



Christ the Savior Orthodox Cathedral
 16601 NW 77th Court | Miami Lakes, FL 33016
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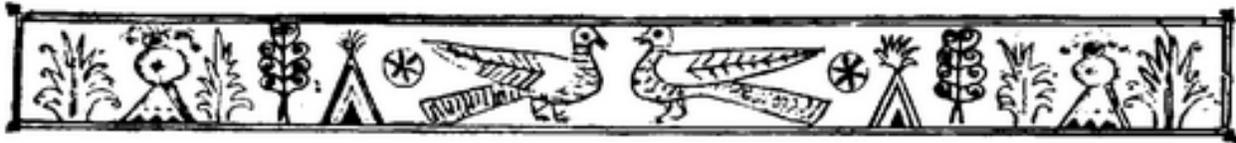


JANUARY 2012

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 St Basil the Great 8:30 Matins 10:00 Divine Liturgy Blessing of Vasilopita 2:00 Vespers Fast free	2 St Seraphim of Sarov 10:00 Liturgy Fast free	3 Fast free	4 Fast free	5 7:00 Vespers Fast	6 THEOPHANY OF THE LORD 9:00 Matins 10:00 Divine Liturgy	7 Nativity (Old Calendar) 9:00 AM Pan-Orthodox Epiphany Celebration at St Catherine Church (West Palm Beach) 10:00 Liturgy at Christ the Saviour Cathedral (Slavonic) 6:00 Vespers & Confessions
8 8:30 Matins 10:00 Divine Liturgy	9	10	11 Fast	12 10:30 Bible Study	13 Fast	14 5:00 Adult Study 6:00 Vespers & Confessions
15 8:30 Matins 10:00 Divine Liturgy	16	17	18 Fast	19 Theophany (Old Calendar) 10:00 Liturgy (Slavonic) 10:30 Bible Study	20 Fast	21 Parish Retreat w/ Bishop Mark of Baltimore 6:00 Vespers & Confessions
22 Parish Feast Day 8:30 Matins 10:00 Divine Liturgy Feast Day Banquet	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	31	Feb 1 7:00 Vespers Fast	Feb 2 MEETING OF THE LORD 10:00 Divine Liturgy	Feb 3	Feb 4 5:00 Adult Study 6:00 Vespers & Confessions

VOICE OF ORTHODOXY

Orthodox Cathedral of Christ the Saviour ✨ January 2012



A WORD FROM THE PASTOR

Our 50th Year: A Half Century of Service

With the coming of 2012, Christ the Saviour Cathedral has existed 50 years as a parish community. It is a major event in the life of parish -- a time of reflection on the past as well as a time to look ahead to the future. The story of Christ the Saviour Church/Cathedral is a unique and active story. Our parish is very much the same as others, but there have been unique characteristics and events that have differentiated us from others.

Under the leadership and energy of the late Fr. George Gladky, our founder and pastor from 1962 until his passing in 1987, we saw the acquisition of our 99th Street church, the building of our hall, the four unit retirement village, and the two unit duplex which ultimately housed Archbishop Dmitri, as well as the bookstore and parish/diocesan offices. Our current 77th Court property was also purchased during his tenure.

The activities of the parish showed how lively and alluring the community was to be a part of, not just to our parishioners, but also to snowbirds and new comers of various backgrounds. We had religious centered events like the Christmas Eve Holy Supper, the January Parish Feast Day, and the Paschal Open House -- which we still carry on today. But there were other celebrations like Russian New Year's Eve (Jan. 13), the various ethnic dinners, and the occasional hosting of a Miami Russian Club event, or of a balalaika troop.

In order to project the name and vitality of our parish, as well as raise needed funds, we participated in numerous community sponsored international ethnic fairs at the old Bayfront

Auditorium and Tropical Park, where there was not just the presence of food from our kitchen, but also iconography, Orthodox books, pamphlets, and always someone to be able to share our faith.

Our parish, through Fr. George, took responsibility for pockets of Orthodox faithful beyond our area. Through Fr. George's ministry as Dean, and then as Chancellor, small groups of Orthodox were cultivated in various locations within Florida and in some other southern states. Here in Florida, the communities at Lake Worth, Port St. Lucie, New Port Richey, Naples, Ft. Myers, Orlando, Titusville, Safety Harbor and Bradenton all had their beginning through Fr. George and the support and effort from Christ the Saviour. When the Diocese of the South was formed in 1978, Christ the Saviour Church was made a Cathedral, recognition of the years of leadership and sacrificial giving that has been part of the heritage of our parish.



