



St. Basil the Great Orthodox Church

205 Highland Avenue
Des Peres, MO 63122



*A parish of the Diocese of Chicago and Mid-America
Russian Orthodox Church Outside of Russia*



V. Rev. Fr. Martin Swanson, Pastor
Fr. Sergii Alekseev, Associate Pastor
Fr. Radomir Chkautovich, Attached

June 2016

Come O ye People

by St. John of Shanghai and San Francisco

God is a holy Trinity. A Trinity consubstantial and indivisible. Consubstantial, that is, one essence, one nature. A Trinity indivisible: the Son has never been divided from the Father, nor the Holy Spirit from the Father or the Son, and never will be divided.

The Father, Son, and Holy Spirit are not three gods, but one God, since They have one nature. But not only because of this. People also have one nature, one essence. But with people one cannot say that two or three persons are one person, no matter how close and amicable they may be. People not only have separate bodies, but each one also has his own will, his own tastes, his own moods. No matter how similar people may be in body and character, it still never happens that everything is in common or that everything is the same.

With the Three Persons of the Holy Trinity everything is in common. The boundless love of the Father for the Son, of the Son for the Father, and the same love between them and the Holy Spirit make Their will and all of Their actions to be common. They have one will, and everything is performed by Them together. Whatever pleases the Father also pleases the Son and the Holy Spirit. Whatever displeases the Holy Spirit also displeases the Father. Whatever the Son loves, the Father and the Holy Spirit love also.

Everything is accomplished jointly by the Holy Trinity. At the creation of the world it says in the Bible: And God said, Let there be light: and there was light (Gen. 1:3). What does "said" mean? It means that God the Father created by His Word, by that Word of which the Gospel says, In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1) and which is the Only-begotten Son of God.

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God the Father created everything by His Word; in other words, He accomplished everything through His Son. The Father does not create anything without the Son, just as the Son does not create anything without the Father, and the Holy Spirit always assists the Father and the Son. It is said in the Bible about the creation of the world: And the Spirit of God moved over the waters (Gen. 1:2). It "moved" over creation, but did not merely move over it—the word in the Hebrew original, which lacks an exact equivalent in Slavonic, signifies "to cover," "to warm," just as a brood-hen sitting on her eggs gives life to them by her warmth, and from them come forth living creatures.

By the Word of the Lord were the heavens established, and all the might of them by the Spirit of His mouth (Ps. 32:6). All that exists was created by God the Father through the Son and was brought to life by the Holy Spirit. In other words, everything the Father wanted or wants, immediately was or is fulfilled by the Son and is animated by the Holy Spirit. Thus was the world created, thus was all accomplished by the providence of God concerning the world and mankind.

In order to save man, who through sin had fallen away from God and became mortal, the Son of God, in accordance with the pre-eternal counsel of the Holy Trinity, obeying the will of the Father, came down to earth, was born of the Ever-Virgin Mary through the action of the Holy Spirit, proclaimed to the people the True God the Father and His (continued on page 5)

Special Services and Events for June

6/3 Fri. 6:00 p.m. Akathist to the Vladimir Icon of the Mother of God
6/3 Fri. 6:45 p.m. Visit of Nuns from Grand Duchess Elizabeth Convent in Minsk, Belarus with a presentation about the work of the convent with orphans and the poor and handicrafts for sale to benefit the Convent.
6/7 Wed. 9:00 a.m. Leave Taking of Pascha. D. Liturgy Assumption Greek Orthodox Church
6/8 Wed. 6:00 p.m. Vigil for the Feast of the Ascension

6/9 Thurs. 8:00 a.m. D. Liturgy for the Ascension
6/18 Sat. 4:00 Pannyhida—Memorial Saturday
6/19 Sunday 10:00 a.m. D. Liturgy followed by Kneeling Vesper for Pentecost
6/20 Mon. 8:00 p.m. D. Liturgy. Day of the Holy Spirit. Fr. Radomir main celebrant
7/1 Fri. 6:00 Vigil for St. John of San Francisco and Shanghai
7/2 Sat. 9:00 Chrismation of Maura and Daniel Domer
7/2 Sat. 10:00 D. Liturgy for St. John of Shanghai

St. Basil the Great Orthodox Church

St. Louis, MO

Pascha!

