



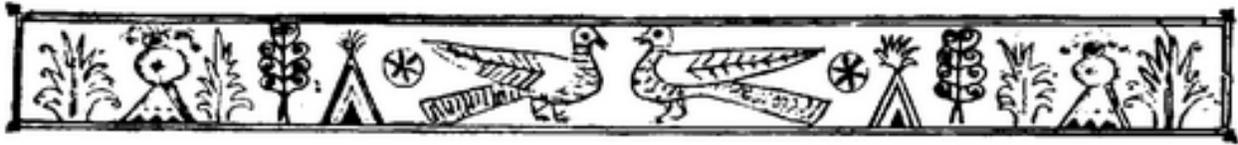
**Christ the Saviour Orthodox Cathedral**  
16601 NW 77th Court, Miami Lakes, FL 33016



| JUNE 2012   |                            |                    |  |  |   |  |
|---|----------------------------|--------------------|--|--|---|--|
| Sunday  | Monday                     | Tuesday            | Wednesday  | Thursday   | Friday  | Saturday   |
| May 27<br><br>8:30 AM Matins<br>10 AM Liturgy<br><br>Orthodox Movie   | May 28                     | May 29             | May 30<br><br>Fast   | May 31<br><br>10:30 AM Bible Study   | 1<br><br>Fast   | 2<br><br>5 PM Adult Study<br>6 PM Vespers & Confessions  |
| 3<br><br><b>PENTECOST</b><br><br>8:30 AM Matins<br>10 AM Liturgy<br>Kneeling Prayers<br>Pentecost BBQ                 | 4<br><br>Fast free         | 5<br><br>Fast free | 6<br><br>6:30 PM Compline<br>7 PM Bible Study<br>Fast free | 7<br><br>10:30 AM Bible Study<br><br>Fast free   | 8<br><br>Fast free  | 9<br><br>1 PM Deanery Mtg<br>4:30 PM Fr Gerasim Q&A with the people<br>6 PM Vespers & Confessions<br>Fast free |
| 10<br><br>8:30 AM Matins<br>10 AM Liturgy   | 11<br>Begin Apostles' Fast | 12                 | 13<br><br>6:30 PM Compline<br>7 PM Bible Study<br>Fast     | 14<br><br>10:30 AM Bible Study<br><br>Fast   | 15<br><br>Fast  | 16<br><br>10 AM Choir Workshop<br>6 PM Vespers & Confessions<br>Fast: wine & oil                               |
| 17<br><br>8:30 AM Matins<br>10 AM Liturgy<br>Prayers for fathers<br><br>Fast: wine & oil                              | 18<br><br>Fast             | 19<br><br>Fast     | 20<br><br>6:30 PM Compline<br>7 PM Bible Study<br>Fast     | 21<br><br>10:30 AM Bible Study<br><br>Fast   | 22<br><br>Fast  | 23<br><br>Parish Clean-Up Day<br>6 PM Vespers & Confessions<br>Fast: wine & oil                                |
| 24<br>Nativity of the Baptist<br><br>8:30 AM Matins<br>10 AM Liturgy<br>Sisterhood Mtg<br><br>Fast: fish, wine, & oil | 25<br><br>Fast             | 26<br><br>Fast     | 27<br><br>6:30 PM Compline<br>7 PM Bible Study<br>Fast     | 28<br><br>10:30 AM Bible Study<br><br>Vespers will be at Ss. Peter & Paul Church (Miami)<br>Fast | 29<br>Ss. Peter & Paul<br><br>Liturgy will be at Ss. Peter & Paul Church (Miami)<br>Fast: fish, wine, & oil | 30<br><br>Reception of Holy Apostles Spanish Mission (Miami)<br>Vespers TBA                                    |

# VOICE OF ORTHODOXY

Orthodox Cathedral of Christ the Saviour ✨ June 2012



## A WORD FROM THE PASTOR

Dear Parishioners and Friends,

As we enter into June, we move from the joyful glory of being true witnesses of Christ's Resurrection, and the contemplation of its meaning for our lives - to Holy Pentecost (the Descent of the Holy Spirit upon the Apostles), the Apostle's Fast, and the Feast of Ss. Peter and Paul. This means that the Holy Church is artfully adjusting our spiritual gaze from being receivers and celebrators of God's wondrous works and divine will, to now the application and the being of the doers of His holy will. In other words, we are being directed, encouraged toward the true Christian Life, to really respond to the truth of what we have spiritual seen and heard.

