



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

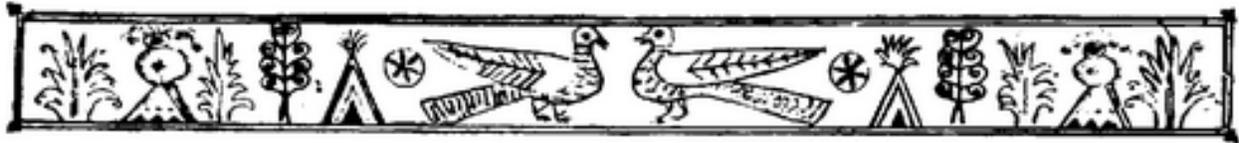


OCTOBER 2012						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Sep 30 8:30 AM Matins 10 AM Liturgy 2 PM Vespers	1 Protection of the Theotokos 10 AM Liturgy 7 PM Choir Practice	2	3 6:30 PM Compline 7 PM Bible Study Fast	4 10:30 AM Bible Study	5 Fast	6 8 AM Liturgy Deacon Program 5 PM Adult Study 6 PM Vespers & Confessions
7 8:30 AM Matins 10 AM Liturgy Movie Day Greeter Mtg	8	9	10 6:30 Compline 7 PM Bible Study Fast	11 NO BIBLE STUDY	12 Fast	13 8 AM Liturgy Deacon Program 5 PM Adult Study 6 PM Vespers & Confessions
14 8:30 AM Matins 10 AM Liturgy	15 7 PM Choir Practice	16	17 6:30 Akathist 7:15 Bible Study Fast	18 10:30 AM Bible Study	19 Fast	20 Memorial Saturday 8 AM Liturgy Deacon Program 5 PM Adult Study 6 PM Vespers & Confessions
21 8:30 AM Matins 10 AM Liturgy	22	23 St James, First Bishop of Jerusalem 10 AM St James Liturgy	24 6:30 Compline 7 PM Bible Study Fast	25 10:30 AM Bible Study	26 Fast	27 8 AM Liturgy Deacon Program 5 PM Adult Study 6 PM Vespers & Confessions
28 10 AM Beach Liturgy Parish Picnic	29	30	31 NO BIBLE STUDY Fast	Nov 1 10:30 Bible Study	Nov 2 Fast	Nov 3 8 AM Liturgy Deacon Program 5 PM Adult Study 6 PM Vespers & Confessions 7 PM Singing Miamians

Coming in October: Our New & Improved Website

VOICE OF ORTHODOXY

Orthodox Cathedral of Christ the Saviour ✨ October 2012



A WORD FROM THE PASTOR

Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him. Now as they went down the road, they came to some water. And the eunuch said, "See, here is water. What hinders me from being baptized?" Then Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God." So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him. (Acts 8:35-38)

Dear Parishioner and Friend,

On October 11, St. Philip the Apostle of the Seventy is remembered in the Church. He encounters on the road the treasurer of Queen Candice of Ethiopia. This Ethiopian eunuch was reading from the Book of Isaiah, and St. Philip was called by God to meet him and explain the Scriptures. Thus the above quote with the life changing outcome for the eunuch.

Now there is something that we should note as we encounter this passage. First of all, the Ethiopian Eunuch, the treasurer of the Queen herself, was an important man and high government official. I dare say that he was a man of means, and from the sound of it, was used to making decisions. But what was it that caused him to make such a life changing decision in this way? It was made quickly and decisively. He could have

waited, returned to Ethiopia and considered it some more. He could have assessed at home the passages with advisors and the scholars at his disposal. He could have simply put the passage away for awhile and enjoyed the good life that he most certainly could have enjoyed. Why a quick stop at some foreign pond with a stranger to decide for Baptism?

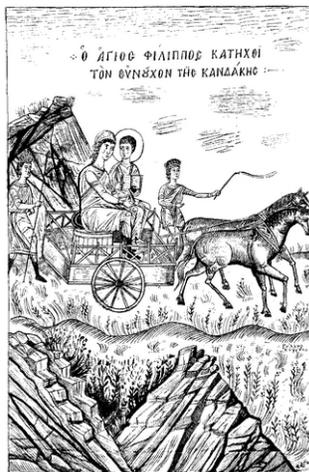
It had to be the power of the Word of God upon his soul. He saw with his spiritual eyes the truth of Jesus Christ. He accepted it and committed to it through Baptism. He was no slouch and did not sit on the fence. Once he understood who Jesus was, he made the decisive decision to follow Him.

