

**SAINT BASIL THE GREAT
ORTHODOX CHURCH**

By the Waters of Babylon: The Great Fast, Our Exile
by Fr. Seraphim (Rose) March 1965



**205 Highland Avenue
Des Peres, MO 63122**

A parish of the
**Diocese of Chicago and Mid-America
Russian Orthodox Church Outside of Russia**

**Archpriest Martin Swanson, Pastor
Priest Sergii Alekseev, Associate Pastor
Archpriest Radomir Chkautovich, Attached**

Weekly Services:

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

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion".

In these words of the Lenten psalm, we Orthodox Christians, the New Israel, remember that we are in exile [...] exile in this world, longing to return to our true home, Heaven.

For us the Great Fast is a session of exile ordained for us by our Mother, the Church, to keep fresh in us the memory of Zion from which we have wandered so far. We have deserved our exile and we have great need of it because of our great sinfulness. Only through the chastisement of exile, which we remember in the fasting, prayer and repentance of this season,

Do we remain mindful of our Zion?

"If I forget thee, O Jerusalem..."

Weak and forgetful, even in the midst of the Great Fast we live as though Jerusalem did not exist for us. We fall in love with the world, our Babylon; we are seduced by the frivolous pastimes of this "strange land" and neglect the services and discipline of the Church which remind us of our true home. Worse yet, we love our very captors - for our sins hold us captive more surely than any human master - and in their service we pass in idleness the precious days of Lent when we should be preparing to meet the Rising Sun of the New Jerusalem, the Resurrection of our Lord Jesus Christ.

There is still time; we must remember our true home and weep over the sins which have exiled us from it. Let us take to heart the

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Special Services & Events

- **Forgiveness Vespers**
Sun. Mar 1 6 p.m. Vespers with the Rite of Forgiveness
- **Clean Monday**
Mon. Mar 2 9 a.m. Lenten Hours and Typica
- **Compline and Great Canon of St. Andrew of Crete**
Mon.-Thurs. Mar 2-5 6 p.m.
- **Liturgy of the Presanctified Gifts**
Wed. Mar 4 8 a.m.
Fri. Mar 6 6 p.m. *Note: Fast from food and drink from noon if you plan to receive Communion on Fridays*
Fri. Mar 13 6 p.m.
Wed. Mar 18 8 a.m.
Fri. Mar 20 6 p.m.
Wed. Mar 25 8 a.m.
Fri. Mar 27 6 p.m.
- **Baptisms**
Sat. Mar 7 10 a.m.
Sat. Mar 14 10 a.m.
- **Clergy out of Town in Chicago**
Mon.-Wed. Mar 9-11 Lenten Clergy Retreat
- **Memorial Saturday**
Sat. Mar 14 9 a.m. Slavonic Pannyhida
Sat. Mar 14 4 p.m. English Pannyhida
Sat. Mar 21 9 a.m. Divine Liturgy at Holy Archangels Monastery in House Springs
Sat. Mar 21 4 p.m. English Pannyhida
Sat. Mar 28 9 a.m. Slavonic Pannyhida
Sat. Mar 28 4 p.m. English Pannyhida

Parish Prayer List

Archpriest Andrei Popkov—Recovery
Nadia Danett—Health

Parish News

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.

Gardening Help To Resume

Gardening work resumes this month and everyone is invited to help. Please refer to the "Grounds Work at St. Basil's" article on page 4 for further information.

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 five. For additional information or to schedule a group tour contact Fr. Martin at 314-835-1569.

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.

If you are interested in church music and the choir but are unsure of your abilities, you are invited to join Marushka Royse for sessions to learn about singing, voice, reading the music and choir participation in general. These sessions are held every Wednesday at 6pm before choir practice. Come and see what it is all about. You can come to the 6pm session and stay for choir practice. If you have any questions, please contact Marushka.

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 staircase 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 nine 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:

<https://www.facebook.com/SaintBasiltheGreatSTLMO>

Check out our Facebook Fanpage for daily edification and interesting updates. Like our page to have us appear in your Facebook Newsfeed.

