



# SAINT 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

### CLERGY

*Archpriest Sergii Alekseev, Parish Rector*  
*Archpriest Martin Swanson, Dean*  
*Protopriest Radomir Chkautovich*  
*Deacon Ephraim Galloway*  
*Deacon Thomas Nichols*

# August 2021

### Schedule of Services

- **Sixth Sunday after Pentecost**  
**Holy Fathers of six Ecumenical Councils**  
**Venerable Seraphim of Sarov**  
Sat. July 31 5 p.m. Vigil  
Sun. Aug. 1 10 a.m. Divine Liturgy
- **Holy Myrrh-bearer and**  
**Equal-of-the-Apostles Mary Magdalene**  
Tues. Aug. 3 6 p.m. Vigil  
Wed. Aug. 4 8 a.m. Divine Liturgy
- **7th Sunday after Pentecost**  
Sat. Aug. 7 5 p.m. Vigil  
Sun. Aug. 8 10 a.m. Divine Liturgy
- **Holy Great Martyr and Healer Panteleimon**  
Sun. Aug. 8 6 p.m. Vigil  
Mon. Aug. 9 8 a.m. Divine Liturgy
- **Beginning of the Dormition Fast**  
**Procession of the Precious Wood of the**  
**Life-giving Cross**  
Sat. Aug. 14 9 a.m. Blessing of the Water
- **8th Sunday after Pentecost**  
Sat. Aug. 14 5 p.m. Vigil  
Sun. Aug. 15 10 a.m. Divine Liturgy
- **Transfiguration of the Lord**  
Wed. Aug. 18 6 p.m. Vigil  
Thur. Aug. 19 8 a.m. Divine Liturgy
- **9th Sunday after Pentecost**  
Sat. Aug. 21 5 p.m. Vigil  
Sun. Aug. 22 10 a.m. Divine Liturgy
- **Dormition of the Mother of God**  
Fri. Aug. 27 6 p.m. Vigil  
Sat. Aug. 28 9 a.m. Divine Liturgy
- **10th Sunday after Pentecost, “Not Made by**  
**Hands” Icon of Christ**  
Sat. Aug. 28 5 p.m. Vigil  
Sun. Aug. 29 10 a.m. Divine Liturgy

## Feast of Sts. Peter and Paul

*Excerpt from Homily 28 by St. Gregory Palamas*

Notice that Peter and Paul are equal in prominence and glory, and both hold up the Church. Consequently the Church now bestows one and the same honour on both, and celebrates them together with equal esteem. As we consider the outcome of their lives, let us imitate how they lived, or at least how they were restored through humility and repentance, even if we cannot attain to their other great and exalted achievements, which are appropriate to great men and fitting for great men to emulate. In fact, some aspects of their lives are probably impossible for anyone to imitate. Amendment through repentance, however, is more appropriate for us than for the great, since we all sin many times every day, and unless we lay hold of salvation through continuous repentance, we have no hope of it from any other source.





As you all know, besides collecting funds for Sofia's surgery on the GoFundMe page, we are doing it within our parish, since an anonymous donor offered to match every donated dollar once \$3,000.00 would be collected. Now, thanks to your generosity we have answered this challenge: including your donations for Sofia last Sunday we have collected \$4,143.00. Now the anonymous donor's \$3,000.00 were added, thus making the total \$7,143.00.

This does not end our fundraiser for Sofia but definitely brings us closer to the goal and Sofia — closer to walking. Please continue to donate to this most noble cause.

Having said this, please also do not forget the needs of our own parish.

