

**SAINT BASIL THE GREAT
ORTHODOX CHURCH**

St. Basil's Reopening



In May, St Louis County permitted the partial reopening of many institutions including churches. Consequently, St. Basil's officially reopened to the public on May 20. According to Archbishop Peter's directive, we will follow the county's guidelines for reopening. The following rules will be followed in compliance with civil law. Any violation of these directives will put both the parish and parishioners at risk of being fined, charged with a misdemeanor, or both.

Below follows the rules that all must comply with:

The number of individuals permitted in the church at any time will be limited to 39. When the limit is reached, no additional persons can be allowed in the church.

Individuals over two years of age are encouraged to wear face masks in the church. Clergy, readers, and choir members are exempt. All individuals wearing or not wearing a mask must maintain 6 ft distance from others, except residents of the same household who can and should stand together.

Individuals must refrain from social contact with others, avoid touching items, and wash or sanitize their hands where possible. Hand sanitizer is available at locations in both the church and the hall.

Individuals should enter the church by the front door and exit via the hall door.

Individuals over 65 years of age and those with health conditions or compromised immune systems that put them at increased risk for COVID-19 are encouraged to remain at home. Individuals who have been exposed to someone with the virus or who have tested positive for COVID-19 must remain at home.

If you feel ill, are sick or have a fever, please stay at home.

Be aware that strict sanitation measures conforming to CDC guidelines will be maintained and that the church will be disinfected before the beginning of each service.

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**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.

Special Services & Events

- **Sts. Constantine and Helen**
Tues. June 2 6 p.m. Vigil
Wed. June 3 8 a.m. Divine Liturgy
- **Memorial Saturday**
Fri. June 5 6 p.m. Matins
Sat. June 6 9 a.m. Divine Liturgy followed by Pannyhida
- **Pentecost**
Sat. June 6 6 p.m. Vigil
- **Holy Spirit Day**
Mon. June 8 8 a.m. Divine Liturgy
- **Fast Free Week**
Mon. June 8 - Fri. June 12
- **Beginning of the Apostles Fast**
Mon. June 15
- **Sun. June 7 10 a.m. Divine Liturgy followed by Great Vespers with Kneeling Prayers**

Parish Prayer List

Archpriest Andrei Popkov–Recovery
Fr. Moses Berry–Health
Nadia Danett–Health
Audrey–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 do not notify clergy of patients, even if you list yourself as a parish member.

Gardening Help

Parishioner John Malcolm welcomes any who are willing to help gardening on the church grounds. He will be working at the parish Wednesdays and Saturdays from 9am to noon, weather permitting. Tools, gloves, and water will be provided for all who come to help.

Office Hours Resumed

Fr. Martin will resume his weekly office hours on Wednesday from 3 p.m. to 5 p.m.

Choir Practice Resuming

All parishioners are welcome to join the choir. All voices are needed. Choir practice has resumed and will take place weekly on Wednesdays at 6:30 pm and will take place 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 refrain from social contact with others .

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.

If you wish to go to Confession, you should arrive during the appointed time on the eve of Divine Liturgy. Bring a written copy of your confession and stand no closer than 6 ft. from others at/or near the ambon. When the priest indicates, approach and hand him your Confession. He will read your Confession, call you forward, provide a few words of counsel and then read the prayer of absolution over you. You should then vacate the ambon and take your place for the Vigil Service or depart from the Church. Appointments for Confession can also be arranged with the priest, but the same procedures will apply.

There will be no meal or beverage service in the hall until social distancing rules are relaxed. All trapeza teams are suspended until further notice.

The church grounds will be open for walking, enjoyment, and relaxation. However, required social distancing should be observed. The playground area, including the sandbox, is closed until further notice.

These directives are subject to change because of modification by St. Louis County or Diocesan Policy. When changes occur, we will notify you as soon as possible.

Please understand that it is our sincere desire during these difficult times to assist you in maintaining your spiritual health while at the same time taking steps to safeguard everyone's physical health.

New Men Documentary Review *By Deacon Ephraim Galloway*

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. (St. John 12:25)

The fullest embrace and act of true Faith for a member of the Orthodox Church is the embrace of the monastic life. Monasticism, it is said, undergirds the entire Church with ceaseless prayer.

In the Russian Orthodox Church Abroad, the monastery featured in this film constitutes one of the few English-speaking monastic communities made up of converts to the faith. Yet, its tradition – and such is the inexhaustibly rich heritage from the Russian jurisdiction wherein it remains best preserved – remains fully enmeshed with that of ancient Palestine and its progeny in Holy Rus', such as Optina and Valaam.