February Psalm Answer: Psalm 50

Psalm 50 is recited by every Christian in the morning as part of the Morning Prayer Rule and used daily in the services of Matins, the Third Hour, and Compline. It is also recited at every Divine Liturgy by the deacon or priest when they cense before the beginning of the Divine Liturgy and before the Great Entrance. Psalm 50 teaches the nature of genuine repentance, which is the reason it is used so often in the services of the Church. Historically, King David committed the sins and transgressions of adultery and murder. However, he obtained mercy from God because of his repentance. Yet many fall into sins but never come to repentance. For sins and transgressions in themselves do not draw down the mercy of God. Genuine repentance, however does attract His mercy.

words of St. John of the Ladder: "Exile is separation from everything in order to keep the mind inseparable from God. An exile loves and produces continual weeping." Exiled from Paradise, we must become exiled from the world if we hope to return.

This we may do by spending these days in fasting, prayer, separation from the world, attendance at the services of the Church, in tears of repentance, in preparation for the joyful Feast that is to end this time of exile; and by bearing witness to all in this "strange land" of our remembrance of that even greater Feast that shall be when our Lord returns to take His people to the New Jerusalem, from which there shall be no more exile, for it is eternal.

Explaining Why The Church Needs Money

The first teaching on church economics comes from the first Epistles of the Holy Apostle Paul to the Corinthians: "Do you not know that those who minister the holy things eat of the things of the temple and those who serve at the altar partake of the offerings of the altar? Even so the Lord has commanded that those who preach the gospel should live from the gospel."

Since the first years of Christianity, the faithful have provided for the holy apostles and their successors (i.e. bishops and their clergy) from their own pockets. Back then, it was clearly understood that every Christian community would provide for the needs of the ministers of the Holy Altar, as well as the poor and needy within their community and outside of it. The faithful would put a portion of their possessions in their parish treasury, so that the Church could maintain her existence and also conduct her missionary activities.

In the first centuries of Christianity, the church economy was rather simple. First of all, the faithful that belonged to a parish lived next to their temple. Everyone knew each other and gave a portion of their income (the tithe) for the needs of their church. Secondly, most of the things which were needed for the Divine Services were produced by the parishioners themselves. Peasants grew wheat, milled their own flour and then baked prosphoras for the church. Winegrowers made their wine and brought it to the church for the Divine Liturgy. The same went for vestment fabric, incense, candles, oil for lampadas, etc. - all of this was produced and donated by the parishioners for the needs of the temple.

Now our life is much more complicated: the parish has to bake or buy prosphoras, purchase wine, incense, oil, candles, vestments and other service items. In the present time, most of us who are programmers, doctors, firefighters, brokers, teachers, electricians, writers, and so on cannot bring the things we produce in our workplaces for use in church. We convert our labor into money, and a portion of that we give to the church, and the church, or the clergy and parish administration, uses our tithing to purchase things needed for the Divine Services and for paying the church bills and the needs of the clergy.

Ask Your Priest

Q: Why do most/all of the participants at Divine Liturgy go to receive antidoron from the Priest at the end of Liturgy? Since the antidoron means "instead of the Gifts," those who Commune during the Liturgy receive antidoron and wine immediately after Communing and, according to my understanding, should not take it again at the end of Liturgy, nor venerate the Cross or kiss the priest's hand.

A: *Antidoron means instead of the gifts. As such, it should be received as a blessing by those Orthodox Christians who have not received Holy Communion for whatever reason. Those who take antidoron should observe the same fast as those who receive the Eucharist.*

There is no reason that those who have received Communion should not venerate the Holy Cross and kiss the priests hand at the conclusion of the Divine Liturgy as they have received an ablution (bread and wine) and have therefore cleansed their month of any particles of the precious Body and Blood of Christ that might have remained after the reception of the Eucharist.

To be clear, antidoron is cut from the same loaf, but has two different purposes. One is an ablution received in order to cleanse the palette and the other as a blessing for those who did not receive Communion.

Grounds Work at St. Basil's

St. Basil's is a beautiful place, a gem, that now needs our stewardship. God's gardens and lands are for His people to maintain and enjoy. This creates many opportunities to provide great stewardship at St. Basil's by offering one's financial assistance or, in this case, one's time, talents, and physical strength on the designated work days.

