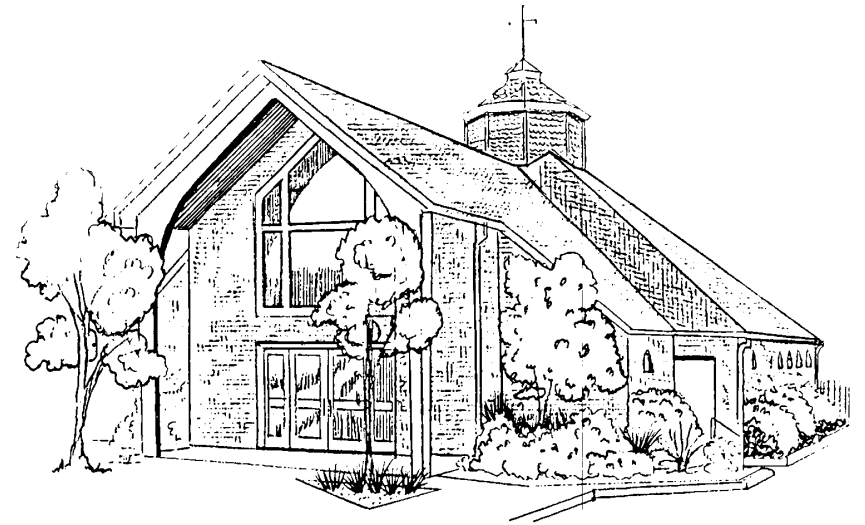


St. Basil Antiochian Orthodox Church
The Most Reverend Metropolitan SABA, Archbishop of New York
And Metropolitan of all North America
The Right Reverend Bishop NICHOLAS, Auxiliary Bishop
Of the Diocese of Miami and the Southeast
The Very Reverend Father Peter Nugent, Pastor
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The Holy Prophet Ezekiel

Ezekiel was the son of a priest from the town of Sarir. He was taken to Babylon into captivity with King Jeoiachim along with many other Israelites. Living in captivity, Ezekiel prophesied for 27 years. He was a contemporary of the Prophet Jeremiah. While Jeremiah taught and prophesied in Jerusalem, so Ezekiel taught and prophesied in Babylon. The prophecies of Jeremiah were known in Babylon and the prophecies of Ezekiel were known in Jerusalem. Both of these holy men agreed in the prophecies of each other. Both were mistreated and tortured by the unbelieving Jewish people. St. Ezekiel had frightening and unimaginable visions. By the river Chebar, Ezekiel saw the heavens open, "a great cloud and a fire infolding itself and a brightness was about it" ([Ezekiel 1:4](#)) and four wild creatures like molten copper [burnished brass]. One creature had the face of a man, the second the face of a lion, the third the face of a calf [ox], the fourth the face of an eagle [[Ezekiel 1:10](#)]. The face of the man signifies the Lord Incarnate as a man, the face of the lion, His divinity, the face of the calf, His sacrifice and the face of an eagle, His resurrection and ascension. At another time he was shown the vision of the resurrection of the dead. The prophet saw a valley full of dry dead bones and when the Spirit of God descended upon them, they came to life and rose to their feet [[Ezekiel 37:1-10](#)]. He also saw the most terrible destruction of Jerusalem when the wrath of God mowed down all, except those who were earlier marked with the Greek symbol called Tau [[Ezekiel 9: 1-7](#)]. This mark is like our letter T, which is also the sign also of the Cross. The evil of the Jews did not even spare this holy man. Infuriated at him because he rebuked them, the Jews tied him to the tails of horses and ripped him in two. He was buried in the same sepulchre with Shem, the Son of Noah.

St. Basil Antiochian Orthodox Church



July 21, 2024
4th Sunday of Matthew

Welcome!

To Our Guests:

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. In our tradition, **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.** Please do not be offended by this if you are not an Orthodox Christian or in good standing with the Church. We welcome you to our church and invite you to receive a blessing and partake of the blessed bread at the end of the Divine Liturgy.

In our tradition... *the church temple is a house of prayer. Upon entering it, please refrain from unnecessary conversation before, during and after church services, most especially during the Divine Liturgy from the time of the consecration of the Gifts until the last person has received the Eucharist. At the end of the Divine Liturgy, please come quietly forward to receive a piece of the antidoron and exit the church temple without talking. During coffee hour in the Church Hall is the appropriate place to exchange personal greetings and converse with one another. May God bless your reverence and piety.*

Epistle Reading: Romans 6:18-23

Gospel Reading: Matthew 8:5-13

Saints of the Day

Venerable Simeon of Homs, fool-for-Christ and his fellow faster John; Parthenios, bishop of Radovizlios; Martyr Victor of Marseilles.

