



# 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*

# May 2021

## Schedule of Services

- **Holy Saturday**  
Sat. 5/1 9 a.m. Vespers and Divine Liturgy  
Sat. 5/1 10 p.m. Reading of the Acts of the Holy Apostles  
Sat. 5/1 11:30 p.m. Midnight Office  
Sat. 5/1 12 a.m. Paschal Procession, Matins and Divine Liturgy
- **Pascha Sunday**  
Sun. 5/2 2 p.m. Paschal Vespers followed by banquet
- **Great Martyr George the Trophy-bearer**  
Wed. 5/5 6 p.m. Vespers and Matins  
Thur. 5/6 8 a.m. Divine Liturgy
- **Thomas Sunday**  
Sat. 5/8 5 p.m. Vigil  
Sun. 5/9 10 a.m. Divine Liturgy
- **Radonitsa — Paschal Commemoration of the Departed**  
Tue. 5/11 9 a.m. Panihida at St. Basil's church  
Tue. 5/11 10 a.m. Panihida at St. Matthew's cemetery  
Tue. 5/11 11:15 a.m. Panihida at House Springs cemetery
- **Sunday of the Myrrh-bearing Women**  
Sat. 5/15 5 p.m. Vigil  
Sun. 5/16 10 a.m. Divine Liturgy
- **Holy Apostle and Evangelist John the Theologian**  
Thu. 5/20 6 p.m. Vigil  
Fri. 5/21 8 a.m. Divine Liturgy
- **Sunday of the Paralytic**  
Sat. 5/22 5 p.m. Vigil  
Sun. 5/23 10 a.m. Divine Liturgy
- **Mid-Pentecost**  
Tue. 5/25 6 p.m. Vespers and Matins  
Wed. 5/26 8 a.m. Divine Liturgy followed by the Lesser Blessing of the Waters
- **Sunday of the Samaritan Woman**  
Sat. 5/29 5 p.m. Vigil  
Sun. 5/30 10 a.m. Divine Liturgy

## Blessing of Paschal Baskets

Holy Saturday: at noon, at 9:30 P.M. and at 10:30 P.M.  
Also after the conclusion of the midnight Paschal Divine Liturgy and at 1:30 P.M. of the day of Pascha before the Paschal Vespers

## Prayers After Pascha

We substitute the Paschal Hours for Morning and Evening Prayers during the Bright Week: beginning on the Day of Pascha and reading (or better singing) it for the last time instead of Morning Prayers on Bright Saturday.

From the Day of Pascha and till the Vigil on the eve of the feast of Pentecost, we do not say the prayers "Glory to Thee Our God, glory to Thee" and then "Heavenly King" in the beginning of our prayers, but we replace them with the paschal troparion "Christ is risen from the dead ..." said thrice. And after this troparion we say the Trisagion prayers and the rest. But we must remember that instead of the Morning and Evening Prayers during the Paschal week only we chant the Paschal Hours.

The Paschal Hours can be found in most Prayer Books. If your Prayer Book does not have it, we offer the text here on the next page.

## Paschal Hours

Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us. Amen.

Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *Thrice*.

*Then we chant:*

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We worship Thy Cross, O Christ, and Thy holy Resurrection we hymn and glorify; for Thou art our God, and we know none other beside Thee, and we call upon Thy name. O come, all ye faithful, let us worship Christ's holy Resurrection, for behold, through the Cross joy hath come to all the world. Ever blessing the Lord, we hymn His Resurrection; for, having endured crucifixion, He hath destroyed death by death. *Thrice*.

The Hypakoe, eighth tone: Forestalling the dawn, the women came with Mary, and found the stone rolled away from the sepulchre, and heard from the angel: why seek ye among the dead, as though He were a mortal, Him Who liveth in everlasting light? Behold the grave-clothes. Go quickly and proclaim to the world that the Lord is risen and hath slain death. For He is the Son of God Who saveth mankind.

