

ARCHPRIEST MARTIN SWANSON, PASTOR
PRIEST SERGII ALEKSEEV, ASSOCIATE PASTOR
ARCHPRIEST RADOMIR CHKAUTOVICH, ATTACHED

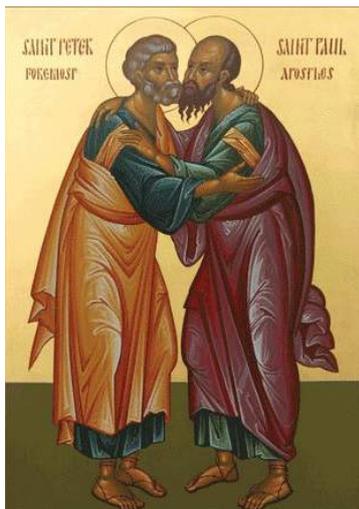
A PARISH OF THE DIOCESE OF CHICAGO AND MID-AMERICA
RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA

July 2019

Saints Peter and Paul

Excerpt from Icons and Saints of the Eastern Orthodox Church

On gilt glass discovered in the Roman catacombs, we find the earliest images of the Concordia apostolorum: Peter and Paul exchanging the kiss of peace. It was a peace they had managed to establish at the Council of Jerusalem in the year 48, even though the former represented the Church of the Law (circumscribed Jews) and the latter the Church of Grace (uncircumscribed pagans). Yet at Antioch, when Peter avoids the Gentiles, Paul reprimands him: "I opposed him to his face, because he stood condemned" (Galatians 2:11). Peter was the first whom Jesus called; his name was then Simon and he fished Lake Tiberias with his brother Andrew. Paul, by contrast, whose original name was Saul, was a fierce persecutor of Christians; indeed, Stephen, the first Christian martyr, was stoned to death in his presence. Saul converted around the year 31 or 32 in Damascus, under the guidance of one Amamias, after experiencing the blinding vision described by Luke (Acts 9:1-20). Peter and Paul both died martyrs' deaths in Nero's Rome, between A.D. 64 and 67; Peter was crucified upside down, and Paul, being a Roman citizen, was beheaded. They are both represented in all icons in which the apostles are gathered, even events at which Paul was not present.



Comments on the Saint Paul icon written by Andrei Rublev

From Icons and Saints of the Eastern Orthodox Church

- The high, luminous forehead and strong intent features express the tension of a man seeking the face of Christ by all means.
- The folds in the green gown are brighter



Special Services & Events

- 7/11 Thur. 6:00 p.m. Vigil for the Feast of Holy Pre-eminent Apostles Peter and Paul
- 7/12 Fri. 8:00 a.m. Divine Liturgy for the Feast of Holy Pre-eminent Apostles Peter and Paul
- 7/16 Tues. 6:00 p.m. Vigil for the Royal Martyrs of Russia
- 7/17 Wed. 8:00 a.m. Divine Liturgy for the Royal Martyrs
- 7/18 Thur. 5:30 p.m. Moleben for Venerable Sergius of Radonezh and Venerable New-Martyrs Grand Duchess Elizabeth and Nun Barbara
- 7/24 Wed. 5:30 p.m. Moleben for Equal-to-the-Apostles Great Princess Olga

Sunday Feasts:

- 7/7 - Nativity of St. John the Baptist
- 7/28 - Feast of Equal-to-the-Apostles Great Prince Vladimir

Weekly Services:

- Saturday - Vigil 5:00 p.m.
- Sunday - Divine Liturgy 10:00 a.m.

Parish News

Choir Voices Needed

All parishioners are welcome to join the choir, all voices are needed. Choir practice is held every Wednesday evening in the church at 6:30. All members of the choir should attend as many practices as possible in order to prepare for the services of the coming week. The choir is an important ministry of the church and if you can sing, you serve God by joining the choir. WE NEED YOU!

