

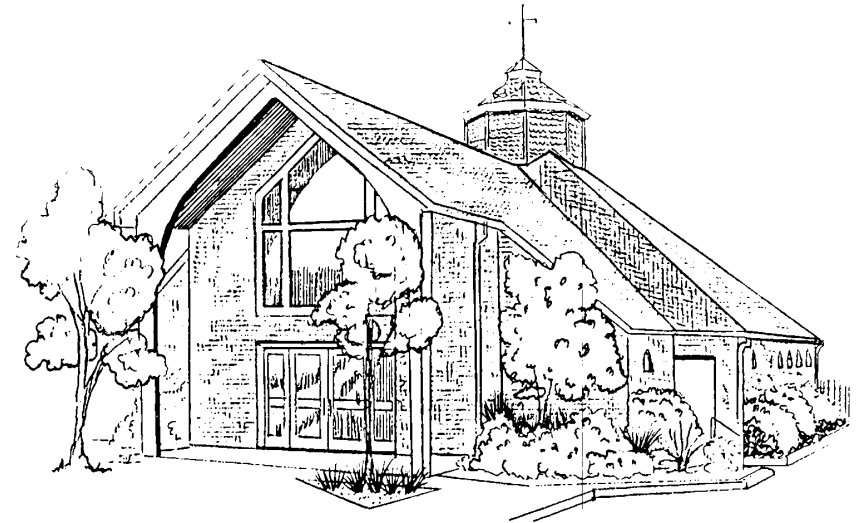
St. Basil Antiochian Orthodox Church
The Most Reverend Metropolitan SABA, Archbishop of New York
And Metropolitan of all North America
The Right Reverend Bishop NICHOLAS, Auxiliary Bishop
Of the Diocese of Miami and the Southeast
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The Holy Martyr Varus

Varus was a Roman officer in Egypt and also secretly a Christian. When seven Christian teachers were cast into prison, Varus visited them, supplying them with necessities and ministering to them zealously. He was amazed at these martyrs and grieved that because of his fear he could not become a martyr for Christ. The men of God encouraged him, and Varus decided that he would go with them to be tortured. One of these men of God died in prison, so that when the wicked eparch had the martyrs brought before him, there were only six remaining. He inquired as to the seventh. Varus said to him: "I am the seventh." The enraged governor tortured Varus first. He commanded that he be flogged with dry rods naked, and after that had him tied to a tree and sliced apart piece by piece until the saint gave his holy soul to God. His body was thrown on a dung heap. A Palestinian woman named Cleopatra, the widow of an officer, was there with her son John. She secretly took Varus's holy relics from the dung heap and buried them in her house. Then she begged permission from the eparch to take the body of her deceased husband from Egypt to Palestine. As she was the wife of an officer, the eparch immediately gave his permission. However, the blessed Christian Cleopatra did not take the body of her husband but the relics of the Holy Martyr Varus instead. Thus, she brought the martyr's relics to Edras (the village of her birth) near Mount Tabor, and buried them with honor there. Afterward, she built a church to St. Varus and he often appeared to her from the other world, resplendent as an angel of God.

from: The Prologue from Ochrid

St. Basil
Antiochian
Orthodox Church



October 19, 2025
The 19th Sunday after Pentecost
The 3rd Sunday of St. Luke

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.

*The weather is always very warm during the summer months. 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.***

Epistle Reading: II Corinthians 11:31-12:9

Gospel Reading: St. Luke 7:11-16

Saints of the Day

The Holy Prophet Joel; Martyr Varos and seven martyrs with him; Mnason, bishop of Cyprus; Mother Cleopatra of Palestine; Venerable John of Rila; Prochoros of Pchinja; Archpriest John of Kronstadt, the wonderworker.

Spiritual Counsels...

He who oppresses the poor to increase his own wealth, or gives to the rich, will only come to want. – Proverbs 22:16



Orthodox Thoughts from Theo, the Parish Possum

The Holy Orthodox Church teaches that, eventually, the body of the righteous person is sanctified and transfigured along with the soul. For this reason, the relics of saints occupy an important role in the life of the church.

