



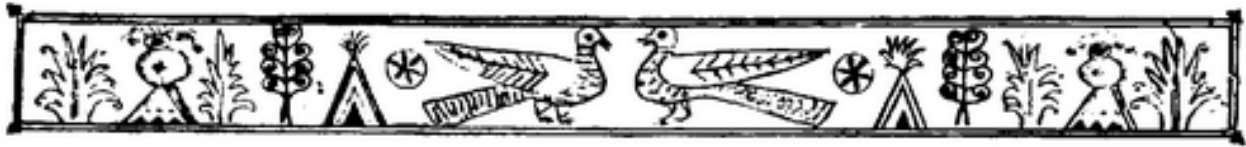
Christ the Savior Orthodox Cathedral
 16601 NW 77th Court | Miami Lakes, FL 33016
 305-822-0437 | 305-822-0842 (f) | 305-825-9541 (h)



FEBRUARY 2012						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jan 29 8:30 Matins 10:00 Divine Liturgy Sunday School & Teen Group	Jan 30	Jan 31	1 7:00 Vespers Fast	2 MEETING OF THE LORD 10:00 Divine Liturgy NO BIBLE STUDY	3 Fast	4 5:00 Adult Study 6:00 Vespers & Confessions
5 8:30 Matins 10:00 Divine Liturgy Sunday School & Teen Group	6 Fast free	7 Fast free	8 Fast free	9 NO BIBLE STUDY Fast free	10 Fast free	11 5:00 Adult Study 6:00 Vespers & Confessions Fast free
12 8:30 Matins 10:00 Divine Liturgy Sunday School	13	14	15 Fast	16 10:30 Bible Study	17 Fast	18 Soul Saturday 10:00 Divine Liturgy 5:00 Adult Study 6:00 Vespers & Confessions
19 Meatfare Sunday 8:30 Matins 10:00 Divine Liturgy Sunday School & Teen Group 12:00 Orthodox Movie	20 Fast: dairy, fish, wine, & oil	21 Fast: dairy, fish, wine, & oil	22 Fast: dairy, fish, wine, & oil	23 10:30 Bible Study Fast: dairy, fish, wine, & oil	24 Fast: dairy, fish, wine, & oil	25 5:00 Adult Study 6:00 Vespers & Confessions Fast: dairy, fish, wine, & oil
26 Cheesefare Sunday 8:30 Matins 10:00 Divine Liturgy Sunday School 2:00 Forgiveness Vespers Fast: dairy, fish, wine, & oil	27 7:00 Great Canon Fast	28 7:00 Great Canon Fast	29 6:00 Lenten Hours 6:30 Presanctified Liturgy Fast	Mar 1 10:30 Bible Study Fast	Mar 2 7:00 Akathist Hymn Fast	Mar 3 5:00 Adult Study 6:00 Vespers & Confessions Fast: wine & oil

VOICE OF ORTHODOXY

Orthodox Cathedral of Christ the Saviour ✨ February 2012



A WORD FROM THE PASTOR

Dear parishioners and friends,

As we enter into February, we will encounter right away the Great Feast of the Presentation of the Lord into the Temple. This feast completes the overall Christmas & Epiphany cycle which emphasizes for our benefit God's loving-kindness through his revelation and coming to us. We have come to the end of an over two and a half month liturgical and spiritual journey in which the Holy Church has carefully engineered for us to be in a better position to re-encounter Christ, re-establishing and deepening our faith in Him.

The upcoming Feast of the Presentation recalls for us how Our Lord was brought to the Jerusalem Temple 40 days after his birth, as was prescribed in the Law of Moses. It was there that the righteous Simeon, a very old priest who was filled with the Holy Spirit, recognized Jesus as the Messiah. Simeon prayed a prayer of thanksgiving which has become known as the *St Simeon's Prayer*:

Lord, now let your servant depart in peace,
according to your word.

For my eyes have seen your salvation
which you have prepared before the face
of all people.

A light of revelation for the Gentiles
and the glory of your people, Israel .

Jesus is called "the Light" by St Simeon.

Simeon recognized that Jesus is the Light, the Divine Light. And in response to it he received it to himself. This is a very important teaching principle for us, for in like manner, truthfully and spiritually, we are now called by our Holy Mother Church to do exactly the same thing! We must develop and recalibrate our own spiritual eyes to also see Jesus as the Messiah and eternal Son of God. He is the Light which illumines our souls, our minds, our very own way of life. And as St. Simeon received Him in response,

so also must we. It is the call of decision and intimacy with our great God and Saviour--one that we must not ignore or make light of.

