



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



FEBRUARY 2017						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jan 29 8:30 AM Matins 10 AM Liturgy Church School 2 PM Vespers	Jan 30 <i>Three Holy Hierarchs</i> 10 AM Liturgy	Jan 31	1 7 PM Vespers	2 MEETING OF THE LORD 10 AM Liturgy	3	4 5 PM Adult Study 6 PM Vespers Confessions
5 8:30 AM Matins 10 AM Liturgy Church School Board Mtg	6 5:30 PM Book Study	7	8 6:30 PM Compline 7 PM Bible	9 11 AM Bible	10	11 5 PM Adult Study 6 PM Vespers Confessions
12 8:30 AM Matins 10 AM Liturgy Church School	13	14	15	16	17	18 <i>Soul Saturday</i> 10 AM Liturgy 5 PM Adult Study 6 PM Vespers Confessions
19 <i>Meatfare</i> 8:30 AM Matins 10 AM Liturgy Church School Sisterhood Mtg	20 5:30 PM Book Study	21	22	23	24	25 5 PM Adult Study 6 PM Vespers Confessions
26 <i>Forgiveness Sunday</i> 8:30 AM Matins 10 AM Liturgy Church School Cheesfare Lunch 2 PM Vespers	27 7 PM Grt Canon	28 7 PM Grt Canon	Mar 1 6 PM Hours 6:30 PM Pre-Sanct	Mar 2	Mar 3	Mar 4 <i>St Theodore</i> 10 AM Liturgy 5 PM Adult Study 6 PM Vespers Confessions

VOICG OF ORTHODOXY

JAN / FEB 2017

Orthodox Cathedral of Christ the Saviour

Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes, and ye shall keep My judgments and do them...and ye shall be My people, and I will be your God. - Ezekiel 36:25-28

Dear Cathedral Parishioners and Friends,

The above was written in a time when there existed religious apathy and compromise among God's people. Religious life and practices existed, but were placed on the back burner in favor of the pursuits of daily life in a time of relative peace. As a result, the quality of that religious life gradually changed, adjusted to fit their contemporary mentality. The foreign spirituality of their pagan neighbors became tolerable and then acceptable. Idolatry became part of the spiritual landscape, and along with it a morality more accommodating to the "reasonable" needs of the flesh. Life continued, religious rites, including at the temple and elsewhere, were still being conducted - but the approach, quality and meaning of it all quietly changed. The Lord ultimately did not allow that to continue. Judgment and destruction came.

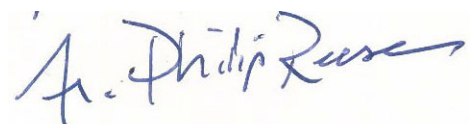
Our days are not so unlike what Israel experienced. Christianity continues to be devalued. Its rites and rituals are encouraged, but so is toleration and accommodation to the new secular idolatry and morality. This affects not only our nation but individuals and families as well -

meaning us. It's not hard to see as the spiritual landscape is plain. We are surrounded constantly by messages and teachings that encourage us to, if not give up our faith, then to at least adjust its approach and meaning within us in a more acceptable contemporary fashion.

So what do we do and how can we cope as we strive to be faithful Orthodox Christians in these modern times? I will offer a one word over-arching principle and action which can generate multiple strategies of how to proceed - REPENTANCE. It is change of heart and a change of mind toward the direction of our Lord Jesus Christ and His Holy Gospel. We know what is right. We can see our sins and the hold which the fallen world has on us. Only if we repent, confess our sins and align (and realign!) ourselves with the teachings of the Gospel, can we begin to stand against the spiritual attacks waged against us. Only through true repentance can we experience the "new heart" and "new spirit" described above, and become in truth His people, His children!

So, my beloved brethren, as we traverse together through this "sea of life," may this period of Theophany bring about a stirring of our souls, leading to repentance and a fuller acceptance of the Lordship of Jesus Christ upon our life!

May the Lord bless you!



