



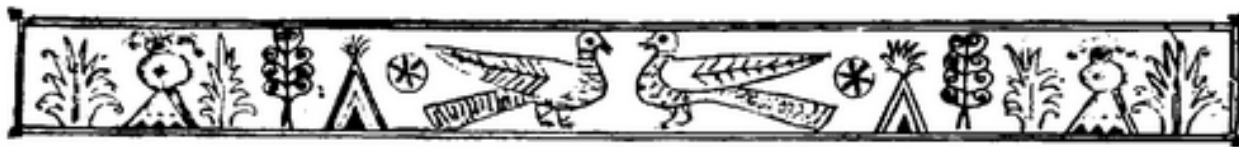
Christ the Saviour Orthodox Cathedral
16601 NW 77th Court, Miami Lakes, FL 33016



MAY 2012						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Apr 29 8:30 AM Matins 10 AM Liturgy Church School & Teen Group	Apr 30	1	2 Fast	3 10:30 AM Bible Study	4 Fast	5 5 PM Adult Study 6 PM Vespers & Confessions
6 8:30 AM Matins 10 AM Liturgy Church School New Member Welcome Luncheon	7	8 St. John the Theologian	9 Fast	10 10:30 AM Bible Study	11 Ss. Cyril and Methodius 7 PM Education Mtg Fast: fish, wine, & oil	12 5 PM Adult Study 6 PM Vespers & Confessions
13 8:30 AM Matins 10 AM Liturgy	14	15	16 Fast	17 10:30 AM Bible Study	18 Fast	19 Church School Picnic 11 AM - 3 PM 6 PM Vespers & Confessions
20 8:30 AM Matins 10 AM Liturgy Board Mtg Sisterhood Mtg	21 Ss. Constantine & Helen	22	23 7 PM Vespers Fast	24 ASCENSION OF THE LORD 10 AM Liturgy	25 Fast	26 6 PM Vespers & Confessions
27 8:30 AM Matins 10 AM Liturgy Orthodox Movie	28	29	30 Fast	31 10:30 AM Bible Study	Jun 1 Fast	Jun 2 6 PM Vespers & Confessions

VOICE OF ORTHODOXY

Orthodox Cathedral of Christ the Saviour ✨ May 2012



A WORD FROM THE PASTOR

Spiritual Laziness and the Loss of Spiritual Vision

During the past Lenten season, Orthodox Christians were called to offer up regularly the prayer of St. Ephraim the Syrian. Within that simple but moving prayer, we asked the Lord, among other things, to “take from me the spirit of sloth (laziness).”

In the spiritual life, laziness leads to spiritual inactivity, malaise, and a kind of spiritual decay. Like a piece of driftwood on the open sea, subject to the crashing currents which toss it to and fro, so is the state of our souls where our spiritual life becomes subject to constant ups and downs. It is a rather violent journey which, in spite of some periods of light and goodness, causes us to crash down too hard and too often, filling our souls with numbness, doubt and confusion. Ultimately, it can lead to apathy, coldness, even loss of faith itself.

Our Lord Jesus Christ, in the Parable of the Sower (Luke 8:4-15), speaks of this state which good and well meaning people find themselves. The seed, which is the Word of God, is spread out into the field. The seed falls on various kinds of soil: the wayside, the rocky soil, the thorny soil, and the rich soil. Our Lord interprets:

“Those along the wayside are those who have heard. Then the devil comes and takes away the word from their heart, so that they may

not believe and be saved. Those on the rock are those who receive the word with joy when they hear. But they have no root; they believe for a while, then fall away in time of temptation. What fell among the thorns are those who have heard, and as they go on their way, they are choked with worries, wealth, and the pleasures of life; and they bring no fruit to maturity. As for the seed that fell in the rich soil, this is those who have heard the word with an honest and good heart, who retain it and bring forth fruit with endurance.”

Within this parable a state of soul is being revealed. The first three are the fruits of laziness where no maintenance has been done to the soil so that the received seed, the Word of God, cannot come to maturity. The last soil of the parable, the rich soil, is the cultivated soil, soil that has been treated, and with rocks and weeds removed. It is the fruit of labor and care, where the seed can be received and productivity realized.