It is the custom of our Orthodox Church to bless in the church the candles and wicking that we will use in our homes for light, both for devotional and practical use. Lighting these blessed candles

reminds us of Christ the Light, which is a small prayer of itself. In our age, we seldom use candles and lamp oil for household lighting, we use light bulbs instead. At the Vespers (Feb. 1) and Liturgy (Feb. 2) of this Feast we will bless both candles, wicking and light bulbs that you will use for this coming year. Therefore when you will illumine your home, you will have the opportunity from time to time, to remember and honor Christ the Light. May God bless and illumine your February!

Yours in Christ,
Fr. Philip Reese





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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	

FEATURE

Honoring or Abusing the Promise of God

During the week of February 5th we read New Testament passages that describe contrasting groups of people: those who honor God's promise of salvation, and those who abuse it for their own purposes.

Mark 13:1 warns believers to "take heed to yourselves; for they will deliver you up to councils; and you will be beaten in synagogues; and you will stand before governors and kings for my sake, to bear testimony before them."

But when they stand before hostile powers, believers should not be anxious beforehand about what to say. Instead they should "say whatever is given to you in that hour, for it is not you who speak, but the Holy Spirit." Those who do bear testimony, and preach the true Gospel, will be "hated by all for My name's sake." Yet even then there is no reason to turn away from Christ, because God's promise is that "he who endures to the end will be saved." Honoring that promise will lead to the Kingdom, even though the road is rough.

II Peter 2 and 3 describe those who abuse rather than honor God's promise. In the previous chapter, Peter has reiterated the assurance that the Holy Spirit inspires those who preach the Gospel in the right way: "...no prophecy of Scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God."

But he goes on to warn that just as false prophets put forth their destructive teachings in earlier days, "there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bring-

ing upon themselves swift destruction. And many will follow their licentiousness, and because of them the way of truth will be reviled."

Peter says that these false teachers have "hearts trained in greed." They are exploiters of others who "despise authority." They are scoffers who cynically ask, "Where is the promise of His coming?" So rather than honor the promise, they abuse it by their ridicule, encouraging others to doubt it. They "entice unsteady souls" to revere them instead of Christ.



What motivates these scoffers? Peter answers when he writes about their greedy hearts and their attitude toward authority. Christians must place God at the center of their lives. They can't be greedy for notoriety, trying to gather personal followers. They can't despise authority, because God asks His people to submit freely to His loving authority. For people greedy for acclaim and who despise authority, submission to God is impossible. It's equally impossible for them to believe God's promise, and honor it.

Peter warns us against these people who he says are like "waterless springs." He acknowledges that some things are hard to understand, including Paul's teaching. But knowing this, and knowing that some people will twist the teachings, we can leave their wrong ideas aside and concentrate on growing in the "grace and knowledge of our Lord and Savior Jesus Christ."

-Courtesy of www.oca.org



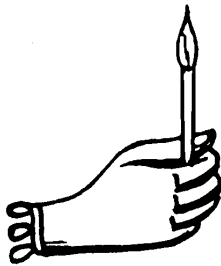
ANNOUNCEMENTS

MOVIE-TIME AT OCCS

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

Sunday, February 19 after coffee hour.

In need of our prayers



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

MIAMI DIACONAL PROGRAM

A Satellite Campus of St Tikhon's Seminary

Registration will begin soon for the two-year diaconal formation program.

Classes are fully accredited, applicable towards the Master of Divinity program at St Tikhon's Seminary

Please contact Fr Joseph for details.

February Birthdays

Nina Fortune 6
 Zachariah Doten 9
 Emily Drake 10
 Zoran Polic 12
 Kenneth Lowrey 14
 Joan Marston 20
 Mary Perkins 23
 Michael Snavelly 21
 Gay Hall 26



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!

February Anniversaries

David & Etsegenet Waite 3
 Kenneth & Violet Lowrey 20
 Lesley & Deborah Bowser 21
 James & Kathleen Shiskin 23



APOSTOLIC TRADITION

The Consequences of Sin

by Priest Joseph Lucas

The beginning of the Gospel message is encapsulated in the words of St John the Baptist: Repent, for the Kingdom of God is at hand. With the coming of God in the flesh, we human beings, who are also flesh, are offered new life. This begins with repentance, with the turning away from sin and the turning towards Jesus Christ. The Gospel, or “Good News” (*evangelion*) is that God is ready to forgive us, to receive us, and to make us whole again. Through faith in Jesus Christ, we begin a journey towards healing and restoration which leads to salvation (if we do not turn our hand from the plow). There is no sin that God will not forgive for the truly repentant. The Scriptures speak of one unforgiveable sin--blasphemy against the Holy Spirit--but this may be understood as the sin of disbelieving the power of the Holy Spirit to forgive all. Sin unto death is any sin that we do not fully repent of.

