



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.



December 24, 2017

The Sunday before the Nativity of Christ (aka The Sunday of Genealogy)

Tone 4 ~ Eothinon 7

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.

Please Note: Food and drinks in church are not appropriate except for life threatening circumstances. This includes, but is not limited to, snack items, cheerios, fruit, fruit snacks, sandwiches, meals, or drink items of any sort. If your child cannot wait until liturgy is over in order to eat, please take him or her to the church hall. 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 (December 24)

Venerable Martyr Eugenia of Rome and those with her; Martyrs Achaikos and Basillia; Venerable Antiochus of Mar Sabbas Monastery; New-martyr Ahmed of Constantinople.

Apolytikion of the Resurrection – Tone 4: Having learned the joyful message of the resurrection from the angel the women disciples of the Lord cast from them their parental condemnation and proudly broke the news to the disciples saying: Death hath been spoiled; Christ God is risen, granting the world great mercy.

Apolytikion of the Fathers – Tone 2: Great are the accomplishments of faith; for the three holy youths rejoiced in the fountain of flames as though at waters of rest. And the Prophet Daniel appeared a shepherd to the lions as though they were sheep. Wherefore, by their pleadings, O Christ God, have mercy upon us.

Christmas Resurrectional Apolytikion – Tone 4: And it came to pass that Mary was enrolled with Joseph the old man, in Bethlehem, since she was of the seed of David, and was great with the Lamb, without seed. And when the time of delivery drew near, and they had no place in the village, the cave did appear to the queen as a delightful palace. Verily, Christ shall be born, raising the likeness that fell of old.

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 Preparatory for the Nativity of Christ – Tone 3: Today the Virgin cometh to the cave to give birth in an ineffable manner to the pre-eternal Word. Rejoice, therefore, O universe, when thou hearest, and glorify with the angels and shepherds Him Who shall appear by His Own will as a new Child, the pre-eternal God.

Prokeimenon: Blessed are You, O Lord, the God of our Fathers.

Verse: For You are just in all You have done.

Epistle: The reading is from St. Paul's Letter to the Hebrews.

(Chapter 11:9-10, 32-40)

BRETHREN, by faith Abraham sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he looked forward to the city, which has foundations, whose builder and maker is God.

And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets – who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were tempted, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated – of whom the world was not worthy – wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

Gospel: The reading from the Holy Gospel according to St. Matthew
(Chapter 1:1-25)

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham: Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram, and Aram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father Jesse, and Jesse the father of David the king.

And David was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asa, and Asa the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amon, and Amon the father of Josiah, and Josiah the father of Jechoniah and his brothers at the time of the deportation to Babylon.

And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

So all generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins." All this took place to fulfill what the Lord had spoken by the prophet: "Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel" (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord commanded him; he took his wife, but knew her not until she had borne a son; and he called his name Jesus.

WORSHIP SCHEDULE

Monday, Dec. 25th – Orthros, 9:00 A.M.; Divine Liturgy of St. Basil, 10:00 A.M. (Christmas)
Saturday, Dec. 30th – Great Vespers & Confessions, 5:00 P.M.
Sunday, Dec. 31st – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.
Monday, Jan. 1st – Orthros, 9:00 A.M.; Divine Liturgy, 10:00 A.M. (Christ & St. Basil)
Friday, Jan. 5th – Royal Hours of Theophany, 10:00 A.M.
Friday, Jan. 5th – Vespers Divine Liturgy, 6:30 P.M.
Saturday, Jan. 6th – Orthros, 9:00 A.M.; Divine Liturgy, 10:00 A.M. (Theophany)

WORSHIP SCHEDULE CONTINUED

Saturday, Jan. 6th – Badnjak Service, 6:00 P.M.
Sunday, Jan. 7th – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.
Saturday, Jan. 13th – Great Vespers & Confessions, 5:00 P.M.
Sunday, Jan. 14th – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.
Saturday, Jan. 20th – Great Vespers & Confessions, 5:00 P.M.
Sunday, Jan. 21st – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

ANNOUNCEMENTS

Today's Ushers: Pam & Emma Nugent. **Next Sunday:** Rose Hrabar & Mihai Leustean.

Today's **coffee hour** is hosted by Team 1. Thank you. **Next Sunday:** Team 2.

The **Advent Fast** began Wednesday, 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.

The **Ladies Guild** are accepting donations for poinsettias through and including Dec. 25. The poinsettias will be placed in the church for Dec. 23-25th. If you would like to make a donation for this, please see **Yazmin Incaprera**.

A potluck coffee hour is available after Divine Liturgy on Christmas Day. Those persons interested are asked to bring hors d'oeuvres or light snacks/finger foods. Thank you.

