



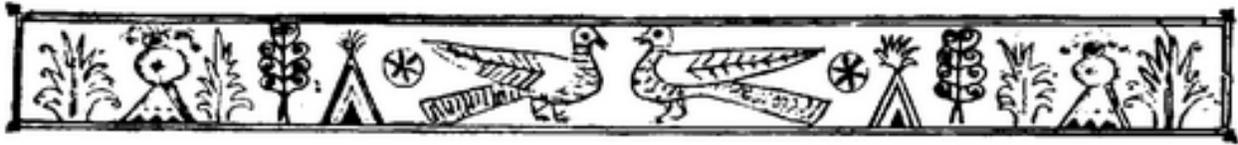
Christ the Savior Orthodox Cathedral
 16601 NW 77th Court | Miami Lakes, FL 33016
 305-822-0437 | 305-822-0842 (f) | 305-825-9541 (h)



MARCH 2012						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Feb 26 Cheesefare Sunday 8:30 Matins 10:00 Divine Liturgy Sunday School 2:00 Forgiveness Vespers Fast: dairy, fish, wine, & oil	Feb 27 First Day of Lent 7:00 Great Canon Fast	Feb 28 7:00 Great Canon Fast	Feb 29 6:00 Lenten Hours 6:30 Presanct. Liturgy Fast	1 10:30 Bible Study Fast	2 Fast	3 10:00 Divine Liturgy 5:00 Adult Study 6:00 Vespers & Confessions Fast: wine & oil
4 8:30 Matins 10:00 Divine Liturgy Sunday School & Teen Group 6:00 Sunday of Orthodoxy Vespers at St Andrew's (Kendall) Fast: wine & oil	5 Fast	6 Fast	7 6:00 Lenten Hours 6:30 Presanct. Liturgy Fast	8 10:30 Bible Study Fast	9 7:00 Akathist Hymn Fast	10 5:00 Adult Study 6:00 Vespers & Confessions Fast: wine & oil
11 8:30 Matins 10:00 Divine Liturgy Sunday School Board Meeting Fast: wine & oil	12 Fast	13 Fast	14 6:00 Lenten Hours 6:30 Presanct. Liturgy Fast	15 10:30 Bible Study Fast	16 Fast	17 10:00 Divine Liturgy 5:00 Adult Study 6:00 Vespers & Confessions Fast: wine & oil
18 8:30 Matins 10:00 Divine Liturgy Sunday School & Teen Group Orthodox Movie Time Fast: wine & oil	19 Fast	20 Fast	21 6:00 Lenten Hours 6:30 Presanct. Liturgy Fast	22 10:30 Bible Study Fast	23 7:00 Akathist Hymn Fast	24 5:00 Adult Study 6:00 Vespers & Confessions Fast: wine & oil
25 ANNUNCIATION 8:30 Matins 10:00 Divine Liturgy	26	27	28	29 10:30 Bible Study	30	31 10:00 Divine Liturgy

VOICE OF ORTHODOXY

Orthodox Cathedral of Christ the Saviour ✨ March 2012



A WORD FROM THE PASTOR

Our Return to God

For many of us at the beginning of our faith journey, at Holy Baptism, and/or at a time when we began to have a personal awareness of God and trust in Him, everything was new, everything was bright. We discovered an intense feeling that we were not alone, that God was by our side. The gift of faith came to us in an intimate way. The journey of a close relationship with Christ gave our lives a new context, direction and meaning. It brought brightness into our darkness and warmth into the harsh, cold realities of daily life.

Into this journey we discovered the sweetness of prayer, the hunger to know more about this way of life, and renewed interest in Church - the community of fellow believers who also in various degrees shared this awareness and were drawn into the journey.

For those of us who have experienced this process (and if you are reading this letter and attend Divine Services, there is a very good chance that you have, at least in some way), we remember the inner intensity of that time as we knew the love of God. We were spiritually optimistic about the journey of faith and the future.

Moving forward, what happened? Simply put, the busy-ness of daily life and the tendencies to fall into various temptations began to take over. It became harder to pray and come to God. He did not seem quite as close to us as before, but farther away. We found ourselves "going through

the motions" without quite the warmth we once knew. We became at times discouraged, even doubting our faith in God. Truly, we found out how difficult it was to "take up the Cross," coming face to face with our unworthiness. Yet propelled by the sweetness of spiritual memory, we continued. And in continuing, we experienced the ups and downs of the spiritual journey - the recoveries as well as the defeats. Through it all we have learned that the journey of faith, though surprisingly durable and so valuable, is still rather fragile, requiring maintenance and care.

Great Lent is the Church's call to us for spiritual maintenance! It is the time when we as a parish community and as individuals are called to make real changes (in biblical language - to repent!), to personal reflection and Confession; to basic spiritual disciplines including renewed prayer, fasting, purposeful attendance at the Services, spiritual reading, almsgiving and other good works of mercy. Any of these age-old Lenten practices of our Church, done with humility and purity of heart, can help open the soul, restore and solidify us squarely on the journey of faith, and return us to God. The opportunity for us is at hand. The time is now. Let us take advantage!

