



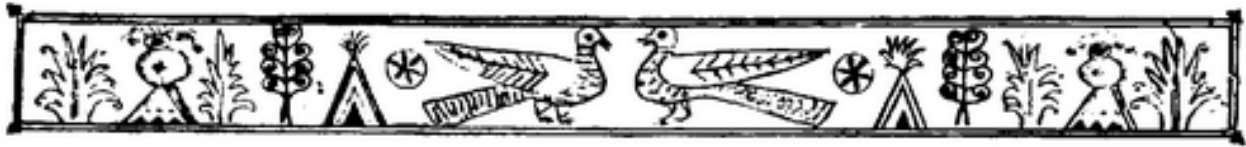
**Christ the Saviour Orthodox Cathedral**  
16601 NW 77th Court, Miami Lakes, FL 33016



AUGUST 2012						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jul 29  8:30 AM Matins 10 AM Liturgy	Jul 30	Jul 31	1  6:30 PM Compline 7 PM Bible Study Fast	2  10:30 AM Bible Study  Fast	3  Fast	4  6 PM Vespers & Confessions Fast: wine & oil
5  8:30 AM Matins 10 AM Liturgy St Herman Akathist 2 PM Vespers Fast: wine & oil	6 <b>TRANSFIGURATION OF THE LORD</b> 10 AM Liturgy Fast: fish, wine, & oil	7  Fast	8  6:30 PM Compline 7 PM Bible Study Fast	9 Canonization of St Herman of Alaska 10 AM Liturgy NO BIBLE STUDY Fast	10  Fast	11  6 PM Vespers & Confessions Fast: wine & oil
12  8:30 AM Matins 10 AM Liturgy Fast: wine & oil	13  Fast	14  7 PM Vespers Fast	15 <b>DORMITION OF THE THEOTOKOS</b> 10 AM Liturgy NO BIBLE STUDY Fast: fish, wine, & oil	16  10:30 AM Bible Study	17  Fast	18  6 PM Vespers & Confessions
19  8:30 AM Matins 10 AM Liturgy	20	21	22  6:30 PM Compline 7 PM Bible Study Fast	23  10:30 AM Bible Study	24  Fast	25  6 PM Vespers & Confessions
26  8:30 AM Matins 10 AM Liturgy	27	28  7 PM Vespers	29 Beheading of the Baptist 10 AM Liturgy 6:30 PM Compline 7 PM Bible Study Fast: Strict fast	30  10:30 AM Bible Study	31  Fast	Sep 1 The Church New Year 10 AM Liturgy 6 PM Vespers & Confessions

# VOICE OF ORTHODOXY

Orthodox Cathedral of Christ the Saviour ✨ July / August 2012



## A WORD FROM THE PASTOR

*Remember the Sabbath Day, to keep it holy.*  
- The Fourth Commandment, Exodus 20:8

*And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another . . .*  
- Hebrews 10:24-25

Dear Parishioners and Friends,

It is summer time! It is a period of the year, with children out of school, that families take vacations, travel, and do things together. Indeed, not just families, but individuals too. Longer trips or short; whether it is out of state, or just a trip to the beach, summer is a time of activity and travel. To replenish, to reconnect, and to do those things in order to share life and memories is wonderful and necessary.

It is important for us to understand that even though we may take vacation and time to relax, nonetheless, there is no such thing as a vacation from God! The Ten Commandments are not to be treated like the Ten Suggestions. They are Commandments, and it is therefore the obligation for every Orthodox Christian to assemble and to worship God on the Lord's Day.

Remember that it is His day, not ours to simply do what we please. The proper place to be on Sunday is at church for the Divine Liturgy (unless there is illness or some other necessary reason). Every effort should be made to be there, properly dressed and attentive to the prayers, the

readings, the teachings, and fellowship. This is not just for the summer, but all year!

This basic discipline bears fruit in the life of a Christian. It physically helps to put our priorities right. It weekly opens our souls to holy things, feeding us spiritually. It affirms family life and good values. It motivates us, as stated in the above quote, toward love and good works.