Fr. George Wilson and the faithful of Holy Trinity Cathedral have invited us to join them for their annual **Epiphany Celebration**, which shall commence at 11:45 A.M. on Sunday, Jan. 7. An outdoors blessing of the waters and cross retrieval is planned, followed by a free community luncheon. Everyone is invited. Those persons 16 years of age or older, who wish to participate in the cross retrieval, please see Fr. Peter.

Save the date: On Sunday, Jan. 14, we shall hold an Arabic luncheon after Divine Liturgy. Tickets are \$10/person. No charge for children 10 years of age and under. For more information, please see **Alexa Hamauei**. Thank you.

Free English and Russian language classes started in October in the Church Hall. For more information, please see **Marianna Avery**. Thank you.

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

As of Dec. 19, 2017, 41 pledges were received totaling \$87,180. The collection for Dec. 17, 2017 totaled \$2,387.00 for a year-to-date total of \$138,711.02, a weekly average of \$2,719.82. As of Dec. 12, 2017, our expenses are \$161,367.42, a weekly average of \$3,164.07.

Spiritual Counsels...

"For want of guidance a people fails, safety lies in many advisors." – Proverbs 11:14

POINSETTIAS

Our beautiful poinsettias were graciously provided by:

Dave and **Subdeacon Greg Abramson**, and family;

Cesar and **Leila El-Hajj** for health of **Jamal, Najla, Leila, Cesar, Stephanie, Elias, Milad, Rabih, Yasmine, Ghantous, Lebnan, Arzeh, Assad, Dolly** and **Marlene** and their families (many years), and for the repose of souls of **Milad, Ramzi, Elia, Peter Boulos**, and **Vagar** (memory eternal);

Alexa Hamauei for health of **Alexa, Albert, and John** and their families (many years), and for the repose of **Mike, Margaret** and the departed members of the **Hamauei** and **Kyame** families (memory eternal);

Charles and **Yazmin Incaprera** for health of **Yazmin, Charles, Frank, Iris, Nicolas, Santos, Henry, Marlene, Namer, Connie, Namra, Mike**, and their families (many years), and for the repose of **Ruth, Michael, Mary, Henry, Habous, Kamel, Namer, and Hubert** (memory eternal);

Vlajko and **Paulina Kocic** for health of **Paulina, Vlajko, Nikola, Ljubomir, Ljiljana, Lauren, Bella, Maximus, Karen** and family (many years), and for the repose of the souls of the departed members of the **Kocic, Piskulic, Djordjevic, Pavasovic, and Lebedina** families (memory eternal);

And for the health of **Rosy, Thomas, Joanne, Gerasimos, Anreas, Danae, Elizabeth, and Florence** (many years), and for the repose of souls of **Ioanna, Florence, Theodoros, and Ilias** (memory eternal).

The Venerable Martyr Eugenia and others with her

Eugenia was the daughter of Philip the Eparch of all Egypt and was born in Rome. At that time the Christians had been driven out of Alexandria and lived outside the city. The virgin Eugenia visited the Christians and accepted their Faith with her whole heart. Fleeing from her parents with two of her faithful eunuchs, she was baptized by Bishop Elias. Disguised in men's clothing, she entered a men's monastery where she received the monastic habit. So much did she cleanse her heart by voluntary asceticism that she received from God the grace of healing the sick. Thus, she healed a wealthy woman, Melanthia. After this, however, Melanthia wanted to lure Eugenia into bodily sin, not suspecting that Eugenia was a woman. Since she was adamantly rejected by Eugenia, out of revenge this evil woman went to the eparch and slandered Eugenia in the same manner as Potiphar's wife had once slandered the chaste Joseph. The eparch ordered that all the monks be bound and cast into prison together with Eugenia. But when St. Eugenia was brought before the tribunal, she revealed herself to her father as his daughter. The overjoyed Philip was then baptized with his entire household, and he was chosen as Bishop of Alexandria. Hearing of this, the Roman emperor sent a wicked commander, Terentius, who came to Alexandria and secretly had Philip killed. St. Eugenia moved to Rome with her mother and brothers. In Rome she fearlessly and zealously converted pagans, especially maidens, to the true Faith, and thus she converted a beautiful maiden Basilla to the Faith. Shortly afterward, Basilla was beheaded for Christ as Eugenia had foretold to her. Then both eunuchs, Protus and Hyacinth, were beheaded. Finally, a martyr's end came to St. Eugenia, whose presence had caused the collapse and destruction of the Temple of Diana. The torturers threw her first into water and then into fire, but God saved her. The Lord Jesus Himself appeared to her in prison and told her that she would suffer on the day of His Nativity. And so it was. She was beheaded by the sword on December 25, 262, in Rome. After her death, St. Eugenia appeared in great glory to her mother and comforted her.

from: The Prologue from Ochrid