This is exactly what we are called to do: to encounter the Word of God, to be instructed, to understand and see spiritually, and then to act. The questions for us are: Do we allow ourselves to encounter the Divine Scriptures and its life changing power? Are we seeking to understand the Gospel and develop our spiritual sight? If we are, if we have that

divine internal encounter, then we must not be spiritually lazy. The Eunuch then teaches us to act, putting our faith quickly into practice!

May we during this month, through the prayers of St. Philip of the Seventy, begin to have the necessary understanding to increase our faith and put it into practice.

Yours in Christ,
Fr. Philip Reese





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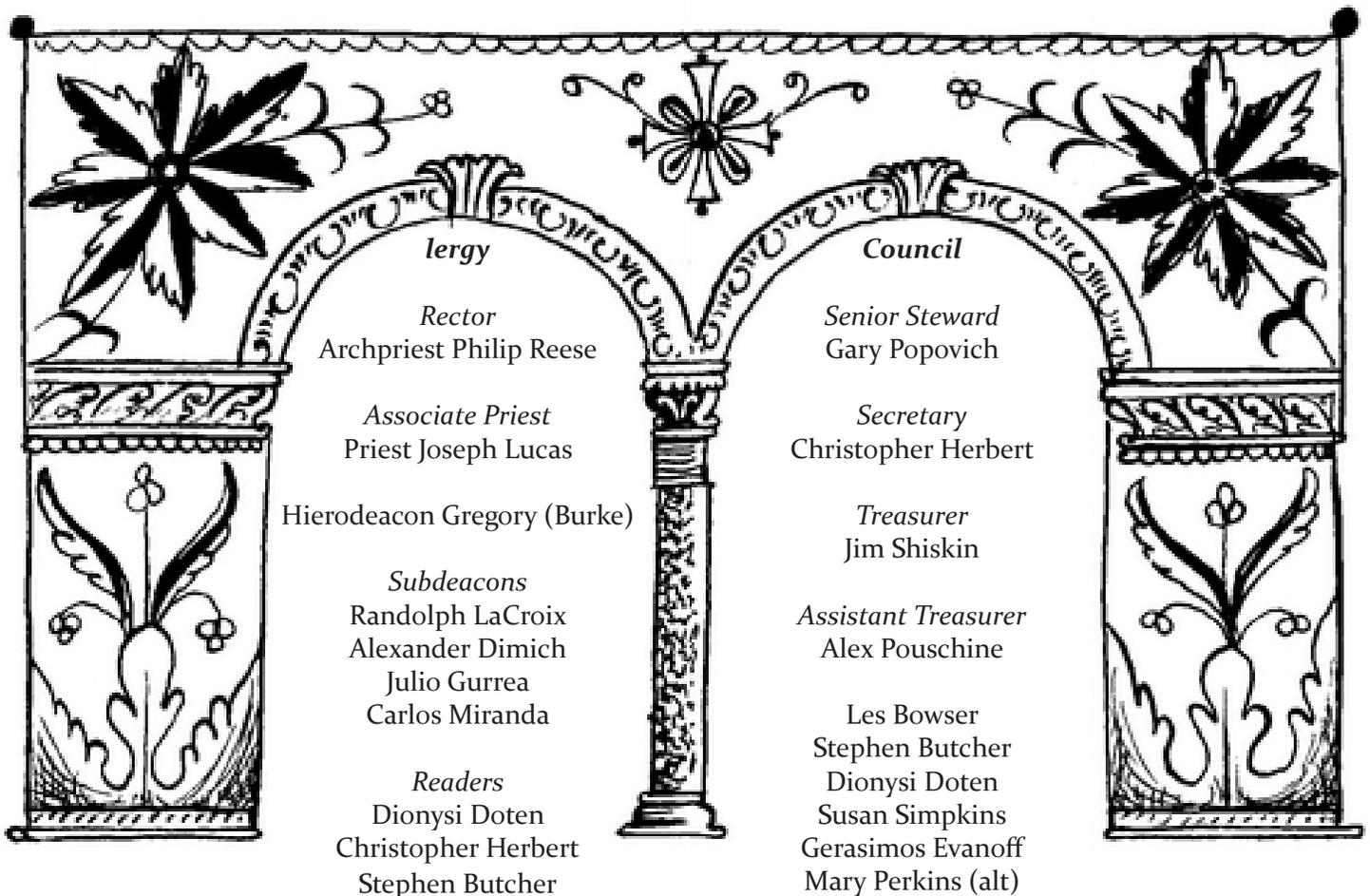
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Letter of the Assembly of Canonical Orthodox Bishops of North and Central America