Delegation from the Convent of St. Grand Duchess Elizabeth to Visit St. Basil

We would like to invite you to have a look at handmade religious articles and souvenirs made by the Sisters of Saint Elisabeth Convent (Belarus) who will visit our parish on June, 3 at 6:45 p.m..

The Sisterhood of Saint Elisabeth was founded in 1996. For more than 15 years the sisters have been rendering spiritual, social and financial support to the sick and the suffering at the National Psychiatric Clinic, the boarding home for children with special needs, mentally challenged adults and a TB clinic. It is the mission of the Convent to give sick people spiritual support and consolation. In recent years a rehabilitation center for the homeless, drug and alcohol addicts and ex-prisoners was established 20 miles away from the Convent. About 160 residents live there today. Many lost and struggling people get a chance to tackle their problems and start a new life with God. To help these people workshops were established on the grounds of the Convent. Many of these sick people have a possibility to express themselves in art for God working together with the nuns and sisters and making beautiful articles (hand painted icons, crosses, crucifixes, woodcarvings, embroidered and ceramic gifts, vestments). All these goods are made with love and prayer and bring a blessing to those who purchase them. You will support many people in need by purchasing items of devotions for yourselves and your loved



Clergy Emergency Card

This is a reprint of excerpts from last month's article regarding clergy visiting parishioners in the hospital.

The legal/cultural situation is changing where a priest will not be allowed to visit his hospitalized parishioner unless that parishioner requested in writing his desire to be visited by his spiritual father. It is wonderful if you went in for a minor surgery and, on entering the hospital, notified the staff that should Father so-and-so come, he can safely be allowed in. But what if you were admitted after a major car accident and were unconscious? This means that if your priest found out about your whereabouts he would not be allowed to minister to you.

To help the Orthodox Christians in this pitiful situation, the Diocese of Chicago and Mid-America has printed clergy emergency cards which can be kept

ones. Please come on Friday evening and support the wonderful charitable work that the Convents does for the sick and needy.

Contact Your Priest if You are Ill or Hospitalized

Contact Fr. Martin to have yourself or your loved ones added to the parish prayer list. Let one of the Fathers know if you, a member of your family, or a friend is ill or hospitalized so that appropriate prayers and visits can be arranged. Please note: Hospitals don't notify clergy of patients, even if you list yourself as a parish member.

USE eSCRIP

It costs \$0 and benefits the parish. Get Cards at the candle counter.

SERVERS WANTED!

Boys may begin to serve in the altar at St. Basil's from the time they begin to go to Confession (usually about 9 years old). We encourage all our boys to serve in the altar! For more information please contact Michael Orlando.

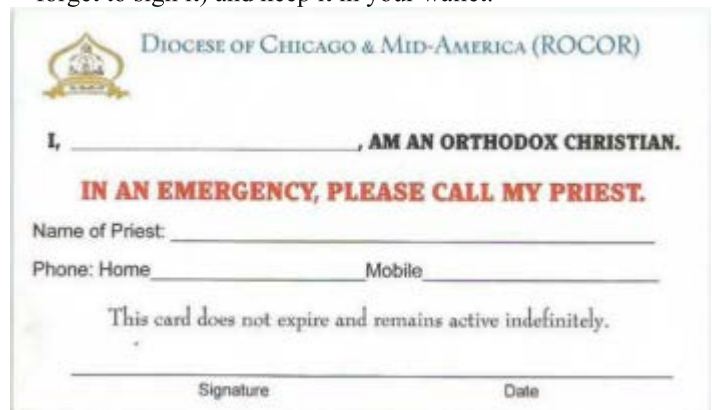
St. Basil's Parish Facebook Page:

www.facebook.com/StBasiltheGreatSTLMO

For daily edification and updates of interest, like our Facebook Fanpage! Parishioner Ron Wall brings the best of Orthodoxy to us there everyday! "Like" us to appear in your FB Newsfeed

in your wallet. After an accident, when emergency personnel goes through your possessions, this card will be discovered and the priest whose name is given on the card can be contacted and allowed to see you.

Please take this card at the candle counter, fill it out (do not forget to sign it) and keep it in your wallet.



DIocese of CHICAGO & MID-AMERICA (ROCOR)

I, _____, AM AN ORTHODOX CHRISTIAN.

IN AN EMERGENCY, PLEASE CALL MY PRIEST.

Name of Priest: _____

Phone: Home _____ Mobile _____

This card does not expire and remains active indefinitely.