New Men captures the fullness of this tradition in the perfect aspect for the thematic directive of monastic prayer itself: the prayer of the heart. The brothers of the Hermitage of the Exaltation of the Holy Cross can be found at any moment throughout the workday completing their given obedience while continuously saying this prayer, the Jesus Prayer: Lord, Jesus Christ, Son of God, have mercy on me, a sinner.

The point of monastic prayer and the Divine Services, as the monastery abbot Archimandrite Seraphim points out in the film, is neither for emotional, nor intellectual purposes. It is, rather, for the heart; to achieve union with God through full transformation of one's being to the core.

This purpose is the central focus of the film, which is quite edifying in exactly the proper way for such an affair. The heart containing the spiritual eye, or nous, which may again see God the more one lives in accordance with the will of God, in His likeness, in discernment of the image of Him after which we each are created, the film digs in and lets the monastic life narrate itself.

By this method, that is, being guided by the heart of the community, we are drawn into the mysterious yet austere beauty of the Appalachian mountain hollows or "hollers", the wondrous sounds of the surrounding nature, the farm animals, and the thorough blessings of one's daily work. Manual labor, the offices of prayer throughout the day, the stable commitment to one's assigned obediences, everything becomes a



sacrifice and commitment to the upkeep of the beauty of life.

And that – life itself, in eternity, in communion with God and ascetic nearness only to that which serves Him – brings the film full circle, as we follow the seasons and feasts of the Church, as well as the fasts, of the year to Pascha, the feast of feasts, and beyond. We witness the most humbly revealed glimpses into the past-lives out of which five monks came into this ceaseless vocation – the only remnant we may take beyond the grave.

Any discussion of one's past life is completely forbidden to monastics, as one's vows at tonsure render the old man dead and the new man alive in Christ. This rebirth, creation anew, and taking of a new name is the reason why accepting Holy Orders of monasticism is said to be a second baptism.

Witnessing Fr. Basil make his monastic vows, we come as close as one can get to this moment, without doing it oneself, as the introspective long-shot from the heart of the nave of the warm cottage temple at the hermitage draws us in as ryassaphore monk Justin, in his transformation into lesser schema monk Basil, is drawn in by the brothers who already don the Klobuk, Riasa, and Belt of self-martyrdom.

Yes, one accepts Holy Orders as an act of volition, yet monasticism takes the strictly unique approach to one's vocation in separation from the world. Being in but not of the world, after our Lord's injunction, one exhorts oneself as a New Man – and consonant with Fr. Basil who left Fr. Justin at the doors to the temple – Yes, only with God's help, I accept.

It is only in careful and ceaseless openness to the apt discernment of God's will, possible at its fullest only in separation from the world in full dedication to prayer, that one is drawn to a life in truth, a life in Christ, and may dwell forever in Him. That is why the film need only show from the heart, as it is only able to be disclosed by the heart to the heart, whether dragged there kicking and screaming or simply awakened there in one's rightful home where one had been seeking all along.

The film director, Sam Cox, spent three years at the monastery making the documentary and has converted to the Orthodox faith.