Weekly Tours of St. Basil's

Tours of St. Basil's church are conducted by one of the parish clergy every Wednesday between 2:00 and 3:00 p.m., and are designed to acquaint the community with the church, its architecture, traditional design, iconography, and history. No appointments are necessary and the tours will accommodate both individuals and groups. Advance notice would be appreciated for groups over 5. For additional information or to schedule a group tour contact Fr. Martin at 314-835-1569.

Parish Prayer List

Nadya Danett - Health
Archimandrite Seraphim - Recovery
Reader Symeon Campbell - Recovery
Anastasia & Douglas Prebble - Health

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 do not notify clergy of patients, even if you list yourself as a parish member.

"Ask Your Priest" Column

This new column will answer questions submitted by you [the parishioners] concerning Orthodoxy. Questions will be submitted to priests anonymously. Submit your questions to StBasilSTLNewsletter@gmail.com

Gardening Help

Parishioner, John Malcom, welcomes any who are willing to help gardening on the church grounds. John Malcom will be working at the parish

Wednesdays and Saturdays from 9am to noon weather permitting. Tools, gloves, and water will be provided for all who come to help.

Parish School Update Continued

Although the Parish Sunday School has ended for the year, we recommend that during the time off children be encouraged to attend the full Liturgy because there is no better teacher than the Divine Services. It is also hoped for that they begin to explore liturgical service like singing, candle duties, and of course, attentive prayer with the congregation.

Use eSCRIP and Amazon Smile Rebates

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 your Amazon purchase donated by Amazon to the parish. Please find sign up instructions next to the stair case in the hall.

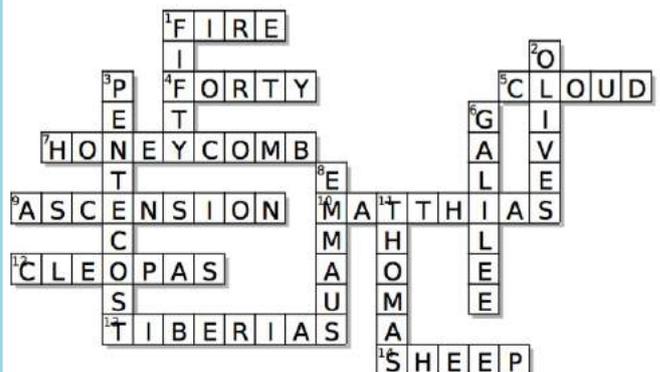
SERVERS WANTED!

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 of our boys to serve in the altar! For more information please contact Michael Orlando.

St. Basil's Parish Facebook Page:

Check out <https://www.facebook.com/SaintBasiltheGreatSTLMO/> for daily edification and interesting updates. Like our Facebook Fanpage! "Like" us to have us appear in your Facebook Newsfeed.

June Crossword Answers



Saint Paul Icon continued

than the rest, as though the light source came from the lapis lazuli blue tunic, the point where divine light is in highest concentration.

-The painting technique "by illumination" whereby one gradates the face from the darker to the brighter areas, embodies the spiritual renaissance expressed in the Hesychast doctrine of Gregory Palamas.

- The unnaturally swollen neck indicates and emphasizes the presence of the breath of the Holy Spirit.

The Nativity of St John, the Forerunner and Baptist of Christ

The Prologue of Ochrid

Six months before his appearing to the most holy Virgin Mary in Nazareth, the great Gabriel, archangel of the Lord, appeared to Zacharias the High Priest in the Temple in Jerusalem. Before he revealed the miraculous conception by a virgin who had not known a man, the archangel revealed the wondrous conceiving by an old and barren woman [Elisabeth]. Zacharias was unable at once to believe the words of God's herald, and for this his tongue was bound in dumbness and remained thus until the eighth day after John's birth. The kinsfolk of Zacharias and Elisabeth gathered together on that day for the infant's circumcision and naming. When they enquired of the father how he wished the child to be called, he, being still dumb, wrote on a slate: 'John'. At that moment his tongue was loosed and he began to speak. Zacharias's house was on the heights between Bethlehem and Hebron. The news of the angel's appearing to Zacharias, of his dumbness and of the loosening of his tongue at the exact moment that he wrote 'John', was carried throughout all Israel, coming to Herod's ears. So, when he sent men to kill all the infants around Bethlehem, he sent men off to Zacharias's family house in the hills, to slay John also. But Elisabeth hid the child in good time. The king was enraged at this, and sent an executioner to the Temple to kill Zacharias (for it was then his turn to serve in the Temple again). Zacharias was killed between the court and the Temple, and his blood clotted and solidified on the paving slabs, and