In contemporary society, there are many misconceptions about sin, and the consequences of sin. It is a part of our fallen human nature to be tempted, and to deliberate between good and evil. Whenever we misuse our free will, choosing our way over God’s way, we sin. Sometimes we do this in small ways, like “white lies” or overindulgence. Other times, we fall to grave sins, such as fornication, abortion, theft, mental or physical abuse, etc. Regardless of whether our sins are small and great, all sin is interrelated. They are simply stages in our fall.

The Bible presents repentance to us not as a one-time act, but rather a continuous movement in which we overcome the cycle of sin. From the moment we begin our Christian journey, we begin to repent; and it should be the last action on our deathbed. St John tells us in his first epistle, “If we say we have no sin, we deceive ourselves.” Acknowledging the darkness within our heart should inspire us to confess our sins, and thus to receive the healing God desires so much to give us.

Although God forgives our sins the moment we turn from them, this does not instantly void the consequences. A teenager who gets a tattoo on his arm will have this mark the rest of his life, regardless of whether he regrets it later. In the same way, our sins often result in irreversible results that we must cope with. A woman who falls to fornication may become pregnant. The sin is in the initial act, but the consequences that follow are not sinful. Thus, that same woman can repent of her sin, and be forgiven by God. She may then decide to raise the child, or to offer him up for adoption. Either of these two decisions is without sin. Although she initially erred, if she has repented before God, and has turned away from a sinful life (so that she does not fall again), she should feel no shame. But if she decides to abort the baby, she adds sin to sin. After we make a decision in life, we must face the consequences. We cannot simply erase the sin as if it did not occur.

In America, many Christians have not been understanding of the reality of sin and its consequences. Men and women have been shunned for their mistakes, despite whether they were repentant or not. Taking the above example, a single mother who begins to live a repentant Christian life should not be made to feel ashamed by other Christians. Such an attitude is to blame for an opposite trend--the desensitization of morality. When a person feels as if they can never be forgiven by others for the sins they have committed, then they begin to justify their sins, or try to conceal them. They cannot deal with the weight of the shame, and so they pretend that sin is not sin at all.

If we want the Orthodox Church to fulfill the evangelical imperative that Christ has given us, we must be ready to deal with persons in the state the Lord finds them. Despite what mistakes they may have made in the past, if they approach the Lord in repentance (rather than justifying their sins), we should be ready to receive them with open arms. Only in such a way is it possible to manifest the love of Christ in this broken world, and to enable the healing to begin.

READERS CORNER

Christ in His Saints

Fr Patrick Henry Reardon (Conciliar Press, 2004)

For many Orthodox Christians, the Bible is a book that is infrequently read and frequently misunderstood. But for the Church Fathers, the Bible was the primary foundation and inspiration for theology, ethics, worship, spirituality and daily life.

In “Christ in His Saints,” scholar and pastor Fr Patrick Reardon takes us on a journey through the lives of the Old and New Testament saints, highlighting their significance in the Bible, their role in the history of salvation, and their connection to the Church of the New Testament.

Fr Patrick writes in a style that is both entertaining and informative. He offers uncanny insight into the mind of these Biblical personalities, mak-

ing the text come alive. The lives of these saints take on new relevance for own lives, and become an inspiration in our daily walk with Jesus Christ.

Rather than introduce the saints in chronological order, Fr Patrick categorizes them according to certain themes--“Repentant Saints”; “Zealous Saints”; Interceding Saints”; etc.--providing the reader with a sort of index of spiritual concerns that each saint provides an example for.

You can find “Christ in His Saints” along with many other edifying books in our Orthodox Book Center.



FAITH OF OUR FATHERS

Excerpt from “Two Forms of Delusion”
by St Gregory Sinaite

Here something must be said about delusion, so far as this is possible; for, because of its deviousness and the number of ways in which it can ensnare us, few recognize it clearly and for most it is almost inscrutable. Delusion manifests itself or, rather, attacks and invades us in two ways - in the form of mental images and fantasies or in the form of diabolic influence - though its sole cause and origin is always arrogance. The first form is the origin of the second and the second is the origin of a third form - mental derangement.