Finally, it should be said that we attend church not just for ourselves, but to encourage (or exhort) others who are struggling and need the faithful, disciplined presence of other serious Orthodox Christians. There is an unmistakable message that is communicated when someone enters a full church. It says, "commitment!" It says, "alive!" It is a message that attracts and inspires. Conversely, there is also a message communicated when one enters a half empty or near empty church. I'll just say that it is not good. And rather than inspire, it could possibly discourage people.

The Lord, who knows our needs, gave us this Commandment for a purpose. We need the structure, the exposure and the time to renew our faith together in church weekly. As I said, there is no vacation from God.

Happy summer to all!

In Christ,  
Fr. Philip



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**Orthodox Cathedral of Christ the Saviour**

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<i>Clergy</i>	<i>Council</i>
Archpriest Philip Reese <i>Senior Pastor</i>	Gary Popovich <i>Senior Steward</i>
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)



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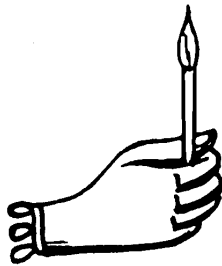
JULY 2012						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1  8:30 AM Matins 10 AM Liturgy	2	3	4 NO BIBLE STUDY  Fast	5  10:30 AM Bible Study	6  Fast	7  6 PM Vespers & Confessions
8  8:30 AM Matins 10 AM Liturgy  Board Mtg  Sisterhood Mtg	9	10	11  6:30 PM Compline  7 PM Bible Study Fast	12  10:30 AM Bible Study	13  Fast	14  6 PM Vespers & Confessions
15 St. Vladimir  8:30 AM Matins 10 AM Liturgy  Movie Day	16 DOS Assembly	17 DOS Assembly	18 DOS Assembly  NO BIBLE STUDY  Fast	19 DOS Assembly  NO BIBLE STUDY	20 DOS Assembly  Fast: fish, wine, & oil	21  6 PM Vespers & Confessions
22  8:30 AM Matins 10 AM Liturgy	23	24	25  NO BIBLE STUDY  Fast	26  NO BIBLE STUDY	27 St Panteleimon  10 AM Liturgy  Fast	28  6 PM Vespers & Confessions
29  8:30 AM Matins 10 AM Liturgy	30	31	Aug 1  6:30 PM Compline  7 PM Bible Study Fast	Aug 2  10:30 AM Bible Study  Fast	Aug 3  Fast	Aug 4  6 PM Vespers & Confessions  Fast: wine & oil



**ANNOUNCEMENTS**

**In need of our prayers**

Sarah Butcher / Valentin Jakolenko  
 Kathryn LaCroix / Anna McGregor  
 Lidia Brookes / Fr. George Gerov  
 Esperanza Sarenac / Mat. Sophia Soroka  
 Ludmilla & Peter Voinescu  
 Svetlana Roadway / Betty Calvert  
 Andrei Idriceanu (USMC) / Mat. Debbie Reese



**July Birthdays**

Liana Filimon 2  
 Juliana Reese 2  
 Maria Idriceanu 5  
 Sarah Butcher 10  
 Bruce Ross 20  
 Georgiy Mason 21  
 Filip Mason 21  
 Georgette Hartner 23  
 Antonia Cofino 24  
 Eileen Karachin 24  
 Melodi Bowser 28  
 Dolores Bolf 3-  
 Gerasimos (Bruce) Evanoff 31

**July Anniversaries**

Dionysi & Valerie Doten 11  
 Fr Philip & Mat Debra Reese 23  
 Ion & Corina Mavrodin 24  
 Benjamin & Ayesha Doten 30

**August Anniversaries**

Stephen & Samantha Butcher 2  
 Theodore & Karen Budowski 7  
 Jan & Jennifer Lemieux 8  
 Fr Joseph & Irina Lucas 15  
 Honoriu & Liana Filimon 17

**August Birthdays**

Peter Voinescu 1  
 Declan Lemieux 4  
 Susan Simpkins 10  
 Nina Moskevich 10  
 Etsegenet Waite 16  
 Danica Simpkins 25  
 Jose Cofino 27  
 Diana Rodriguez 30



## DEAR ABBA

*Dear Abba,*

*I have seen different practices concerning how an Orthodox Christian should bless his food when a priest is not present. Can you tell me what I should do, and why we bless our food?*

The practice of saying prayers before a meal is very ancient, and goes back to pre-Christian Judaism. The Jews offered prayers of thanksgiving before a meal, known as *berakoth*, or “blessings.” The breaking and sharing of bread was part of this custom, which would later provide the template for the Christian Eucharist.

