

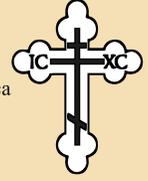


## St. Basil the Great Orthodox Church

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**  
**V. Rev. Fr. Radomir Chkautovich, Attached**

### September 2018

### Sermon on the Nativity of the Mother of God by Kievsky Mitropolity

The birth of any person is a mysterious event. This is not just another event for the registrar; a new being is come into the world, filled with inextricable mystery. In fact: what will this newborn person bring to the world, and what will life give him? This is why parents and relatives greet each new child with awe and trembling. This is why the first cry of a new being resounds forever in his parents' hearts. How will this person newly come into the world live his life? Will he be talented and capable, will he enrich mankind's common treasury of gifts, or will his days be grey and mediocre, will he depart unnoticed after tasting sorrows and sadness on this earth, all memory of him lost? The more notable a person is in life, the more solemnly do people celebrate his birthday.

The birth of our Most Holy Lady Theotokos and Ever-Virgin Mary is a source of joy and consolation. In the person of the Mother of God, God gave as a gift to the world a Being before whom so many people would bow down and offer so many prayers, before whom rivers of human tears would flow. The Mother of God so fully and vividly expressed herself concerning herself with the words of the hymn: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior (Lk. 1:46-47). Her whole life lies in this: Her soul magnifies the Lord for the wisdom of creation, for love and goodness. And this regardless of the sorrows and suffering that filled her heart at the foot of the Cross.

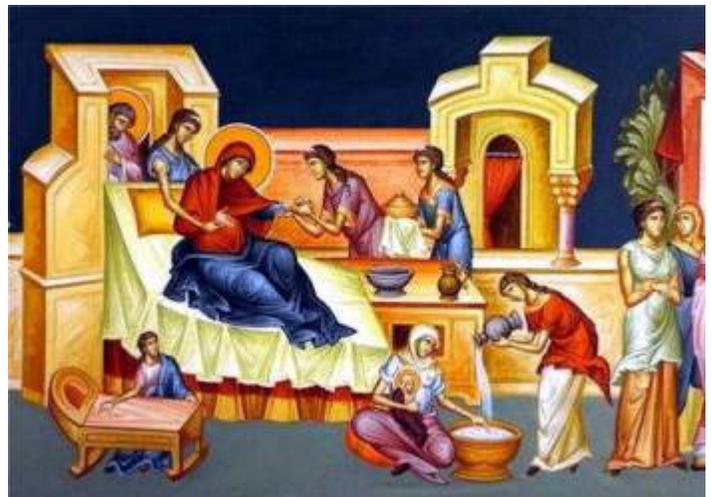
And my spirit hath rejoiced in God my Savior. In this lies her constant state of being. She has seen human weakness and vice. She sees them also now, and as a mother, her heart is wounded. But despite this, she remains on the heights of contemplation of heavenly sanctity, and her spirit ever rejoices in God her Savior, Who gave Himself as a sacrifice for the redemption of mankind. In this deep understanding of our spirit with the joy of being God's Birth-giver lies the source of

the Theotokos's influence on the hearts of the faithful and those who pray to her. Truly, so many people who in faith have recourse to her maternal aid receive help and consolation.

According to the example of the Mother of God, a Christian should always magnify God and rejoice in Him. In this joy there can be no place for sorrow, depression, or despair, for feelings of loneliness or alienation. The Lord loves everyone, and his Most Pure Mother intercedes for all without ceasing.

How often in life do we experience a thirst for purity, renewal, and joy. And how often does our unworthiness, our sins obscure the light of joy and Divine brightness? On the day of the Birth of our Lady Theotokos we turn to her, and we ask the Most Pure and Blameless One to help us be victorious over sin and all impurity, so that with a pure heart we might glorify God and rejoice in Him. Whoever runs to her with faith and hope will not leave empty and unheard, for to her is given the grace to pray for us and help us. Amen.

from [www.orthochristian.com](http://www.orthochristian.com)



### Special Services & Events for September

9/9 Sun. 11:30 a.m. Annual Parish Assembly  
9/10 Mon. 6:00 p.m. Vigil for the Beheading of St. John the Baptist  
9/11 Tues. 8:00 a.m. Divine Liturgy for the Beheading of St. John the Baptist  
9/14 Fri. Church New Year—6:00 p.m. Moleben for the New Year

9/20 Thur. 6:00 p.m. Vigil for the Nativity of the Theotokos  
9/21 Fri. 8:00 p.m. Divine Liturgy for the Nativity of the Theotokos  
9/26 Wed. 6:00 p.m. Vigil for the Exaltation of the Holy Cross  
9/27 Thurs. 8:00 a.m. Divine Liturgy for the Exaltation of the Holy Cross  
9/29 Sat. 8 a.m. until 4:00 p.m. Parish Fundraising Sale—Church Parking lot.