## St. Basil's Icon Corner

August 9th and St. Basil's is fortunate to have an icon of this saint in the church. This icon is usually kept on the anoly (stand for icon) next to the center pillar on the southern side of the nave. The icon belonged to the grandmother of a family who gave the icon to St. Basil's years ago. At a later time, professional iconographers visited St. Basil's from Sergiev Posad, Russia, and mentioned that the icon could have been painted during the 18th century, making it one of the oldest icons within the church. For this reason, it is preserved within a glass case but is still kept available for veneration. Interestingly, St. Basil's also has a panel icon of Palm Sunday that also dates from the 18th century or even older which was donated to the parish by former parishioner, Steven Joss, but because of its age and state of deterioration, it has never been set out for venerating. St. Basil's has another icon of St. Panteleimon that was donated by the Mundwiller family and which also has a relic of St. Panteleimon embedded in it. This icon is often taken by priests when they visit the sick but it is not set out for daily veneration.

Below is an excerpt from the Prologue of Ohrid which explains the life of the saint.

"Panteleimon was born in Nicomedia of a Christian mother and a pagan father. His mother was called Eubula and his father Eustorgius. As a young man he studied the science of medicine. The priest, Hermolaus, invited Panteleimon to be with him and taught him the Faith of Christ and baptized him. Panteleimon miraculously cured a blind man whom the other doctors treated in vain; he cured him by the power of Christ and baptized him. Out of envy the doctors accused Panteleimon of being a Christian and he went before the Emperor Maximian to stand trial. "He stood before the earthly king in body but in thought he stood before the heavenly King." Before the emperor, he freely declared that he was a Christian and, before the eyes of the

The feast of St. Panteleimon is celebrated on

emperor, he healed a paralytic of a long-standing illness. This miracle drew many pagans to the Faith of Christ. The emperor subjected him to torture but the Lord appeared to him on several occasions and delivered him whole and unharmed. Saint Hermolaus with Hermippas and Thermocrates were then martyred. Sentenced to death, Saint Panteleimon knelt for prayer. At that moment the executioner struck him on the neck with a sword and the sword broke as though it were made of wax. The executioner was unable to execute him until the saint completed his prayer and until Panteleimon told him to behead him. His relics possessed the ability to heal. Panteleimon was executed under an olive tree which, after that, became all adorned with fruit. Panteleimon means, "all merciful" "all compassionate." The All-merciful God received his righteous soul and glorified him among His great saints. This wonderful martyr suffered honorably for Christ in his youth, on July 27, 304 A.D. Saint Panteleimon is invoked in prayers at the time of the "Blessing of Waters" and in the blessing of the holy oils used in the "The Sacrament of Holy Unction," together with Saint Hermolaus and the other unmercenary saints and wonder-workers. A most beautiful church dedicated to this saint is located on Holy Mount Athos."

Because St. Panteleimon was a physician, he is given the title of Holy Unmercenary. This title is given to physicians who were saints and healed the sick both during their time on earth and after their repose. Holy Unmercenarys are usually depicted holding a small box with a spoon or other types of medicinal items to represent their medical practice.



# Visiting Monks

St. Basil's was very fortunate to have visiting hieromonks (or priestmonks) during the month of July join us at our weekend services while Archpriest Sergii was out of town. The monks traveled from Holy Cross Monastery in West Virginia to be at St. Basil's on the 3rd and 4th

Sundays after Pentecost. Archimandrite Seraphim, Hieromonk Paisios, Hieromonk Macarius, and Monk Isaac were welcome additions to the services and trapezas following the services. It is always a special moment when we can converse and learn from monastics and their struggles in their ascetic lives. Below are pictures from these special services.

## 3rd Sunday after Pentecost



## 4th Sunday after Pentecost





This month, we had one person become a catechumen and

therefore, further unite himself to the Orthodox Church. Bryan Kopel became a catechumen before the Divine Liturgy on Sunday July 25th. He is pictured with his sponsor, Reader Isaac Crabtree, during the rite of the making of a catechumen. Please keep Brian in your prayers as he continues to study and learn about the Orthodox faith.

## New Catechumen at St. Basil's

### Ask Your Priest

Q: I have heard that the way holy objects are disposed of is by

burning them. Why is this the preferred way of disposing of holy objects rather than burying them or some other method?