In the early Church, a distinction was made between the prayers of consecration at the Eucharist (in the Liturgy), and the prayers said before a meal. The prayers before the meal differed from place to place in the beginning, and did not begin to normalize until much later. One of the simplest prayers, found in the writings of Saints Barsanuphius and John (6<sup>th</sup> century) is, “Through the prayers of our holy fathers, Lord Christ have mercy on us.” This prayer is still used by Orthodox Christians today, mainly in place of the priestly doxology given by a clergyman when present.

The current, most common tradition in the Orthodox Church is to recite the Lord’s Prayer (“Our Father”) before lunch, and to recite the following verse from the Psalms before dinner: “The poor shall eat be filled, and they who seek the Lord shall praise Him.” After either one of these prayers is said, we normally add, “Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord have mercy, Lord have mercy, Lord have mercy.”

Then we add the ancient ending for prayers, “Through the prayers of our holy fathers, Lord Jesus Christ our God have mercy upon us.” This ending is not a request for the prayers of the departed Church Fathers and Saints; rather, it is sealing our prayer with the prayers of our living (but not present) bishops and presbyters. In other words, this

prayer ending places our prayer within the communal prayer life of the Church. When a bishop or priest is present, we do not need to say this ending, and instead say, “Father (or Master) bless...” and then the clergyman says the priestly blessing over the food and drink.

The difference in endings when a priest or layperson is present is based on our offices within the Church. Every member of the Church is a member of “the Royal Priesthood.” As such, we are all called to offer up everything we eat (and everything else in our lives) to God in thanksgiving. God in turn blesses all things. In the specific priesthood of the Church, which consists of bishops and presbyters, these men are called to proclaim the words of sanctification on behalf of the High Priest, Jesus Christ. It is still God who blesses the food (not the priest), but the priest, through his God-given office, is called to act on behalf of God to speak the words of blessing.

When blessing our food, it is typical to simply cross ourselves when we say “Glory to the Father...” However, there is a custom in some places for laypersons to bless the food with the sign of the cross. This is done in the same way we cross ourselves, with three fingers together, except we make the sign over the food (in the reverse direction, from left to right). The earliest recorded instance of blessing the food by making the sign of the cross over it is from the apocryphal *Acts of the Apostle John* (2<sup>nd</sup>/3<sup>rd</sup> century). Where laypersons do this, it is sometimes called “the peasants’ blessing,” because the practice may have developed from simple Old Believer customs in Russia.

It is customary in Orthodoxy to also say a prayer of thanksgiving after completing a meal. This also imitates the ancient Jewish custom of saying prayers after the meal. The most common prayer of this sort is, “We thank You, Christ our God, for You have satisfied us with Your earthly blessings. Deprive us not also of Your Heavenly Kingdom, but as You came among Your disciples, O Savior, giving them peace, so come to us and save us.”

## READERS CORNER

***Orthodoxy and Heterodoxy***

by Father Andrew Stephen Damick  
Conciliar Press, 2011

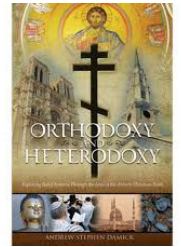
Once in a while a new book comes out that serves as a perfect reference tool. Once such book is "Orthodoxy and Heterodoxy" by Father Andrew Stephen Damick. The author compares and contrasts Orthodox Christianity to the many denominations, sects and other religions that exist in the world today.

Throughout the work, Father Stephen makes a compelling case for the historical and theological authenticity of Orthodoxy. He presents logical arguments as to why the Church cannot be comprised of many separate competing and overlapping denominations.

The title of the book reflects the author's approach: truth cannot contradict itself, and so multiple churches and religions with different views cannot all lay claim to possessing the truth. The Orthodox Church, as the historic inheritor of the truth revealed in Jesus Christ, is the standard by which the views of other groups must be compared.

Father Stephen succinctly presents his material, and in the process offers a compendium of comparative religions, all the while proclaiming the primacy of Orthodox Christianity.