The first form, illusory visions, is caused by self-conceit; for this leads us to invest the divine with some illusory shape, thus deceiving us through mental images and fantasies. This deception in its turn produces blasphemy as well as the fear induced by monstrous apparitions, occurring both when awake and when asleep--a state described as the terror and perturbation of the soul. Thus arrogance is followed by delusion, delusion by blasphemy, blasphemy by fear, fear by terror, and terror by a derangement of the natural state of the mind. This is the first form of delusion, that induced by mental images and fantasies.

The second form, induced by diabolic influence, is as follows. It has its origin in self-indulgence, which in its turn results from so-called natural desire. Self-indulgence begets licentiousness in all its forms of indescribable impurity. By inflaming man’s whole nature and clouding his intelligence as a result of its intercourse with spurious images, licentiousness deranges the intellect, searing it into a state of delirium and impelling its victim to utter false prophecies, interpreting the visions and discourses of certain supposed saints, which he claims are revealed to him when he is intoxicated and befuddled with passion, his whole character perverted and corrupted by demons. Those ignorant of spiritual matters, beguiled by delusion, call such men ‘little souls’. These ‘little souls’ are to be found sitting near the shrines of saints, by whose spirit they claim to be inspired and tested, and whose purported message they proclaim to others. But in truth they should be called possessed by the demons, deceived and enslaved by delusion, and not prophets foretelling what is to happen now and in the future. For the demon of licentiousness himself darkens and deranges their minds, inflaming them with the fire of spiritual lust, conjuring up before them the illusory appearance of saints, and making them hear conversations and see visions.



News

Sisterhood of the Holy Cross

by Jennifer Lemieux

The Sisterhood of the Holy Cross is open to all women parishioners at OCCS. The sisterhood is primarily a spiritual organization. The purpose of the sisterhood is to assist its members in the goal of the Christian life: *theosis*. Under pastoral guidance, the sisterhood accomplishes this goal by prayer, through reading the Bible, through studying the writings of the Holy Fathers and the Saints, performing works of charity, including visiting the sick and dying, and by clothing the poor and feeding the hungry. In addition, the members of the sisterhood assist in the beautification of the parish, and maintaining cleanliness and order in the church. The ladies also participate in planning and organizing events and celebrations that benefit the church and the community.

The sisterhood welcomes participation from

Parish Feast Day Retreat & Banquet a Success

On Sunday, January 22, Christ the Saviour Cathedral celebrated its annual feast day banquet. This year's banquet was of special importance because it marks the 50th Anniversary of our parish.

On Saturday morning, Bishop Mark of Baltimore led a spiritual retreat. He spoke eloquently on the theme of "Prayer in the Psalms." The retreat was divided into two sessions, with a free luncheon in the middle and Vespers at the end.

The festivities on Sunday began with the celebration of Matins, followed by the Hierarchical Divine Liturgy, presided over by His Grace, Bishop Mark of Baltimore. In attendance were also His Grace, Bishop Nikon of Boston, Locum Tenens of our Diocese of the South, and His Grace, Bishop Mark, retired Bishop of Boston. Archpriest Philip Reese, Priest Gleb McFatter (Dean of South Florida), and Priest Joseph Lucas also concelebrated.

all the women in the parish. Becoming an active member is a wonderful opportunity from God to glorify Him by using your unique skills and talents. Remember that we are saved not individually, but in community; the sisterhood provides that community for each woman to grow in the holy Orthodox faith.

The board members of the Sisterhood of the Holy Cross is as follows:

President: Karen Budowski

Vice President: Corina Mavrodin

Treasurer: Valerie Doten

Secretary: Debbie Bowser

Acting Secretary: Eileen Karachin

If you have any questions regarding the sisterhood, please talk to one of the board members. The sisterhood holds meetings once per month. We hope to see you there!

After the Divine Liturgy, a full procession around the church edifice took place, culminating in the Great Blessing of Water in front of the church. Bishop Mark proceeded to bless the water, and then sprinkled the faithful with Holy Water.

Immediately after the liturgical services, the clergy processed next door to the Stoyka Memorial Hall for the festal banquet. There they were joined by dignitaries and clergy from a number of sister parishes. After the blessing of the meal, a powerpoint presentation was given by Jim Shiskin and Fr Philip Reese. They narrated the history of the Cathedral, from its founding in 1962 by Fr George Gladky, until the present day. Parishioners reminisced, remembering the many blessings and challenges they have overcome over the years. The presentation concluded with a view to the future, and a look at the building plans for new classrooms, offices and bookstore.