Supervised work days will begin at 9 AM and on the following days in March:

- Wednesdays - 11th, 18th, and 25th
- Saturdays - 14th and 21st

The work to be completed on the work days will depend on the amount of labor available. Feel free to call John Malcolm Royse (314-357-3857) if you are interested and would like to participate on any of these work days.

These are the approved 2020 projects for the buildings and grounds for St. Basil's. Help completing these projects would be appreciated.

- A 20' X 10' TuffShed (storage shed) will be placed on the southeast corner of our lot for storage of equipment. This project requires site preparation, final placement, and installation of shelving units. This project is expected to be completed by May 9th or sooner.
- The trail system will be completed. This system will extend eastward to Highland Road and Sugar Creek. The existing trails will also be re-mulched. This is an early spring project due to the presence of ticks and bugs. The trail work should be completed by May 2nd.
- The east M.S.D. (Metropolitan Sewer District) garden will be an ongoing project throughout the year. The project includes redesign and planting to add to its beauty.
- Water runoff issues will begin to be addressed this year. The main focus areas are the playground area and, over time, around all of the gardens. Natural erosion will be an ongoing issue to address and will take hard work and time to address.

In addition to these big projects, we have ongoing garden maintenance, the completion of the swing set, and several different gardening projects/ideas which will produce well-identified gardens. There is a growing need for gardeners to maintain all the grounds at St. Basil's. If anyone is interested in training, please ask.

A "Seed House" will be installed on the church grounds in the fall of 2020. Seeds from the gardens will be collected, dried, packaged, and ultimately stored in this house where parishioners can take seeds from our garden to plant elsewhere.

There are plans for new garden sites that will allow individuals/families to adopt and maintain as their own on behalf of the parish.

If you have skills or services you would like to exercise on the church building or grounds, please discuss first with Father Martin, Father Sergii, and John Malcolm Royse in order to plan and coordinate any work. Please understand there is an established design in place for the grounds at St. Basil's and all additions (including new plants and trees) should be approved before any purchases are done or planting is started. If you would like to contribute to the existing gardens, please ask before planting anything in the garden areas. Any ideas for landscaping the facilities and grounds should be addressed to John Malcolm. All ideas and suggestions are welcome and appreciated.

Prostrations During the Liturgy of the Presanctified Gifts

Perhaps the most remarkable feature of the Great Lent is the Divine Liturgy of the Presanctified Gifts. The service is structured as the Vespers at which the faithful may receive the Holy Communion. It is important to know that the faithful make prostrations during certain moments of the Liturgy.

We make a prostration and remain prostrate on the ground for the duration of the reading of the Third Antiphon - at that time when the curtain in the Royal Doors is closed for the first time since the beginning of the service, for it is the moment when the Holy Presanctified Gifts are transferred from the Holy Altar Table to the Table of Oblation.

We make a prostration when the priest comes out on the amvon with a lit candle and the censer and exclaims: "The light of Christ enlighteneth all".

During the singing of "Let my prayer be set forth ..." (when the Royal Doors are open and the priest censures in front of the Holy Altar Table, the order of the service calls for the faithful to prostrate when the reader chants the verse and arise when the choir sings the refrains. However, in the parish practice the faithful remain prostrate during the entire time when the beautiful hymn is sung by the Reader and choir.

We make three prostrations for the prayer of Venerable Ephraim (it is read twice in the course of the service, with the exception of the Holy Wednesday when it is said thrice).

We remain prostrate during the signing of "Now the Hosts of Heaven ..." During the Great Entrance with the Holy Presanctified Gifts choir members also prostrate to the ground, as the Entrance takes place in silence.

We make a prostration before the singing of "Our Father..." We make a prostration when the priest comes out of the altar with the Holy Gifts and says "With fear of God and with faith, draw nigh".

If, for reasons of age and/or health, you simply cannot make a prostration, then at the times when prostrations are to be made, you should stand with your head bowed low.

P.S. Do not worry, the priests make even more prostrations in the altar.