You can find "Orthodoxy and Heterodoxy" and many more edifying books in our Orthodox Book Center.



## FAITH OF OUR FATHERS

***Excerpts from "One Hundred Chapters"***  
***by St Diadochus of Photiki (5<sup>th</sup>. century)***

All spiritual contemplation, brothers, should be guided by faith, hope and love--but above all by love. The first two teach us to despise visible goods; but love unites the soul to the very virtues of God, so that by way of the spiritual senses it may follow the footsteps of the Invisible One.

All of us are made according to the image of God; but only those who through great love have enslaved their own freedom to God are in His likeness. When we no longer belong to ourselves, then we are similar to Him who has reconciled us to Himself through love. No one will attain to this state if he does not convince his soul to be unmoved by the human glory of this life.

Faith without works and faithless works will both be tried and condemned. Therefore it is necessary that the believer offer the Lord a faith proven by actions. Our father Abraham's faith would not have declared him righteous if he had not offer its fruit, his son.

Eating and drinking while giving thanks to

God for what has been set before you or poured in is in no way contrary to the rule of knowledge, since everything is very good. But voluntarily abstaining from what is enjoyable and abundant is constitutive of knowledge and discernment. But we will not gladly forego present delights if we do not yet fully taste the sweetness of God with all our senses.

Just as ground that gets the right amount of water makes the seed dropped into it to grow in purity and abundance, so, on the contrary, the soaking of many rainstorms produces thistles and burrs. It is the same in our moderate use of wine. The soil of the heart renders pure, natural seeds and makes what the Holy Spirit has planted to yield flourishingly and abundantly. But if it becomes soaked after a drinking bout, it produces thoughts of every sort -- comparable to thorns and thistles.

From the moment of baptism, grace hides itself in the depths of the soul, its presence concealed even from our very senses. But when one begins to long for God with total conviction, then in sublime colloquy, grace communicates a portion of its wealth to the soul through the senses of the mind.

## COLUMNS

**Insomnia***by Jennifer Lemieux*

Most of us have experienced sleeplessness to some degree. Either we cannot fall asleep or we fall asleep only to wake up a few hours later. It can be very frustrating to lay awake at 3:00 in the morning knowing you have to go to work in a few hours and knowing that the precious sleep required for good health and a good day is out of reach. This became a serious problem for me when an occasional poor night of sleep turned into stretches of time with little to no sleep, and insomnia became a regular part of my life.

It got worse over time, and moved beyond feeling frustrated over lack of sleep. I found that, whatever problems were going on in my life seemed exponentially worse at 3:00 in the morning. Fears and worries are much bigger in the middle of the night than during the



day, and it became overwhelming. I tried many things to alleviate this problem, including medication. However, not wanting to take sleeping pills on a regular basis, I feared that I would have to live with this condition.

Under spiritual guidance, I had started saying the Jesus Prayer for a short time each day. I found it to be very frustrating at first (I realized how little I was able to focus my mind on God); however, I soon began to look forward to this time each day. For some reason, it did not occur to me at first to try saying the prayer when I could not sleep. Then one night, I thought to say the Jesus Prayer. After not too long, I fell asleep. I began doing this each night when I could not sleep. I can't tell you that I am

able to fall asleep each time, but many times I am able to go to sleep. Even when I can't sleep, I find that my fears and worries are minimized and I am able to find comfort in God's presence.

## News

**Diocesan Assembly Coming to Miami**

On July 16-20, Christ the Saviour Cathedral will host the Annual Assembly of the Diocese of the South. Our Diocese extends from Florida, up to Virginia, and across to Texas. Almost 80 parishes are missions will be sending their clergy and lay delegates to Miami to participate in this momentous gathering.

During the Assembly, delegates will hold a election for a new bishop of our Diocese. The elected candidate's name will then be submitted to

the Synod of Bishops of the Orthodox Church in America for approval.

Sunday School Director Lisa Herbert has organized a youth program for the event, and will be taking children of the delegates to Jungle Island, Castaway Island, and to a bowling party. It promises to be a fun week for the children.

Banquet tickets are available for advance purchase for anyone who would like to attend. And volunteers are still needed for various activities during the Assembly. Sign-up sheets are in the parish hall.