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

www.OrthodoxMiami.org

ANCIENT WORSHIP. ANCIENT TEACHINGS.
ANCIENT CHRISTIANITY . . . TODAY.

Clergy

Rector
Archpriest Philip Reese

Associate
Priest Joseph Lucas

Deacon Carlos Miranda

Subdeacons
Randolph LaCroix
Alexander Dimich
Julio Gurrea

Readers
Dionysi Charles Doten
Christopher Herbert
Stephen Butcher
Anthony Brian Allen

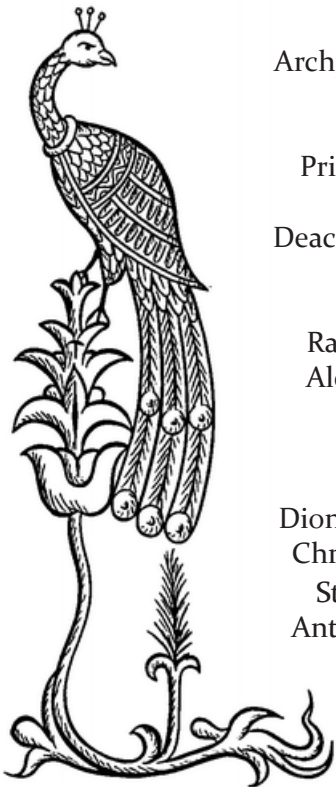
Council

Senior Warden
Christopher Herbert

Secretary
Mikhail Ramcharan

Treasurers
Jim Shiskin

Members
Gary Popovich
Dionysi Doten
Gerasimos Evanoff
Mary Perkins
Alexander Dimich
Vernon Lee
Derrick Budowski





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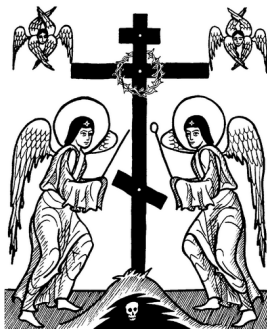


JANUARY 2017						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>1 <i>St Basil the Great</i></p> <p>10 AM Liturgy Vasilopita</p>	<p>2</p>	<p>3</p>	<p>4</p>	<p>5</p> <p>7 PM Grt Compline</p>	<p>6 THEOPHANY</p> <p>9 AM Matins 10 AM Liturgy Blessing Water</p>	<p>7 <i>Synaxis of the Baptist</i></p> <p>10 AM Liturgy</p> <p>5 PM Adult Study 6 PM Vespers Confessions</p>
<p>8</p> <p>8:30 AM Matins 10 AM Matins Board Mtg</p>	<p>9</p> <p>5:30 PM Book Study</p>	<p>10</p>	<p>11</p> <p>6:30 PM Compline 7 PM Bible</p>	<p>12</p> <p>11 AM Bible</p>	<p>13</p>	<p>14</p> <p>5 PM Adult Study 6 PM Vespers Confessions</p>
<p>15</p> <p>8:30 AM Matins 10 AM Liturgy Church School Sisterhood Mtg</p>	<p>16</p> <p>6:30 PM Vesp-Liturgy</p>	<p>17 <i>St Anthony</i></p>	<p>18</p> <p>6:30 PM Compline 7 PM Bible</p>	<p>19</p> <p>11 AM Bible</p>	<p>20</p>	<p>21 WINTER RETREAT</p> <p>10:30 AM Retreat 3:30 PM Vespers</p>
<p>22 <i>Patronal Feastday Celebration</i></p> <p>9:30 AM Matins 11 AM Liturgy Blessing Water BANQUET</p>	<p>23</p> <p>5:30 PM Book Study</p>	<p>24</p>	<p>25</p> <p>6:30 PM Compline 7 PM Bible</p>	<p>26</p> <p>11 AM Bible</p>	<p>27</p>	<p>28</p> <p>5 PM Adult Study 6 PM Vespers Confessions</p>
<p>29</p> <p>8:30 AM Matins 10 AM Liturgy Church School 2 PM Vespers</p>	<p>30 <i>Three Holy Hierarchs</i></p> <p>10 AM Liturgy</p>	<p>31</p>	<p>Feb 1</p> <p>7 PM Vespers</p>	<p>Feb 2 MEETING OF THE LORD</p> <p>10 AM Liturgy</p>	<p>Feb 3</p>	<p>Feb 4</p> <p>5 PM Adult Study 6 PM Vespers Confessions</p>

