

**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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**St. Martin of Tours**

Martin was born of pagan parents in the Pannonian town of Sabaria in the year 316. His father was a Roman officer, and the young Martin was given over to military service against his will. By then, however, he was already a catechumen in the Christian Church. From early childhood he had loved the Church with all his heart. One winter, while traveling with his companions to the town of Amiens, he saw a beggar before the town gates, almost naked and shivering from the cold. Martin felt sorry for him, and fell behind his companions. He then removed his military cloak and cut it in two with his sword. He gave one half to the beggar and wrapped the other around himself, and left. That night, the Lord Jesus Christ appeared to him in a dream, wrapped in the other half of his cloak, and said to His angels: "Martin is only a catechumen, yet behold: he has clothed Me with his garment!" Leaving the army, Martin was immediately baptized, and then baptized his mother. He was then tonsured a monk in the diocese of St. Hilary of Poitiers and led a life of true asceticism. Martin was exceptionally humble, for which God endowed him with an abundant gift of working miracles, such that he raised the dead and drove out evil spirits. Martin was appointed Bishop of Tours against his will. After abundant labor in the vineyard of the Lord, and after a difficult struggle with pagans and Arian heretics, St. Martin gave his holy soul into the hands of his Lord in the year 397.

***from: The Prologue from Ochrid***

**St. Basil**  
**Antiochian**  
**Orthodox Church**



**October 12, 2025**  
**The Holy Fathers of the 7<sup>th</sup> Ecumenical Council**  
**The 4<sup>th</sup> 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:** Titus 3:8-15

**Gospel Reading:** St. Luke 8:5-15

## Saints of the Day

The 367 Holy Fathers of the 7<sup>th</sup> Ecumenical Council; Martyrs Probos, Andronikos and Tarachos at Tarsus; Cosmas the hymnographer, bishop of Maiuma; Martyr Domnina at Anazarbus in Cilicia; Virgin-martyr Anastasia of Rome.

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## Spiritual Counsels...

Folly is bound up in the heart of a child, but the rod of discipline drives it far from him. – Proverbs 22:15

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## 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

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## WORSHIP SCHEDULE

Saturday, Oct. 11<sup>th</sup> – Great Vespers & Confessions, 5:00 P.M.  
Sunday, Oct. 12<sup>th</sup> – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.  
Saturday, Oct. 18<sup>th</sup> – Great Vespers & Confessions, 5:00 P.M.  
Sunday, Oct. 19<sup>th</sup> – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.  
Saturday, Oct. 25<sup>th</sup> – Great Vespers & Confessions, 5:00 P.M.  
Sunday, Oct. 26<sup>th</sup> – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.  
Saturday, Nov. 1<sup>st</sup> – Great Vespers & Confessions, 5:00 P.M.  
Sunday, Nov. 2<sup>nd</sup> – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.  
Saturday, Nov. 8<sup>th</sup> – Great Vespers & Confessions, 5:00 P.M.  
Sunday, Nov. 9<sup>th</sup> – Orthros, 8:30 A.M.; Divine Liturgy, 9:30 A.M.

## **ANNOUNCEMENTS**

We fast Wednesday and Friday this week.

The **Ladies Guild** is scheduled to hold their October meeting today, Oct. 12, after Divine Liturgy. All ladies of the parish are invited to attend.

The **Parish Council** is scheduled to hold their October meeting next Sunday, 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 for those persons wanting to donate to the **Special Olympics** next Sunday, October 19.

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/>

**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 2. Thank you. **Next Week:** Team 3.

### **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!