Below is a brief article written by a contemporary monk who speaks about the attitude and approach needed to live a true Christian life. I think it is appropriate for all of us today. Enjoy!

Yours in Christ,  
Fr. Philip Reese

*Is Holiness Practical Today?*  
by Monk Moses the Athonite

All the saints of our Church "ended their lives after a good struggle and keeping the faith". The saints are good-conquering strugglers and undaunted confessors. They were visited by the Holy Spirit and graced. They were not just good, kind, noble, smiling, and ethical, but they were icons of Christ. They are the ones that remain

always indissolubly united with Christ, who reveal to the world and lead people to Christ. The saints assure us that the gospel is feasible and practicable throughout the centuries and we can if we want strive to unite with Christ. The saints by accepting Christ in their lives unreservedly are made Christ-like, and become Christ-bearers and Christ-seers. In this way they testify, confess, preach, and present everywhere and always Him. They cannot live without Christ. For them He is everything.

Quite often we are given various opportunities to confess Christ. Sometimes we do it promptly and pleasantly, sometimes with difficulty and sometimes out of fear or shame not at all. The true believer confesses Christ always fearlessly, because they keep living in repentance and humility. He feels weak, but trusts fully in Christ and is richly strengthened. He confesses Christ Who is in him. Sometimes it is hard to confess Christ even to those very near and dear to us. Then, according to the Gospel, they become "household enemies of this man". It happens that our own people do not understand us, but shouldn't we make an attempt to discreetly talk about Christ. Or sometimes we go to the opposite end. We talk to them so much about Christ, where in the end we fatigue them, sicken them, and repress them, so they do not even want to hear about Christ. We can never push or dominate or threaten anyone, and even more our own people, to follow Christ.

Christ is freedom and love. He invites, and requires no blackmail. We are called to inspire people to love Christ. When man is self- (cont. p. 7)





### Contents

A Word from the Pastor . . . page 1  
*Is Holiness Practical Today?*

Ask Abba . . . page 3

Readers Corner . . . page 4  
*A Trace in the Sand*

Faith of Our Fathers . . . page 4  
*“On Avarice” by St Basil the Great*

Features . . . page 5  
*Splendor in the Ordinary*  
*What is Pentecost?*

Announcements . . . page 6

Calendar . . . page 8



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

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



*(cont. from p. 1)*

imprisoned by the mighty “ego”, suffering from selfishness, individualism, egopathy and pride, it is difficult to love others, more so God. And thus he is unable to confess in front of people. Whoever does not confess, this means that they don’t have love. Whoever does not love is self-sentenced to an icy loneliness, which will begin in this life and continue to eternity. The selfish egoist feels the love of God as fire, and cannot resist it, does not want it, is bothered by it, and it burns him....

Today there are Christians who love the saints, study the lives of the saints, running to their feasts, lighting oil lamps to them, venerating their icons, building temples in their honor, as well as shrines, icons, lamps, bread, prosfora, boiled wheat and so on. There also exist those who do not love the saints, and I am not speaking about atheists, the impious and the irreligious, but those influenced by rationalism, from an intellectual modern theology, which considers all these things as sicknesses of non-theological popular piety. Unfortunately much of the Christian world has not fully realized the great value and importance of saints in our lives.

The reverence, piety and fervor of the faithful lovers of saints have not disappeared in our days. One can see and rejoice over houses full of icons, with an unwaning vigil lamp, unquenchable candle and censer; simple grandmothers speaking with tears about the wonderful presence of the saints in their lives, hoping in the intercessions of the saints and the Theotokos to save them and help them to enter into Paradise. The lovers of saints are those who seek also today real saints to be upheld and benefited. They do not create and imagine saints, nor follow those who play a god or false saints, but bow to true and genuine holiness. The lovers of saints are the finest of the congregation in the parishes. They continue the tradition, honor reverently the memories of our saints, are not easily scandalized by false saints and are not affected and ridden by ecclesiastical scandals, real or not. When found in difficult conditions, such as being under a totalitarian regime, they endure bravely, hopeful and victorious.

