



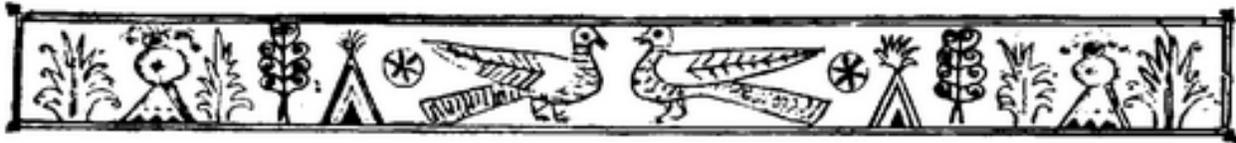
**Christ the Savior Orthodox Cathedral**  
 16601 NW 77th Court | Miami Lakes, FL 33016  
 305-822-0437 | 305-822-0842 (f) | 305-825-9541 (h)



APRIL 2012						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1  8:30 Matins 10:00 Divine Liturgy  Fast: wine & oil	2  Fast	3  Fast	4  6:00 Lenten Hours 6:30 Presanct. Liturgy Fast	5  10:30 Bible Study  Fast	6  Fast	7  Lazarus Saturday  9:00 Child confession 10:00 Divine Liturgy  6:00 Vespers, Confessions & Blessing of Palms Fast: wine & oil
8  <b>PALM SUNDAY</b>  8:30 Matins 10:00 Divine Liturgy Fish Dinner 2:00 Bridegroom Matins Fast: fish, wine, & oil	9  7:00 Bridegroom Matins Fast	10  10:00 Presanct. Liturgy 7:00 Bridegroom Matins Fast	11  7:00 Holy Unction Fast	12  10:00 Divine Liturgy NO BIBLE STUDY 7:00 Twelve Gospel Matins Fast	13  <b>HOLY FRIDAY</b>  3:00 Vespers 7:00 Lamentations Fast	14  <b>HOLY SATURDAY</b>  10:00 Divine Liturgy  11:00 Paschal Vigil Fast: wine & oil
15  <b>PASCHA</b>  12:00 Agape Vespers Parish Open House Fast free	16  Bright Monday  10:00 Divine Liturgy YOUTH OUTING Fast free	17  Bright Tuesday  10:00 Divine Liturgy 7:00 Board Meeting Fast free	18  Fast free	19  NO BIBLE STUDY Fast free	20  Fast free	21  6:00 Vespers & Confessions Fast free
22  St Thomas Sunday  10:00 Divine Liturgy at Cemetery (Vista)	23	24	25  Fast	26  10:30 Bible Study	27  Fast	28  5:00 Adult Study 6:00 Vespers & Confessions
29  8:30 Matins 10:00 Divine Liturgy	30	May 1	May 2  Fast	May 3  10:30 Bible Study	May 4  Fast	May 5  5:00 Adult Study 6:00 Vespers & Confessions

# VOICE OF ORTHODOXY

*Orthodox Cathedral of Christ the Saviour* ✨ *April 2012*



## A WORD FROM THE PASTOR

### *Welcome Home*

For some time, The King of Glory Anglican Mission, a small but fledgling community in Miami Springs--who has been discerning the times and turning to the Church Fathers for guidance and inspiration---has been moving quietly but steadily in the direction of Orthodoxy. Led by their pastor, Carlos Miranda, the community came to a point where a decisive step needed to be made. By the end of February, this brave little group decided to complete their work as the King of Glory Mission, and through the fruit of their study and faith, decided to finally enter into Orthodoxy and Christ the Saviour Cathedral. Their final service as a mission was March 4th. The core group has come to us and others will probably follow. As you can imagine though, not everyone in the Mission was able to abide by this decision. They will not make this final step but instead will probably go elsewhere. Perhaps, in time, some of them will become ready.

Beginning on March 11<sup>th</sup>, Carlos and most of the core group of his community, a dozen or so people, came to our Cathedral to attend an introductory class and their first Orthodox Divine Liturgy. The next Sunday, the 18<sup>th</sup>, following another class, Bishop Mark of Baltimore accepted the first group of candidates into the catechumenate of the Orthodox Church. Their journey toward Orthodoxy is well underway in an Orthodox parish. In due time, they will become communicants and members of Holy Orthodoxy united worldwide.

To Christ the Saviour Parishioners:

This is an amazing story, and one that should cause all of us to rejoice and learn! To witness a group of people who have contested and struggled for the faith; who have together studied and sacrificed over time--coming to conclusions, making life altering decisions based on fidelity to Christ, His Gospel, His Church; and then literally entering into the unknown with a new community of unknown people, encountering new and little known liturgical patterns and customs, screams to us, the OCCS parishioners, of the importance of the

knowledge of our Orthodox faith, how it can lead us to true confidence in its teachings, empowering us to a truly life altering and life giving Christian way of life.