The years have passed since the big days of the 60's and 70's. Many things have changed in Miami, including the demographics. Our parish is not as large as it was back then. Still, the dynamism of Christ the Saviour has continued. In 1993, we gave up our 99th Street campus and built our hall on 77th Court. We worshipped here, working hard to raise funds, keeping the dream of our permanent cathedral church alive. Through the faithfulness and generosity of many of our parishioners, and the bequeaths of a number who believed in us and kept us in mind following their passing into eternity (especially one special gift), we built our permanent church 12 years later, moving in at the end of October 2006, beginning a program of



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Visit our website for news, announcements and changes to our schedule.

www.OrthodoxMiami.org

Ancient worship. Ancient teachings.
Ancient Christianity . . . cont 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

Announcing the *Miami Diaconal Formation Program**An Extension of St Tikhon's Seminary*

Enrollment will soon begin for the new Miami Diaconal Formation Program, the first such program in the Diocese of the South. Classes begin in September 2012.

- As a satellite campus of St Tikhon's Seminary, all classes are fully-accredited at the graduate level, and can be transferred directly to St Tikhon's Seminary for students wishing to go on for a Master of Divinity in the future.
- Classes occur on Saturdays, for the convenience of students who work during the week, and to enable commuters from far distances to travel to Miami on Friday evening and return home Saturday evening.
- Program runs for four semesters (two years), giving the students 24 credits. Students without an undergraduate degree may transfer credits to St Tikhon's Seminary undergraduate program.
- Graduates of the Miami Diaconal Formation Program receive the Certificate of Diaconal Formation, and may attend graduation at St Tikhon's Orthodox Theological Seminary in South Canaan, PA.
- Graduates are qualified for ordination to the diaconate, meeting the standards for theological and liturgical education. *

Applicants should email Fr Joseph at joseph.lucas@yahoo.com

* All ordinations to the diaconate are at the discretion of the candidate's bishop or episcopal synod. Graduation from the Miami Diaconal Formation Program does not guarantee ordination.

(cont. from p. 1)

beautification, which we enjoy and continue today. Our parish has continued to sponsor numerous retreats with well known speakers over the recent years. And we have actively been involved within the life of our deanery and our diocese, causing many to continue looking to Christ the Saviour as a leader.

Although we have had many accomplishments, we cannot just look back and relax. The Lord has blessed us in remarkable ways, equipping us with a beautiful facility and temple, with personnel and with strong support. All of this is for a purpose. We can only interpret that all this has come about for a reason, to equip our parish for a particular phase of service in our area. It is an exciting time to be a member of our cathedral, as the living heritage continues through us. The Lord will reveal these things, and is probably already doing so in

some way. It is our job to be ready – to prepare ourselves spiritually, to practice our Orthodox Faith with more seriousness, to be aware of the dynamics within our parish, to support each other as we support our parish, and to respond positively and actively with those whom the Lord will put in our path.

We are called to love God and love our neighbor. Being mindful of this and acting on it even in a basic way, we can do much to continue the good work of our parish from the first 50 years, and set the course of service to God and His people for the next.

May 2012 be a wonderful and holy year for you, your family, and our parish!

Yours in Christ,
Fr. Philip Reese



ANNOUNCEMENTS

ORTHODOX FILMS

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

Sunday, January 8 after coffee hour.

**PAN - ORTHODOX
EPIPHANY CELEBRATION**

Support Orthodox unity in South Florida!

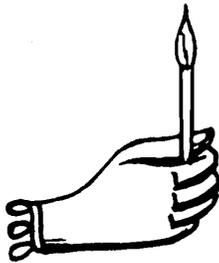
Saturday, January 7

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

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

January Birthdays

- Natalya Andrews 1
- Alexander Dimich 7
- Ion Mavrodin 8
- Norma Skuby 9
- Jennifer Lemieux 11
- Joann Davis 14
- Juliana Dimich 19
- Ayesha Doten 27
- Anna Bond 27
- Alexander Pouschine 29
- Svetlana Roadway 30



**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!

January Anniversaries

- Robert & Lidia Brookes 21



ΑΠΟΣΤΟΛΙΚΗ ΠΑΡΑΔΟΣΗ

Crushing the Heads of Dragons

by Priest Joseph Lucas

Every year on the Feast of Theophany (Epiphany), the Patriarch of Jerusalem blesses the Jordan River in the place where Jesus Christ was baptized by St John. As the Patriarch places the cross in the water, the current slows and begins to reverse, flowing upstream. Thousands have witnessed this miracle, and it has been documented by film as well. This amazing event actualizes an Old Testament prophecy concerning the baptism of Jesus: “The sea saw and fled, the Jordan was turned back” (Psalm 114:3). But the significance of this prophecy transcends the miracle witnessed in modern Palestine.