The saints always remain humble, because

they have the certain conviction that what is good has been given from above, and are not their own spoils. So the saints can’t boast about their gifts, being given by the Father of Lights. Our saints, in full consciousness of their gifts, give all glory, honor and worship to God the Gift-giver. When they are praised by people they praise the Source of all good, the All-Good God. The more God sees man humble himself, the more He blesses him and graces him, since always “to the humble He gives grace”. A charismatic who uses his gifts to his own glory and gain, surely will soon lose it, and be exhibited miserably in the eyes of people he exploited. From this life he will be confused, bewildered and wretched and he will expect eternal hell.

There exists, my beloved, plenty of hidden holiness in our troubled times. Not only in life nameless, unknown, obscure monks in the deserts and monasteries, but also in the world. Spouses who endure the resignation and capricious prodigality of spouses - drunkards, night owls, worthless and indifferent. Who are not led to divorce, but endure and hope and pray and leave a good example for their children. The attitude of the mother teaches the children, she is an excellent example, an incitement to virtue. This course they will not ever forget in their lives. This heroic attitude can convert a violent husband and definitely give you the crown of patience for the long, and sometimes a life of, suffering. We have known such rare heroines of faith, who for many years lived a horrible secret and torment in silence, patience, prayer, tears, humility, trust and hope in God. How can God not grace such beautiful souls?

You see, holiness has many aspects. Those in the world will not be judged because they do not do a lot of prayer, though there are some who do more than monks. St. John Chrysostom said: the laity will be saved by almsgiving. Almsgiving shows a humble soul who knows how to love. In this wicked and challenging era, whoever is humbled, chaste, pure, honorable, honest, fair, righteous and prudent will have much in heaven.

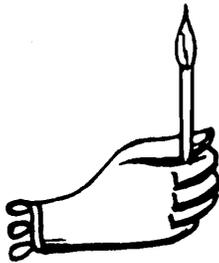


ANNOUNCEMENTS

**Visit with Father Gerasim**

*Join us at the Cathedral on Saturday, June 9 at 4:30 as we meet Igumen Gerasim (Eliel), former abbot of St Herman of Alaska Monastery in Platina, CA, and episcopal candidate for the Diocese of the South.*

**In need of our prayers**



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

**We need your help!**

Please help us clean up the Cathedral and grounds as we prepare to host the 2012 Diocese of the South Assembly in July.

**Saturday, June 23**

*Saturday, June 16 at 10 AM*

**The Choir Workshop**

*All current choir members, and anyone interested in joining the choir, should plan to attend this important seminar.*

*Hosted by Fr Joseph*

**June Birthdays**

- Enis Jakolenko 3
- Stanley Prystacky 5
- Kiki McDonald 7
- Ann Ross 7
- Theophan Petripen 9
- Igor Bond 12
- Fr Philip Reese 14
- Luke Mason 19
- Betty Calvert 26
- Raena Lucas 27
- Anthony Minkin 29
- Valentin Jakolenko 29

**Pentecost Barbeque**

Sunday, June 3 after the Liturgy



### ASK ABBA

**Question:** *Why do people kiss the hand of the priest or bishop when they greet him?*

**Answer:** In the ancient world, kissing was a common sign of a person's relationship to others. In the Mediterranean and Middle East, only persons of the same social standing greeted each other with a kiss on the face. In the New Testament and early Church, this practice of kissing on the face became known as the "kiss of peace." For Christians, we all have equal access to salvation, and thus are brothers and sisters in Christ.

A second form of greeting one another in the ancient world was by kissing the hand. This was an action of reverence for the person, and was how students greeted their teacher. Jews would greet their rabbi in this way, and it is likely that the Apostles greeted Jesus Christ this way, who they refer to as their "Rabbi." This tradition entered into the early Church, and Christians began to kiss the hand of those who preach and teach the word of God to them: the bishops and priests.

In the Orthodox Church, the display of honor for the clergy is coupled with a request for their blessing. In the Old Testament, it was common for a father to give his blessing to his children, laying his hand on them as he did so. In like manner, a spiritual father may give a blessing to a spiritual child. But it is not really his own blessing, but the Lord's. Thus, when a person asks, "Father bless," the priest responds, "the Lord blesses." It is also shown by the handsign made by the priest as he blesses. His fingers spell the Name of Jesus Christ in Greek abbreviation (ICXC), and he blesses in the form of the Cross. This emphasizes the action of the Lord, who works through His clergy and through the Church in order to bring His blessing into the world.