A: *Holy Things are to be respected and not purposely subject to things that lack holiness, such as a blemish, certain unclean secular material, debris, and unholy things. By disposing of them in a proper manner we maintain for them the dignity and respect that they warrant because of their nature. ( i.e., icons, holy images, holiday cards with holy scenes printed on them, oil from icon lamps, liturgical refuse and the like). Burning holy Items, is*

*only one way to dispose of them. Other acceptable ways are to bury them in the ground, place them among flower beds or with foliage that is not subject to being trampled underfoot or being carelessly discarded or disposed of. This should also include ashes from holy things that have been burned.*

*An exception is Holy Water which is blessed to bring the blessing of the Jordan, in which Christ was baptized, into the world. As Christ Himself entered into the world and sanctified it through His presence, so Holy Water brings sanctification to that which is blessed by it and is therefore likely to fall on many different surfaces.*

The Transfer of the Icon of our Lord Jesus Christ Not-Made-by-Hands from Edessa to Constantinople occurred in the year 944. Eusebius, in his History of the Church (I:13), relates that when the Savior was preaching, Abgar was the ruler of Edessa. He was stricken with leprosy all over his body. Reports of the great miracles performed by the Lord spread throughout Syria (Mt.4:24) and even reached Abgar. Without having seen the Savior, Abgar believed in Him as the Son of God. He wrote a letter requesting Him to come and heal him. He sent his own portrait painter Ananias to Palestine with this letter, and commissioned him to paint a likeness of the Divine Teacher.

Ananias arrived in Jerusalem and saw the Lord surrounded by many people. He was not able to get close to Him because of the large crowd which had gathered to hear the Savior. Then he stood on a high rock and tried to paint Christ's portrait from afar, but this attempt did not succeed. Then the Savior saw him, called him by name, and gave him a short letter for Abgar in which He praised the ruler's faith. He also promised to send His

disciple to heal him of his leprosy and guide him to salvation.

Then the Lord asked for some water and a cloth to be brought to Him. After washing His Face, He dried it with the cloth, and His Divine countenance was imprinted upon it. Ananias brought the cloth and the Savior's letter to Edessa. Reverently, Abgar pressed the holy object to his face and received partial healing. Only a small trace of the terrible affliction remained until the arrival of the disciple promised by the Lord. This was Saint Thaddeus, an Apostle of the Seventy (August 21), who preached the Gospel and baptized Abgar and all the people of Edessa. Abgar attached the Holy Napkin to a board and placed it in a gold frame adorned with pearls. Then he placed it in a niche above the city gates. On the gateway over the Icon he inscribed the words, "O Christ God, let no one who hopes on Thee be put to shame."

For many years the inhabitants had the pious custom of bowing down before the

## "Not Made by Hands" Icon of Christ

Icon whenever they went forth from the gates. Later, one of Abgar's great-grandsons, who ruled Edessa, fell into idolatry, and decided to remove the Icon from the city wall and to replace it with an idol. In a vision the Lord ordered the Bishop of Edessa to hide His Icon. The bishop came by night with his clergy, lit a lampada before the Icon, and placed a ceramic tile in front of the Icon to protect it, and then he sealed the niche with bricks.



As time passed, the people forgot about the Icon. But in the year 545, when the Persian emperor Chozroes I besieged Edessa and the city's position seemed hopeless, the Most Holy Theotokos appeared to Bishop Eulabios and ordered him to remove the Icon from the sealed

niche, saying that it would save the city from the enemy. When he opened the niche, the bishop found the Holy Mandylion, and the lampada was still burning before the Icon, and an exact copy was produced upon the tile protecting the Icon.

The Persians lit a huge fire outside the city walls. Bishop Eulabios carried the Icon Not-Made-by-Hands around the city walls, and a violent wind turned the flames back on the Persians. The defeated Persian army retreated from the city.

