



# 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*

**July 2021**

### Schedule of Services

- **Holy Hierarch John, Archbishop of Shanghai and San Francisco**  
Fri. July 2 6 p.m. Vigil  
Sat. July 3 9 a.m. Divine Liturgy
- **2nd Sunday after Pentecost**  
**All Saints of Russia**  
Sat. July 3 5 p.m. Vigil  
Sun. July 4 10 a.m. Divine Liturgy
- **3rd Sunday after Pentecost**  
Sat. July 10 5 p.m. Vigil  
Sun. July 11 10 a.m. Divine Liturgy
- **Feast of Pre-eminent Apostles Peter and Paul**  
Sun. July 11 6 p.m. Vespers  
Mon. July 12 8 a.m. Divine Liturgy
- **4th Sunday after Pentecost**  
**Venerable Sergius of Radonezh**  
**Venerable New Martyrs Grand Duchess Elizabeth and Nun Barbara**  
Sat. July 17 5 p.m. Vigil  
Sun. July 18 10 a.m. Divine Liturgy
- **5th Sunday after Pentecost**  
Sat. July 24 5 p.m. Vigil  
Sun. July 25 10 a.m. Divine Liturgy
- **Equal-to-the-Apostles Great Prince Vladimir**  
Tue. July 27 6 p.m. Vigil  
Wed. July 28 8 a.m. Divine Liturgy
- **6th Sunday after Pentecost**  
**Holy Fathers of First Six Ecumenical Councils**  
**Venerable Seraphim of Sarov and Venerable Macrina, sister of St Basil the Great**  
Sat. July 31 5 p.m. Vigil  
Sun. Aug. 1 10 a.m. Divine Liturgy

For many of us who have entered the Church as adults some aspects of traditional Christian piety seem hard to wrap our minds around. Perhaps the reason for that is a widespread conviction that faith is a set of statements regarding God, His Church and our salvation, and that if we agree with those statements then nothing else is needed. Thus, faith remains something on the level of intellect, and to us it has little connection with what we see is going on in the church during the worship. Today we shall speak about church candles. There is a large number of parishioners who do not have a habit of lighting candles before the icons. However, a lit beeswax candle in front of an icon can be a powerful sword which can break the wall of division between our intellect and our heart. The historicity of candle usage in the Church and its symbolism has been already covered in our newsletters and spoken about from the amvon. Here we would like to offer you two

testimoni  
es -  
rather tiny

## Candle

vignettes - about our contemporaries, bishops of God-pleasing life.



The first one comes from Archpriest St Peter

Perekrestov, the dean of Joy of All Who Sorrow Cathedral in San Francisco. He wrote in one of his articles about Metropolitan Laurus (First Hierarch of the Russian Church Abroad from 2001 till his repose in 2008): "I remember rather well that when we would accompany Vladyka Laurus to parishes and, if there was a triumphant meeting of the hierarch before the Vigil, he would venerate the Cross and the icons and go directly into the altar to be there at the beginning of the Divine Service. Then he would call either me or some

other subdeacon and pull out some money from his pocket and give us instructions to buy candles and light them before the festal icon. Vladyka Laurus felt a need to honor the feast with a little gift. Besides this he understood that if the clergy do not light candles in church, then how can the faithful be taught to do so".

The second account (told by someone who was just a young lady at the time) is about Archbishop Gabriel of Blagoveschensk (+2016), who prior to being a bishop was the abbot of Pskov Monastery of the Caves: "Vladyka Gabriel started a tradition in our cathedral to sing his favorite Akathist to Sweetest Jesus



instead of the kathisma at the Vigil on Saturday nights. When the clergy came to the middle of the temple and the choir also came down into the nave to sing the Akathist, I came closer to one of the priests in order to hear the words of the Akathist better. When Vladyka finished reading the Ikos, he beckoned to the priest who stood to his right and said something into his ear. The priest started looking for someone in the crowd of people and then pointed at me: "You there, come to the hierarchy!" I was of short stature and, having come close to the kathedra (Fr. S.: 5 or 6 inches tall platform on which the bishop stands or sits in the middle of the church during the Divine Services) and looking at Vladyka, he seemed to me very big and majestic. He looked at me, measuring me up and began to pull something from his pocket.