There are different ways in which Orthodox Christians ask for and receive a blessing, depending on cultural background. For some (especially in Russia and some parts of Greece), it is typical to bow and hold out one's hands to receive a blessing, and then kissing the priest's hand. In Romania, it is more common for a person to simply bow, and re-

ceive a blessing on the head. The mechanics of the blessing are less important than the mentality of the person asking for the blessing. When done as a sign of respect for the role of the clergyman within the Body of Christ (and not out of superstition), receiving a blessing is pleasing to God.

Many Orthodox Christians in America are unsure when they should ask for a blessing. Many err on the side of asking too often, and others shy away from asking at all. In general, it is typical to ask a blessing of one's spiritual father (confessor), when first greeting him, after the Mystery of Confession, or when asking for advice and a specific blessing about some matter. It is not necessary to receive a blessing from every Orthodox priest one sees, nor to ask for a blessing everytime one says hello or goodbye to a priest. This is not done in Orthodox lands. A priest in Romania once quipped, that if every Orthodox Christian asked his blessing, it would take him an entire day just to go to the grocery store to buy bread.

Some people do not feel comfortable asking for a blessing, or kissing the hand of a clergyman. We should never impose this tradition on them. But at the same time, if we are having trouble with this practice, we should examine our hearts to determine why. It may be that we are dealing with a typically modern disdain for hierarchy. In our egalitarian times, we do not like the idea that anyone has a position above us. But in the Church, our understanding of hierarchy is not based on the world's view. We can look to the Trinity to inform our belief: although Christ tells us that "the Father is greater than I," He also tells us "I and the Father are one." They are equal, even if there is a hierarchy (*taxis*, or "order" in Greek). In the same way, bishops, priests, deacons and laypersons are equal in one sense; and yet there is an order in the Church, which is visibly shown liturgically, and when we show honor to those entrusted with God's work.

**Please email questions for "Ask Abba" to [joseph.lucas@yahoo.com](mailto:joseph.lucas@yahoo.com).**



READERS CORNER

*A Trace in the Sand*

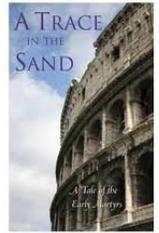
(St Herman of Alaska Press, 2007)

An Orthodox monk living in the United States once remarked, “It is impossible to be saved in America.” What he meant is that modern American life is based on the pursuit of comfort and personal pleasure. The Christian path, on the other hand, is to take up our cross and follow the Lord. This is a path that results in periods of suffering, but likewise becomes filled with a mystical joy that only Christ can enact within us.

In “A Trace in the Sand,” we are transported back to the early Christian era, when our faith was illegal, and following Christ often meant death. The anonymous authors of the book were members of the Zoe Brotherhood: a group of clergy and lay-

persons in Greece in the mid-20th century whose mission it was to inspire Orthodox Christians to live their faith to the fullest. With this book, they reveal to us the path of suffering that leads to glory in Christ, as shown in the lives of the early martyrs.

“A Trace in the Sand” is not a typical collection of saints’ lives; rather, the material is presented like a novel, drawing the contemporary reader into the story. We travel alongside these pilgrims as they embark on their journey to the Kingdom.



You can find “A Trace in the Sand,” as well as many other books, icons, CD’s and DVD’s at our Orthodox Book Center.

FAITH OF OUR FATHERS

*Excerpt from “On Pentecost”*

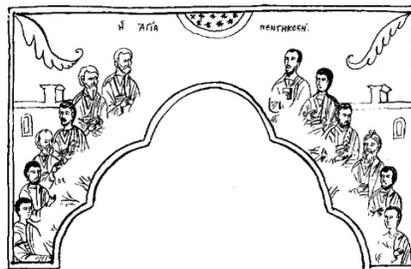
*by St Theodore the Studite*

By the grace of the Most Holy Spirit, we have been vouchsafed to celebrate Holy Pentecost: the descent of the Holy Spirit. Jesus Christ said of this descent: “Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter (that is, the Holy Spirit), will not come unto you; but if I depart, I will send Him unto you. When He, the Spirit of Truth, is come, He will guide you into all truth” (Jn. 16:7-13). This, His promise and benefit, is so great that we cannot even comprehend it: for the Lord promised to send not an Angel, not a man, but the Holy Spirit Himself.

