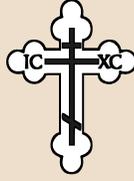


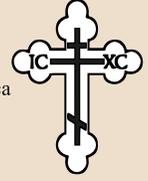


## St. Basil the Great Orthodox Church

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**

**October 2018**

### Feast of the Protection of the Mother of God

by Metropolitan Philaret (Voznesensky)

This is one of the most beloved feasts of the Russian people, one of the most pleasing. When I have occasion to speak about how the All-Pure Virgin covered the worshippers in the Blachernae Church with her omophorion, I always point out that there were, of course, different people in this church: the pious and godly; the not very pious; perhaps some who had grown cold; and perhaps even the very sinful. But did the Mother of God inquire into this? Did she separate the good from the bad?

No, she covered everyone with her omophorion! That is why we all firmly trust that, although we often prove ourselves unworthy of God's mercy – and, on the contrary, worthy of God's wrath, judgment, and righteous and well-deserved punishment – nonetheless the Mother of God stands with her omophorion between us and the Lord, Whom we anger with our sins. We are capable of provoking God.

The Holy Hierarch Theophan the Recluse once wrote sorrowfully: "What a wonderful Lord we have: long-suffering and abundant in mercy; Who never grows angry to the end; Who does not remain at enmity unto the ages; Who forgets His wrath as soon as we turn to Him with repentance! But we are capable of bringing even such a Merciful and Long-Suffering One to wrath, so as to oblige Him to take up the rod of vengeance, although He is endless mercy and compassion."

But it often happens that when the Lord turns His wrathful gaze upon us sinners, He does not see us – for the Mother of God has covered us with her omophorion and prays to Him for us all: for the good and for the evil; for the righteous and for sinners; for the pious and for the impious. For everyone! So always remember, when you come here to the Church of the Protection of the Mother of God, that here you are safeguarded

as nowhere else in the world. Therefore you should always pray to the Mother of God with faith and trust.

If an earthly mother said about her children that she had some who were good and obedient, and others who were disobedient, she might say: "For a mother they are all equal: whichever finger you cut from a hand, it is all equally painful." It is the same thing with us. To the Heavenly Mother, to whom the Lord gave to adopt the entire human race – and that means all of us – everyone is equally dear.

How she grieves for the disobedient and ungodly and, for her part, prays to the Lord, that He might put aside His avenging sword and might still have mercy upon those who can be set aright! Do not forget about this and always pray to her with trust, that she might cover us with her Almighty Omophorion! Amen.

(from orthochristian.com)



### Special Services & Events for October

10/6 Sat. 8:00 a.m. Work Day at the Church  
10/7 Sun. Immediately following D. Liturgy. Parish Picnic at Sugar Creek Park.  
10/7 Sun. 6:00 p.m. Vigil for Venerable Sergius of Radonezh

10/8 Mon. 8:00 a.m. Divine Liturgy for Ven. Sergius  
10/18 Thurs. 6:00 p.m. Vigil for Apostle Thomas  
10/19 Fri. 8:00 a.m. Divine Liturgy for St. Thomas  
10/22 Mon. 6:00 p.m. Vigil for the Synaxis of the Optina Elders  
10/23 Tues. 8:00 a.m. Divine Liturgy for the Optina Elders  
10/31 Wed. 6:00 p.m. Vigil for St. John of Kronstadt  
11/1 Thurs. 8:00 a.m. Divine Liturgy for St. John of Kronstadt

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

## Parish News

### Annual Parish Assembly

St. Basil Annual Parish Meeting was held on Sunday September 9th in compliance with our parish by-laws. The officers that were elected/re-elected to the Parish Council for the 2018-2019 year are:

Fr Martin -- President and Treasurer

Fr Sergii -- Secretary

Andrew Johnstone -- Warden

Deacon Ephraim -- Director

Michael Orlando -- Director

Heather Bailey -- Director

### Please Support Your Parish - Our Witness of Christ to the World!

Mortgage payments, utility bills, maintenance expenses, insurance premiums, and the list goes on and on! Imagine what it would be like if you didn't have an income to pay your bills?

The Church faces the same kind of expenses each month and relies on your donations to provide the income it needs to survive. Our church cannot rely on candle and prosphora sales alone to pay its bills, it must depend on regular contributions from its members to stay financially healthy. We are all members of the church and we all share in the responsibility to pay its expenses if we wish to continue to have a place to worship. Don't depend on other parishioners to bear your burden! We ask that everyone regularly contribute to the Church whether that be on a weekly, monthly or quarterly basis. Give what you can on a regular and consistent basis, but give even if it is only \$5.00 or \$10.00 a week. We are all members of the Body of Christ and we are all responsible to maintain the church which houses us.