remained as an enduring witness against Herod. Elisabeth hid herself and the child in a cave, where she soon died. The young John remained in the wilderness alone, in the care of God and His angels.

St. Basil's Gardens

St. Basil's parish is blessed to have extensive grounds which have been beautified by our dedicated parishioners--in particular through the efforts of John (Malcom) Royse, Theodore and Photini Mills, and Ann (Opal) Morris. In the last couple of years, these parishioners have dedicated many hours of hard work and coordination to create gardens on the church grounds to be admired by all. The garden within the circular driveway has been cultivated from seeds by Theodore, Photini, and Ann. The retention pond area has been transformed by John into a haven for pollinators. In order to fully understand all of the work that went into the gardens and what the future plans are for the gardens, we asked them to elaborate on the process they went through to get the gardens where they are today.



Q&A with John (Malcom):

What was your inspiration for the garden?

I had just finished a 6-week course on pollinators given by the University of Missouri Extension program, so with the knowledge of what a pollinator garden is and the perfect area for one, I proceeded to design one for our church. This area has now been transformed into a rain garden for pollinators (bees, butterflies, birds, bugs, etc.) in our Metropolitan Sewer District area for ground water retention.

What future expansion plans do you have?
We have a ten-year development plan for St. Basil's 4.3 acres of land. We are in year 3 of the ten-year plan. There will be extensive expansion of this garden to the west culminating at the wooden cross. These gardens will be built as time and funds are available.



What plants or types of plants have you planted?
All plants planted inside the

deer/rabbit fence are MSD approved plants. There are 17 different varieties of plants that thrive in a rain garden such as red buck-eye, black choke-berry, beauty berry (trees & shrubs) as well as yellow wild indigo, soft brush, rose mallow and shining blue star. A total of 214 plants were placed in our garden with the help of a Missouri Botanical Gardens Master Gardener, Mary Ann Fink, and planted to her design.



Is there a specific purpose for the garden?
The specific purpose of this rain garden is to provide a habitat for all manner of pollinators which creates the seeds for future plants. The second purpose of the garden, hopefully to be enjoyed by all, is a beautiful three-season flowering garden.



How can parishioners help you maintain the garden?

With the amount of gardens we have, the major help from parishioners can be in the

form of weeding, pruning and general maintenance of the



garden. I happily will train anyone to help with this in all aspects needed. Our hope is that over a period of time that members of the church will begin to see the beauty of God's creation in our gardens and come to enjoy the peace received by gardening.

Is there anything else you would like for us to know about the garden?

In addition, there is also the possibility of individuals adopting small garden areas at the church as there are 5 terrace gardens ready for planting. All that's needed is to talk to me if you are interested. It is important to know

however, that all things planted on St. Basil's grounds, need to be



discussed and planned with me; the Church Council would appreciate a coordinated planting effort rather than random plantings.

Response from Theodore:

When I was on the Church board, the topic came up of what to do with the oval area in front of the Church. To have a flower garden would require a long term commitment from people. Since we did not have enough garden helpers at the time the plan was to plant grass there. I thought to myself that it was such a perfect area for a beautiful flower garden. It would be a shame to plant grass there so I talked to Photini and Opal who also love gardening. We all agreed to dedicate our time to the beautification effort. Before the three of us got together, others in the Church had similar ideas. Carol Surgant had put a lot of effort into planting the first yellow daffodils. This was no easy task since the area

was totally covered with a thick weed barrier. and the soil under that was rock and clay. She had to cut through the weed barrier and dig holes for the daffodils bulbs. The bulbs are still flowering each spring.



