



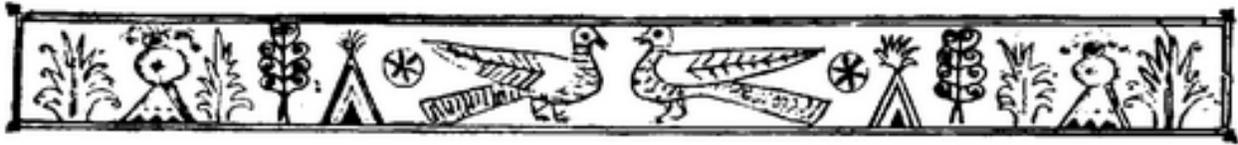
Christ the Saviour Orthodox Cathedral
16601 NW 77th Court, Miami Lakes, FL 33016



SEPTEMBER 2012						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Aug 26 8:30 AM Matins 10 AM Liturgy	Aug 27	Aug 28 7 PM Vespers	Aug 29 Beheading of St John the Baptist 10 AM Liturgy 6:30 PM Compline 7 PM Bible Study Fast: Strict fast	Aug 30 10:30 AM Bible Study	Aug 31 Fast	1 The Church New Year 6 PM Vespers & Confessions
2 8:30 AM Matins 10 AM Liturgy Movie Day	3	4	5 6:30 PM Compline 7 PM Bible Study Fast	6 10:30 AM Bible Study	7 6 PM Youth Ed Mtg 7 PM Vespers Fast	8 NATIVITY OF THE THEOTOKOS 10 AM Liturgy 5 PM Adult Study 6PM Vespers & Confessions
9 8:30 AM Matins 10 AM Liturgy Prayers for Students Board Meeting	10	11	12 6:30 PM Compline 7 PM Bible Study Fast	13 10:30 AM Bible Study 7 PM Vespers	14 ELEVATION OF THE CROSS 10 AM Liturgy Fast: wine & oil	15 8 AM Liturgy Deacon Program 5 PM Adult Study 6 PM Vespers & Confessions
16 8:30 AM Matins 10 AM Liturgy Annual Meeting	17	18	19 6:30 PM Akathist 7:15 PM Bible Study Fast	20 10:30 AM Bible Study	21 Fast	22 8 AM Liturgy Deacon Program 5 PM Adult Study 6 PM Vespers & Confessions
23 8:30 AM Matins 10 AM Liturgy Sisterhood Meeting	24	25 7 PM Vespers	26 St John the Evangelist 10 AM Liturgy 6:30 Compline 7 PM Bible Study Fast	27 10:30 AM Bible Study	28 Fast	29 8 AM Liturgy Deacon Program 5 PM Adult Study 6 PM Vespers & Confessions
30 8:30 AM Matins 10 AM Liturgy 2 PM Vespers	Oct 1 Protection of the Theotokos 10 AM Liturgy	Oct 2	Oct 3 6:30 PM Compline 7 PM Bible Study Fast	Oct 4 10:30 AM Bible Study	Oct 5 Fast	Oct 6 8 AM Liturgy Deacon Program 5 PM Adult Study 6 PM Vespers & Confessions

VOICE OF ORTHODOXY

Orthodox Cathedral of Christ the Saviour ✨ September 2012



A WORD FROM THE PASTOR

welcome the New Year in a positive, spiritual way. Even a small act of repentance, an action toward God, can bear much fruit, bringing a greater sense of being His disciple and servant. Committing oneself to one, small, do-able spiritual activity on a regular, faithful basis, can be used by God for His purpose, and for His glory.

So I urge you, dear parishioner, to find that spiritual activity, commit to it for this Church New Year and be faithful in carrying it out. It will be a blessing to you, to your family and to our parish. May the Lord bless you as we all begin the new spiritual journey!

Yours in Christ,
Fr. Philip Reese



The Spiritual Opportunity of the New Year

As you probably may know, September 1st is the Church New Year. The yearly cycle of the feasts and fasts of our holy faith will begin. It is a literal “road map” of the spiritual journey, revealing the works of God for our salvation and calling us to be participants by faith and repentance in the life of Jesus Christ. The Church New Year, therefore, is no small event and deserves our attention as Orthodox Christians.

Since it inaugurates a spiritual journey for all the faithful, meaning all of us, we should





Contents

A Word from the Pastor . . . page 1
Thanksgiving: One Day, However a Way of Life

Dear Abba . . . page 3
Does the Orthodox Church Permit Cremation?