If anything, it shows us that we take our faith far too much for granted as we don't struggle and organize ourselves as we should. The appearance of the King of Glory Mission in our midst is a sign for us to repent, renew our faith and take it much more seriously. As the Holy Scriptures and Church history show, great things are possible when this happens!

To King of Glory Members – New Catechumens, Our Brothers and Sisters:

We welcome you and rejoice with you! We glorify God, who through His Divine Will and Providence, has put you on this journey and brought you to this point. We honor the long and difficult process you have undertaken to come here. We will work to make this transition as easy for you as we can so that in our coming together we can better advance the Kingdom of Our Lord Jesus Christ. We wish to be a worthy center for that cause!

In Orthodox Tradition, the term "King of Glory" is often associated with the Cross of Christ, and is an inscription commonly seen on painted and carved Orthodox Crosses. It refers to the Humble King, Jesus Christ, who out of His self-sacrificial love willingly ascended the Throne of the Cross, was victorious over sin and death, and who draws all men in all ages to Himself, leading them to the Kingdom on High.

Through your presence, this term will have for us an added significance. By your own humility and self-sacrifice you reveal for us a true living image of the Cross. May it be the means of much blessing and joy for you and for our whole combined community! The King of Glory is Christ the Saviour.

May the joy of Holy Pascha, the Feast of the Resurrection, the Feast of Feasts consume us!

Yours in Christ,  
Fr. Philip Reese

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[www.OrthodoxMiami.org](http://www.OrthodoxMiami.org)

Ancient worship. Ancient teachings.  
Ancient Christianity . . . Today.

*Clergy*

Archpriest Philip Reese  
*Senior Pastor*

Priest Joseph Lucas  
*Assistant to Pastor*

Hierodeacon Gregory (Burke)  
*Attached*

*Subdeacons*  
Christopher (Randolph) LaCroix  
Alexander Dimich  
Julio Gurra

*Readers*  
Dionysi (Charles) Doten  
Christopher Herbert  
Stephen Butcher

*Council*

Gary Popovich  
*Senior Steward*

Christopher Herbert  
*Secretary*

Jim Shiskin  
*Treasurer*

Alex Pouschine  
*Assistant Treasurer*

Les Bowser  
Stephen Butcher  
Charles Doten  
Jennifer Lemieux  
Mary Perkins  
Honoriu Filimon (alt)



## ADVERTISEMENT



# Pascha

in the

# KEYS

Are you traveling to the keys? If so, there is an OCA Mission Church that has services every Sunday in the lower keys as well as having other activities, such as fishing, that might be of interest to you!

The Orthodox Church of the Florida Keys meets at 721 West Indies drive, on Ramrod Key, at 10:00 am on Sundays. (West Indies drive can be found at MM27.5 across from Boondocks restaurant). Call (305)872-1453 for more information. Also, we can be reached by e-mail at [orthodoxchurchofflkeys@yahoo.com](mailto:orthodoxchurchofflkeys@yahoo.com) and the website is <https://sites.google.com/site/orthodoxchurchofflkeys/>

The Mission has been holding services for more than a year and is serviced regularly by various priests. All services are in English and the dress for attendees is informal.

During Holy Week, the mission will have many services, starting on Wednesday night. Please contact the mission directly for a complete list of Holy Week services and for current fellowship activities. Come and support our mission!



ANNOUNCEMENTS

**Christ the Saviour  
OPEN HOUSE**

**Sunday, April 15 at 12 noon**

Join us for Agape Vespers  
followed by food and fellowship.  
*Invite a friend and share our Faith!*

**St Thomas Sunday**

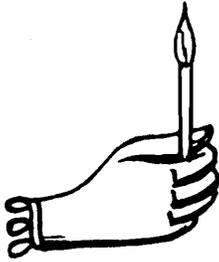
Join us at Vista Memorial Gardens  
**Sunday, April 22**

**Divine Liturgy at 10 AM**  
followed by blessing of graves

14200 NW 57th Avenue, Miami Lakes, FL 33014

*Cathedral Temple will be closed  
in lieu of services at cemetery*

**In need of our prayers**



Kathryn LaCroix / Anna McGregor  
Lidia Brookes / Esperanza Sarenac  
Matushka Sophia Soroka / Fr. George Gerov  
Ludmilla & Peter Voinescu  
Svetlana Roadway / Betty Calvert  
Andrei Idriceanu (USMC) / Neil Hamilton

**April Birthdays**

Bishop Mark (Forsberg) 2  
Jared Ross 3  
Valerie Doten 5  
Violet Lowrey 12  
Deborah Bowser 13  
Dionysi Doten 14  
Kathryn LaCroix 23  
David Waite 23  
Anthony Moskevich 24  
Ludmilla Voinescu 29



**SISTERHOOD OF  
THE HOLY CROSS**

Come join the women of the Sisterhood, dedicated to the spiritual life of the parish, to works of charity and to the beautification of the temple. All ladies are welcome!