The Kontakion, eighth tone: Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of hades. And didst arise as victor, O Christ God, calling to the myrrh-bearing women: Rejoice! And giving peace unto Thine apostles: Thou Who dost grant resurrection to the fallen.

And these Troparia, eighth tone: In the grave bodily, but in hades with Thy soul as God: in Paradise with the thief, and on

the throne with the Father and the Spirit wast Thou Who fillest all things, O Christ the Inexpressible.

Glory to the Father and to the Son and to the Holy Spirit.

How life-giving, how much more beautiful than Paradise, and truly more resplendent than any royal palace was Thy tomb shown to be, O Christ, the source of our resurrection.

Both now and ever, and unto the ages of ages. Amen.

O sanctified and divine tabernacle of the Most High, rejoice! For through thee, O Theotokos, joy is given to them that cry: Blessed art thou among women, O all-spotless Lady.

Lord, have mercy. *Forty times*.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

O Lord bless.

Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *Thrice*.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Lord Jesus Christ Son of God, through the prayers of Thy most pure Mother, our venerable and God-bearing fathers and all the saints, have mercy on us. Amen.

Below, we hear from Father Sergii and his matushka, Svetlana, on what items they include in their family paschal basket.

## What's In Your Paschal Basket?

Our paschal basket usually contains the traditional paschal bread, eggs and cheese pascha. For in the main prayer for blessing of the paschal foods the priest asks God to "bless this curdled milk and with it the eggs". This is why we put into the basket eggs, cheese pascha (cottage cheese slowly cooked with butter, sour cream, eggs and, of course, sugar) and the rich paschal bread (as the bread symbolizes the risen Christ).



The Book of Needs contain a second prayer for blessing food on Pascha and in it the priest asks God to bless meat products, just as God blessed the ram as the sacrifice in place of Isaac, and as the lamb which Abel offered, and the fatted calf which the Father commanded to be sacrificed when his prodigal son returned home. So the meat products can be also included into the basket. However, some people, honoring the struggles of the monastics, do not put meat into the baskets, since monks do not eat meat. If meat is to be blessed, it is not brought into the church. From this comes the tradition of blessing the paschal baskets outside.

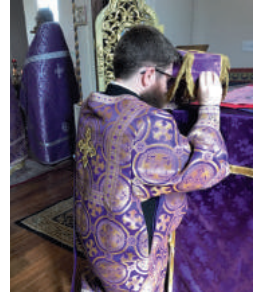
I know that people put many others things into their baskets: horseradish, butter (which falls into the traditional category of "curdled milk"), sweets, wine, etc. And this is fine. But we would like to preserve the tradition and bless only the foods which are mentioned in church prayers.

## April Services

This year, the entire month of April fell within Great Lent. This means there was no shortage of important feasts, events, and services throughout the month where the faithful could come to the church to receive spiritual food during the fast.

### Sunday of the Cross

Celebrated on the third Sunday of Great Lent which was on April 3rd and 4th. The cross was beautifully adorned by some of St. Basil's youngest parishioners for veneration during the services.



### Annunciation

Celebrated on April 7th and preceded by a Vigil service the night before which included the Litia that was served outside on a warm summer's evening.



### Akathist with the Wonderworking Kursk Root Icon

St. Basil's opened its doors for all to come and venerate the Wonderworking Icon which visited the church during the 5th week of Great Lent. The hymns to the Most Holy Theotokos were beautifully chanted while dozens of visitors and parishioners venerated the icon.



### Great Canon

The entire Great Canon of St. Andrew of Crete and the life of St. Mary of Egypt is read during the 5th week of Great Lent. This year, St. Basil's had the privilege to serve this ancient service and to hear the penitential words in front of the wonderworking Kursk-Root Icon of the Mother of God of the Sign.



### Lazarus Saturday

St. Basil's celebrated the completion of Great Lent by celebrating the raising from the dead of Lazarus in Bethany. The service was celebrated on April 23rd and 24th.