Then he leaned to me and, giving me 10 rubles, said: "Go buy candles and place them on candle stands". Indeed, I could see there were not too many lit candles on the candle stands. So I bought 10 large candles for 1 ruble each and put them on candle stands throughout the temple. Next Saturday at the Vigil Vladyka called me again and gave me 25 rubles - I put more candles. Next week he gave me 50 rubles and then 100 rubles. I loved so much buying and lighting candles for Vladyka, doing it as an obedience to the hierarchy, that I was almost flying every Saturday night to the Divine Service".

A footnote: What was narrated above took place in 1988. Just to give you an idea of what the money Vladyka gave the girl was worth, we can safely assume that for one ruble back then in Russia you could buy what we can buy now for 10 dollars.

Q: Why do women wear head coverings? I was told that only married women should cover their hair but I notice that the custom is for all females (married and unmarried) to cover their hair. Is it necessary to always have women cover their hair while inside the church or should it just be during a service or even just at particular moments during the service such as when they receive communion?

A: Apostle Paul writes: "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head, for it is as if she were shaven". At the time of apostles, women who were caught in immoral acts had their heads shaven as a sign of public disgrace. So the apostle likens the woman who prayeth with uncovered head to a prostitute. At the time, married women always had their heads covered when in public, as a sign of obedience to their husbands. But the holy apostle extends this interpretation by pointing that when a woman covers her head when praying she shows her submission to God. Here the pre-eminent apostle does not constitute a new rule but only points to the existing

*practice. From antiquity and till quite recently women had never cut their hair but braided it. Woman's hair was considered an element of her beauty. So in order not to draw attention to her hair and, by extension, to herself, woman would keep her head covered, especially so when at church. For in church "eyes of all look upon Thee, O Lord", not on ladies' beauty. In Christianity, modesty is an important trait of one's fear of God. At the same time, unmarried girls were allowed to be in church with their heads uncovered. But if the woman was advancing in years and yet was still unmarried she would cover her head in order not to draw attention to herself. By the same token, Apostle Paul writes about the need for men to be in church with their heads uncovered: "Every man praying or prophesying, having his head covered, dishonoreth his head... For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God". To this day in many societies men take off their hats when they enter not only a church but any building. This is a reminder of the practice of when a*

## Ask Your Priest

*man would enter any house he would make the sign of the cross and bow to the icons in the house; and to make a sign of the cross, to bow and to say a prayer man needs to take off his hat first.*

*Monks and clergy have head covering which is part of their vestments or their clerical garb, but even they take those hats off when venerating icons and at many moments of the Divine Services.*

*In modern practice, little girls do not need to cover their heads in church (but they still want to do what the grown-ups do). Women tend to wear a head covering which corresponds to the liturgical color of the season or a feast (green for Pentecost, blue for the feasts of the Theotokos, etc.). In interesting note: in some Balkan countries, which were for a long time under Muslim yoke, women do not cover their heads, thus showing their Christian identity, whereas Muslim women will not dare appear in public with the head uncovered.*

-Archpriest Sergii

# June Feasts

The 50 days after Pascha are a time for spiritual and liturgical feasts and

celebrations. On Pascha, we celebrate Jesus Christ's Resurrection and His triumph over death. We follow the Resurrected Christ throughout His 40 days with the apostles

performing miracles and preparing His flock to receive the Holy Spirit on Pentecost 10 days after His Ascension. Below are pictures from the various feasts and services and we revisit the triumphant words of the festal troparia to remind us of the feasts.



## Ascension

When Thou didst fulfill the dispensation for our sake, and didst unite earth to heaven, Thou didst ascend in glory, O Christ our God, not being parted from those who love Thee, but remaining with them and crying: I am with you and no one will be against you!

*Kontakion of Ascension*

## Holy Trinity Memorial Saturday

*Kontakion and Ikos from Panihida Service:*

With the saints give rest, O Christ, to the souls of Thy servants, where there is no pain, nor any sorrow, nor is there any sighing, but life unending.