It is a profound teaching for us as we seek to follow

Christ. It pictures for us the need on our part for regular spiritual maintenance and care. Every Orthodox Christian absolutely needs this as a goal, and to put into place a spiritual action plan to put this into practice. As the Lord teaches, it will produce fruit “a hundred fold.”

Yours in Christ,
Fr. Philip Reese



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Orthodox Cathedral of Christ the Saviour

16601 NW 77th Court
 Miami Lakes, FL 33016

ph. (305) 822-0437
 fax (305) 822-0842
 rectory (305) 825-9541
 cel (786) 348-5411
 orthodoxmiami@yahoo.com

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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> Christopher (Randolph) LaCroix Alexander Dimich Julio Gurrea	Alex Pouschine <i>Assistant Treasurer</i>
<i>Readers</i> Dionysi (Charles) Doten Christopher Herbert Stephen Butcher	Les Bowser Stephen Butcher Charles Doten Jennifer Lemieux Mary Perkins Honoriu Filimon (alt)



ADVERTISEMENTS

Mark your calendars...

Saturday, June 16

Join Father Joseph for

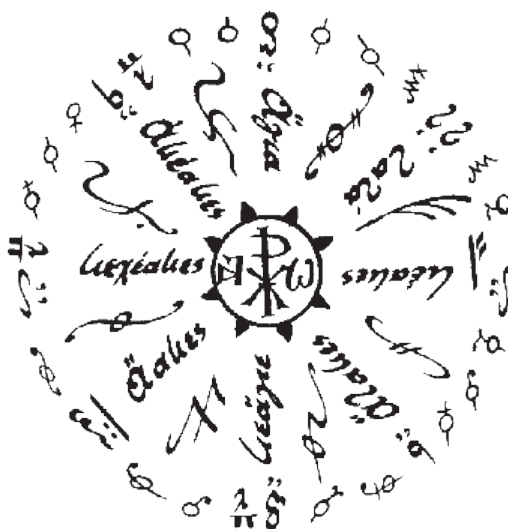
THE CHOIR WORKSHOP

Improve your vocal technique and performance

Learn exercises to strengthen your voice and expand your range

Explore the ethos of Orthodox sacred music

This is a required seminar for anyone who sings in or would like to join the choir





ANNOUNCEMENTS

MOVIE-TIME AT OCCS

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

Sunday, May 27 after coffee hour.

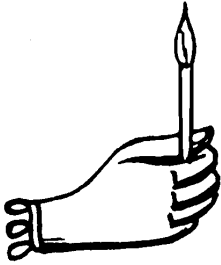
Sunday School & Teen Group

Year-End Picnic

Saturday, May 19

11 AM - 3 PM
 Location to be announced.
 See www.OrthodoxMiami.org for details


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
 Andrei Idriceanu (USMC) / Neil Hamilton
 Fr. Thaddeus & Matushka Valerie Werner

May Birthdays

Honoriu Filimon 1
 Eduardo Ruiz 2
 Subdn. Randolph LaCroix 3
 Mary Herbert 6
 Anastasiya Mason 6
 Steven Shiskin 8
 Rdr. Steven Butcher 9
 Karen Budowski 16
 Sebastian Cofino 26
 Mat. Debra Reese 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!

May Anniversaries

Bruce & Ann Ross 13

ΑΠΟΣΤΟΛΙΚΗ ΠΑΡΑΔΟΣΗ

The Enthronement of Christ

by Priest Joseph Lucas

Forty days after the celebration of Pascha, we commemorate the Lord's Ascension into Heaven. According to the *Acts of the Apostles*, "While they watched, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, 'Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven'" (1:9-11).

The Ascension of our Lord does not simply refer to His departure from the earth; with this event, we also commemorate His enthronement in the heavens and announce His imminent Second Coming.

The Apostles recognized this truth ten days later on the Day of Pentecost. At the ninth hour, the Holy Spirit filled them, and they began to prophesy to the crowd gathered in Jerusalem for the feast.