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

## Parish News

### **Annual Parish Assembly - Sunday September 9th**

St. Basil Annual Parish Meeting will be held on Sunday September 9th in compliance with our parish by-laws. The meeting will be held immediately following Divine Liturgy in the hall. In order to convene the meeting a quorum of the parish membership must be present. It is important for you to attend the meeting as several important matters will be voted on including membership on the Parish Council for the coming year, review of the parish's financial situation and the general direction and activities of the parish for the coming year. Remember that you are an important part of the parish and need to participate and let your voice be heard. Judging from previous years the meeting should last no more than one hour. Plan to be present!

### **Please Support Your Parish Fundraiser**

To raise money for the parish, we will be having a one-day, multi-family yard sale on Saturday, September 29, 2018 from 8 a.m. to 4 p.m. Please help us make this event a success. There are a number of ways that you can get involved.

**SIGNAGE:** We need a few people to help us make signs after liturgy/trapeza on 9/23.

**DONATIONS:** If you have items around your home that you are no longer using and that are in good condition, please donate them to the church. To donate, please **price items first** (labels for this purpose will be available at church throughout the month) and deliver them to the church at one of the following times: **after liturgy** on Sunday 9/23, between 4 and 6 p.m. on Wednesday, 9/26 (**before vigil**), **before or after divine liturgy** on Thursday, 9/27, or early in the morning on the day of the sale.

**DAY OF THE SALE:** Set up will begin at 6 a.m. on 9/29. We will need people on hand to help set up and throughout the day to help sell items and clean up. If you have folding tables that we can use, please bring those too.

**SUPPLIES:** We could use more folding tables and coolers stocked with ice and non-alcoholic beverages to have available for shoppers to purchase and volunteers to drink.

Hot dogs and cold drinks will be available for volunteers at the sale! At the end of the sale, all leftover items will be donated to a local charity.

If you have questions about this event or about donating items, please contact parishioner Heather Bailey (Marshall) by phone (217-622-0178) or email (heather131@centurylink.net).

### **The Parish Church School**

The Parish Church School will resume on Sunday September 15th. Classes meet after Holy Communion until the Thanksgiving Prayers and veneration of the Cross. Immediately following the Liturgy we will have a Moleben for the New Year, and an Ice Cream Social for the children with fun and games. There currently are two classes, one for pre-school through second grade, taught by Matushka Svetlana, and one for third grade through sixth grade, taught by Matushka Sophia. The general theme of the school is the Law of God. The younger class will focus on lessons out of the Old Testament and Lives of the Saints, and the older class will focus on New Testament, Lives of the Saints, and our active Church Tradition. Both will focus on ways the Church teaches us to live full spiritual lives. Please join us after Liturgy Sunday September 15th; for more information please contact Matushka Sophia Galloway.

### **Long Time Parishioner Boris Artemov Falls Asleep in the Lord.**

Boris Evgenievich Artemov 73, fell asleep in the Lord after a long illness on July 29, 2018 in Columbia, MO. Boris and his wife Larisa have been parishioners at St. Basil's since the mid-2000s. In addition to his membership at St. Basil's, Boris was an active participant at St. Mary of Egypt chapel in Columbia, and often baked Holy Bread, and assisted when Divine Liturgy was served for the community. Boris was loved and respected by all who knew him. He used his architectural training from the old country to help with the design of St. Basil's new parish church in 2004.

Boris received both the sacraments of Holy Unction and the Eucharist just prior to his repose. The funeral service was held at St. Luke Orthodox Church in Columbia and was served by Fr. Martin and assisted by Subdeacon Thomas and John Alekseev. **MAY HIS MEMORY BE ETERNAL!**

### **Parish Library**

If you have parish library books that have been checked out for over a month, please return them so that others can benefit from the library.

