Gospel according to St. Matthew

(Chapter 18:23-35)

The Lord spoke this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold with his wife and

### GOSPEL CONTINUED

children and all that he had and payment to be made. So the servant fell on his knees imploring him, ‘Lord, have patience with me and I will pay you everything.’ And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him one hundred denarii; and seizing him by the throat he said, ‘Pay what you owe.’ So his fellow servant fell down and besought him, ‘Have patience with me and I will pay you.’ He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place they were greatly distressed and went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant as I had mercy on you?’ And in anger his lord delivered him to the jailers till he should pay all his debt. So also My heavenly Father will do to everyone of you if you do not forgive your brother from your heart.”

### WORSHIP SCHEDULE

Saturday, Aug. 26<sup>th</sup> – Great Vespers & Confessions, 5:00 P.M.

Sunday, Aug. 27<sup>th</sup> – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

Tuesday, Aug. 29<sup>th</sup> – Orthros, 9:00 A.M.; Divine Liturgy, 10:00 A.M. (St. John the Baptist)

Saturday, Sept. 2<sup>nd</sup> – No Great Vespers & Confessions

Sunday, Sept. 3<sup>rd</sup> – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

Friday, Sept. 8<sup>th</sup> – Orthros, 9:00 A.M.; Divine Liturgy, 10:00 A.M. (Nativity of the Theotokos)

Saturday, Sept. 9<sup>th</sup> – Great Vespers & Confessions, 5:00 P.M.

Sunday, Sept. 10<sup>th</sup> – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

Thursday, Sept. 14<sup>th</sup> – Orthros, 9:00 A.M.; Divine Liturgy, 10:00 A.M. (Elevation of the Holy Cross)

Saturday, Sept. 16<sup>th</sup> – Great Vespers & Confessions, 5:00 P.M.

Sunday, Sept. 17<sup>th</sup> – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

### ANNOUNCEMENTS

**Today’s Ushers:** Stephen Zelesnik & Mihai Leustean. **Next Week:** Michael Zelesnik & Rose Hrabar.

**Coffee hour:** Team 1. Thank you. **Next Sunday:** Team 2.

The **Parish Council** shall hold their monthly meeting today, Aug. 20<sup>th</sup>, after Divine Liturgy. All Council members please attend.

**The Feast of the Beheading of St. John the Baptist** is on Tuesday, Aug. 29. **St. Basil Church** and **Holy Trinity Cathedral**, as God so wills, shall hold a joint service here. Orthros shall begin at 9 A.M.; Divine Liturgy shall begin at 10 A.M.

Our annual **St. Basil International Food Festival** is scheduled for Friday, Nov. 3<sup>rd</sup> & Saturday, Nov. 4<sup>th</sup>. Details regarding food workshop dates and times are forthcoming. Please see our **Festival Chairwoman, Alexa Hamauei**, for more information.

### GOSPEL CONTINUED

God willing, our next **festival workshops** will be on Saturday, Sept 9 & 16. We will be preparing baklava. The start time is 10:30 A.M. For more information, please see **Alexa Hamauei**.

As of Aug. 17, 2017, 41 pledges were received totaling \$87,180. The collection for Aug. 13, 2017, totaled \$1,768.05 for a year-to-date total of \$96,403.40, a weekly average of \$2,921.32. As of July 26, 2017, our expenses are \$110,844.35, a weekly average of \$3,358.92.

The church bulletin is available by email. Please tell Fr. Peter if you would like to receive it.

### *Spiritual Counsels...*

“The mouth of the virtuous man utters wisdom, the deceitful tongue shall be torn out.” – Proverbs 10:31

### **The Holy Prophet Samuel**

Samuel was the 15<sup>th</sup> and last judge of Israel. He lived 1,100 years before Christ. Samuel was born of the tribe of Levi of the parents Elkanah and Hannah in a place called Ramatha or Arimathea where the noble Joseph was born [Joseph of Arimathea]. The barren Hannah besought Samuel from God through weeping and dedicated him to God when he was three years of age. Living in Shiloh near the Ark of the Covenant, Samuel, in his 12<sup>th</sup> year, had a true revelation from God concerning the punishments which were pending before the house of the high priest Eli because of the immorality of his sons Hophni and Phineas. That revelation soon materialized: the Philistines defeated the Israelites, slew both of Eli's sons and captured the Ark of the Covenant. When the messenger informed Eli of this tragedy, he fell dead to the ground and expired in the 98<sup>th</sup> year of his life. The same thing occurred to his daughter-in-law, the wife of Phineas. From then on and for 20 years the Israelites were the slaves of the Philistines. After this period of time, God sent Samuel to the people to preach repentance if they wished to be saved from their enemies. The people repented and rejected the foreign idols that they served and recognized Samuel as a prophet, priest and judge. Then Samuel set out with an army against the Philistines and with God's help confused and defeated them and liberated the land and the people. After that, Samuel peacefully judged his people until old age. Seeing him in old age, the people asked him to install a king for them in his place. In vain Samuel tried to turn the people away from this, saying to them that God is their only King but the people stood by their demands. Even though this demand was not pleasing to God, God commanded Samuel to anoint Saul, the son of Kish from the tribe of Benjamin, as their king. Saul reigned for a short time only and God rejected Saul because of his impudence and disobedience and then commanded Samuel to anoint Jesse's son David as king in Saul's place. Before his death, Samuel gathered the entire people and bid them farewell. When Samuel died all of Israel mourned for him and they buried him honorably in his house at Ramatha.

*from: The Prologue from Ochrid*