Thou alone art immortal, Who didst make and fashion man. But we of earth were formed from earth, and thither to the earth we make our way, as Thou hast commanded, Who createdst me and saidst to me, 'Thou art earth and to earth shalt thou return' whither all we men make our way, making our funeral lamentation the song: alleluia, alleluia, alleluia.

## Pentecost

Blessed art Thou, O Christ our God, who hast revealed the fishermen as most wise by sending down upon them the Holy Spirit: through them Thou didst draw the world into Thy net. O Lover of Man, Glory to Thee!

*Troparion from Pentecost*



## Kneeling Prayers

What god is as great as our God? Thou art God who workest wonders!

*Great Prokimenon from Vespers*

It is a custom at St. Basil's to perform the rite of the making of a catechumen whenever someone who has inquired about the faith is ready to take the next step in his or her path to becoming an Orthodox Christian. There were two such inquirers that were ready to make this commitment in June: Noah Baerman and Adam Stiller. Please continue to pray for these catechumens as they continue learning about our faith and prepare to join the Holy Orthodox Church.

## New Catechumens at St. Basil's



## Continuing Help for Sofia Rovnova

Thank you to all that have donated to help cover the expenses for Sofia's surgeries. The funds need to be collected and deposited into the hospital's account before the surgery can be performed. The surgeries which were planned for July have been postponed to September which means that the total amount should be collected by mid August. Donations can be made at <https://charity.gofundme.com/o/en/campaign/sofia-rovnova-requires-two-surgeries-to-walk-sdr-and-percs-in-usa>. An anonymous donor has offered to match donations up to \$3,000 meaning any dollar donated to the fund will count as two dollars donated. To have your donation doubled, please donate either in cash (putting it in an envelope with "For Sofia" on it) or by check with "For Sofia" on the memo line. Once again, we ask you to contribute if you can and to spread the word to help Sofia. Below is a letter that Sofia's mother, Ludmilla, has written especially to us introducing her family and their life.

*Thank you very much! Many thanks to all who are helping my Sofia!*

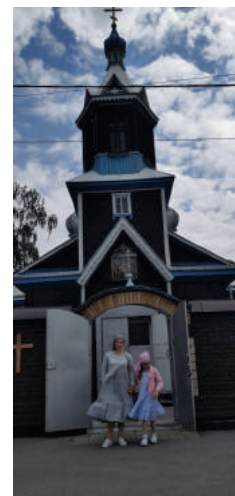
*We live in a small town Slavgorod in the Altai district*



*(see the Altai district in red on the map; it is located in southwestern Siberia, bordering China and Mongolia). There are five of us in the family: my husband, I, and our three children: our oldest son is 27 and he lives in St Petersburg, another son is 15, and then Sofia who is going to the second grade in the fall. She attends a regular public school with healthy children. School is easy for her, and her teacher always praises her.*

*All of us are baptized Orthodox Christians and attend a local Orthodox parish church.*

*Before Sofia was born, I worked as a sales assistant at a store. Now my work is to be with Sofia. Before the pandemic, we were rarely at home – we had constant physical therapy sessions and went through eleven long-term rehab courses in China. Before the pandemic, my husband worked in a cabinet shop, building furniture. But now there is no work for him there, so he is looking for another job.*



When I was asked if I had anything for this month's newsletter, I must admit I was a tad unprepared. However, our newsletter editor suggested that I take this opportunity to give a little exposure as to my qualifications and background regarding the treasury position and perhaps some insight as to why I volunteered for the role. My formal education and training is actually more in the areas of economics and investing as opposed to accounting, although as part of that I have received instruction and experience in basic accounting concepts. Both of my undergraduate and graduate

degrees are in the field of economics, and I have been a FINRA licensed investment broker since 2015. Many of the skills I have picked up over the years working for various investment firms come in handy as the treasurer of our parish.

