



Christ the Savior Orthodox Cathedral
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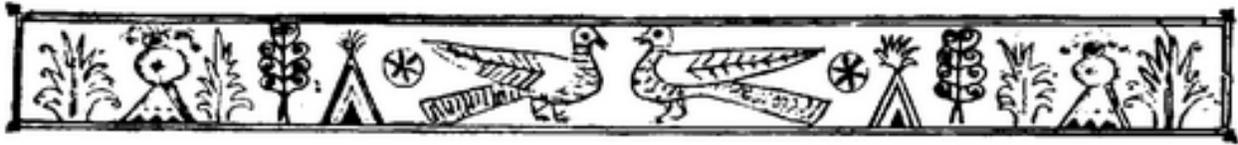


DECEMBER 2011

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Nov 27 8:30 Matins 10:00 Divine Liturgy Sunday School Sisterhood Meeting Fast: wine & oil	Nov 28 Fast	Nov 29 7:00 Vespers at St Andrew Church, Kendall Fast	Nov 30 St Andrew the First-called 8:15 Matins / 10:00 Liturgy at St Andrew Church, Kendall Fast	1 10:30 Bible Study Fast	2 Fast	3 10 AM - 3 PM Parish Bake Sale 5:00 Adult Study 6:00 Vespers & Confessions Fast: wine & oil
4 8:30 Matins 10:00 Divine Liturgy Sunday School / Teen Group 12:00 Orthodox Movie Fast: wine & oil	5 7:00 Vespers Fast	6 St. Nicholas 10:00 Divine Liturgy Fast: fish, wine, & oil	7 Fast	8 10:30 Bible Study Fast	9 Fast	10 5:00 Adult Study 6:00 Vespers & Confessions Fast: wine & oil
11 8:30 Matins 10:00 Divine Liturgy St Nicholas Celebration Blessing of Vehicles Fast: wine & oil	12 7:00 Vespers Fast	13 St Herman of Alaska 10:00 Divine Liturgy Fast	14 Fast	15 10:30 Bible Study Fast	16 Fast	17 5:00 Adult Study 6:00 Vespers & Confessions Fast: wine & oil
18 8:30 Matins 10:00 Divine Liturgy Sunday School / Teen Group Fast: wine & oil	19 Fast	20 Fast	21 Cooking Day Fast	22 10:30 Bible Study Cooking Day Fast	23 Fast	24 5:00 Nativity Vigil 7:00 Holy Supper Fast: wine & oil
25 NATIVITY OF THE LORD 8:30 Matins 10:00 Divine Liturgy	26 10:00 Divine Liturgy Fast free	27 Fast free	28 Fast free	29 NO BIBLE STUDY Fast free	30 Fast free	31 6:00 Vespers & Confessions Fast free

VOICE OF ORTHODOXY

Orthodox Cathedral of Christ the Saviour ✨ *December 2011*



A WORD FROM THE PASTOR

Dear Parishioners and Friends,

Our parish has been very blessed in 2011. We entered the year with a new and beautiful phase of iconography in the temple. We have enjoyed good Sunday Liturgy attendance and a modest rise in parish membership during the past year. And, most of all, we have received a second priest, Fr. Joseph Lucas (and his family) into our community, who immediately returns continuity to our liturgical life, and brings new talents and skills to the church, the fruits of his education, formation and experiences.

Additionally, we have made some changes in an effort to upgrade our Orthodox Christian educational programs for children, teens, and adults; believing that a better educated and informed Orthodox Christian will encourage spiritual growth and understanding, not just in that individual's life, but within the parish as a whole. All of our parishioners are encouraged to take advantage of the various educational offerings at Christ the Saviour, as well to better participate in our liturgical life of prayer at the Divine Services.

Finally, in this short review of the past year at our parish, we are on the move again, due mainly to a small number of supporters and the leadership of our parish board, to continue building. This time, as we have posted on the Stoyka Center bulletin board, and as we have spoken about at our past Annual Meeting, we are in the process of preparing the necessary documents and drawings for the county in order to expand onto the front of our hall, creating an educational/office and bookstore center that will reach slightly into the front parking lot. With God's help, we look to see this become reality sometime in 2012. It is a project that is bold and ambitious, but they are facilities that are sorely needed as we give greater attention to the

pastoral and educational goals needed to better grow our parish, bringing the saving heritage of our Orthodox Faith in a more visible and effective way. We need your prayers, your support, and your commitment to be the best Orthodox Christian you can be so that together, our parish can continue to live out our received Orthodox missionary heritage with enthusiasm. If the Orthodox Christian Faith is alive for us – the parishioners of OCCS, it will be alive and attractive for others who are looking for us, even though they may not know it yet. It's our step of faith!