Signature Date

St. Basil the Great Orthodox Church St. Louis, MO

Азы Воцерковления

Азы Воцерковления

Добро пожаловать в нашу новую рубрику «Азы Воцерковления». Что такое воцерковление? В узком богослужебном смысле это священнодействия и молитвы, относящиеся к одной из составных частей таинства крещения. В более широком смысле воцерковление – это осознанное вхождение христианина в жизнь Церкви; это процесс, в ходе которого всё церковное – от учения и богослужения Церкви и до нюансов церковного этикета – становится для человека родным, понятным и естественным. Воцерковлённый человек не есть праведник, но человек, которому храм – родной дом, где всё своё и он сам – свой.

Прихожане и захожане Свято-Васильевского храма приглашаются к участию в «Азах Воцерковления» через задавание вопросов о том, что и как принято в церкви, что можно и чего нельзя делать в храме, и проч., и проч.



The Travels of the Kursk-Root Icon to Our Parish and Region During May

On May 3, Fr. Sergii traveled to the synod in New York to accompany the icon to St Louis.

On May 4, Fr Martin and Fr. Sergii traveled with the icon to St Mary of Egypt community in Columbia, MO, where a Paschal Moleben with the Akathist was served before the icon and 30 people venerated the icon.

On May 5, the icon visited Nicholas Paris in the hospital, as he was successfully recovering after a major surgery/ Then the icon visited Assumption Greek Orthodox Church where a Moleben was served and about 150 people came to venerate the wonderworking image. That evening and Friday morning (May 6) the icon was at St John Chrysostom parish in House Springs where about 50 people came to venerate the icon.

On Friday night (May 6) the Akathist was served before the icon at St Basil's.

The icon traveled to Benld, IL on May 7 where the Divine Liturgy was served and 50 people venerated the icon.

The icon returned to St Basil's on Saturday afternoon (May 7) and was in the temple during the Vigil and for Divine Liturgy

Задавать вопросы можно как письменно, так и устно. Ответы же будут появляться в это рубрике.

А для начала давайте знакомиться. Подавляющее большинство прихожан, говорящих по-русски, обращаются к приходским священнослужителям таким образом, что с головой выдают себя как невоцерковлённых людей. Так давайте говорить правильно. В Православной Церкви, когда говорят по-русски, и при обращении, и при упоминании в речи духовенства используются славянские формы имён: мы говорим отец Георгий, а не отец Юрий (даже если по паспорту он и есть Юрий); о. Стефан, а не о. Степан; о. Мартын (ударение на второй слог), а не о. Мэ́ртин (хотя по-английски так было бы и верно); о. Сэ́ргий (с ударением на первый слог), а не о. Сергéй.

Давайте учиться, чтобы не попадать в неловкие ситуации и не создавать в глазах окружающих впечатление, что мы для Церкви чужие.



(Sunday May 8), which was concluded with a short Moleben before the wonderworking icon. It is estimated that 175 people came to venerate the Kursk Root icon at St Basil's.

On Sunday afternoon (May 8) the icon was accompanied by Fr Martin and Fr. Sergii to Columbia, MO, where Fr Zachary Rose received it and traveled with it to Kansas City, whence the icon traveled to the parishes in Oklahoma, Arkansas and finally in Texas. The icon returned to New York this week on Tuesday.



St. Basil the Great Orthodox Church

St. Louis, MO

Rules for Prostrations and Holy Communion

Prostrations from Pascha till Pentecost

Beginning from the glorious day of Pascha and till the special prayers at the Vespers on the day of Pentecost, Christians do not prostrate in church. 20th canon of the First Ecumenical Council states: "Since there are some persons who kneel in church on Sundays and on the days of Pentecost, with a view of preserving uniformity in all parishes, it has seemed best to the Holy Council for prayers to be offered to God while standing". Thus the faithful should not make prostrations on

Sundays, on the Twelve Great Feasts of the Church and during the days between the Holy Pascha and Pentecost. Whenever we are in the temple and are not by ourselves, our own piety should never contradict the established order (even if it is a locally accepted order) of church behavior. There may be instances when we would prostrate in church on a Sunday, but this is done only when the faithful are guided to do so by the priest. In this case, all the people gathered in church go down on their knees with one accord, i.e. orderly.

Concerning Holy Communion

Who may receive Holy Communion?