To our beloved Orthodox Christian faithful throughout North and Central America:

“You are the light of the world.” (Matt. 5.14)

Beloved brothers and sisters in the Lord,

We, the members of the Assembly of Canonical Orthodox Bishops of North and Central America, gathered in Chicago for our third annual meeting of September 10-12, 2012, greet you with paternal love, as we offer glory and thanks to our Triune God.

Forty-three Hierarchs convened in the unity of our holy Orthodox faith, mindful of our responsibility to each other and to the Church as the Body of Christ. Some of our brother Hierarchs were absent due to personal illness or family loss. We recognize our calling to rightly teach the word of God’s truth as our foremost duty towards the Lord Jesus Christ and His holy Church.

We remember in prayer the recent falling asleep in the Lord of our brother and concelebrant, Metropolitan Constantine of Irinoupolis, First Bishop of the Ukrainian Orthodox Church of the USA. May his memory be eternal!

We acknowledge the challenges that lie before us and understand our accountability to one another so that our common ministry and witness may be blessed by God.

We reaffirm our commitment to the decisions and expectations of the Primates of the Orthodox Autocephalous Churches and the Pan-Orthodox Preconciliar Conferences in an effort to safeguard and deepen Orthodox unity, to promote common pastoral action, to offer common witness in our region, and to overcome canonical anomalies.

Our unity was manifested in the celebration of the Divine Liturgy and the sharing of the Holy Eucharist on the occasion of the Feast of St. John the Forerunner (Old Style) as well as in joining our fellow Americans as we mourned the loss of thousands of innocent citizens 11 years ago on September 11, 2001, and prayed for the repose of their souls.

Among the items on the agenda was the work of the Assembly’s Secretariat, its 13 committees, and 14 agencies and endorsed organizations. We praise God for the positive spirit of cooperation that prevailed during the sessions of the Assembly and celebrate the considerable progress already achieved on many levels through the expanding activities of its committees.

In particular, discussion focused on the Assem-

bly by-laws and the progress of the work by the Committee for Canonical Regional Planning. The last of these discussions constitutes the primary concern of the Assembly in its effort to enhance Orthodox cooperation, advance a common Orthodox witness and promote canonical normalization in this region. The Hierarchs spent the better part of the second session focusing – through presentations, deliberations and reports – on this paramount issue.

As we assemble in Chicago, we also take this opportunity to encourage all of you, the People of God, in a world exploited and polarized by greed, godlessness, and immorality. We call upon all Orthodox Christians to be faithful to their calling to be the light of the world.

We recognize the tremendous social pressures to conform to secular standards, but we exhort you to stand firm and hold fast to the traditions that you were taught (2 Thess. 2.15) so that your light is not hidden under a bushel but placed on a stand (Matt. 5.15) in order for all to see. Let our Orthopraxy attend our Orthodoxy. In this respect:

We must safeguard the sacrament of marriage in accordance with God’s will for the sacred union between man and woman and the sanctity of family as the fundamental nucleus of a healthy society. In this regard, we emphasize regular family worship, particularly at Sunday liturgy.

We must strive to eliminate the violence proliferated against innocents of every kind, particularly of women and the unborn. We call for responsibility by individuals, institutions and governments to ensure the welfare of every citizen.