### Palm Sunday

Palm crosses and branches were prepared by many of St. Basil's parishioners for the celebration of Christ entering into Jerusalem on a colt. The parish celebrated and rejoiced singing: Hosanna in the Highest! Blessed is He that comes in the Name of the Lord.



## Ask Your Priest

Q: Why do Presanctified Liturgies exist? Why can there not be regular Divine Liturgies instead?

A: *The Holy Eucharist is not celebrated on the weekdays of Great Lent. The existence of the Divine Liturgy of the Presanctified Gifts can be explained by Christian understanding of the eucharistic sanctification of the Gifts as a triumphal celebration. In the Early Church, the Divine Liturgy was referred to as Pascha. Church historian Eusebius of Caesarea (died in A.D. 340) writes: "We, the children of the New Testament, celebrate our Pascha every Sunday, always partake of the sanctifying Body, always commune of the Blood of the Lamb". Having a firm belief that "at every Liturgy the Pascha is accomplished", the Christians at every Liturgy were filled with the same joy as on the very Day of Pascha. The joy of the communal celebration and triumphant joy at the Mystery of Eucharist, as well as the tradition of abundant meals following the Divine Liturgy were believed best to be set aside during the time of Great Lent. For this reason in the ancient Church the celebration of the full Liturgy was considered untimely during the Forty-day Fast.*

Q: During the Presanctified Liturgies, why do the faithful make a prostration when the priest turns to them with the candle and says "the Light of Christ illumineth all"? Are we venerating the

When we decide what to wear for church, we must remember that church is a holy place. What is a holy place? It is a place set apart and dedicated specifically to worship of God. This is still true when it gets hot outside. So we decided to suggest here a few reminders both for those who are new in the Church or those who might have forgotten that everything related to the Church and the worship should be approached with utmost attention and the fear of God.

Here is what is NOT acceptable for wearing to church:

Shorts (exceptions can be made for little boys)

Mini skirts

Clothing revealing the middle of the torso or leaving shoulders uncovered

See-through clothes

Since church is a holy place, we should avoid bringing the symbols of the fallen world into it. This means avoiding wearing

flame of the candle as a type or image of Christ?

A: *Your guess is correct. But let us investigate the context. Towards the end of the first paremia, or a reading from the Old Testament, the altar server gives the priest a lit candle and the censer. After the second prokiemen the deacon exclaims: "Command", as if reminding the priest it is the time for the manifestation of the Light. Then the priest makes a sign of the cross with the lit candle and the censer over the Holy Altar Table, while saying "Wisdom! Aright!", thus calling the faithful to be attentive and filled with the fear of God, while also pointing to the mystical significance of the moment. Then the priest turns to the faithful and proclaims: "The Light of Christ illumineth all". The candle is a symbol of Christ Who is the Light of the world. The lighting of the candle during the reading of the Old Testament signifies the fact that all the prophecies were fulfilled in Christ. Besides, as the Old Testament points to Christ, so the Great Lent leads to the illumination of those preparing for holy baptism. The light of baptism, which unites the catechumens with Christ, opens their minds to understanding of Christ's teaching. And according to the honorable tradition, as "Light of Christ" shines from the depth of the altar, the faithful prostrate on the ground.*

-Archpriest Sergii

## Dressing for Church in Summer

clothes with slogans and worldly imagery. This also means avoiding wearing ripped jeans or showing off the tattoos you got before you discovered the truth. Keep in mind that we come to church not to attract attention or show off, but to stand in the presence of God, where we "lay aside all earthly cares".