Thus, having fulfilled the will of His Father, the Only-Begotten Son ascends to heaven, and the Holy Spirit descends: not another God (never!), but another Comforter, as it is written. O, the unutterable love for mankind! God Himself has become our Comforter. Thus, He Himself comforts those who are weighed down by misfortune, prevents them from becoming exhaust-

ed in spirit, as the Holy Apostle testifies, saying: “Our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us” (2 Cor. 7:5-6). He comforts the heart frightened by demonic fear, raising it up to invincible courage through bold hope, as the Prophet David testifies: “For Thou, O Lord, hast helped me and comforted me” (Ps. 85:17). He comforts, encouraging the troubled mind, as it has been given a feast with God and rest, as the Apostle testifies, saying: “As though God did beseech you by us, we pray you in Christ’s stead, be ye reconciled to God” (2 Cor. 5:20); that is, have peace, with God. . .

Having such a Comforter, the Holy Spirit, Invincible Power, Great Defender, God and Co-fighter, we shall not be afraid of the enemy and shall not be frightened by opposing powers, but shall courageously and steadfastly hasten to the struggle and feat, experiencing them day after day, not being deluded by the deceptions of the snake, and not growing weary from his ceaseless attacks.





## FEATURES

***Splendor in the Ordinary****by Jennifer Lemieux*

After reading Fr. Stephen Freeman's book, "Everywhere Present," I realized that God was present constantly, but my awareness of Him was not constant. I did not want to lose that awareness and I tried to increase my time in prayer, no doubt a good thing. Still, I had a difficult time remembering that He was there when not in prayer. If I was at the beach or a park, I could sense His presence in the beauty that surrounded me. However, the gaps of time in between, when I was cooking or cleaning -- ordinary life -- I lost my sense of God. Whether it was something I enjoyed, like cooking, or something I didn't, like cleaning, I failed to be aware of God's presence and I failed to see the holiness in what I was doing.

I had a particularly difficult time when I transitioned from working outside the home to being at home full time. In my former job, I did feel as though I was working for God (not that I was aware of His presence all the time there). But I had to learn to see the holiness in my new vocation of being at home. I

***What is Pentecost?****by Fr Joseph Lucas*

Every year, on the fiftieth day after Holy Pascha, we celebrate Pentecost. Before the coming of Christ, the feast of Pentecost was known in Hebrew as "Shavuot," or "Festival of Weeks." For Jews, this feastday had two meanings: first, it marked the Spring harvest and the offering of the first fruits to God; and second, it marked the giving of the Torah (Law) to Moses on Mount Sinai, fifty days after the Hebrews left Egypt in the Exodus. According to legend, when Moses received the Law, Mount Sinai suddenly sprang alive with greenery and flowers. To this day, many Jews decorate their synagogue with greenery on Shavuot.

After the Resurrection of Christ on Pascha, the Apostles, the Theotokos Mary, and other disciples (totaling 120 persons), were gathered on Pen-

needed to know that I was in the presence of the divine when I was cooking, cleaning, folding laundry, and doing dishes, and that these activities were holy, even if I didn't recognize them as such. These tasks are necessary, but they are also acts of love and service to my family. Further, I had to offer these tasks as a continual oblation.

In Thomas Howard's book, "Splendor in the Ordinary," he writes, "...we have to recover a sense of the hallowed as being all around us. We will have to open our eyes and try to see once more the commonplace as both cloaking and revealing the holy to us. We will have to refuse resolutely the secularism that has made ordinariness unholy."

Viewing our ordinary life as holy and our home as a holy place has the practical side affect of making our chores more pleasant and, hopefully, helping us to find joy in serving others. More importantly, however, it increases the time spent communing with God since communion is predicated on us being aware of His presence and of offering ourselves and what we do back to Him with thanksgiving.

tecost in Jerusalem in the upper room of the house owned by St Mark's mother. At the third hour (9 am), the Holy Spirit came upon those gathered, appearing in the form of tongues of fire. The disciples became filled with the Holy Spirit, and began to preach to the many Jews gathered in Jerusalem for the feast. According to Book of Acts, 3,000 persons believed and were added to the Church that day.

Today, we commemorate Pentecost as the birth of the Church, the day in which the people of God were sealed with the gift of the Holy Spirit. Just as Moses received the Law on Pentecost, so now Christians have the Law written on our hearts by the Holy Spirit. The Spirit no longer acts from outside, but now dwells in our hearts, guiding our way and leading us into the Kingdom of Heaven. This reality is evident in the special kneeling prayers taken after the Divine Liturgy on Pentecost. It is also said that our Chrismation is our personal Pentecost.