Sadly this year, our Cathedral and Diocese lost our founding bishop, and the only ruling bishop we have ever had: Archbishop Dmitri. He passed into eternity on August 28th at age 87, ending a chapter on the origin and establishment of our OCA Diocese of the South. Of course, he lived with our community at our old 99th Street campus until mid 1993. Truly we have a very special connection with him and he will be missed. 2012 will probably see the election of a new bishop for our diocese, and that could very well take place here at OCCS, as we will be the host for the next Diocesan Assembly in mid-July.

This upcoming year of 2012 will be an important year for us because it will mark 50 years as a parish community (we started in 1962). We will be planning some festivities and special events during 2012 both to remember as well as to look forward. It will be another busy year. But with God's help to sustain and strengthen us, it will be most rewarding and meaningful.

May God's blessing be with you as we complete 2011 and begin 2012.

Yours in Christ,
Fr. Philip Reese

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Ancient worship. Ancient teachings.
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<i>Clergy</i>	<i>Council</i>
Archpriest Philip Reese <i>Senior Pastor</i>	Gary Popovich <i>Senior Steward</i>
Priest Joseph Lucas <i>Assistant to Pastor</i>	Christopher Herbert <i>Secretary</i>
Hierodeacon Gregory (Burke) <i>Attached</i>	Jim Shiskin <i>Treasurer</i>
<i>Subdeacons</i>	Alex Pouschine <i>Assistant Treasurer</i>
Christopher (Randolph) LaCroix Alexander Dimich Julio Gurra	Les Bowser Stephen Butcher Charles Doten Jennifer Lemieux Mary Perkins Honoriu Filimon (alt)
<i>Readers</i>	
Dionysi (Charles) Doten Christopher Herbert Stephen Butcher	

ADVERTISEMENTS

**CHRIST IS
BORN!**



**GLORIFY
HIM!**

Christmas Eve Vigil and Holy Supper

Join us on the Eve of the Nativity of our Lord

December 24th

Vigil begins at 5 PM

Holy Supper begins at 7 PM

Tickets for Holy Supper:

\$15 Adults

\$6 Students (age 13-18)

\$2 Child (age 5-12)

Did you know . . .

that each month "Voice of Orthodoxy" is mailed directly to nearly 150 households, emailed to 140 users, and viewed by close to 1,000 users through our parish website?

**You can advertise your business or post
an announcement in this section.**

Contact Fr. Joseph to discuss rates and to get your ad listed today!



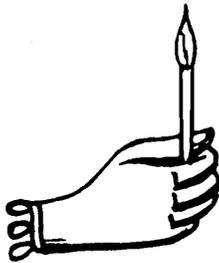
ANNOUNCEMENTS

MOVIE-TIME AT OCCS

Join us one Sunday each month for an Orthodox movie or documentary, with superb sound and wall projection!

Sunday, December 4, after coffee hour.

In need of our prayers



- Kathryn LaCroix / Anna McGregor
- Lidia Brookes / Susan Simpkins
- Esperanza Sarenac / Fr. Theodore Soroka
- Fr. George Gerov / James Perkins
- Ludmilla & Peter Voinescu
- Svetlana Roadway / Betty Calvert
- Andrey Idriceanu (USMC) / Neil Hamilton
- Fr. Thaddeus & Matushka Valerie Werner

Pan - Orthodox Epiphany Celebration

Support Orthodox unity in South Florida!

Saturday, January 7

Matins, Liturgy & Blessing of the Atlantic at 9 AM
Luncheon follows (\$20 Adults, \$10 Children)

Proceeds benefit the Orthodox Clergy Brotherhood of South Florida

St Catherine Orthodox Church
110 Southern Boulevard
West Palm Beach, Florida 33405

Annual Parish Bake Sale

Saturday, December 3, 10 AM to 3 PM



Support our parish and take home baked goods and tasty ethnic foods.

Sponsored by the Sisterhood of the Holy Cross.

December Birthdays

- Ted Budowski 2
- Hannah Butcher 2
- Benjamin Doten 9
- James Shiskin 12
- Cristian Lucas 15
- Carol Klein 19
- William Raynes 20
- Robert Brookes 24
- Lesley Bowser 29
- Bruce Strom 31

APOSTOLIC TRADITION

The Womb Points to the Tomb*by Priest Joseph Lucas*

Christmastide is one of the most beautiful times of the year. Even as the nights grow longer and the world seems shrouded in darkness, the multitude of holiday lights and decorations remind us that Christ is the Light of the world. He entered into the darkness of our world, bringing joy and salvation to all peoples.