**NOTE:** Only donations of **ORTHODOX** books are accepted for the parish library. Please do **NOT** donate Catholic, Protestant or secular books. Dispose of non-Orthodox books elsewhere or sell them and donate the proceeds to the parish.

### **Parish Prayer List**

Fr. Radomir - recovery  
Reader Gennady prayers for health  
Ian Johnstone prayers for health(continued page 3)

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

## Proskomide (Part II)

### PROSKOMIDE

#### Part II

In our August newsletter we discussed the first part of the proskomide – preparation of the Lamb for the Mystery of the Eucharist. In this installment we shall continue the description of the service of the proskomide.



With the Lamb taken out of the first proskomide (1/5) what is left of that proskomide is set aside, there remains four so-called service proskomidias. The priest takes the second proskomide and takes a particle in honor of the Theotokos.. Usually, but not necessarily, this proskomide bears the impression of the image of the Mother of God with the Divine Infant in her arms or the word “Maria”. From this proskomide the priest, using the liturgical spear, cuts out a large triangular particle, saying: “In honor and remembrance of our most blessed Lady



the Theotokos and Ever-Virgin Mary; through her prayers do Thou, O Lord, receive this sacrifice upon Thy most heavenly altar”. He places the particle, which is pyramid in shape, to the right of the Lamb (priest’s left), saying the



words from Psalm 44: “At thy right hand stood the queen, arrayed in a vesture of inwoven gold, adorned in various colours”.

Then he takes another proskomide, which is imprinted with the cross and the letters IC XC NI KA, to commemorate those of our predecessors in faith who were revealed to us by God as saints. The saints are commemorated by categories, eg. Monastic Saints, with the exception of the first and last row for which individual saints are commemorated. For each category or individual a pyramid shaped is cut out from the top of this proskomide. The particles are cut out from the proskomide in three columns of three and these particles are placed on the diskos in the same order.



The first particle is taken from the upper left corner of the proskomide in memory “of the honourable glorious Prophet, Forerunner and Baptist John”; the second – in memory “of the holy glorious prophets: Moses and Aaron, Elias and Elisseus, David and Jesse, of the holy three children and Daniel the Prophet, and of all the holy prophets”; the third – in memory “of the holy glorious and all-praised Apostles Peter and Paul and of all the other holy apostles”.

Starting another column, he takes the fourth particle from the proskomide in honor of the Three Holy Hierarchs and other holy hierarchs, both ancient and those who labored up to our times

(continued from page 2) Hiermonk Seraphim prayers for health

Douglas, Daneilia and Ryan Waller prayers for safe travel

Keep our parishioners, and those who ask us to pray for them in your prayers this month. 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.

#### 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. Sign up for the AMAZON rebate program to have a portion of you Amazon purchase donated by them to the parish. Please find sign up instructions next to the stair case in the hall.

#### 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](http://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

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

## Proskomide (Part II)

and are most revered in the Church (including Nicholas of Myra in Lycia, holy hierarchs of Moscow, Nikita of Novgorod and others). The fifth particle is taken in memory of the holy martyrs, beginning the Proto-Martyr Stephen, then the Great Martyrs (Demetrius, George, two Theodores), as well as women martyrs: Thekla, Barbara, Catherine and so on. Finishing the second column, the priest cuts out a particle for all those who shone forth in the monastic rank, beginning from such founders of monasticism as Venerable Anthony, Sabbas and others, then mentioning Venerable Anthony and Theodosius of the Kiev Caves who started the monastic tradition in Russia, and those venerable fathers who are most revered in the Church: Sergii of Radonezh, Seraphim of Sarov and others. Then venerable mothers are commemorated: Pelagia, Fevronia, Mary of Egypt and others.

Beginning the third column, he cuts out a particle from the upper right corner of the prosphora, as he commemorates the unmercenary physicians and wonderworkers: Cosmas and Damian, Panteleimon and others. Then the particle is cut out in honor “of the holy and righteous ancestors of God Joachim and Anna”, of the patron saint of the temple and saints whose



memory is celebrated that day, then “of the holy Equal-to-the-Apostles Methodius and Cyril, teachers of the Slavs, of the holy Equal-to-the-Apostles Great Prince Vladimir and

the Great Princess of Russia Olga and of all the saints, through whose intercessions do Thou visit us, O God”. The last particle from that prosphora is taken in memory of the saint whose liturgy is celebrated that day, either John Chrysostom or Basil the Great.