**April Anniversaries**

Igor & Elena Bond 9  
Peter & Ludmilla Voinescu 16  
Randolph & Kathryn LaCroix 30



## APOSTOLIC TRADITION

### *Beauty Will Save the World*

by Priest Joseph Lucas

In Dostoevsky's novel "The Idiot," the virtuous Prince Myshkin makes the amazing statement, "I believe the world will be saved by beauty." Many commentators attribute this sentiment to Dostoevsky himself, thus representing his understanding of Orthodox Christianity. Dostoevsky did not envision beauty as an abstract ideal; rather, he believed beauty to be an attribute of the Trinity which is reflected in creation.

This view does not originate with Dostoevsky, but can be traced back to antiquity. The early Church, like the Greek philosophers before them, wrote of beauty (*kalos*) as one of three primary virtues, along with truth (*alethia*) and goodness (*agathos*). Just as God is good and true, He is also beautiful, as we read in Psalm 27: "This only do I seek, that I may dwell in the house of the Lord all the days of my life, to gaze on the beauty of the Lord and to seek him in his temple."

Beauty does not replace our Savior, it draws us to our Lord. As Jesus Christ states in John's Gospel (according to the original Greek), "I am the *kalos* Shepherd." He is not simply the Good Shepherd, He is beautiful. Beauty draws us to itself, attracts us; whereas the antonym *kakos* (often translated as bad or evil) repels us. As the source of beauty, Christ draws all mankind to Himself. And as Beauty Incarnate, He inspires us to manifest His beauty throughout the cosmos.

The human instinct to beautify the world is innate. Anthropologists tell us that the earliest human artifacts are remarkable for their ornamentation. Clothing, tools and domiciles were not simply functional; they were decorated to be attractive. This divinely inspired human trait separates us from apes. Every ancient culture has similarly decorated their lives. Rather than dispel this human inclination, God endorses it in the Old Testament, calling forth the chief artisan Bezalel to beautify the Tabernacle: "I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship, to design ar-

tistic works, to work in gold, in silver, in bronze, in cutting jewels for setting, in carving wood, and to work in all manner of artisanship" (Ex. 31:1-6).

The first Christians likewise did not reject the desire to beautify the world. Artifacts from the early Church reveal exquisite ornamentation on everything from Bibles to terra-cotta oil lamps. In the 4th century, as the Church emerged from frescoed catacombs, Christians immediately began to build beautiful church edifices. In the Byzantine period, Christian theology united with architecture, painting and other disciplines to perfectly reflect God's beauty in His cosmos. Worship was ornamented by sublime liturgical poetry and etherial musical arrangements. Orthodox Christians envisaged the world as God's canvas, offered to man to beautify and sanctify in His Name.

In modern times, beauty has been replaced by function. This approach, known as "utilitarianism," evaluates everything on its use and practicality. The desire for beauty comes last, resulting in a world that is very functional but aesthetically minimalist. The ornamental world of the past has been replaced by the Scandinavian starkness of Ikea. Unfortunately, this impulse towards utilitarianism has also infiltrated the Church. In his book, "Beauty Will Save the World," author Brian Zahnd writes that beauty "has been most marginalized in the way we understand and evaluate Christianity. As a result, Christianity has suffered a loss of beauty—a loss that needs to be recovered."

Our contemporary world is inundated by cold pragmatics and false beauty. Our calling as Orthodox Christians is to once again manifest God's beauty in His creation. This begins in the Church. Through our liturgical arts--hymnody, iconography and architecture--we should offer to God our best, our most beautiful. We must take our cue from our Byzantine heritage, and not from Protestant America, where function has long replaced beauty. From the beauty of our worship, we hence carry beauty into the world around us. If we begin to reclaim the world for God by revealing His beauty in all places and at all times, others will be drawn to our Lord, the Source of all true beauty.



## READERS CORNER

### DVD Recommendations

In response to requests from parishioners, we will offer a list of DVD recommendations instead of a book review. These DVD's include both movies and documentaries. Some of our recommendations were produced by Orthodox Christians; those which are not still reflect traditional Christian views.

“Patrick” (Good Times: 2007) This documentary, featuring narrators Liam Neeson and Gabriel Byrne, accurately portrays the life and work of St Patrick, based on his authentic autobiography.