We must resist the wastefulness and greed that dominate our consumer society, confessing that our spiritual citizenship is in heaven (Phil. 3.20) in order that our witness be characterized by the compassion and mercy as well as the generosity and philanthropy that distinguishes our God who loves humankind.

Finally, we pray for our oppressed and suffering brothers and sisters variously facing oppression or persecution in the ancient Patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem, as well as in the Balkans and throughout the world. We grieve the loss of US Ambassador Christopher Stevens and his staff in Libya. We condemn all forms of violence perpetrated in the name of religion and denounce all expressions of religious intolerance.

“Now may the Lord of peace Himself grant you peace at all times in all ways. The grace of our Lord Jesus Christ be with you all.” (2 Thess. 3.16,18)



ANNOUNCEMENTS

MOVIE-TIME AT OCCS

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

Sunday, October 7 after coffee hour.

Nativity Fast Retreat

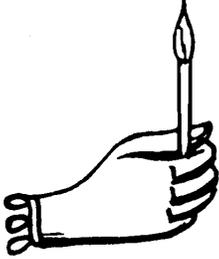
November 16-17

lead by
Father Athanasys of St Tikhon's Monastery
and featuring the miraculous
Myrrh-Streaming Icon of St Anna

Nov 16, 4-7 PM Veneration of Icon
 Nov 16, 7 PM Akathist to St Anna
 Nov 17, 8 AM Divine Liturgy
 Nov 17, 10:30 AM Spiritual Retreat

Free to the public.

In need of our prayers



Kathryn LaCroix / Anna McGregor
 Lidia Brookes / Valentin Jakolenko
 Fr. George & Mat. Vasilka Gerov
 Ludmilla & Peter Voinescu
 Svetlana Roadway / Betty Calvert
 Andrei Idriceanu (USMC)

October Birthdays

Mikhail Ramcharan 3
 Irene Margitich 9
 Veronika Bond 15
 Raya Minkin 18
 Brian Allen 21
 Diane Fountain 24
 Fr Joseph Lucas 29
 Joann Fregien 29

October Anniversaries

Nevis & Irene Margitich 3
 Anthony & Nina Moskevich 24
 Valentin & Enis (Dolly) Jakolenko 28
 Jose & Josefina Cofiño 30
 SubDn. Alexander & Juliana Dimich

COMING SOON!

2012-13 Member Directory

- This year's Directory will feature **color photographs** of all members.
- Photo dates will be announced soon.
- If you have not turned in your 2012-2013 Pledge Form, please do so now to be included in the Directory.



DEAR ABBA

Question: *Are we permitted to work on Sunday, or do household chores?*

Answer: The tradition of Christians not working on Sunday (the “Lord’s Day”) dates to the 4th century. In AD 321, Emperor Constantine decreed that all workers (except farmers) should rest on Sunday, the first day of the week. Constantine’s law was later expanded by Emperor Theodosius II in AD 425 and given a specifically Christian understanding: “On the following occasions all amusements of the theaters and the circuses shall be denied throughout all cities to the people there, and the minds of Christians and of the faithful shall be wholly occupied in the worship of God: namely, on the Lord’s Day (Sunday), which is the first day of the whole week, on the Nativity and Epiphany of Christ, and on the day of Pascha and of Pentecost.”

Throughout the history of the Byzantine Roman Empire, Christians were expected to spend the Lord’s Day in Church, and engaged in the study of the Holy Scriptures and Christian doctrine. In and of itself, the law did not forbid Christians from normal daily tasks, such as household chores; but in time, an unwritten tradition developed that Christians should avoid any labor that can be done another day, out of respect for the Lord’s Day.

Thus, Orthodox Christians never developed the complicated Sabbath traditions of the Jews, which, for example, forbid cooking and walking more than a mile on Saturday. A common misconception is that the Church transferred the Jewish Sabbath to Sunday. This idea has been perpetuated in our own times by the polemics of the Seventh-Day Adventists, Messianic Jews and other Christian groups who worship on Saturday, believing they are returning to an ancient apostolic practice. But in fact, early Christians did not believe they had moved the Sabbath. Rather, the Lord’s Day had become more important than the Sabbath.