STEWARDSHIP IS ALL OF OUR RESPONSIBILITY!

### Reminder--Parish Library Books

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

Hiermonk Seraphim prayers for 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 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.

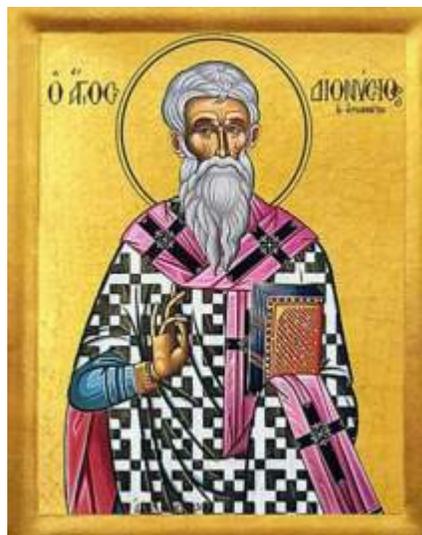
### SERVERS WANTED!

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! "Like" us to appear in your FB Newsfeed



St. Dionysius the Aerogapite (Oct 3/16)



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



## Proskomide (Part III)

### Proskomide - Part III

In the previous two parts of the Proskomide essay, we looked at the preparation of the Lamb, as well as at commemoration of the Mother of God, the saints, and the living and the departed at the preparatory part of the Liturgy, called the Proskomide. Now let us look at its conclusion.

At this point, the priest has in front of him, on the Table of Oblation, the holy chalice with wine and the diskos with the Lamb in its center.



Together with the Lamb on the diskos is the large particle for the Mother of God placed to the right of the Lamb, the nine medium-sized particles for the saints to the left, two medium-sized particles below the Lamb (one for the hierarchy and clergy and another one for our country and the Orthodox Christians who dwell therein) and the numerous particles removed for the

living and departed. Usually, during the reading of the Third Hour, the priest performs the covering of the chalice and the diskos. It is done in the following manner.

The deacon lights up a piece of charcoal, places it in the censer, puts a piece of incense on top of the ember, lifts the censer up in front of the priest and says: "Bless the censer, Master. Let us pray to the Lord". The priest blesses the cup of the censer containing the smoking incense by making the sign of the cross over it and saying: "We offer censer unto Thee, Christ our God, as an odour of spiritual fragrance; having accepted it upon Thy most heavenly altar, send down to us the grace of Thy Most Holy Spirit".

The deacon says: "Let us pray to the Lord", and the priest takes up the liturgical star, which is made of two strips of metal laid one on top of the other and joined in the center, thus forming a cross. The ends of the metal pieces are bent down so that they make a standing frame over the center of the diskos. The priest kisses the star, holds it over the smoking censer and places it over the Lamb and the other particles on the diskos, saying the words from the Gospel according to St. Matthew where the evangelist speaks about the birth of Christ: "And the star came and stood over where the young Child was".



The deacon calls out again: "Let us pray to the Lord", in response to which the priest takes up a liturgical veil, makes the sign of the cross over it with his hand, kisses the cross sewn

in the center of the veil, holds it in the smoke rising from the censer, places it over the star, thus covering the entire diskos, and recites Psalm 92 in its entirety: "The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself ..." and so on.

The deacon says: "Let us pray to the Lord. Cover, Master". The priest takes up the second veil, blesses it, kisses it, holds it over the censer and covers the holy chalice with it, while saying the words of Prophet Habakkuk: "Thy virtue hath covered the heavens, O Christ, and the earth is full of Thy praise".



The deacon says: "Let us pray to the Lord. Cover, Master", and the priest takes up a large veil, also called the Aer, blesses it, kisses it, holds it over the censer and puts it over both the covered diskos and the covered chalice, saying: "Shelter us with the shelter of Thy wings, and drive away from us every enemy and adversary. Make our life peaceful, O Lord, have mercy on us, and on Thy world, and save our souls, for Thou art good and the Lover of mankind".



Then the deacon hands the censer to the priest who censens the prepared offering and says: "Blessed is our God Who is thus well-pleased, glory to Thee", and the deacon concluded the blessing by adding "always, now and ever, and unto the ages of ages. Amen". This they do three times, after which the deacon receives the censer from the priest and says to the priest: "For the precious gifts offered let us pray to the Lord". While the deacon censens the gifts, the priest is saying a prayer to God in which he asks the Lord to receive this offering on His most heavenly altar and to remember those who are making this offering and those for whose sake this offering is made. This is followed by the dismissal: "May He Who rose from the dead (if on Sunday), Christ our true God, through the intercessions of His most pure Mother; of our father among the saints, John Chrysostom, Archbishop of Constantinople; (if the Liturgy of Basil the Great be celebrated, he saith: Basil the Great, Archbishop of Caesarea in Cappadocia;) and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind". The deacon confirms this by saying "Amen".