“The Gospel of John” (Buena Vista: 2005) Ian Cusick stars in this 3 hour word-for-word theatrical rendition of St John’s Gospel. It was the first such film endorsed by the Greek Orthodox Archdiocese. The translation used for the script is eclectic, but not terrible.

“Lost Gospels or False Gospels?” (Ignatius: 2007) Conservative Christian biblical scholars unite to discredit the reliability of false scriptures such as the “Gospels” of Judas and Thomas.

“Resurrection” (IVP: 2006) Renowned scholar and clergyman N.T. Wright explains why the Resurrection of Christ is neither mythology nor fabrication.

“The Apocalypse” (Gaiam: 2004) Richard Harris portrays St John the Apostle as he receives his remarkable revelation for the 7 churches in Asia Minor. Sub-plots in the movie are fictional.

“Ostrov” (Film Movement: 2006) Russian film about a holy monastic elder, loosely based on the lives of several Orthodox saints. Perhaps the best modern portrayal Russian sainthood.

“Mysteries of the Jesus Prayer” (Passion River: 2010) Fr John McGuckin and Norris Chumley take the viewer to the famous monasteries of the Orthodox East to discover the secret of prayer.

## FAITH OF OUR FATHERS

### St John Chrysostom’s Paschal Homily

If any man be devout and love God, let him enjoy this fair and radiant triumphal feast. If any man be a wise servant, let him rejoicing enter into the joy of his Lord. If any have labored long in fasting, let him now receive his recompense. If any have wrought from the first hour, let him today receive his just reward. If any have come at the third hour, let him with thankfulness keep the feast. If any have arrived at the sixth hour, let him have no misgivings; because he shall in nowise be deprived therefor. If any have delayed until the ninth hour, let him draw near, fearing nothing. If any have tarried even until the eleventh hour, let him, also, be not alarmed at his tardiness; for the Lord, who is jealous of his honor, will accept the last even as the first; he gives rest unto him who comes at the eleventh hour, even as unto him who has wrought from the first hour. . . Enjoy ye all the feast of faith: Receive ye all the riches of loving-kindness. let no one bewail his poverty, for the universal kingdom has been revealed. Let no one weep for his iniqui-

ties, for pardon has shown forth from the grave. Let no one fear death, for the Savior’s death has set us free. He that was held prisoner of it has annihilated it. By descending into Hades, He made Hades captive. He embittered it when it tasted of His flesh. And Isaiah, foretelling this, did cry: Hades, said he, was embittered, when it encountered Thee in the lower regions. It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain. It was embittered, for it was overthrown. It was embittered, for it was fettered in chains. It took a body, and met God face to face. It took earth, and encountered Heaven. It took that which was seen, and fell upon the unseen. Death, where is your sting? O Hell, where is your victory? Christ is risen, and you are overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one dead remains in the grave. For Christ, being risen from the dead, is become the first fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages. Amen.

## FEATURE

***Understanding Illness****by Jennifer Lemieux*

There is no one who has not encountered illness at some point during his or her life. While we can control certain aspects of our health (e.g, eating well, exercising) for a period of time, we will still experience the physical deterioration of our bodies and, ultimately, death.

Not long ago, I read “The Theology of Illness” by Jean-Claude Larchet. The book helped me to change the way I viewed illness. Like everyone else, I have watched those I love suffer with various illnesses, including serious illnesses like cancer. My aunt passed away from cancer at the young age of 47, and my mother is currently being treated for breast cancer.

I have also experienced serious illness. When I was 21 years old, I developed the first of four blood clots in my legs and a pulmonary embolism. I was angry with God since it affected my life in a serious way. Of course, there are children and adults who suffer far more than I suffered, but my perspective at the time did not allow me to see what good might come out of my circumstances. While with time I was no longer angry, I still questioned why God allowed suffering at all.

God may be glorified through these circum-

stances when those who suffer pray more fervently and take part in the sacramental gifts available through the Church. Additionally, we are given the opportunity to pray for each other, and, in imitation of Christ, we can show mercy, love and compassion for those in need.

“The Theology of Illness” led me to see the necessity of viewing illness, suffering and death philosophically. Understanding the origins of illness, their spiritual meaning and the paths of healing given as gifts to us by God (both spiritual and through modern medicine) have enabled me to better accept what I have experienced in my life. I cannot become either depressed or despondent over my suffering or the suffering of others, nor can

I deny the real pain that I and others feel. Illness may be an opportunity to grow closer to God and help me to know God’s mercy and love. Illness can also hinder my relationship with God. It is how I react to what has befallen me that will determine what spiritual benefit I receive.

Realizing that through God’s providence He allows illness for our sanctification can make suffering easier to bear. Through our suffering we may see who we really are and, in contrast, who God is, which will lead to the humility which is necessary for the salvation of our soul.