Now what is on the diskos is the Lamb in the center, the large particle in honor of the Theotokos is on the Lamb’s right and the nine smaller pyramid-shaped particles taken for the saints arranged in three rows to the Lamb’s left (priest’s right).

With the two uncut prosphoras (bearing imprint of the Cross and the letters IC CX NI KA) left, the priest takes one of them, which is referred to as the prosphora “for the living”, and from the lower left side, where the letters NI are, he cuts out a particle, asking God to remember His Holiness Patriarch of Moscow, the Very Most Reverend Metropolitan who is the

First Hierarch of the Russian Church Outside of Russia, the ruling hierarch of the diocese and “all the episcopate of the Orthodox Church, honourable presbytery, deaconate in Christ and all the clergy, the brethren and our concelebrants: priests, deacons and all our brotherhood whom Thou, in Thy compassion, hast called into Thy communion, O All-good Master”. This particle is placed at the foot of the Lamb to the priest’s left. Then from the same prosphora he cuts out from the lower right side another pyramid-like particle, while asking the Saviour to preserve “our God-saved country and the Orthodox people dwelling therein”. This particle is placed to the right of the particle taken for the hierarchy and clergy.

Often from this same prosphora the priest takes out, with a smaller spear, the particles for the living Orthodox Christians whom he wishes to pray for. The particles in this case are taken from the sides of the prosphora, not its top. The priest says: “Remember, O Lord, Thy servants ...” and saying names he takes out a particle for each person and places it on the diskos.

Having taken the last service prosphora, referred to as “for the departed”, the priest cuts out a triangular particle from the lower part of its seal “in commemoration and for the remission of sins of the most holy patriarchs, pious kings and pious queens and the blessed founders of this holy temple”. This particle is placed below the particle taken out for the hierarchy and clergy. Now the priest may pray for whomever he wants among the departed Orthodox Christians, taking particles from this prosphora “for the departed”. The particles are also put in the lower section of the diskos.

It is often a practice to leave the last two prosphoras (4th and 5th) with only large triangular particles removed, when the priest prayed for the living hierarchy and clergy and for the departed as described above, while commemorating whom he wishes, both among the living and the dead, using different, smaller prosphoras.

After the commemorations are removed from all five prosphoras, what is left of each is cut up and consumed by the clergy and the faithful after they have received Holy Communion, or distributed to the faithful as antidoron when they come up to venerate the Cross at the conclusion of the Divine Liturgy.

In the next newsletter we shall look at how the service of the proskomide is concluded.



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

## Exaltation of the Cross

### The Spiritual Exaltation of the Cross

by St. Theophan the Recluse  
From: Letters on the Spiritual Life



The Exaltation of the Lord's Cross has arrived. Then the Cross was erected on a high place, so that the people could see it and render honor to it. Now, the cross is raised in the churches and monasteries. But this is all external. There is a spiritual exaltation of the cross in the heart. It happens when one firmly resolves to crucify himself, or to mortify his passions—something so essential in Christians that, according to the Apostle, they only are Christ's who have crucified their flesh with its passions and lusts (cf. Gal. 5:24). Having raised this cross in themselves, Christians hold it

exalted all their lives. Let every Christian soul ask himself if this is how it is, and let him hearken to the answer that his conscience gives him in his heart. Oh, may we not hear, "You

only please your flesh in the passions; your cross is not exalted—it is thrown into the pit of the passions, and is rotting there in negligence and contempt!"

When the Lord was taken down from the Cross, the Cross remained on Golgotha, and then it was thrown into the pit that was in that place, where this instrument of execution was usually thrown, together with other refuse. Soon Jerusalem was razed and all of its edifices were leveled to the ground. The pit containing the Cross of Christ was also filled over. When the pagans rebuilt the city (the Jews were forbidden to come near the place where it was), it happened that on the place where the Cross of Christ was hidden, they placed an idol of Venus, the pagan Goddess of fornication and all manner of lusts. This is what the enemy suggested to them. This is how it is with our inner cross. When the enemy destroys the spiritual order in the soul, this is our mental Jerusalem, and then the spiritual cross is thrown down from the Golgotha of the heart and is covered over with the garbage of the affections and lusts. Lustful self-pleasure then rises like a tower over all our inner peace, and everything in us bows down to it and fulfills its commands until grace shines upon us, inspiring us to cast down the idol and lift up the cross of self-crucifixion.