Ask Your Priest

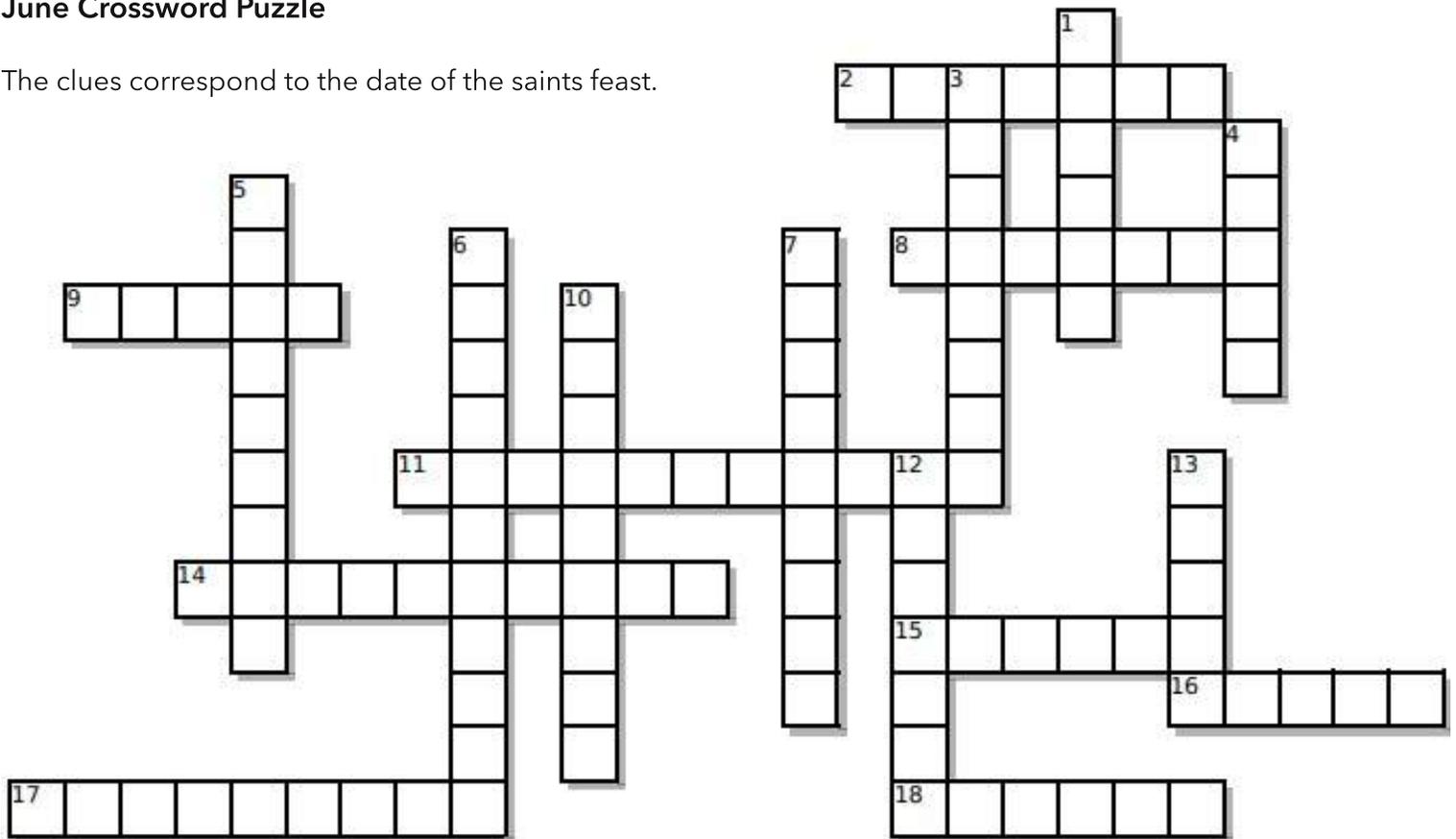
Q: Are there any plans to re-celebrate Pascha at St. Basil's since the church was closed to the public in April?

A: The Divine Liturgy for the Feast of Pascha was celebrated even though, because of the unfortunate circumstances resulting from the pandemic, the church was closed to public gatherings during the service. Pascha (Easter Sunday) being the day of Resurrection of Our Lord is a historical event and as such occurred on a specific day which was identified by the Church at the first Ecumenical Council held in Nicaea in 325 A.D. The commemoration of the Feast itself can only occur once each year and can only be celebrated on the anniversary of its occurrence. Pascha cannot be celebrated on any day other than the day on which it occurred. Also, since many other Feasts of the Liturgical year base the date of their celebration on Pascha, e.g. Pentecost which occurs 50 days after Easter, serving Easter on another day would disrupt the entire cycle of church services. In addition, it would disrupt the unity of the churches of God.

The short answer to your question is no, because the Feast cannot be celebrated or transferred to any other day, as that would be untrue to the historical nature of the event itself. However, we have many occasions to immerse ourselves in the glory of the Feast itself even if we were not able to be present. For example, the days following the Feast contain the reminiscence of the Feast through the repetition of the hymnology and theme of the Feast. This period is called the after-feast, and for Pascha it lasts for 40 days, ending with the feast of the leave-taking of Pascha which repeats the Liturgical solemnity of Pascha itself. We should also recall that every Sunday of the year is a commemoration of Christ's Resurrection from the dead. This year Archbishop Peter, in order that the people not miss the experience of Pascha, blessed all churches of the Diocese to conduct a Paschal procession containing many elements of the original (icons, banners, three branch candle and hymns) at the first Divine Liturgy open to the public occurring before the Feast of the Ascension. This took place at St. Basil's on Sunday May 25th.

June Crossword Puzzle

The clues correspond to the date of the saints feast.