To understand the meaning of Theophany, we must first step back into the early centuries of the Church, when a heresy called Adoptionism first appeared. For those professing this heresy, it was believed that Jesus Christ was an ordinary man who lived a particularly righteous life. For the adoptionist, Jesus went down into the Jordan River a man, but came out of the water as Christ, the Son of God. In other words, Jesus was chosen and adopted by God because of his holiness, and then was given a special grace and status, through the Holy Spirit, as he was baptized.

Many of the bishops and presbyters of the Church immediately condemned Adoptionism. As St Hippolytus of Rome writes in the second century, John baptizes “with the baptism of repentance, but [Christ] confers the gift of adoption.” This is because Jesus is “manifested on earth and yet unseparated from the Father’s bosom.” The One who was baptized in the Jordan did not *receive* sonship; he was always the Son of God the Father, from all eternity, just as we read in the beginning of the Gospel of John.

There was also no need for Jesus to be cleansed of sin, as was the case for others who came to St John the Baptist. From the moment of his conception in the womb of the Theotokos, Christ was (and is) sinless. Thus, the waters fled in his pres-

ence because baptism could not make holy the Holy One. This is also implied in the Gospel of Matthew, where we read that Christ arose “immediately” from the water. Implied in the Greek word “evthys” is an instantaneous act. It is as if the Jordan could not hold Jesus down, and he immediately burst up the moment He was submerged.

So why then was it necessary for Jesus Christ to be baptized? There are two primary theological points to consider.

First, the Church Fathers teach us that Christ chose to fulfill, in the flesh, all the requirements for righteousness under the Law. Everything that a pious Israelite was to do had to be done by Jesus. This was possible because he became a real human being, body and soul. As the first perfectly righteous man, he satisfied the Law, enabling us to partake of this work through our union with him. Hence we may participate in his righteousness. As St Theophylact writes in his *Commentary on Galatians*, the curse for not fulfilling the Law “lay upon us, but not upon Him, for he fulfilled the Law perfectly.” Now, we are granted “righteousness through faith” in Jesus Christ.

Second, the baptism of Christ acted in reverse. Instead of Jesus being cleansed of sin, his life-creating presence cleansed the water from evil. For the ancients, bodies of water were seen as the dwelling place of evil spirits. In the figurative language of the Bible, water also came to represent the chaos and corruption of the fallen world. But with Christ’s submersion, the power of evil, chaos and Satan is broken. The grace of God sanctifies the water, and through the water, all of creation. In the service for the blessing of water on Theophany, we are reminded of the Lord’s triumph over Satan. In the Jordan, Jesus Christ “hallowed the streams” and “crushed the heads of the dragons that lurked therein.” With this victory, Christ reclaims the cosmos as own. Through the commemoration of Theophany each year, and with the blessing of our homes and world around us, we participate in the sanctification of all creation, and with the Lord proclaim that his wondrous creation is indeed “good.”

READERS CORNER

Walking in Wonder

by Elizabeth White (Conciliar Press, 2004)

Education of our youth is an important task of the Church; but for parents, it is our primary vocation. Yet, with all the many external influences, and the multitude of educational approaches available, it is difficult for parents to know the proper way to raise and teach children in an Orthodox way.

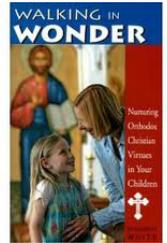
In “Walking in Wonder,” author Elizabeth White provides a foundation for Orthodox education. As a parent, Montessori teacher and trainer, and Sunday-school director, she combines years of educational experience with a firm knowledge of the Faith.

Rather than provide a step-by-step educational system, White takes the reader on a journey

through the mind of the child. She adopts the view of the Church Fathers who understood Christian education to be “formation”: the molding of the heart, mind and character of the student so that he or she grows into spiritual maturity.

Undergirding her teaching approach is the concept of “wonder.” By fostering in children a sense of awe towards God’s beautiful creation, and towards our relationship with God, children develop in virtue, not simply in knowledge.

“Walking in Wonder” is directed primarily to children 8 and under, but is applicable to older children as well. Please visit our Orthodox Book Center to purchase a copy.



FAITH OF OUR FATHERS

From “On Theophany” by St Hippolytus

Very good, then, are all the works of our God and Savior. And what more requisite gift, again, is there than the element of water? For with water all things are washed and nourished, and cleansed and bedewed. Water bears the earth, water produces the dew, water exhilarates the vine; water matures the grain in the ear, water ripens the grape cluster, water softens the olive, water sweetens the palm-date, water reddens the rose and decks the violet, water makes the lily bloom with its brilliant cups.