Only individuals who have been baptized and/or chrismated into the Holy Orthodox Church, either as infants or adults, who are in good ecclesiastical standing with the Church, and who have the blessing of their parish priest may receive Holy Communion. Individuals who are not members of the Holy Orthodox Church, including Latin (Roman) and Byzantine Catholics, Maronites, non-Chalcedonian Christians, all Protestant denominations and all non-Christians may not receive Holy Communion. In addition, Orthodox Christians who are not in good ecclesiastical standing with the Church, including Orthodox Christians whose lifestyle contradicts the Christian moral standards may not receive Holy Communion.

In order to receive Holy Communion:

1. You should be actively pursuing an Orthodox Christian life through attendance of the Divine Services, prayer at home, spiritual reading and observance of the fasting periods of the Church.
2. You should observe the fast on Wednesdays and Fridays and eat or drink nothing the morning before communion. If there is a case of physical weakness or infirmity, you should discuss this with your confessor.
3. If possible, you should attend the Vigil/Vesper service the night before you plan to receive Holy Communion and must be present at the Divine Liturgy from before the reading of the Gospel on the day you are to receive.
4. You may not approach the Holy Chalice if you are guilty of serious sins including, among others, slander, taking a false oath, stealing, deceiving anyone, or engaged in adultery or fornication. Nevertheless, all sins can be forgiven, but in order that a sin may be forgiven - whether it is physical or mental - and in order that you purify yourself to receive Holy Communion, you must confess your sins in the presence of your parish priest. You should confess at least every few weeks. Your confessor will tell you if and when you can receive Communion.

When Receiving Holy Communion:

1. We should strive to read the Rule of Preparation for Holy Communion which is found in most Orthodox prayer books. We need to read the prayers of Preparation for Holy Communion the evening before and in the morning of the day when we plan to receive.
 2. We should proceed to receive Holy Communion in an orderly fashion. Women should remove lipstick prior to receiving Holy Communion.
 3. We should not talk to anyone while waiting to receive Holy Communion.
 4. As we approach the Sacred Mysteries, we must have our hands crossed on our chest.
 5. Immediately before and after we commune, we do not make the sign of the cross as we might accidentally hit the Chalice.
 6. Having received Communion, we kiss the base of the Holy Chalice and walk to the special table set on the side to partake of a cup of wine mixed with warm water and a piece of prosphora to make sure that particles of Holy Communion do not remain in our mouth.
 7. After receiving Holy Communion, we may not talk or kiss icons until we cleanse our mouths.
 8. We should remain in the church to listen to the Prayers of Thanksgiving after Holy Communion.
- If you are unsure of your status, refrain from approaching the Holy Chalice until you have spoken with your parish priest. Please speak with your priest if you have questions about your particular situation and/or the Orthodox understanding of Holy Communion.



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St. Louis, MO

A Sermon on Pentecost (cont'd from Page 1)

Divine will, and taught the true worship of God. Having suffered for our sins, He descended in soul into hades, and, having freed the souls of the dead, He rose from the dead.

Even before His sufferings, Christ promised His Apostles, chosen by Him from among His disciples, to give them the power to loose and to bind—to remit people's sins or to leave them in their sins. After His Resurrection the Lord bestowed this gift of Grace not on any of the Apostles separately, but on all of them together: He established His Church, the repository of that Grace, and united in her all those who believe in Him and love Him.

Having promised His Apostles that He would invest them with power from on high, having sent them the Holy Spirit, and having accomplished all for which He came to earth, the Lord Jesus Christ ascended to Heaven, receiving in His humanity that glory and honor which He had as the Son of God since before the creation of the world.

In descending upon the disciples of Christ, according to the promise, the Holy Spirit confirmed them in the faith of Christ and through His Grace poured out upon them the gifts of God. He strengthened them for the preaching and fulfillment in life of Christ's teachings, for the building up of the Church established by Christ and put into action by the Holy Spirit.

The Church, standing on her foundation on earth and headed by the Son of God seated at the right hand of the Father, is mysteriously guided by the Holy Spirit. She inwardly links together all of her children and unites them with God. Through the Church, God's gifts of Grace are poured out on those striving to follow the way of Christ; they sanctify and fortify all good in them, and cleanse them from sin and every defilement, making them able to become receptacles of the radiance of the glory and power of God.

Through the Church man is made a partaker of the Divine



Not only the soul, but also man's body is sanctified and communes with God by partaking of the Body and Blood of Christ, through which he is united with the entire Holy Trinity. Through Divine Grace, with the participation of his own will and effort, man becomes a new creature, a participant in the eternal Kingdom of God.