St Peter then addressed the people, explaining that King David predicted the enthronement in Psalm 110 (the most often quoted Old Testament verse in the New Testament): "The Lord said to my Lord, 'Sit at My right hand, until I make Your enemies Your footstool.'" Having received the indwelling of the Holy Spirit, the Apostles understood that at the Ascension, Jesus Christ was "seated at the right-hand of the Father," and that He would soon return to reveal His reign to the world. The implications of this teaching are far-reaching.

Jesus Christ forever remains fully God and fully Man. He ascended to the heavens in the flesh, and continues to rule over the cosmos in His glorified flesh. According to the *Epistle to the Hebrews*, it is for this reason that Christ is the true priest

and mediator between the Creator and the creation. Jesus passed through the "veil" to be our true "High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man" (8:1-2).

The enthronement of Jesus Christ means the glorification of human nature: "For both He who sanctifies and those who are being sanctified are all of one" (2:11). In Christ, our common human nature is transfigured, enabling us to become "partakers of the divine nature" (2 Peter 1:4). What remains is for us to actualize this life of sanctification. But the reality of this glory in our fallen world may be difficult to see.

According to St Paul, although Christ is enthroned in the heavens, His reign is not yet visible to the world. He writes, that at the end of time Christ shall "deliver the kingdom to God the Father, when He puts an end to all rule and all authority and power. For He must reign till He has put all enemies under His feet" (1 Corinthians 15:24-25). At that time, "every knee will bow" before the Lord Jesus Christ (Philippians 2:10). But in the present time, we do not see Christ "according to the flesh" (2 Corinthians 5:16).

Until the Second Coming, Christians are called to "glorify God in your body" (1 Corinthians 6:20) We manifest the reign of Christ here and now through our faithful life, through our obedience to the Risen and Glorified Saviour. According to the words of our Lord, the "reign (*basileia*) of God is within you" (Luke 17:21). When we turn away from darkness, the sin that enslaves us, we become servants of the Light. And when we allow Christ to reign in our hearts, we are no longer merely servants -- we co-reign with Him. In the Church, we become the visible "Body of Christ," manifesting the King of Glory in a fallen world.



READERS CORNER

The Jesus We Missed

by Father Patrick Henry Reardon
Thomas Nelson Publishing (2012)

Father Patrick Henry Reardon is perhaps one of the most important Orthodox interpreters of the Holy Scripture in our era. His previous works, such as “Christ in the Psalms” and “Christ in His Saints” have showcased some of his insightful, traditional approach to Biblical exegesis.

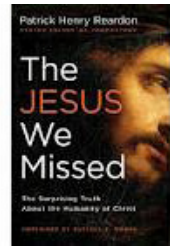
In his latest work, “The Jesus We Missed,” Father Patrick takes on the contemporary version of gnosticism that ignores the humanity of Jesus Christ. In the Foreword, Russell Moore warns us, “Many of us see Jesus either as a ghostly friend in the corner of our hearts . . . [or] in terms of his sovereignty and power, in terms of his distance from

us.”

Father Patrick takes on this “one-dimensional picture” of Christ, returning to the image of our Saviour presented at the Council of Chalcedon in AD 451: Christ is not simply God, He is fully human as well.

The author organizes his material as snapshots from the life of Christ, as recorded in the New Testament, presenting us with a biography that opens us up to depth of Jesus’ human nature. In understanding the fullness of the Son of God’s “enfleshment,” we are able to appreciate the extent to which He humbled Himself for our sakes.

Visit our Orthodox Book Center to find this and other selections.



FAITH OF OUR FATHERS

“The Spiritual Blindness of Sin”

by St Tikhon of Zadonsk

Whatever physical darkness is for the eyes, so is sin for the human soul. The spiritual darkness so darkens and blinds the eyes of the soul, that the sinner walks like the blind: he doesn’t know where the path leads him; he doesn’t see before him the torment of an eternal death in which he might fall; he doesn’t distinguish vice from virtue, evil from good, truth from lies, true good fortune from evil fortune, and, thus, seeing he does not see and acts by touching like the blind. . .