Writing in AD 107, St Ignatius of Antioch states, “Those who were brought up in the ancient order of things [i.e., Judaism] have come to posses-

sion of a new hope, no longer observing the Sabbath, but living in the observation of the Lord’s Day.” Eusebius, the famous Church historian of the 4th century writes similarly: “All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord’s day, as more appropriately belonging to it, because it has precedence, and is first in rank, and more honorable than the Jewish Sabbath.” Sunday did not become the Sabbath; rather, the Sabbath was outshined by the Lord’s Day because of the Resurrection of Jesus Christ.

In the Greek language, this idea has been preserved since ancient times. Saturday is still called “Savaton” (Sabbath), and Sunday is called “Kyriake” (Lord’s Day), preserving the distinction between the two. The liturgical practice of the Orthodox Church likewise preserves this distinction. On every Saturday the Divine Liturgy is meant to be celebrated. In addition, fasting is supposed to be lessened on both Saturday and Sunday during fasting periods. In this way the Sabbath is still honored by Orthodox Christians as a day of prayer, but the prescription for rest on Saturday no longer applies. When Jesus Christ, who is both God and Man, rested in the tomb on Holy Saturday, He fulfilled what was prefigured in Genesis when it tells us that God rested on the seventh day. So we no longer observe this aspect of the Jewish Law.

The tradition of avoiding work on Sunday is honorable; but we should be sensible in applying this principle. Ideally, we should look for jobs that will allow us to take Sunday off. Likewise, we should avoid scheduling big tasks on Sunday if possible, or chores we can easily do another day of the week. However, the original purpose for avoiding work on Sunday was not to sleep-in, watch sports or go golfing. If we desire to make Sunday a day that is pleasing to the Lord, we should begin the day with the Divine Liturgy, and then spend time throughout the day in prayer, spiritual reading, and teaching our children about the faith. If we begin our week in this way, it will set the pace for everything else we do during the week.



READERS CORNER

Born to Hate, Reborn to Love

by Kenneth Klaus

(Dalton: Mount Tabor Publishing, 2012)

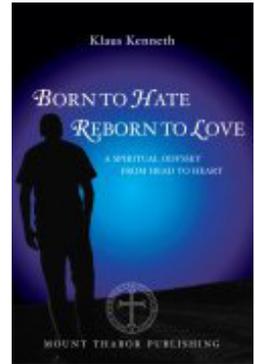
The story of Kenneth Klaus is one of death and rebirth. His autobiographical account will take you around the world and through a lifetime of suffering that in the end leads to redemption.

Klaus was born in 1945, in a war-ravaged Germany just after the surrender. He was robbed of the innocence of childhood, and was frequently abused. As a young man, he became a disciple of Andreas Baader, the leader of a violent protest movement in Germany, which further fueled Klaus' anger and self-loathing.

In the 1970's, Klaus came into contact with Hindu Yogis, and began to practice their spiritual

practices. His fascination with the Far East led him to India, where he met the first person to change his direction: Mother Theresa. In her selfless charity, he began to see the meaning of Christian love.

A few years later, Klaus met the man who would ultimately bring him to Christ: Elder Sophrony of Essex. Klaus describes the Elder as "love incarnate." Elder Sophrony was able to steer Klaus away from pagan religion, away from hate, and to the love of God. Klaus was finally baptized in 1986.



The compelling tale of Kenneth Klaus' journey will capture the imagination and warm the heart. Available at the Orthodox Book Center.

FAITH OF OUR FATHERS

Excerpt from "Sayings of St Isaac the Syrian"

What is a merciful heart? It is a heart on fire for the whole of creation, for humanity, for the birds, for the animals, for demons, and for all that exists. By the recollection of them the eyes of a merciful person pour forth tears in abundance. By the strong and vehement mercy that grips such a person's heart, and by such great compassion, the heart is humbled and one cannot bear to hear or to see any injury or slight sorrow in any in creation. For this reason, such a person offers up tearful prayer continually even for irrational beasts, for the enemies of the truth, and for those who harm her or him, that they be protected and receive mercy. And in like manner such a person prays for the family of reptiles because of the great compassion that burns with without measure in a heart that is in the likeness of God.