I volunteered to be the parish treasurer because I felt a sense of duty to give back to Christ's church in any way that would be fruitful. I am not a painter, so I am sure any icon I attempted to paint would look atrocious. As I am sure most of you know, my voice is rather nasally and monotone, and my Ozark roots shine through from

## Treasury Report

time to time as certain words stumble out of my mouth. I am sure any attempt to join our parish choir would be met with polite yet firm requests to find another parish. I can cook and watch over money, so I decided that serving trapeza and being the parish treasurer was where the church could use me.

As far as what I would like to be able to do as our parish treasurer, my focus has been to try and raise awareness and

encourage involvement amongst members of the parish. I truly believe that each one of us holds the financial health and future of our dear parish in our hands, so it's important to me that everyone is informed and knows how he can help. I

also hope to work with other members of the parish to make us as financially resilient as possible by expanding our donor base as well as using new technologies to make it easier for people to donate. We have already been blessed

with success in this area as we are seeing more people donate and use newer ways to donate. As always, please never hesitate to approach me with questions, concerns, or comments.

## St. Basil's Icon Corner

This month, we explore the icons of Holy Hierarch John, Archbishop of Shanghai and San Francisco. We have two icons of St. John in our church. The primary icon is located on the north side of the church on the east wall. The icon was commissioned by the parish in 2017 to honor this Holy wonderworker who lived in our generation and reposed in Seattle, Washington in 1966. Our own Archbishop Peter served as an altar server for St. John as a boy in San Francisco. The icon was painted in Ukraine especially for our parish. A special frame for the icon was crafted and donated by parishioner Anatoli Lukin. The scroll that St. John is holding is



written in Slavonic and reads "Although I am dead I still live". Affixed to the icon on St. John's mantle (robe) you'll note a gold medallion which contains a relic of St. John. This was a gift to the parish from Nun Sergia who was a part of the monastic community serving on Mt. Olives in Jerusalem. The reliquary directly below the icon contains St. John's skuffia (skull cap) that he was wearing when he reposed. We are privileged to have this significant relic as a gift from

Archimandrite Joachim which was passed onto him from Archbishop Kirill of San Francisco and Western America.

Holy Hierarch John is also included in a group icon for the feast

### ATTENTION: Choir Practice Update

All parishioners are welcome to join the choir. All voices are needed. While choir practices have usually taken place on Wednesday evenings, for the month of July, choir practice will take place weekly on Tuesdays at 6:30 pm at the church.

### Parish Prayer List

Archimandrite Seraphim — Health  
Archpriest Andrei Papkov — Recovery  
Nadia Danett — Health  
Jackie (Xenia) Peck — Health  
Sophia Shipton and family — Health

of the synaxis (Greek for assembly or gathering) of the saints of North America as titled on the icon. From left to right, the saints in the icon are St. Herman of Alaska, St. John Wonderworker of Shanghai and San Francisco, St. Innocent of Alaska, St. Juvenaly of Alaska, St. Tikhon Patriarch of Moscow, and St. Peter the Aleut. Sts. Herman and Juvenaly are from the original Valaam mission. St. Innocent was the first Orthodox bishop to serve in America and is known as the Metropolitan of Moscow, Enlightener of North America. St. Tikhon was also a bishop in America who later became the Patriarch of Moscow and suffered under the Soviet regime. St. Peter the Aleut was the first Native American to suffer martyrdom in North America (California) for his refusal to convert to Roman Catholicism from Orthodoxy and St. John is a beloved Wonderworker who performed many miracles before and after his repose in 1966.



As previously mentioned about icons depicting hierarchs, we know that bishops wear omophorions and are either holding a Gospel or a scroll with their preachings on it. In the primary icon, we see that St. John is wearing his bishop's mantiya which is different from an omophorion but is still worn by bishops and archimandrites (abbots of Orthodox monasteries). St. John is also holding a scroll with one of his timeless preachings. Since St. John was a monastic, he is also wearing a klobuk which is a head covering worn by ryassafor monks and above. In the icon of the Saints of North America, he is depicted with the more simple monastic clothing and a bishop's staff which symbolizes his shepherd-like vocation.

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