All of creation, the heaven, the sun, the moon, the stars, the earth and its fulfillment, as if by mouth “tells of the glory of God” (Psalm 16:2); but the blind sinner does not feel the majesty of His glory and does not tremble. God, both through creation and by His word, reveals Himself for everyone; but the sinner, like a deaf person, does not hear His word and does not recognize the Lord. He hears the name of God, but he does not recognize God: he hears the voice of the Lord only with carnal instead of spiritual ears, and therefore, “hearing he

does not hear and seeing he does not see.”

When God is preached by His holy word, then His sacred will is also preached; but the sinner doesn’t know it and does not make it his own. His omnipotence and majesty is preached, before which the sinner is not humble. His righteousness is preached before which the sinner is not afraid and does not honor. His truth is preached before which the sinner does not believe. His omnipresence is preached, before which the sinner does not show reverence. He does not show it because does not recognize Him. His most wise reason is preached, in which the sinner does not discern. His highest holiness is preached which the sinner does not honor. His supreme authority is preached which the sinner does not obey. His awesome glory is preached which the sinner does not honor. His timeless goodness is preached, in which the sinner makes no effort to participate. His fearful judgment is preached before which the sinner does not tremble, and so forth. Thus, the sinner is like “the man out of his mind who cannot know, and the stupid who cannot understand” (LXX Psalm 91:7) God and the acts of God.



FEATURE

Everywhere Present

by Jennifer Lemieux

If you had asked me last week if I believed in God I would have said yes. Yet, despite affirming His existence, almost all of my waking moments were spent thinking about anything and everything but God. I went about my day in the usual way: mundane housekeeping tasks, working, cooking, eating, and interacting with family and friends, yet I was unaware of God's presence during those tasks and in those interactions. Without realizing it, I had compartmentalized my life. I had my "spiritual" life and my "normal" life. After reading Father Stephen Freeman's book, *Every Present*, I realized I acted as if I lived in a "two-story universe."

According to Father Stephen, most of us view the universe as if it is a "two-story house: we live here on earth, the first floor, where things are simply things and everything operates according to normal, natural laws; while God lives in heaven - upstairs - and is largely removed from the story in which we live." Viewing the universe this way has implications for the way we go about our daily lives, in how we work, how we treat others and the world around us. We think about God (sometimes) but we are not communing with Him every moment.

It also has implications for how we view

God's participation in our lives; our lives become secularized with God intervening occasionally. We do not understand that God does not intervene in our life once in a while; He intervenes constantly. Additionally, we will not be looking for him in the people we talk with, nor look for his presence in the creation around us. Consequently, we may speak to family, friends and strangers differently; harsh words might be said if we are angry. Would I speak to someone who had angered me differently if I saw God in that person? Certainly, I would. I would also make sure to treat animals and the natural world with great care and love, knowing that God's presence is there, too (though in a different way).

The creation of the two-story universe is our own construct. In reality, we live in a one-story universe, where God is (as the Trisagion prayer says) everywhere present and filling all things. Despite saying this prayer many times since I became Orthodox, the reality of it had not yet manifested itself in my daily life. I must know that He is present when I am talking with my child, my spouse, and the cashier at the grocery store. He is present when I am at work, when I am washing clothes and cleaning my house. Indeed, my salvation comes in these tasks and interactions, in moment-by-moment communion with Him.

News

Pascha at the Cathedral

This year saw one of our largest gatherings for Holy Week and Pascha in some time. The Paschal Vigil was blessed by the presence of His Grace, Bishop MARK of Baltimore, as well as Father Nicholas Bargoot (ROCOR), who concelebrated with our Cathedral clergy. Bells rang out through the midnight air as the procession made its way around the temple three times. After the Vigil, baskets were blessed in the hall, and the parishioners stayed to

share fellowship and food.

On Sunday afternoon, another large crowd gathered for the Paschal Agape Vespers, followed by the Cathedral's annual Open House. Many new faces joined those of old friends to receive the Pascha blessing.

On Bright Monday, the Divine Liturgy was followed by another procession around the temple, led by the parish youth. After lunch, the children were taken to the Fort Lauderdale Science Museum for a day of fun.