Opal Morris, who has an extensive horticulture background, did the site plan. The two biggest problems to overcome were: planting things that were deer resistant (good luck with that-haha) and the poor quality



rocky clay soil. Should we dig up all the dirt and remove the weed

barrier or add more soil to the existing ground? We opted for more soil because the soil under the barrier was no good to begin with, So with Sub. Deacon Thomas's help, we added so many truck loads I lost count. Next we planted the 500 bulbs that we had ordered earlier for this fall planting.



The following spring, the garden was dedicated to the most Holy Theotokos. People contributed many beautiful flowers and we gained one more helper to our garden committee. Our newest helper was Ryan, who helped water the tender new plants. In the fall Julianna Campbell joined the garden



committee and has contributed many beautiful plants. An icon of the Theotokos was placed in the garden by John

Royce and Fr Sergei blessed our new garden. Future plans are to continue with plantings to fill in bare areas, more rocks, weeding and maintaining the health of the plants.

Types of plants:

Zinnias, marigolds, purple coneflower, Shasta daisies, speedwell, daffodils, hyacinths, bee balm, bleeding heart, black eyed susan, coreopsis, ajuga, lambs ears, buddleia, tall phlox, irises, roses, Siberian irises, lavender, squaw weed, giardia, alyssum, red yarrow, yellow coneflower, and native mum.



Parishioners can help by being on the garden committee, buying plants that are approved by the committee, weeding and watering, and donating money for the garden. It presently cost about \$300 a year in materials excluding labor to maintain the garden. If you would like to help or just want a tour of the oval garden please see someone on the garden committee which includes Opal Morris, Photini Mills, Theodore Mills, Julianna Campbell, Ryan Waller, and Sunshine Clay.



Ask Your Priest

Q: At Confession, the priest says the prayers of absolution and the penitent is forgiven of their sins. At Communion, when the priest communes the faithful, he says that the Eucharist Which they receive is "for the remission of sins, and life everlasting, amen". What is the relationship between the forgiveness of sin granted at Confession, and the forgiveness of sin granted through Communion? Are we being forgiven of sin twice? Why are we forgiven of sin when we partake of the Eucharist when we have just been forgiven of sins at Confession?

A: When we sin we separate our self from the Body of Christ—the Church. In order to be reunited with the Church and to be able to approach the chalice, we must repent and be re-united to the Church through sacramental confession. For “..what does light have to do with darkness, and what does Christ have to do with Belial” (2 Cor. 6:14). St. Paul says that we must approach the Body and Blood of Christ worthily or we profane Christ (1 Cor 11:27). In the Eucharist our members become a part of Christ and we become one with Christ and the Church of which He is the head and we are the members. In the Eucharist the Lord purifies, illuminates and deifies us. He makes us worthy of Him in spite of our unworthiness. By receiving Holy Communion we are united with Him and His Church. The Blood of Christ cleanses our nature of all sin (1 Jn. 7). When we invite an important guest into our house we first clean it, so if you want to bring Christ into your bodily home you must first clean it through confession.

The Old Covenant was sealed with the blood of bulls and goats. The New Covenant is

sealed by Christ’s own blood which was shed for us to conquer sin and death and to reconcile us with God. Christ calls it the blood of the New Covenant which is shed not only for us but for all for remission of sins and unto eternal life (Matt. 26:27).

When we sincerely and to the best of our ability confess our sins we are reconciled and united to Christ’s Holy Church.

Through communion we are washed by the blood of Christ from all impurities. Salvation is a process of repentance, purification, illumination and deification. Holy Communion purifies and illuminates the repentant through the communication of the grace of our Lord Jesus Christ.

So the short answer to the question is that in Confession the repentant sinner is re-united with the Church from which they are separated by sin and in the Eucharist we partake personally in Christ’s redemption of all mankind (the New Covenant) through the remission of sin and the promise of Eternal life.

July Spot the Difference

There are eleven differences between the two pictures.
Can you find them all?