Announcements

In Need of Our Prayers

Lillian Raynes / Lidia Brookes
 Valentin & Enis Jakolenko
 Popodia Vasilka Gerov
 Ludmilla Voinescu
 Svetlana Roadway / Betty Calvert
 Hannah Butcher



**Winter Retreat
 & Parish Feast Day**

with

Bishop Alexander

Saturday, January 21

Lecture 10:30 AM - 3:30 PM
 followed by Vespers
 Lunch Provided (donations appreciated)

Sunday, January 22

Divine Liturgy at 11 AM
 Parish Banquet at 1 PM

January Birthdays

- 7 SDn. Alexander Dimich
- 8 Ion Mavrodin
- 9 Norma Skuby
- 10 Emma Lowrey
- 11 Jennifer Lemieux
- 19 Juliana Dimich
- 27 Ayesha Doten
- 29 Anna Bond
- 30 Svetlana Roadway

January Anniversaries

- 21 Robert & Lidia Brookes

February Birthdays

- 1 Joy Lee
- 6 Nina Fortune
- 9 Zachariah Doten
- 14 Kenneth Lowrey
- 16 Daniel Mazur
- 20 Joan Marston
- 23 Mary Perkins
- 23 Angie Allen
- 23 Walter Budowski

February Anniversaries

- 2 Stanley & Carol Klein
- 2 Alexander & Natalya Mazur
- 3 David & Etsegenet (Tina)Waite
- 19 SDn. Julio & Jessica Gurra
- 20 Kenneth & Violet Lowrey
- 20 Ann & Bruce Zipper
- 21 Lesley & Deborah Bowser
- 23 James & Kathleen Shiskin

Dear Abba

Dear Abba, what is the Orthodox view on donating blood or organs?

Answer: Although there is no official dogma or canon that address blood and organ donation, there is a solid consensus of these matters in the contemporary mind of Orthodox clergy and theologians. This view was perhaps best expressed in the amazing document “The Basis of the Social Concept of the Russian Orthodox Church” (2000), approved by the Holy Synod of Russia. This document states: “In Christian burial, the Church expresses a reverence that befits the body of the deceased. However, the posthumous giving of organs and tissues can be a manifestation of love spreading even to the other side of death. But such donations cannot be considered a duty.”

Such donation are an act of love, a final gift from the dead to the living. When a donation can be made while the giver is alive (such as blood, bone marrow, or an extra organ), this is likewise a sacrificial act of love, so long as it is voluntary.

There are exceptions, though, to what can be donated or received. The “Social Basis” states the following: “A recipient assimilates donor organs and tissues entering his personal spiritual and physical integrity. Therefore, in no circumstances may moral justification be given to a transplantation that threatens the identity of a recipient, affecting his unique personality as a representative of the species.” This could apply, for example, to a complete facial or body transplant in which the person undergoing the surgery becomes a visibly different person. But there are two internal organs which most Orthodox bishops have forbidden to be transplanted, based on this view: the brain and heart.

The brain is an obvious issue, since the memories and personality of the giver may become the property of the receiver. But what about the heart? In Orthodox teaching, the heart is both the spiritual and physical center of a person. It is only in recent years that scientists have begun to realize the power of the heart. Research at the HeartMath Institute, for example, has connected the heart to emotional states, which in turn create electromagnetic fields that affect the entire body. And there are numerous documented stories that recipients of heart transplants suddenly and mysteriously acquire the talents and personality traits of the giver. We do not fully understand these things, but it is best to err on the side of caution. ❖

On “The Meeting of the Lord”

Forty days after Christ was born He was presented to God in the Jerusalem Temple according to the Mosaic Law. At this time as well His mother Mary underwent the ritual purification and offered the sacrifices as prescribed in the Law. Thus, forty days after Christmas, on the second of February, the Church celebrates the feast of the presentation called the Meeting (or Presentation or Reception) of the Lord.