There is a temptation in America to be drawn into the materialism that now surrounds the Nativity of our Lord. We focus on gifts and festivities, forgetting that we now prepare to celebrate the birth of God as Man. Yet, even when we preserve the true meaning of Christmas, we oftentimes risk falling into another pitfall of life in America.

For a long time, Americans have placed an emphasis on Christmas over any other holiday, religious or secular. On one hand, it is good that this important feastday remains central to our culture; but on the other hand, such an emphasis distorts our theological understanding of the calendar. For Orthodox Christians, every day of the year revolves around the Feast of Feasts -- Holy Pascha. This is because the entire history of the world hinges on those three days of the Passion and Resurrection of Jesus Christ.

The Fathers of the Church understood that an indissoluble bond exists between the birth and death of Christ, between Nativity and Pascha. Naturally, Jesus had to be born first. But, from the moment of His conception, His life pointed forward to the work He would complete 33 years later. The womb of Mary the Theotokos, which concealed His body from the world, as well as the cave in which He was born, both prefigure the tomb in which Jesus' body will be placed after the crucifixion. Jesus

Christ was born to die--and not just die, but to rise again.

In our Orthodox icons and hymns, the connection between Christmas and Pascha become even more apparent. In the icon for the Nativity, Christ is depicted in swaddling clothes that resemble the shroud in which He will be buried. The stone manger in which the infant Jesus is lain resembles a sepulchre. And the choirs of the angels in the heavens remind us of the two angels who stood in the tomb of Joseph of Arimethea. The first two

gifts offered to Jesus by the Magi reveal His identity as fully God and fully Man. Gold reflects His role as King, while Frankincense is an offering to Christ as Lord. But the third gift, myrrh, represents Jesus' mission: to die for our sake. After His interment, the myrrhbearing women will come to the tomb early in the morning to anoint the body of Jesus.

The Orthodox liturgical tradition likewise connects Christmas to Pascha. The basic structure and tonality of the Nativity services intentionally reflect the (older) Paschal services. And as

we listen to the hymns chanted during the Nativity Vigil, we discover something amazing: already salvation is proclaimed as accomplished. "The expectation of the nations has come, He has come and saved us from bondage to the enemy" (Litya for Eve of Nativity).

When we reflect upon the work of Christ, we do so from a vantage point. We already know how the story ends, and through the lens of the Resurrection we understand the Nativity of Christ to be the entry of the Creator into His creation, the union of heaven and earth, and the beginning of our redemption. Christmas is not simply the remembrance of an isolated historical event, but part of a salvific continuum that is perfected on Pascha.



READERS CORNER

Path to Sanity

by Dee Pennock (Light & Life Publishing, 2010)

Delving into the rich tradition of the Orthodox Church for spiritual guidance can be a daunting task. Many centuries of accumulated wisdom, from the Bible down to our own day, has resulted in thousands of volumes of literature. Where do we begin?

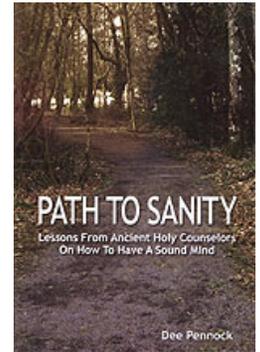
In her newest contribution, author Dee Pennock surveys the vast corpus of spiritual literature, and provides us with a concise guide to the Orthodox spiritual life. Every page is laden with wisdom from the Scriptures and the Saints, carefully compiled and interpreted.

Some of the topics Pennock addresses are: violent mood swings; uncontrollable willfulness;

anger; depression; suicidal urges; ambivalence in decision-making; ignorance of oneself; inability to control thoughts; being “possessed” by passions; compulsive physical appetites; social isolation; and the inability to love and feel loved.

Pennock’s writing style is easily approachable, making ancient wisdom comprehensible in modern terms. This is a book for the average Orthodox reader.

You can find “Path to Sanity” and many more edifying books in our Orthodox Book Center at Christ the Saviour Cathedral.



FAITH OF OUR FATHERS

Nativity Homily of St John Chrysostom

I behold a new and wondrous mystery! My ears resound to the shepherd’s song, piping no soft melody, but loudly chanting a heavenly hymn! The angels sing! The archangels blend their voices in harmony! The cherubim resound their joyful praise! The seraphim exult His glory! All join to praise this holy feast, beholding the Godhead here on earth and man in heaven. He who is above now, for our salvation, dwells here below; and we, who were lowly, are exalted by divine mercy.

Today Bethlehem resembles heaven, hearing from the stars the singing of angelic voices and, in the place of the sun, witnessing the rising of the Sun of Justice! Ask now how this was accomplished, for where God wills the order of nature is overturned. For He willed He has the power. He descended. He saved. All things move in obedience to God.