Nature, too, is being prepared for the coming Kingdom of God, for the coming purification by fire of the consequences of man's sin and the curse that lies on her. She receives the first fruits of sanctification through the descent of the Holy Spirit on her at Theophany in the blessing of the waters and in many other Church rites, so that she may later become a new earth and a new heaven.

This will be accomplished at the time appointed by God the Father, and the Son of God will come in glory to pronounce judgment on the world.

Then those who have loved God and have been united with Him will shine with the rays of Divine light and will eternally delight in the uncreated light of the Triune Godhead of the Consubstantial, Life-creating, and Indivisible Trinity.

To God, our Creator and Savior, be glory, honor, and worship unto everlasting ages:

"Come, O ye people, let us worship the Godhead in Three Hypostases: the Son in the Father, with the Holy Spirit; for the Father timelessly begat the Son Who is Co-ever-existing and Coenthroned, and the Holy Spirit was in the Father, glorified together with the Son; One Might, One Essence, One Godhead. In worshipping Whom let us all say: O Holy God, Who madest all things by the Son, through the cooperation of the Holy Spirit; Holy Mighty, through Whom we have known the Father, and through Whom the Holy Spirit came into the world; Holy Immortal, the Comforting Spirit, Who proceedest from the Father, and restest in the Son: O Holy Trinity, glory be to Thee" (Dogmaticon of Great Vespers of Pentecost).

Explanation of the Pentecost Icon

"This icon not only visually tells the story of the descent of the Holy Spirit in tongues of flame upon the apostles, but it also teaches us the greater meaning of this event in God's provision for the salvation of the world. See how the circle of the Apostles is not closed but is open both at the top toward heaven – from which they receive the Holy Spirit – and also at the bottom where we see a crowned figure holding a cloth filled with many blank scrolls..." "The salvation of the world as rooted in Pentecost is shown on the Pentecost icon by the "King" at the bottom of the icon beneath the apostles. This King is not a historical one. He is "King Cosmos[4]"- He is the world, which the anointed disciples are about to harvest. "

<http://orthodox.net/redeemingthetime/2009/06/08/pentecost-icon-explanation-king-cosmos-day-of-the-holy-spirit/>

St. Basil the Great Orthodox Church St. Louis, MO

A Sermon on Pentecost (cont'd)

The Repose of John M. Surgant, Sr.

Beloved husband of the late Evangeline A. (Angie) Surgant. John Sr. departed this life at age 87 on May 24, 2016 in the full faith, hope and trust in the Holy Trinity after long illnesses. A devoted and caring father, professional and mentor,

John Sr. was a research specialist with Monsanto Agricultural Products Co. with 42 years' tenure which included credit for 17 patents. This was followed by a 20 year second career as an associate in the Surgant Financial Group at Stifel Nicolaus. He was Scoutmaster for 12 years at Troops 400 and 494, a past parish council member at St. Nicholas Greek Orthodox Church and actively involved in the construction of Assumption GOC. A U.S. Army veteran of the Korean War era, John Sr. was a life member of American Legion Post 37 and VFW Post 1102.

Dear father of John M. (Carol) Surgant, Jr. and Theodore A. (Carolyn) Surgant. Dear grandfather of Stephanie M. Taylor and John T. (J.T.) Surgant. Dear great grandfather of Daine, Miko, Achilles and Ares Taylor. Dear brother in law, uncle, cousin and friend.

John Sr. was a "builder" in this life for a better future for those he encountered. May his memory be eternal.

John Sr's funeral was held at our parish on May 27, 2016. Interment was at St. Matthew Cemetery with Military Honors. Two priests from Assumption Greek Orthodox Church, Frs Joseph and Athanasios, celebrated the funeral at our parish. Our parishioner and veteran Theodore Guarino played taps during the military honors and Fr. Sergii participated in serving litia for the departed at St Matthew's cemetery. The parishioners of St. Basil wish to express our condolences to John and Carolyn Surgant, Jr.



Scenes from Pascha

Upper Left--Fr. Martin leading the procession

Lower Left--Fr. Martin praying before the church. Fr. Sergii and his son Ivan is in the foreground

Upper Right--Gennady Barabtarlo (in profile) and others participating in the Pascha procession

Lower Right--Fr. Sergii during the Pascha services