ACROSS

2 - June 1
8 - June 30
9 - June 3
11 - June 3
14 - June 15

15 - June 27
16 - June 22
17 - June 25
18 - June 6

DOWN

1 - June 29
3 - June 21
4 - June 28
5 - June 11
6 - June 17

7 - June 18
10 - June 19
12 - June 10
13 - June 12

Worshipping at Home

By Parishioner Elizabeth Nichols

The beginning of the year was met with countless changes to our everyday lives as the world adjusted to living with a new norm during the Coronavirus pandemic. People around the world had to adjust their daily routine to accommodate such changes as home schooling, working from home, and social distancing. Schools closed, restaurants closed, and many businesses had to close their doors in order to minimize the gathering of people. Among these affected institutions were our beloved churches.

For many, the church and its services are the main socializing events of the week. Of course, the primary focus will always be the service itself where we all gather to worship God and to receive the Holy Eucharist. But there is an important community aspect that is essential to the services. As God said, "For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). Fortunately, nine were able to gather in the church while its doors remained closed to the public. Through the power of the internet and data streaming, we were able to bring the church services to the people even when the people weren't able to come to the services.

That is not to say that the streaming of the services via a smart phone has been without glitches. Those who watch frequently have probably experienced one of the following, such as poor sound quality, bad picture, the streaming abruptly cutting off, or even the occasional phone drop! And those are just the problems occurring inside the church. There are many more distractions to battle with at home. Parishioner Maria

(Danielia) Waller mentions the frequent reminder to have her son pay attention to the service while watching the services streamed from home. She also mentions the difficult feeling coming from seeing something done and not being able to also participate in that thing. People can walk around and venerate icons, light candles, and pray in different areas while in the church. It is difficult or impossible to do these things when watching from home. Parishioner Anastasia Pribble misses the ability to physically be in the church, which is where she feels the presence of the Lord and His saints in a more profound way. Many others feel a tangible difference between being in the church and watching a streamed service outside of church.

Yet, despite the inability to be inside the church, dozens of people are attentively watching the streamed service. It is a welcome sight to see a familiar face come across the screen or as parishioner Maria also mentions, seeing the sun shine on an icon in the church. Father Sergii's words of wisdom when he addresses the viewers are also encouraging to them. Although streaming the services has not been ideal, it enables the people to experience the services and to be spiritually fed to a degree, since they are not able to receive Holy Communion. We are grateful to our priests and for their creative approach to involving parishioners in the services through streaming.

The service continues throughout the bad and, more importantly, so does our prayer. We pray to God and His saints for protection and we all look forward to the day when we can gather in His home safely as a community once more.

Pascha Activity Answer

If any be a devout lover of God,
let him partake with gladness from this fair and radiant
feast.

If any be a faithful servant,
let him enter rejoicing into the joy of his Lord.

If any have wearied himself with fasting,
let him now enjoy his reward.

If any have laboured from the first hour,
let him receive today his rightful due.

If any have come after the third,
let him celebrate the feast with thankfulness.

If any have come after the sixth,
let him not be in doubt, for he will suffer no loss.

If any have delayed until the ninth,
let him not hesitate but draw near.

If any have arrived only at the eleventh,
let him not be afraid because he comes so late.

For the Master is generous and accepts the last even as
the first.

He gives rest to him who comes at the eleventh hour
in the same was as him who has laboured from the
first.

He accepts the deed, and commends the intention.

Enter then, all of you, into the joy of our Lord.

First and last, receive alike your reward.

Rich and poor, dance together.

You who fasted and you who have not fasted, rejoice
together.

The table is fully laden: let all enjoy it.

The calf is fatted: let none go away hungry.

Let none lament his poverty;

for the universal Kingdom is revealed.

Let none bewail his transgressions;

for the light of forgiveness has risen from the tomb.

Let none fear death;

for death of the Saviour has set us free.

He has destroyed death by undergoing death.

He has despoiled hell by descending into hell.

He vexed it even as it tasted of His flesh.

Isaiah foretold this when he cried:

Hell was filled with bitterness when it met Thee face to
face below;

filled with bitterness, for it was brought to nothing;

filled with bitterness, for it was mocked;

filled with bitterness, for it was overthrown;

filled with bitterness, for it was put in chains.

Hell received a body, and encountered God. It received
earth, and confronted heaven.

O death, where is your sting?

O hell, where is your victory?

Christ is risen! And you, o death, are annihilated!

Christ is risen! And the evil ones are cast down!

Christ is risen! And the angels rejoice!

Christ is risen! And life is liberated!

Christ is risen! And the tomb is emptied of its dead;

for Christ having risen from the dead,

is become the first-fruits of those who have fallen
asleep.

To Him be Glory and Power, now and forever, and from
all ages to all ages.

Amen!