

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
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The Holy Martyrs Zeno and Zenas

Zeno was a Roman officer in the Arabian town of Philadelphia and Zenas was his servant. When the persecution of Christians began during the reign of Emperor Maximian, St. Zeno boldly appeared before Commander Maximus, confessed his faith in the One Living God and counseled Maximus that, he too, renounce lifeless idols and embrace the only True Faith. The commander became enraged and cast Zeno into prison. When the faithful Zenas visited his master in prison, he also was seized and arrested. Both of them were tortured for Christ and finally thrown into the fire that the pagans had doused with oil. Their souls were crowned with wreaths in the Kingdom of Christ and their bodily remains were interred in the Church of St. George at the place called Cyparissos.

from: The Prologue from Ochrid

St. Basil
Antiochian
Orthodox Church



June 22, 2025
The Second 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.

*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: Romans 2:10-16

Gospel Reading: St. Matthew 4:18-23

Saints of the Day

Hieromartyr Eusebios, bishop of Samosata; Martyrs Zeno and his servant Zenas of Philadelphia in Arabia; Alban, protomartyr of Britain; Martyrs Juliana and her son Saturninus of Constantinople; Venerable Anastasia of Serbia.

Spiritual Counsels...

A good name is to be chosen rather than great riches, and favor is better than silver or gold. – Proverbs 22:1



Orthodox Thoughts from Theo, the Parish Possum

“Holy God, Holy Mighty, Holy Immortal! Have mercy on us!” In the Holy Orthodox Church, we recite this “Trisagion” prayer frequently. At St. Basil, we chant it in English, Arabic, Greek and Russian. It is as old as the reign of Byzantine Emperor Theodosius II (408-450 A.D.). Tradition has it that Constantinople was shaken by a great earthquake in 447 A.D. This caused a child to be lifted in the air. When the child descended safely to earth, he exhorted the people to pray “Holy God, Holy Mighty, Holy Immortal.” Some believe that the prayer is even older and goes back to Nicodemus who is to have shouted this phrase when he saw Jesus’ eyes open during his removal of Christ from the cross. It was certainly in use at the time of the Fourth Ecumenical Council in 451 A.D. Over the years there were several attempts to amend the prayer but these all failed. There were also arguments about whether the prayer addressed only Jesus Christ and not the Father and the Holy Spirit. While the three names apply equally to all three persons of the Holy Trinity, the consensus of the Holy Fathers is that the reference “Holy God” is specific to God the Father. “Holy Mighty” refers to our Lord Jesus Christ. “Holy Immortal” addresses the Holy Spirit. Thanks be to God for providing us with this holy prayer and may it bestow grace and mercy upon us. — Theo

WORSHIP SCHEDULE

Saturday, June 21st – Great Vespers & Confessions, 5:00 P.M.

Sunday, June 22nd – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

Tuesday, June 24th – Orthros, 9:00 A.M.; Divine Liturgy, 10:00 A.M.

Saturday, June 28th – Great Vespers & Confessions, 5:00 P.M.

Sunday, June 29th – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

Saturday, July 5th – No Great Vespers & Confessions

Sunday, July 6th – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

Saturday, July 12th – Great Vespers & Confessions, 5:00 P.M.

Sunday, July 13th – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

Saturday, July 19th – Great Vespers & Confessions, 5:00 P.M.

Sunday, July 20th – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

ANNOUNCEMENTS

The **Apostles Fast** begins on Monday, June 16, and ends on Saturday, June 28, inclusively.

Fr. Peter will meet with all **inquirers** and **catechumens** after coffee hour today, June 22, in the nave of the church. The discussion is open to everyone.

The **Ladies Guild** shall hold its June meeting next Sunday, June 29, after Divine Liturgy. All ladies of the parish are invited to attend.

On Tuesday, June 24, God willing, Orthros and Divine Liturgy will be celebrated at 9 A.M. and 10 A.M., respectively, for **Feast of the Nativity of St. John the Baptist**.

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.)

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!

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