The meeting of Christ by the elder Simeon and the prophetess Anna (Lk 2.22–36) is the main event of the feast of Christ’s presentation in the Temple. It was “revealed to Simeon by the Holy Spirit that he would not see death before he had seen the Lord’s Christ” (Lk 2.26) and, inspired by the same Spirit, he came to the Temple where he met the new-born Messiah, took Him in his arms and said the words which are now chanted each evening at the end of the Orthodox Vespers service: “Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation which Thou hast prepared in the presence of all peoples, a light for the revelation to the Gentiles, and for glory to Thy people Israel (Lk 2.29–32).”

At this time as well Simeon predicted that Jesus would be the “sign which is spoken against” and that He would cause “the fall and the rising of many in Israel.” He also foretold Mary’s sufferings because of her son (Luke 22.34–35). Anna also was present and, giving thanks to God “she spoke of Jesus to all who were looking for the redemption of Jerusalem” (Lk 2.38).

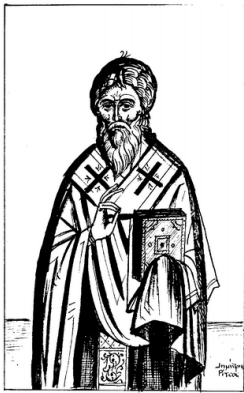
In the service of the feast of the Meeting of the Lord, the fact emphasized is that Christ, the Son and Word of God through Whom the world was created, now is held as an infant in Simeon’s hands; this same Son of God, the Giver of the Law, now Himself fulfills the Law, carried in arms as a human child. The Vespers and Matins of the feast of the Meeting of the Lord are filled with hymns on this theme. The Divine Liturgy is celebrated with the lines from the canticle of Mary forming the prokeimenon and the words of Simeon being the verses for the Alleluia. The gospel readings tell of the meeting, while the Old Testament readings at Vespers refer to the Law of the purification in Leviticus, the vision of Isaiah in the Temple of the Thrice-Holy Lord, and the gift of faith to the Egyptians prophesied by Isaiah when the light of the Lord shall be a “revelation to the Gentiles” (Lk 2.32). ❖

Lectio Divina

St Sophronius of Jerusalem on Presentation of Christ

Our lighted candles are a sign of the divine splendor of the one who comes to expel the dark shadows of evil and to make the whole universe radiant with the brilliance of his eternal light. Our candles also show how bright our souls should be when we go to meet Christ. The Mother of God, the most pure Virgin, carried the true light in her arms and brought him to those who lay in darkness. We too should carry a light for all to see and reflect the radiance of the true light as we hasten to meet him.

The light has come and has shone upon a world enveloped in shadows; the Dayspring from on high has visited us and given light to those who lived in darkness. This, then, is our feast, and we join in procession with lighted candles to reveal the light that has shone upon us and the glory that is yet to come to us through him. So let us hasten all together to meet our God. The true light has come, the light that enlightens every man who is born into this world. Let all of us, my brethren, be enlightened and made radiant by this light. Let all of us share in its splendor, and be so



filled with it that no one remains in the darkness. Let us be shining ourselves as we go together to meet and to receive with the aged Simeon the light whose brilliance is eternal. Rejoicing with Simeon, let us sing a hymn of thanksgiving to God, the Father of the light, who sent the true light to dispel the darkness and to give us all a share in his splendor.