From [www.orthochristian.com](http://www.orthochristian.com)

### Reflections on a Visit to Holy Cross Monastery

By Parishioner Jacob Laseter

From Monday August 20, to Friday August 24 Subdeacon Thomas and I had the opportunity to make a pilgrimage to the Holy Cross Monastery in West Virginia. Thomas had already visited the monastery once before, but this was my first time visiting. As such, I was full of anticipation to see a place by and large separated from the world and whose inhabitants' sole focus was our Lord in every aspect of their daily lives. We arrived not much after 5:00 PM (EST) on Monday. Most of the monks were in the church attending 9th Hour and Vespers. We walked up the gravel road to the church and quietly entered. We stood at the back in the area designated for guests. Afterwards we walked with the monks to the trapeza, where supper was served. Archimandrite Seraphim blessed the food and we began eating. The only speaking to be heard was from one of the monks reading a homily about the Transfiguration of our Lord. After the monk was finished reading, which took about fifteen minutes, Archimandrite Seraphim rang a bell and greeted us and the other guests who had arrived. We then stood, and Archimandrite Seraphim said a prayer of thanksgiving after the meal. We were able to introduce ourselves after we exited the trapeza.

Compline was soon after. We were able to venerate the icons at the back of the church. The monks venerated the many icons in the front while chanting for the many saints to intercede with God for us. We were then shown to the house in which we would be staying. The guest master, Father David, informed us that there was a recently ordained priest visiting this week, as well. This meant that every morning there would be the Divine Liturgy; every morning we would have the chance to take Communion. We introduced ourselves to the other pilgrims who were staying in the same house and prepared ourselves for tomorrow before going to bed.

We awoke around 4:30 AM to be ready in time. At 5:00 AM was the beginning of Matins. The service continued uninterrupted, including the Divine Liturgy. Around 8:15 AM we had a quick breakfast. We met Brother John, whom we would be helping garden during our monastery stay. We waited until 9:00 AM and attended 3rd Hour in the trapeza before setting off to work. Brother John took us to the library and showed us the plot of grass and weeds we would be digging up and turning into a garden. We worked until 11:00 AM, when Brother John took us back to the trapeza. He commonly read during meals and needed to prepare for lunch. At noon we attended 6th Hour and ate lunch. After lunch, it

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

## A Parishioner Visits Holy Cross Monastery

began to rain, and we were prevented from gardening. We helped relabel some library books until the rain stopped. We made our way to the trapeza, where Brother John was. We helped prepare some food for dinner before Vespers. After Vespers we ate dinner, went to Compline, and eventually retired back to the house. This was generally how the next couple of days went, as well, except the afternoon work periods were not interrupted by rain.

We were able to meet with Archimandrite Seraphim separately on Thursday. I was given a tour of the Monastery in the afternoon and I was able to see the workshop where the monks made incense and the pen for the goats. That night continued as before, with Vespers, supper, and then Compline. We packed that night to leave in the morning after breakfast. We awoke on Friday and attended the morning services as we had done the previous days. We ate a quiet breakfast and were able to get our vehicle blessed by the newly ordained priest before leaving.

This trip to the Holy Cross Monastery was a wonderful experience. We were often exhausted by the time we made it to bed, yet the work there was fulfilling. Every monk we saw was working hard and could often be heard chanting the Jesus Prayer to themselves while working. I expected the monks to be less open to conversation, but many were willing to talk and share their experiences. I expected most of the monks to be older, but many are in their late 20's and 30's. The monastery showed itself to be a place of quiet and peace where one could focus on prayer and repentance. During my conversation with Archimandrite Seraphim he compared the Church to a hospital and a monastery to an intensive care unit. This became apparent to me after talking to some of the monks. Many are men who feel they need the monastery; they need a place away from the world and its temptations. Everything in the monastery was ordered so that God is the focus. I felt a little sad to leave the monastery. This was my first visit to the Holy Cross Monastery and, God-willing, it will not be my last.



Left: Jacob enters the guest house at the monastery  
Below left: Monastery chapel and bell tower  
Below right: Another view of the monastery grounds

“O God, my God, unto Thee I rise early at dawn.” — Psalm 62