Молитва Ефрема Сирина

Господи и Владыко живота моего, духъ праздности, унынія, любоначалія и празднословія не даждь ми. Духъ же цѣломудрія, смиреномудрія, терпѣнія и любви даруй ми, рабу Твоему.

Ей, Господи, Царю, даруй ми зрѣти моя прегрѣшенія и не осуждати брата моего, яко благословенъ еси во вѣки вѣковъ. Аминь.

Покаянная молитва Ефрема Сирина настолько важна, что въ храмѣ её читаетъ священникъ (а не діаконъ или чтець). Стоя лицомъ къ Царскимъ вратамъ, батюшка громко произноситъ три прошенія, сопровождая каждое земнымъ поклономъ.

Поднявшись послѣ третьяго поклона, священникъ совершаетъ двѣнадцать поясныхъ поклоновъ, каждый со словами "Боже, очисти мя грешнаго".

По окончаніи ихъ священникъ произноситъ молитву полностью и дѣлаетъ ещё одинъ земной поклонъ. Вслѣдъ за священникомъ поклоны совершаютъ всѣ молящіеся въ храмѣ. Дома молитву Ефрема Сирина прочитываютъ вслухъ, кланаясь подобнымъ же образомъ.

Message From the Priests

No moving about, buying or lighting candles is allowed during:

- Small Entrance (with the Gospel)
- Reading of the Gospel and during the Sermon
- Great Entrance

Нельзя ходить по храму, покупать и возжигать свѣчи во время:

- Малаго входа (съ Евангеліемъ)
- Чтенія Евангелія и проповѣди
- Великаго входа

About the Prayer of Venerable Ephraim the Syrian

On the days of the Great Lent, with the exceptions of Saturday and Sunday morning, we hear the penitential prayer of Venerable Ephraim the Syrian "O Lord and Master of my life..." Many of us, who are accustomed to coming to church for the Lenten services are used to the prayer and know what bows accompany the petitions of the prayer. But let us ask ourselves, have we made St. Ephraim's prayer a part of our daily prayer rule? If we have not, then this should be corrected. The prayer "O Lord and Master of my life..." should bring a natural closure to our prayers in the morning and in the evening. If you do not have the Jordanville Prayer Book, which contains the text of the prayer, please cut the prayer's text given below and use it at home.

O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not.
(Prostration)

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant.
(Prostration)

Yea, O Lord and King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen.
(Prostration)

O God, cleanse me a sinner.
(12 times, each time with a bow from the waist)

O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. Yea, O Lord and King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen.
(Prostration)

March Name that Saint

This month, we will describe the lives and actions of two famous saints that changed the course of Orthodox Christianity with their teachings and zeal. Read the paragraphs below and try to name the saint described in the content.

1. Predecessor to Patriarch Paul of Constantinople. Patriarch Paul had secretly retired to a monastery and, in his stead, advised that this saint, at the time senator and advisor to the Emperor Constantine, be made Patriarch. Since this saint was not a clergyman but rather a politician, he was quickly passed through the stages of ordination and became Patriarch of Constantinople. This saint was a man of great physical stature and great zeal for Orthodoxy and struggled against heresy, especially that of Iconoclasm. This saint was responsible for summoning the 7th Ecumenical Council in Nicaea in 787, where the iconoclasts were condemned and the veneration of the holy icons was restored and confirmed.
2. This saint was born in Constantinople and when he was young, his father who was a courtier to the Emperor, died. He was raised by his mother, brothers, and sisters and even occasionally instructed by the Emperor himself. At the age of twenty, he sought to consecrate his life to God and cast aside earthly things. After communicating this desire to his family, they all were convinced to follow him in his love and withdrawal from life. With his mother and sisters settled in a convent, this saint, with his brothers, went to Mount Athos where they all joined different monasteries. This saint is perhaps best known for his stance against the heretical ideas of Barlaam the Calabrian. This saint taught, like the Holy Fathers before him, that God could be known in His energies but not His essence. In contrast, Barlaam taught that God could not be known in any respect. In a series of mid-14th century councils, this saint's theological position was declared Orthodox and consistent with the general teachings of the Church. His sanctity was such that only nine years after his departure from this life, he was recognized as a saint.