A Message from the Parish Council

Dear Parishioners, the following persons will serve as your Parish Council until the next annual meeting in 2025: Fr. Peter Nugent, Sevin Russell (Chairman), Stephen Pituch (Vice-Chairman), Bill Harrison (Treasurer), Elias Ioup (Secretary), Laurie Bolanos, Therese Dagher, Mark Fleming, Natalia Flint & Yordan Yordanov. Please pray for them, support them in their work and contact them if you have any questions or concerns about the Parish.

WORSHIP SCHEDULE

Saturday, July 20th – Orthros, 9:00 A.M.; Divine Liturgy, 10:00 A.M.

Saturday, July 20th – Great Vespers & Confessions, 5:00 P.M.

Sunday, July 21st – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

Saturday, July 27th – Great Vespers & Confessions, 5:00 P.M.

Sunday, July 28th – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

Saturday, Aug. 3rd – Great Vespers & Confessions, 5:00 P.M.

Sunday, Aug. 4th – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

Monday, Aug. 5th – Great Vespers, 6:30 P.M.

Saturday, Aug. 10th – Great Vespers & Confessions, 5:00 P.M.

Sunday, Aug. 11th – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

Thurs., Aug. 15th – Orthros, 9:00 A.M.; Divine Liturgy, 10:00 A.M.

Saturday, Aug. 17th – Great Vespers & Confessions, 5:00 P.M.

Sunday, Aug. 18th – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

Orthodox Thoughts from Theo, the Parish Possum



After Pentecost, Orthodox believers do not look for great feasts until the Transfiguration. But this season truly begins with the Great Vespers served after the Pentecost Liturgy. Known as the Kneeling Prayers of Pentecost, this service is meant to prepare us for the challenges of life in the coming months. It contains three prayers written by St. Basil in the 4th century. They are read aloud quickly by the priest. Since they are long and said while kneeling (in some Orthodox churches on a bare floor), it is sometimes difficult to appreciate these prayers. Yet they are powerful. They seek forgiveness of sins, guidance in keeping the commandments and salvation for those who have departed. The Kneeling Prayers are included in the Liturgikon published by the Antiochian Orthodox Church, but are also available online. During this time after Pentecost, their beautiful language is a gold mine for private devotions. From the First Prayer: “Thou art our God, but since our days have passed in vanity, we have been stripped of thine help, we have been deprived of every defense. But emboldened by thy compassions, we call out: Remember not the sins our youth and our ignorance and cleanse thou us of our secret sins, cast us not away in time of old age; when our strength faileth, forsake us not...make us worthy to turn again unto thee, and attend to us in favor and grace.”—Theo

Spiritual Counsels...

“An inheritance gotten hastily in the beginning will in the end not be blessed.” Proverbs 20:21

ANNOUNCEMENTS

God willing, the feast of the great and holy **Prophet Elias** will be celebrated with Orthros and Divine Liturgy at 9:00 and 10:00, respectively, on Saturday morning, July 20.

The **Parish Council**, God willing, is meeting on Sunday, July 21, after Divine Liturgy. All Council members please attend.

God willing, Fr. Peter will attend the archdiocesan **Clergy Symposium** from Monday, July 22 through Friday, July 26. For any pastoral emergencies, please contact Fr. George Wilson at Holy Trinity Greek Orthodox Cathedral, 504.282.0259.

God willing, Fr. Peter will meet with the **catechumens** and **inquirers** on Sunday, July 28, after coffee hour. The meeting is open to everyone.

God willing, **His Grace Bishop NICHOLAS** shall visit our parish on Monday, August 5. The ladies of the parish are invited to meet with His Grace from 9-11 A.M.; the youth are invited to meet with him from 11 A.M. until 1 P.M. and have lunch with him at that time. The men are invited to meet with him from 1-3 P.M. Great Vespers will be served that evening for the feast of the Transfiguration of our Lord. A potluck meal is available afterward. Fish may be served, but, due to the Dormition Fast, no meat or dairy products.

Today's Coffee Hour: Team 3. **Next Week:** Team 4.