The person who is genuinely charitable not only gives charity out of his own possessions, but gladly tolerates injustice from others and forgives them. Whoever lays down his soul for his brother

acts generously, rather than the person who demonstrates his generosity by his gifts.

God is not One who requites evil, but who sets evil right. Paradise is the love of God, wherein is the enjoyment of all blessedness. The person who lives in love reaps the fruit of life from God, and while yet in this world, even now breathes the air of the resurrection.

In love did God bring the world into existence; in love is God going to bring it to that wondrous transformed state, and in love will the world be swallowed up in the great mystery of the One who has performed all these things; in love will the whole course of the governance of creation be finally comprised...

As for me I say that those who shall be tormented in Gehenna will be tormented by the invasion of love. What is there more bitter and violent than the pains of love? Those who feel they have sinned against love bear in themselves a damnation much heavier than the most dreaded punishments. The suffering with which sinning against love afflicts the heart is more keenly felt than any other torment.



News

October Set to be a Month of Activity

The month of October will be a month of events at Christ the Saviour Cathedral.

On October 7, training will begin for the new and improved Greeter Ministry. Volunteers will take turns greeting visitors in the narthex every Sunday, helping to make everyone's first visit to the Cathedral a pleasant one.

The Sisterhood of the Holy Cross has begun a new charitable endeavor, collecting items for the Ronald McDonald House near Jackson Hospital. A box will be placed in the hall for donated items. Please support this effort by donating canned goods, paper products, cleaning supplies, gift certificates for local grocery and department stores, transportation vouchers, passes for local attractions, greeting cards, stamps, and toys (packaged,

brand-new items).

The award-winning barbershop harmony group, The Singing Miamians of Pinecrest, return to the Cathedral on Saturday, October 27 at 7 PM. This year's program is called "Harvest of Harmony," and features old-time American favorites. Admission is \$10; children 17 and under are free. Tickets may be purchased in advance on Sundays during coffee hour, or by mailing a check.

On Sunday, October 28, parishioners will gather at Crandon State Park for worship at the beach. This marks a first in the fifty-year history of the parish. The Divine Liturgy will begin at 10 AM at Pavilion #6, followed by the Annual Picnic. Crandon State Park is located at 6747 Crandon Boulevard, Key Biscayne. Park entrance fee is \$6 per car. For those who are unable to attend, Divine Liturgy will also be served at the Cathedral.

Cathedral Continues to Grow

The year 2012 will be remembered at Christ the Saviour Cathedral as a time of evangelism and growth. On Holy Saturday, eight members of the former King of Glory Anglican Mission were received into the Orthodox Church. At the beginning of the summer, two more members of this mission--Natasha (Natalia) Campos and Amy (Veronica) Allen--were received into the Church. Natasha is the wife of Henry Campos. Amy is the mother of Brian Allen.

In September we received three more persons into the Church. Rebecca Mihailitchenko, wife of Serge, was chrismated on the 1st. On the 15th, Fr Philip baptized the infant Esmerelda Anna Cortes, daughter of Lazaro and Mercy, who recently relocated to Hialeah. Later that same day, Fr Joseph chrismated the servant-of-God Kevin Hasbun. Kevin is a Navy Reservist, and has subsequently departed for his final assignment at Guantanamo Bay. He will return next summer.

May God grant these newly-illuminated servants many years!

Strong Beginning for Deacon Program

The Miami Diaconal Formation Program, operated at the Cathedral, commenced classes on September 15 with five regular students and two persons auditing the classes (non-credit).

Each Saturday, graduate-level classes are being offered to men preparing for ministry in the Church. Students receive advanced-standing credits towards a Master of Divinity at St. Tikhon's Seminary.

Fr Nicholas Bargoot, MTh., a priest of the ROCOR jurisdiction, teaches "Formation of Israel," which focuses on the Old Testament and its interpretation by the Church. Fr Philip Reese teaches "Tele-liturgics," a practicum class that prepares students for the cycle of worship services.

The Miami Diaconal Formation Program is the third such program in the nation, and the first in the Diocese of the South. The program is open to all jurisdictions.

For more information, go to www.Orthodox-Miami.org, or contact the Program Director, Fr Joseph Lucas at joseph.lucas@yahoo.com.