May the Lord mercifully look down upon us and bless our efforts to the glory of His Holy Name. Good Lent to all!

Yours in Christ,
Fr. Philip





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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 Gurrea	Les Bowser Stephen Butcher Charles Doten Jennifer Lemieux Mary Perkins Honoriu Filimon (alt)
<i>Readers</i>	
Dionysi (Charles) Doten Christopher Herbert Stephen Butcher	



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Your donation for ad space will help to defray the cost of publishing and mailing our monthly parish newsletter.

1/2 Page Ad	\$50/month
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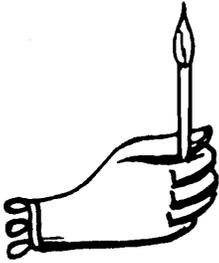
ANNOUNCEMENTS

MOVIE-TIME AT OCCS

Join us on Sunday, March 18 after coffee hour for a showing of

“The Life of Saint Patrick.”

In need of our prayers



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

MIAMI DIACONAL FORMATION PROGRAM

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* Completion of program in no way guarantees ordination, which is solely at discretion of ecclesial hierarchy.
 ** Accredited at the graduate level by ATS, the accrediting body for American theological schools and seminaries. Students without a bachelor’s degree may transfer credits to St Tikhon’s undergraduate degree in theology.

SUNDAY OF ORTHODOXY VESPERS

Join us as we celebrate the Triumph of Orthodoxy with the Pan-Orthodox Clergy Brotherhood of South Florida

Sunday, March 4 at 6 PM

St Andrew’s Orthodox Church
 Kendall, Florida

March Birthdays

Christopher Herbert 2
 Zoe Doten 9
 Andrei Mavrodin 10
 Elena Bond 20
 Hope Petipren 25
 James Lowrey 25

APOSTOLIC TRADITION

The Connection of Faith and Politics

by Priest Joseph Lucas

Americans have always been a political people. The United States was founded on the democratic ideal, the belief that the citizenry should have a voice and proper representation in government. Thus, there has never been a time in our nation's history when politics has not been part of the common discourse of the populace.

Religion has equally been a part of American life since our nation's inception. The first European settlers in the New World - Spaniards in the south, and English in the North - brought their faith with them - Roman Catholicism and Protestantism, respectively. These two Christian religions would continue to play an important role in American history. The Orthodox Church first entered the scene through Russian Alaska, and later through large-scale immigration in the Lower 48 during the 19th and early 20th centuries. More recently, immigration from Asia and the Middle East has brought new religions to our shores, such as Islam, Buddhism and Hinduism. Although still in the minority, these religions continue to grow.

One of the incentives that draws immigrants to America is the freedom to believe and worship as one chooses, without coercion from the political system. "Separation of Church and State," from the beginning, was meant to protect the religious liberties of the people, not to prevent the people from exercising their religion in the public sphere. In the view of the founding fathers of our nation, religion - like the press - was seen as having a role of positively influencing government. Rather than the government imposing religion on the people, the people are supposed to seek inspiration and guidance from their faith in order to encourage the

government to act justly and prudently.

As Orthodox Christians, our relationship with politics is twofold. First, it is our responsibility to pray for our government leaders, regardless of whether we agree with them or not. St Paul writes, "I exhort you therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all piety and honesty" (1 Tim 2:1-2). He enjoined the Church to pray for the Roman leaders even though they were pagan. Taking up this biblical idea, we pray for the "President and all those in civil authority" at every Divine Liturgy. Even though most of these politicians are not Orthodox Christians, we ask God to enable them to act rightly on behalf of God's people.

Our second task is internal, and has to do with our own views. All too often, we associate ourselves with a political party, and then accept all the views of this party, even when they contradict Orthodoxy. But if we are faithful to Jesus Christ, then we must consider ourselves to be Orthodox Christians first, and political partisans

second. We should be striving to understand our faith and its beliefs and doctrines. Our Christian outlook on life should in turn influence our political decisions.

As we approach another major election, we must become politically informed voters. Every citizen should thoroughly investigate the platforms of all the candidates. Ultimately, we must vote according to our conscience: and our conscience should be informed by the teachings of Orthodox Christianity, and transformed by the presence of the Holy Spirit. If we begin from the opposite direction - that is, by forming a political opinion, and then trying to force this opinion on the Church - then we betray our faith and our calling.