## Venerable Theodosius of the Kiev Caves

Excerpt from the *Prologue of Ohrid*

levity, dedicating himself to godly thoughts and prayers. Because of this, he was often abused by his mother. Having once heard the words of the Savior in the Gospel, He that loves father or mother more than Me is not worthy of Me (Matthew 10:37), Theodosius left the home of his parents and fled to the Monastery of the Kiev Caves to see the Venerable Anthony. Anthony received him and shortly afterward tonsured him a

From his early youth, Theodosius shunned laughter and

monk. When his mother found him and asked him to return home, he counseled her, and she entered a convent and was tonsured a nun. Theodosius became very dear to Anthony, who installed him as abbot of the monastery. During the time that he was abbot, the Rule of the Studite Monastery was introduced in its entirety. Along with St. Anthony, Theodosius is considered the founder and organizer of monasticism in Russia. He reposed peacefully in the year 1074 A.D. The incorrupt relics of St. Theodosius were transferred 18 years after his repose from their original burial place in the caves, to the main church of the monastery, in the Dormition Cathedral, for which he laid the foundation, but did not live to see its completion.

# Baptisms at St. Basil's

Thanks to the Glory of God, there were many baptisms at St. Basil's throughout the month of April. The newly Illumined include Mia Bonano and Basil Nichols (baptized April 3rd), Andrew Hosna (baptized April 18th), and the Eaves family (Baxter, Alaina, and Rosalind baptized April 24th). Below are pictures of the different baptisms. Included is also the usual interview with Andrew. Stay tuned for an interview with the Eaves family and photos from their baptism! St. Basil's is happy to welcome these new members to the community and pray that God grants them many years!



## Interview With Newly Illumined Andrew

*Where are you from?*

I am from Eureka, Missouri and have lived almost all of my life in the St. Louis area.

*What brought you to Orthodoxy?*

The fear of God and remembrance of death. These have continually motivated me to learn about Orthodoxy since the fall of 2017 and to eventually attend my first Vigil at the end of August last year.

*Who is your patron saint and why did you choose him?*

My patron saint is Saint Andrew the Fool for Christ of Constantinople. First, I shared his name. Second, I was intrigued by this type of saint and inspired by the ascetical life he lived for Christ's sake.

*Do you have a favorite feast or liturgical service so far?*

It is hard to choose between Vigil and the Divine Liturgy as my favorite service, but I am leaning towards the Liturgy now that I

am an Orthodox Christian. I have not yet celebrated all of the feasts so I cannot say now which is my favorite.

*What has been the most interesting thing you have learned during your catechumenate about the Church?*

I had little knowledge of the history of Christianity and even less knowledge of Church history in first millenium before my catechumenate, so learning how the Church had preserved and defended the Apostolic Tradition was most interesting to me.

*Can you tell us a little bit about your immediate family?*

I have been married to my wife, Alayna, for over a year now. We have no children and three cats. I hope to have more children than cats in the future

*What has been your motivation to attend the divine services?*

I am motivated to attend by the beauty of the services and the right faith that is shared through the words of the prayers and hymns.

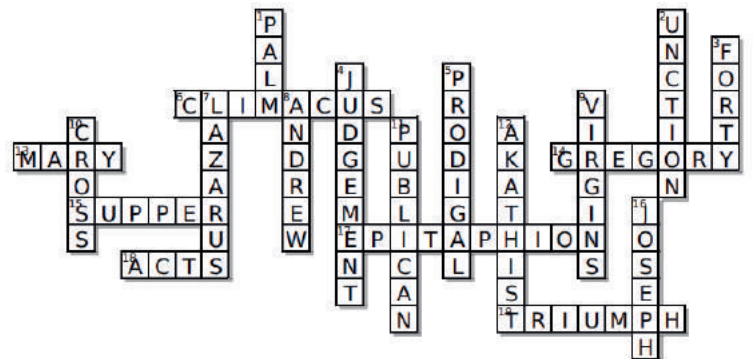
## Choir Practice

All parishioners are welcome to join the choir. All voices are needed. Choir practice takes place weekly on Wednesdays at 6:30 pm at the church. However, in order to uphold diocesan policy and in keeping with the St. Louis county ordinances issued to restrict Coronavirus spread, the people attending choir practice should practice social distancing.

## Parish Prayer List

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

## April Crossword Answer



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.