Today, He Who is born. And He Who Is becomes what He was not. For when He was God, He became man - while not relinquishing the Godhead that is His. And so the kings have come and they have seen the heavenly King that is come upon the earth, not bring with Him angels, nor archangels, nor thrones, nor dominations, nor powers, nor principalities, but treading a new and solitary path, He has come forth from a spotless womb. Yet He has not forsaken His angels, nor left them deprived of His care, nor because of His incarnation has He ceased being God.

And behold the kings have come that they might serve the Leader of the Hosts of Heaven; Women,

so that they might adore Him Who was born of a woman so that He might change the pains of child birth to joy; Virgins, to the Son of the Virgin; Infants that they might adore Him Who became a little child, so that out of the mouths of infants He might perfect praise; Children, to the Child Who raised up martyrs through the rage of Herod; Men to Him Who became man that He might heal the miseries of His servants; Shepherds to the Good Shepherd Who has laid down His life for His sheep;

Priests, to Him Who has become a High Priest according to the order of Melchisedek; Servants to Him Who took upon Himself the form of a servant that He might bless our stewardship with the reward of freedom; Fishermen to the Fisher of humanity; Publicans, to Him Who from among them named a chosen evangelist; Sinful women to Him Who exposed His face to the tears of the repentant woman; And that I may embrace them all together, all sinners have come, that they might look upon the lamb of God Who takes away the sins of the world!

Since, therefore, all rejoice, I too desire to rejoice! I too wish to share the choral dance, to celebrate the festival! But I take my part, not plucking the harp, nor with music of the pipes nor holding the torch, but holding in my arms the cradle of Christ! For this is all my hope! This is my life! This is my salvation! This is my pipe, my harp!

And bearing it I come, having from its power received the gift of speech, I too, with the angels sing: “Glory to God in the Highest,” and with the shepherds: “and on earth peace to men of good will.”

FEATURE

The Meaning of Holy Supper*by Matushka Deborah Reese*

One of the most important days in the Orthodox Church is the Nativity of Our Lord and Saviour Jesus Christ. So as we prepare ourselves for this wonderful day I would like to share with you the tradition of the "Holy Supper," a tradition that began long ago in Holy Rus.

Growing up in an Orthodox home, our lives revolved around the church and its services. When something was going on at the church, everything stopped at home and off you went. There were many things to be learned not only by the services but also by the older generation of men and women.

As Christmas Eve drew near many things around the home were prepared in anticipation of the birth of Jesus. The house had to be cleaned from top to bottom. Foods had to be made special for Christmas Eve Holy Supper as well as Christmas day. There were services to attend at church and the church also had to be cleaned and decorated. I remember Holy Supper being more important than Christmas day dinner.

On our dining room table a white tablecloth was laid. This would symbolize Christ's swaddling clothes. Some hay was laid on the table as a reminder where Jesus was born. A tall white candle was placed in the center to symbolize that Christ is the Light of the World. An empty place setting is always set for Christ.

We began our meal with the Lord's Prayer and a prayer of thanksgiving for the blessings of the past year and for the good things to come in the New Year. Then we would greet each other with

"Christ is born...Glorify him!"

Then the meal itself began. The "Holy Supper" consists of twelve different foods. Symbolic of the Twelve Apostles. We started with red wine as a toast, recalling the Last Supper. Then on the table are placed pieces of fresh garlic and a small bowl of honey. Each person takes a piece of garlic and dips it into the honey. This reminds us of the bitterness and sweetness of life--good times and bad. Then the kutya, or "Memorial Wheat," is served. This wheat is usually made in remembrance of those who have passed on to heaven before us. Next is the kolach (Lenten Bread), which reminds us that we are one body in Christ.

Soup is next, usually mushroom soup or sauerkraut soup, reminding us of poverty and bitterness. We then have fish. Jesus' ministry is associated with fish. When he chose several fishermen as his disciples and declared he would make them "fishers of men."

Perogi reminds us of the Mother of God. Inside her womb was something wonderful and inside the perogi is something tasty. Sauerkraut and butter beans come next. Christ came into the world amongst bitterness and sin. Kasha (Buckwheat with mushrooms and onions) reminds us of poverty. Christ came into the world humbling himself as a poor child. Fruit Compote is served for its sweetness and simplicity of the natural fruits. Bobalki (small biscuits combined with poppy seed and honey) are served last with hot tea.

As the meal comes to a close we would sing Christmas carols and end with a thanksgiving prayer.

Wishing God's blessing to all during this holy season. May we all be able to partake this year in the wonderful tradition of the "Holy Supper."