READERS CORNER

Great Lent

Father Alexander Schmemmann (SVS Press, 1974)

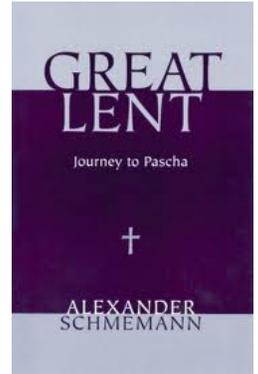
Father Alexander Schmemmann (d. 1983) is remembered as one of the most prolific Orthodox writers and speakers of the 20th century. As the Professor of Liturgical Theology, and later Dean, of St Vladimir’s Seminary, Fr Alexander introduced English-speaking audiences to the depth of Orthodoxy and the beauty of the liturgical services.

In “The Great Lent,” Fr Alexander explains the theological and spiritual meaning of the Great Fast, as crystallized in the liturgical cycle. He explores the Pre-Sanctified Liturgy, the Prayer of St Ephraim the Syrian, and the Great Canon of St Andrew of Crete. Throughout, he conveys his great love for the worship of the Church.

For Fr Alexander, Lent is not simply a time to renounce certain foods, but rather an intense period of spiritual preparation for Holy Pascha - the Resurrection of the Lord. Lent, he writes is a “style of life,” that begins during the Great Fast, and carries over into the whole year.

In an appendix, Fr Alexander examines the relationship between Holy Communion (the Eucharist) and Holy Confession.

You can find “Great Lent” and many more books for your Lenten journey at our Orthodox Book Center.



FAITH OF OUR FATHERS

**“On the Ancestral Sin” (from “150 Chapters”)
by St Gregory Palamas**

The mediator and cause of death, twisted in character and full of guile, once clothed himself as a serpent and slipped into God’s Paradise. He did not become a serpent, but rather took its form, fearing that he would be detected if he entered and conversed openly. Thus, taking this visible disguise, he pretended to be a friend, obscurely and deceitfully propounding hateful things (for neither was the physical serpent a rational being, nor is it likely that his voice was physically audible), he astonished the woman and drew her to his side by this device which made her easy to dominate. These things he did in order to deprive the woman of her dignity and thereby subject her to inferior creatures which she, like Adam, had been worthily

allotted to rule, honored by God who created her with his own hand and word, fashioning her after his own Image.

Moreover, God did not interfere with the serpent’s machinations, seeing that the council which was proposed to here were the words of a creature inferior to himself . . . and to permit our first parents to understand that it was not to their profit to submit to the degradation which the serpent’s proposals entailed. Indignantly rejecting them, they would have preserved their integrity through obedience to the Creator’s command. Man also would have gained easy victory over every other spirit which had fallen away from the true life and would justly achieve the blessed life of immortality by which they would have enjoyed the life in God forever.





News
Almsgiving at Christ the Saviour

by Jennifer Lemieux

Lent is upon us, and one area the Church calls us to focus on is almsgiving. The Bible gives us words of wisdom regarding the necessity of charity. Consider the following quotes:

He who has a generous eye will be blessed, For he give of his bread to the poor. ~Proverbs 22:9

For the poor will never cease from the land; therefore I command you, saying, 'You shall open your hand wide to your brother, to your poor and your needy, in your land.' ~Deut 15:11

Indeed, we will be judged on how we treat those in need since how we treat the poor is how we treat God:

Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me. Then the righteous will answer Him saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You? And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.' ~ Matt 25:34-40

The Church has a long history of charity and almsgiving. According to St. Maximos the Confessor:

He who loves God will certainly love his neighbor as well. Such a person cannot hoard money, but

distributes it in a way benefiting God, being generous to everyone in need. He who gives alms in imitation of God does not discriminate between the wicked and the virtuous, the just and the unjust, when providing for men's bodily needs. He gives equally to all according to their need, even though he prefers the virtuous man to the bad man because of the probity of his intention. The state of love may be recognized in the giving of money, and still more in the giving of spiritual counsel and in looking after people in the physical needs.

Our parish also has a history of being involved with charity. Our Sisterhood has helped to raise several thousand dollars for a nine-year-old boy named Andrei Ambrageychik from Belarus. Andrei has a tumor over his eye, and thanks to the efforts of our Sisterhood, Andrei was able to complete the first part of the eye surgery when he and his mother Elena arrived from Belarus last August. The Sisterhood is currently collecting money for his return to the U.S. this Spring in order to undergo the second part of his surgery.

Additionally, our Sunday School created "Christmas Jars," based on the book Penny's Christmas Miracle. The children collected money to give to those in need during the Feast of the Nativity. Not only is it important for adults to practice almsgiving, it is important that our children begin to practice it as well. We have the opportunity to be a good example for our Orthodox Christian youth to follow.

Almsgiving in Greek is *eleimosyni*, which means, "doing acts of mercy." In this, we see that almsgiving does not need to be only financial. Visiting those confined to their homes, visiting the sick in hospitals or the dying in hospice, and volunteering our time at church are examples of almsgiving. When we are volunteering our time, we are using the body and mind that God has given us for His glory. God has shown His mercy and charity toward us in Christ. Let us, in turn, show our charity toward others.