At the conclusion of the Proskomide, the (cont' d page 4)



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



## 2018-2019 Sunday School Commences

(cont'd from page 3) deacon censes the Holy Altar Table and the entire altar area, both the icons and the people therein. Then he comes out onto the amvon and censes the iconostas,

the people present and the whole temple. This censuring completes the service of Proskomide and now the Divine Liturgy can begin.

### Church School Year Begins its New Year with Prayer and Activities of Thanksgiving

By Matushka Sophia Galloway

The Church School kicked off the new year Sunday September 15th with first lessons, a Moleben led by Fr. Sergii, and an outdoor ice cream social with games. There were seventeen students between the two classes with Matushka Svetlana Alekseev, Matushka Sophia Galloway and Valeria Nania as the Sunday School staff.

The younger class, taught by Matushka Svetlana, made self-portraits, upon which they wrote their names and listed one talent allowing them to help others and for which they are thankful to God. They also decorated their own crowns. The older class, taught by School Director Matushka Sophia,

engaged in a game of varying difficulty called, "Saving Fred," where one must literally save Fred the gummy-worm using only paperclips to place him inside the lifesaver candy.

Students were asked first to complete this activity alone without speaking, and then with another student without speaking, and finally with a partner while verbally communicating. Becoming more effective through each phase, students were invited to consider the integral role of communication through life and its challenges, in direct parallel to communication with God in our prayer life in the Church as well as at home and anywhere that we are, while doing anything we are doing.

Thank you for your continued support of the Church school!



Top Left - Fr. Sergii serves a moleben for the Sunday School children

Top Right - Group picture of Sunday School teachers and children

Right - Gabriel Galloway and Naomi Campbell at their lessons

Far Right - Gabriel Galloway welcoming his classmates





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



### St. John Kronstadt on the Education of Children

#### St. John of Kronstadt and the Education of Children

Archpriest Alexander Zelenenko

**A child's soul is divine beauty**--St. John of Kronstadt considered love for children to be the foundation of a teacher's work—a foundation that is very often denied by modern-day so-called technicians of secular educational sciences and activities. He said to the students of the gymnasium where he taught, "You are my children, for I gave birth to you and continue to give birth in you to the good tidings of Jesus Christ. My spiritual blood—my instructions—flow in your veins. You are my children, because I have you always in my heart and I pray for you. You are my children, because you are my spiritual offspring. You are my children, because truly, as a priest I am a father, and you call me "batiushka" ("little father", an affectionate term for a priest).<sup>1</sup>

In Fr. John lived a kind of unearthly, angelic love for children, which inspired him and motivated the entire educational process. It was a special gift of God's grace, which burned in him so strongly that in later years, when he was no longer teaching, he often healed sick children with the power of love and prayer, continually blessing and instructing them in the faith. How often did he weep over sick children, especially if they were spiritually sick! Once he stroked the head of an emotionally ill boy, and another time he kissed a seriously ill girl in the hospital, kneeling before her bed. "My dear, are you in pain? My little sufferer!" Fr. John lamented.<sup>2</sup>

**Father John's strictness**--Nevertheless, Fr. John could be abrupt. One day a sixteen-year-old boy who was extremely lazy and morally spoiled, expressed his disbelief before the entire class in the divinity of the Holy Spirit. Fr. John called him godless and a miscreant, but he did answer his question. Later he summoned him for a separate conversation, after which the boy felt renewed and strengthened in spirit.

Some recall how a noblewoman complained to Fr. John about the degradation of religious and moral education of her children. "Their teachers," she said, "taught them everything they need to pass the exams and be clever." "You should say that they pounded them and not taught them," Fr. John corrected her. "When being pounded with spiritual knowledge, they have the same feeling as when they are learning arithmetic and so on. But how about you? Do you take care of their souls? Have you directed them so that besides human approval they would strive for God's approval?" "I suggest it to them according to my strength," the lady answered him. "After all, one can't find the door to one's own child's heart." "You didn't find the door to the heart, so you'll get beasts instead of humans," Fr. John replied. "You have forgotten that the Lord has shown mankind an example in the bird species. A

bird first gives birth to an egg, and until this egg has been kept for the proper time in maternal warmth, it remains an inanimate object. It is the same with people. The born child is that egg—with the beginnings of earthly life, but inanimate with respect to his blossoming in Christ. The child who has not been warmed by his parents and family to the root of his soul, to the root of all his feelings, will remain dead in spirit for God and good works. And it is precisely from these children not warmed by love and spiritual care that those generations come into the world, from which the prince of this world will recruit his armies against God and His holy Church."<sup>3</sup>