And why should I speak at length? Without the element of water, none of the present order of things can subsist. So necessary is the element of water; for the other elements took their places beneath the highest vault of the heavens, but the nature of water obtained a seat also above the heavens. And to this the prophet himself is a witness, when he exclaims, “Praise the Lord, you heavens of heavens, and the water that is above the heavens.” Nor is this the only thing that proves the dignity of the water. But there is also that which is more honorable than all—the fact that Christ, the Maker of all, came down as the rain, and was known as a spring, and diffused Himself as a river, and was

baptized in the Jordan. For you have just heard how Jesus came to John, and was baptized by him in the Jordan. Oh things strange beyond compare! How should the boundless River that makes glad the city of God have been dipped in a little water! The illimitable Spring that bears life to all men, and has no end, was covered by poor and temporary waters! He who is present everywhere, and absent nowhere—who is incomprehensible to angels and invisible to men—comes to the baptism according to His own good pleasure.

When you hear these things, beloved, take them not as if spoken literally, but accept them as presented in a figure. Whence also the Lord was not unnoticed by the watery element in what He did in secret, in the kindness of His condescension to man. “For the waters saw Him, and were afraid.” They well nigh broke from their place, and burst away from their boundary. Hence the prophet, having this in his view many generations ago, puts the question, “What ails you, O sea, that you recede; and you, Jordan, that you were driven back?” And they in reply said, We have seen the Creator of all things in the “form of a servant,” and being ignorant of the mystery of the economy, we were lashed with fear.



News

The Importance of an Orthodox Education

by Jennifer Lemieux

“Of all holy works, the education of children is the most holy.”

--St. Theophan the Recluse

As Orthodox Christians, we confess that we have found the true light, the true faith. Possessing something this precious, we should certainly seek to pass this on to our children. Attendance at Divine Liturgy and Sunday School, as well as saying prayers and reading the Bible in our homes, are all steps towards passing on the faith. Another avenue for instilling the faith in our children is the establishment of Orthodox schools.

The Orthodox faith is a way of life that is not confined to Sundays. By establishing Orthodox schools, the Church can extend what is heard on Sunday mornings into the everyday life of our children; our children can absorb the truth and beauty of Orthodoxy every moment of every day. Children who attend an Orthodox school will be provided with a spiritual basis for what they learn. In this regard, we are not just forming their minds, but forming their souls. We are preparing them not just for jobs, but for eternity.

A new Orthodox school has been formed and will be opening its doors in the Fall of 2012 in order to meet this need in South Florida. Paideia Classical Academy is a pan-Orthodox school located in Coconut Creek in Broward County. PCA will be providing a classical education for children in PK3 through 8th grade.

What is classical education? It is an educational method which was the only method used in Western Civilization for two thousand years. Classical education produced Plato and Aristotle, St. Paul, St. Patrick, Dante, Leonardo da Vinci, Galileo, Sir Isaac Newton, Christopher Columbus, and Shakespeare. It is a proven method that prepares a child to understand the world God created, to think about the world critically and to defend the truth and beauty of Orthodoxy to the world.

Classical education is based on the Trivium. The Trivium is a pattern of education that divides pre-university education into 3 stages: grammar, dialectic and rhetoric. The grammar stage, which comprises the elementary school grades, capitalizes on a young child's natural ability for memorizing a tremendous amount of information on a number of subjects. The child then progresses to the dialectic stage where his ability to think analytically and rationally is developed. Finally, children progress to the rhetoric stage, where they learn to express themselves eloquently and persuasively. These stages correspond to a child's natural cognitive development.

The study of Greek and Latin is an important component in a classical learning model. Latin is, of course, the basis of so many modern languages. Greek can help us develop an understanding of the New Testament, the Septuagint and the early Church Fathers.

Paideia Classical Academy will utilize this time-tested method of education and infuse it with the Orthodox faith. The school calendar will follow the church calendar, recognizing fasting periods and feast days. Liturgy will be offered once per week and each day will begin and end with prayer.

We live in a culture that is increasingly anti-Christian. Just attending Divine Liturgy on Sundays is not enough to equip our children to resist the influence of popular culture. An Orthodox classical education will help our children to shun pop culture for the timeless truths of the Orthodox faith. This is not to say that we are seeking to create a “Christian ghetto;” rather, we are providing our children with a safe environment where the truth of Orthodoxy can be instilled so that they can develop a Christian world-view. Once they have absorbed that which is true, beautiful and permanent, they will be able to properly assess the secular culture they encounter and to take their faith with them when they go out into the world.

For more information, please contact Mrs. Jennifer Lemieux at 954-242-9063