In the year 630 Arabs seized Edessa, but they did not hinder the veneration of the Holy Napkin, the fame of which had spread throughout the entire East. In the year 944, the emperor Constantine Porphyrogenitos (912-959) wanted to transfer the Icon to Constantinople, so he paid a ransom to the emir of the city for it. With great reverence the Icon of the Savior Not-Made-by-Hands and the letter which He had written to Abgar, were brought to Constantinople by clergy.

On August 16, the icon of the Savior was placed in the Pharos church of the Most Holy Theotokos. There are several traditions concerning what happened later to the Icon Not-Made-by-Hands. According to one, Crusaders stole it during the occupation of Constantinople (1204-1261), but the ship on which the

sacred object was taken, perished in the waters of the Sea of Marmora.

According to another tradition, the Icon Not-Made-by-Hands was transported to Genoa in 1362, where it is preserved in a monastery dedicated to the Apostle Bartholomew. It is known that the Icon Not-Made-by-Hands repeatedly produced exact copies of itself. One of these, named "On The Tile," was made when Ananias hid the Icon in the wall on his way to Edessa. Another, imprinted on a cloak, wound up in Georgia. Possibly, the various traditions about the original Icon are explained by the existence of several exact copies.

The Icon Not-Made-by-Hands was put on the standards of the Russian army, in order to protect them from the enemy. In the Russian Orthodox Church it is a pious custom for a believer to read the Troparion for the Icon of the Savior Not-Made-by-Hands when

entering the temple, together with other prayers. The Feast of the Transfer of the Icon Not-Made-by-Hands is observed along with the Afterfeast of the Dormition. The commemoration of the third Icon Not-Made-by-Hands mentioned above is called the "The Savior on Linen Cloth."

At St. Basil's, this icon is located in the golden star above the Royal Doors as pictured in the image on the previous page.

## Newsletter Activity

People, Places, and Names of the Theotokos

S I N L E S S B G G R W T W Q Y T  
 K P D K B Y T D D A L N J N J D J  
 Y Z K G X N R E P P B M E J R G M  
 K R B P B L J H R A M R N G A R V  
 W T B D L Z L T X E N J I N Y L V  
 T Z L L N L Y O X B R A N E N P M  
 I N I G R I V R E V E A G O L D T  
 Y M W H K K T T J H B M E I J D N  
 K Q M J A E R E R E P M O B A Y V  
 Z P R A M I Y B L M I E M T D N J  
 N L G P C B R I Q S M G S X H O Q  
 J L L T Q U Z A J K I D T O W E G  
 M E R R P A L P H G H D P B J Q R  
 Y R A M B M R A M C C V T M D Y Q  
 W B M E Y M G N T X A G G R W V N  
 L D T N T D M L Q E O Z B Y M Y R  
 T H B L Q X P N X J J T G G B R Z

### ATTENTION: Choir Practice Update

All parishioners are welcome to join the choir. All voices are needed. Choir practice will take place on Wednesday evenings, for the month of August, at 6:30 pm at the church. Please note that there will be no choir practice on August 4th and 18th.

### Parish Prayer List

Please pray for the health and salvation of Archimandrite Seraphim and the brotherhood of Holy Cross Monastery in Wayne, WV. We have found out that 16 monks, including the abbot himself, have COVID. So far, thank God, there are no severe cases. Some of you know many of the monks at Holy

Evervirgin	Gabriel	Joseph	Immaculate
Anna	Egypt	Betrothed	Panagia
Joachim	Godbearer	Mary	
Elizabeth	Simeon	Mother	
Zachariah	Temple	Sinless	

Cross, others know some of them from when they come to St Basil's for Divine Services, while others' familiarity with the monastic community, which originated in House Springs, MO, comes from watching the live streams of the monastery Divine Services on the Internet. This should make our prayer for "ailing Archimandrite Seraphim with ailing brethren" much more personal and ardent.