**The loftiness of trust and responsibility in the education of God's children**--Fr. John warned that God and parents have entrusted their children to the teacher, and this requires responsibility and a careful relationship to them. He often noted that everything beautiful, individual, and unique has already been placed in the child's heart as in a seed. God also provides everything needed for their growth and development; but for our modest, but extraordinarily difficult and painstaking work—education—we must have love, and care for the children. But as great is the responsibility, so great also is the reward for conscientious work entrusted by God; for children are His inheritance. In them is not only our future, but also our present, and especially the eternal future. "Be strongly vigilant," Fr. John reminds teachers, "that you never disdain in your heart any of these little ones (cf. Matt. 18:10) whom you might dislike for some reason. You are disdaining God's angel, which was assigned to watch over him. You are disdaining God's child; you are disdaining the Lord Himself, the Father of all children, first of all."<sup>4</sup> Thus, whoever violates the least of these commandments out of negligence, considering it insignificant, and teaches others to do the same, will be called the least in the Kingdom of Heaven (according to St. John Chrysostom's exegesis, "the violator of the law will be the least, that is, the last, cast out and unworthy of the Kingdom of Heaven"<sup>5</sup>), and whoever keeps and teaches [the commandments] will be called great in the Kingdom of Heaven (cf. Matt. 5:19).

**St. John's commandment to teachers**--What does Fr. John command the instructors of children for the discernment of and caution against sin? What does he command the children themselves so that they would know of the danger and consequences of sin? He said, "Warn the children about sin and its consequences!" And he instructed, "Do not leave children without attention with regard to uprooting from their hearts the chaff of sin, wicked, evil, and blasphemous thoughts, sinful passions, inclinations, and habits, from which our lives are also made. The enemy of salvation and the sinful flesh does not spare the children either, and the seeds of all the sins are

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

## Helping Others Spiritually

also in them. Present a picture to the children of the whole danger and sorrowful consequences of their sins, so that they out of ignorance and unreasonableness would not be formed by their elders on the path of life in sinful passions and habits, which multiply and grow with age.”<sup>6</sup>

Christian upbringing is the first line of defense in the struggle for the salvation of a child’s soul. Fr. John, who himself had difficulty learning as a child, was according to the recollections of his contemporaries a remarkable pedagogue. He never resorted to methods of teaching that were often found in schools: neither to excess strictness, nor to the moral humiliation of slow learners. Well known was his warm, soulful relationship to the students as well as to the work of teaching itself. He had no “slow learners”. Everyone at his lessons without exception greedily soaked in his every word. They couldn’t wait for his lessons to start. His lessons were more of a pleasure for the students than a heavy burden and

obligation. It was living conversation, engaging speech, and interesting, attention-grabbing stories.

There were often cases when Fr. John would defend a lazy student who had been “condemned” to expulsion, and he would take the child’s correction upon himself. A few years would pass, and the child who seemed to be a hopeless case would be raised up as a worthy individual.

Christians, first of all, should take care that the children grow to be unwavering in the Christian faith, true children of God, living members of the Church, so that Christ would be formed in their hearts (cf. Gal. 4:19), so that more than anything in earthly life they would love and prefer God, then their neighbor as themselves (Mt. 22:37-40). So that the goal of their lives, in the words of St. Seraphim of Sarov, would be the “acquisition of the Holy Spirit” unto the salvation of their souls. (from [www.orthochristian.com](http://www.orthochristian.com))



### When Can We Help Others Spiritually?

Source: Pantanassa Monastery  
by St. Paisios of Mt. Athos

If we work to correct ourselves and look more intently towards our “inner” activity rather than our external, giving precedence to divine help, we can in turn be of greater and more positive help to others. We will also achieve an inner serenity that will quietly help the souls of the people we encounter because spiritual serenity reflects the virtue of the soul and transforms souls.

When someone applies himself to external activity before having polished his spiritual inner state, he may struggle

spiritually, but he will be fraught with worry, anxiety, lack of confidence in God and frequent loss of serenity. If he does not improve himself, he cannot say that his interest for the common good is pure. When he is liberated from the old self and all things worldly, then he will receive divine Grace and be not only at peace with himself, but also able to bring peace to everyone else. But if he has not received the Grace of God, then he can neither govern himself nor help others in order to bring about a divine effect. He must first be immersed in divine Grace and then utilise his resulting sanctified powers for the salvation of others.

From *Spiritual Awakening* (Spiritual Counsels of Elder Paisios) ([www.pravmir.com](http://www.pravmir.com))