We believe that the grace of God resides in the bodies of the saints and that this grace continues to be active in their relics after death. Such relics are a channel of divine power and healing. All Orthodox churches contain relics where they may be venerated. These may consist of body parts, clothing or small fragments attached to the icon of a saint. There are seven major Orthodox shrines in the U.S., including those of St. John the Hesychast in Arizona and St. Raphael of Brooklyn in Pennsylvania. At St. Basil, the Sanctuary contains relics of St. Basil, St. Raphael of Brooklyn, St. John of Shanghai and San Francisco, St. Blaise and St. Moses the Ethiopian. The altar holds a relic of St. Stephen Protomartyr and, in the antimension on the altar, a relic of St. James the Apostle. Since the Orthodox Church shares many of the ancient saints with the Roman Catholic Church, relics may also be found in most of its churches. In Thibodaux, Louisiana, St. Joseph's Cathedral has the arm of St. Valeria of Milan, wife of St. Vitalis of Milan and mother of St. Gervasius, all early Christian martyrs. Praise be to God as revealed in his saints! — Theo

WORSHIP SCHEDULE

Saturday, Oct. 18th – Great Vespers & Confessions, 5:00 P.M.
Sunday, Oct. 19th – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.
Saturday, Oct. 25th – Great Vespers & Confessions, 5:00 P.M.
Sunday, Oct. 26th – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.
Saturday, Nov. 1st – Great Vespers & Confessions, 5:00 P.M.
Sunday, Nov. 2nd – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.
Saturday, Nov. 8th – Great Vespers & Confessions, 5:00 P.M.
Sunday, Nov. 9th – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.
Saturday, Nov. 15th – Great Vespers & Confessions, 5:00 P.M.
Sunday, Nov. 16th – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

ANNOUNCEMENTS

We fast Wednesday and Friday this week.

The **Parish Council** is scheduled to hold their October meeting today, Oct. 19, after Divine Liturgy. All Council members please attend.

October is **Seminarian Month** and **Youth Month** is the Antiochian Archdiocese. A basket, God willing, shall be available at the end of Divine Liturgy today for those persons wanting to donate to the **Special Olympics**.

Fr. Peter, God willing, shall meet with the **inquirers and catechumens** in the nave of the church after coffee hour on Sunday, October 26.

The **Antiochian Men (AMEN)** of our diocese are gather for a retreat Nov. 5-8 in Temple, Georgia, one hour west of Atlanta. For more information, please go to <https://domse.org/event/amen-conference-retreat-2025/>

The DOMSE Antiochian Women has chosen The Art of Myrrh Bearing by Elissa Bjeletich Davis as their book study. If you would like to be a part in this book study for our parish, I would love to have you. You can find out more about this book at www.elissabjeletichdavis.com/mybooks/the-art-of-myrrhbearing . This book can be purchased from the Ancient Faith Store or also from Amazon. I hope to have the first meeting on November 8th at my home on the Northshore. If this is something you are interested in or just need directions, please see **Tania Russell**.

The **Advent Fast** begins Saturday, November 15th, and is divided into two periods. The first period is Nov. 15 – Dec. 19, with the traditional fasting discipline observed (no meat, poultry, dairy, eggs, fish, alcohol and oil). There is an allowance, however, for alcohol and oil on Tuesdays and Thursdays, and an allowance for alcohol, oil and fish on Saturdays and Sundays. The second period is Dec. 20 – 24, with the traditional fasting discipline observed. There is an allowance, however, for alcohol and oil only on Saturday and Sunday.

Bookstore News: Purchases can now be made using the QR code by the clipboard in the bookstore area. Please see **Kathleen Field** or **Elias Ioup** for more information. (Remember to jot down your items on the clipboard, however you may pay for them.)

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

Our Littlest Members

Christ said, "Let the little children come to Me, and do not forbid them; for such is the kingdom of heaven" (Matthew 19:14). In the Orthodox Church, we embrace and welcome our littlest parishioners to join in the Divine Liturgy. They are our future and we want them raised from birth involved in the liturgical experience.

While generally, silence and stillness are valued in worship, the noise of children, especially if they are playfully making noise or expressing themselves, is often viewed as a part of the joyful and vibrant nature of Orthodox worship. It is considered "Holy Noise." The beautiful, resonating sound of our children's cooing or laughter is warming to our hearts.

However, if your child should become fussy, out of control, or inconsolable, please be respectful to those around you and leave the Nave to provide comfort for our little member. They can be brought outside or to St. Basil's Comfort Room. Once consoled and in good spirits, return with our sweet parishioner to resume the liturgy.

Please also remember that there is **NO FOOD** allowed in church and that includes baby formula (bottle-feeding) and snacks. If our little one is hungry, please bring them to the St. Basil's Comfort Room to feed them. The exception to that is our breastfed little ones. Breastfeeding during worship services is acceptable, but with a focus on discretion and modesty.

To our parents of little ones, we join you in loving prayer and support as you raise the next generation of Orthodox believers. GOD BLESS YOU!