

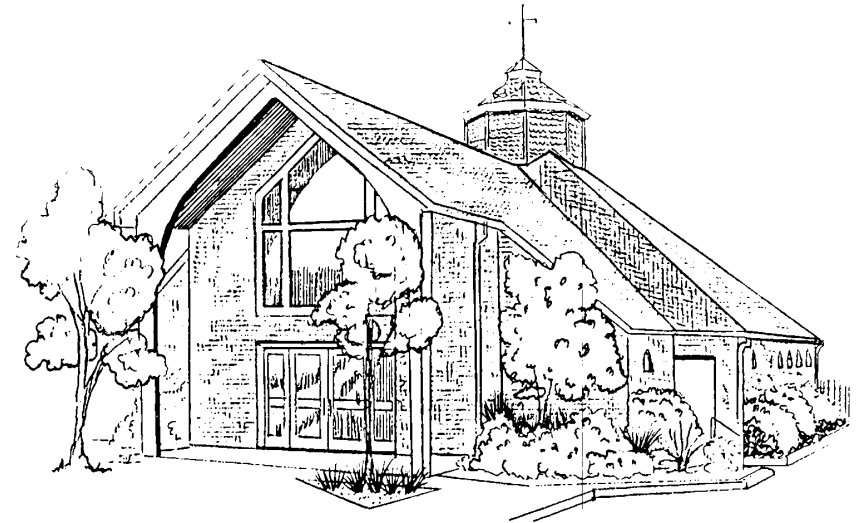
St. Basil Antiochian Orthodox Church
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The Venerable Marcian of Cyrus

Marcian was from the town of Cyrus in Syria. He was distinguished by his noble ancestry as well as by his physical beauty. He left all for the sake of Christ and withdrew into the wilderness of Halkis to live as an hermit. He was a contemporary of Patriarch Flavian of Antioch and the Emperors Constantius and Valens. A heavenly light shone in his cell at night by which he read the Holy Scriptures, and he never had need of any other light. He was a great miracle-worker both during his life and after death. Before his death, he ordered his disciple Eusebius to conceal his body and bury it secretly because of his many admirers. He entered into rest in the Lord in 387.

from: The Prologue from Ochrid

St. Basil
Antiochian
Orthodox Church



November 2, 2025
The 21st Sunday after Pentecost
The 5th 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: Galatians 2:16-20

Gospel Reading: St. Luke 16:19-31

Saints of the Day

Martyrs Akindinos, Pegasios, Aphthonios, Elpidophoros and Anempodistos of Persia.

Spiritual Counsels...

Do not rob the poor, because he is poor, or crush the afflicted at the gate; for the Lord will plead their cause and despoil of life those who despoil them. – Proverbs 22:22, 23



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, 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.

Friday, Nov. 21st – Orthros, 9:00 A.M.; Divine Liturgy, 10:00 A.M.

Saturday, Nov. 22nd – Great Vespers & Confessions, 5:00 P.M.

Sunday, Nov. 23rd – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

Saturday, Nov. 29th – No Great Vespers & Confessions

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

ANNOUNCEMENTS

We fast Wednesday and Friday this week.

Fr. Peter needs to meet with the parishioners of the Northshore at David and Tracey Lobue's home at 3 P.M. today. Please see David or Tracey for more information.

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 Ladies first book study of The Art of Myrrh Bearing will meet on November 8th at 11am at the home of Tania Russell. This meeting will mainly focus on the introduction and prologue. Future meetings will be held on the second Saturday of the month; the time and place will be announced prior to each meeting. Dates for future meetings are December 13, 2025 & January 10, 2026. Please see **Tania Russell** for more information.

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.

God willing, Orthros and Divine Liturgy shall be celebrated on Friday, Nov. 21, at 9 A.M. and 10 A.M., respectively, for the **Feast of the Meeting in the Temple of the Mother of God**.

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 1. Thank you. **Next Week:** Team 2.

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!