Through Simeon's eyes we too have seen the salvation of God which he prepared for all the nations and revealed as the glory of the new Israel, which is ourselves. As Simeon was released from the bonds of this life when he had seen Christ, so we too were at once freed from our old state of sinfulness. By faith we, too embraced, Christ, the salvation of God the Father, as he came to us from Bethlehem. Gentiles before, we have now become the people of God. Our eyes have seen God incarnate, and because we have seen him present among us and have mentally received him into our arms, we are called the new Israel. ❖

Orthodox Teachings

"Presuppositions" by Dn. Carlos Miranda

Presuppositions are ideas that are both consciously and subconsciously assumed prior to the making of a decision. They are made up of a set of preconceptions, theories, premises, and beliefs. We are all unique precisely because each of us has our own set of presuppositions. At the same time, persons within a particular culture are in many ways homogenous because their presuppositions. Within a culture all are seeing, hearing, and experiencing the similar things, which in turn leads to the similar conclusions or presuppositions. It is safe to say that our presuppositions are both what unites us and what separates us.

These presuppositions are perhaps most noticeable when we look at morality, law, and ethics. All three of these are based on what we as individuals and as cultural groups believe to be right and true, hence our presuppositions hang from the tree of truth and rightness. Which takes us to our problem; how can we know what is right and what is true? Pontius Pilate asked our Lord on one terrible day, "what is the truth?" He asked the question because our Lord said to him, "everyone who is of the truth hears my voice." Our presuppositions are correct only in so far as they are informed by the voice, or the Logos, of our Lord and God Jesus Christ. This means that we must learn to check our preconceptions, theories, premises, and beliefs on a continual basis in order to purify our presuppositions. There is an a story recorded in the writings of the desert fathers that recounts the following.

Abba Makarios was absent one day, and a thief entered into his cell. When he returned he found the thief loading everything he had in his cell onto a camel. He then went into his own cell and took some of the things and laid them on the camel.

There is surely something scandalous about this story. Why? Because there are certain things that seem morally right to us, and other things that seem morally wrong, and the abbot's actions of helping the thief seems to be immoral. Could we in good conscience say that if we found a thief cleaning out our home, we would take even more than he has taken and load in onto his vehicle? Probably not. It is usually at these moral crossroads that we come face to face with our presuppositions, and thus with our need to

test them. The story goes on to tell us the outcome.

Finally, when the thief had loaded everything onto the camel, it would not move. Not until the thief emptied the whole load, would the camel depart.

The monk's story teaches us that when a person is good and holy, what they presuppose, or believe about a situation approximates the truth, and if they act upon that truth, the end result reveals the goodness of our Lord before all. We learn how to believe or presuppose rightly, by learning from those who have preserved the truth for us. ❖

News

November is a time of transition, as autumn moves towards winter, and the Advent Fast begins in preparation for Nativity. The Sisterhood hosted the Cathedral's Annual Turkey Dinner, raising money for the parish and bringing people together in fellowship. With the retirement of Fr Alexander Padlo at our sister parish Saints Peter and Paul, Frs Philip and Joseph began filling in for services there. In December, the St Nick made his annual visit, bringing treats to the children, and vehicles were blessed afterward.

On December 18, Joy (Helen) Richards, mother of Michael Richards, was received into the Orthodox Church by Chrismation. More Chrismations will be taking place in January and February as the next catechumenate class draws to a close.

The previously-canceled Autumn Retreat has been rescheduled as the "Winter Retreat" on January 21. His Grace, Bishop Alexander will be speaking on "The Theological Relevance of the Old Testament." There will be a complimentary lunch for all retreat participants. On Sunday, January 22, His Grace will serve the Divine Liturgy at 11 AM. A banquet will take afterwards. ❖



Parish Wish List

We are looking for donations of the following items:

Altar Wine
("Mavrodaphne" and "Commandaria")

Cleaning Supplies

"Forever" Stamps for Mailings

11" x 17" Copy Paper

9" x 12" Self-seal Envelopes

We are looking for sponsors for the following items:

Medallion Icons of Saints in Church

Books for the Book Store

Sponsor a Child for Summer Camp: \$350

We need volunteers for:

Lawn Care and Hedge Trimming

St. Christopher Orthodox Camp in South Florida (July 2017)