Readers Corner . . . page 4
The Heresy of Orthodoxy

Faith of Our Fathers . . . page 4
"Discourse to Hypatia" by St Ephraim the Syrian

News . . . page 5

Announcements . . . page 6

Articles . . . page 7

Calendar . . . page 8



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

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

www.OrthodoxMiami.org

Ancient worship. Ancient teachings.
 Ancient Christianity . . . Today.

<p>Clergy</p> <p>Rector Archpriest Philip Reese</p> <p>Associate Priest Priest Joseph Lucas</p> <p>Hierodeacon Gregory (Burke)</p> <p>Subdeacons Randolph LaCroix Alexander Dimich Julio Gurrea Carlos Miranda</p> <p>Readers Dionysi Doten Christopher Herbert Stephen Butcher</p>	<p>Council</p> <p>Senior Steward Gary Popovich</p> <p>Secretary Christopher Herbert</p> <p>Treasurer Jim Shiskin</p> <p>Assistant Treasurer Alex Pouschine</p> <p>Les Bowser Stephen Butcher Charles Doten Jennifer Lemieux Mary Perkins Honoriu Filimon (alt)</p>
---	---

ARTICLES

Prayer for the Departed*by Subdeacon Carlos Miranda*

Have you ever been asked why Orthodox pray for the departed? It can be very helpful to explain this historic practice by way of scripture.

First, we pray for the departed because we believe that the departed still live. "For He is not the God of the dead but of the living, for all live to Him." (Lk 20:38.) Believing they live, we intercede for them.

Second, we pray for the departed because they are active witnesses and participants in our lives. "Therefore we also, since we are surrounded by so great a cloud of witnesses... " (Heb 12:1). As we see it, creation is a one story universe, totally interconnected.

On Prayer and Scripture Reading*by Jennifer Lemieux*

The past year has been a difficult one, primarily due to the illness of both my parents. This time has been demanding for me physically, mentally, emotionally and spiritually. My response to this should have been to spend more time in prayer and in the reading of Scripture; sadly, I did not do this and this time became one of extreme stress for me. Indeed, if I had been consistent with my prayer rule and in reading the Bible prior to the onset of my parents' illness, I would have been better equipped to deal with the challenges that came my way.

Like many people, I have struggled to keep a consistent prayer rule. It is all too easy to say I have no time in the morning and am too tired in the evening to say my prayers. I have also rationalized my lack of prayer by saying that my mind is restless and easily distracted and therefore, it is a waste of time. I knew that I should persevere in prayer despite my restlessness and distractions, but my excuses remained and my time spent in prayer was sporadic. I would pray when I felt like it, didn't have anything else to do, or if there was a specific event that I was worried about.

I also was not making time to read the Bible daily. In my Orthodox Study Bible, the Right Rev-

Third, we also pray for the departed because we are commanded by the apostle to pray for everyone without exclusion. "Therefore, I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men..." (1 Tim 2:1). We find no grounds to exclude the departed.

Fourth and most importantly, we pray for the departed because "it is appointed for men to die once, but after this the judgment" (Heb 9: 27); and this judgment has not yet taken place. Thus, we follow St Paul's example when he prayed for the departed Onesiphorus, saying: "The Lord grant to him that he may find mercy from the Lord in that Day" (2 Tim 2: 16-18).

Knowing that the departed still live and interact with us, we pray for them until final judgment arrives.

erend Joseph, Bishop of Los Angeles and the West writes, "For the Christian of true worship, the Bible is the greatest source of truth, virtue, and moral ethics. We call it the 'Book of Life,' for in its pages we find the closest expression we have of the Inexpressible." He says that the Bible reveals God and reveals our need. We can find wisdom to apply in our lives in the reading of Scripture, and I should have made time for this.

I have come to understand that there is nothing more important than communing with God in prayer and reading the Bible; both serve to make us more holy and guide us towards theosis. I make time to shower, brush my teeth, and eat breakfast in the morning. Why was I not making time to say my prayers? Why was I not reading the Scripture verses assigned for that day? Certainly, it is better to go without breakfast than it is to go without prayer and reading the Bible. I simply did not make it a priority and manage my time accordingly.

"The principle thing is to stand with the mind in the heart before God, and to go on standing before Him unceasingly day and night, until the end of life" (St. Theophan the Recluse). A new church year is upon us and I am determined to keep a consistent prayer rule, under the guidance of my spiritual father, and to read the Bible daily. Surely, I will find God's blessing for my spiritual resolutions.



ANNOUNCEMENTS

MOVIE-TIME AT OCCS

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

Sunday, September 2 after coffee hour.

Christ the Saviour Cathedral

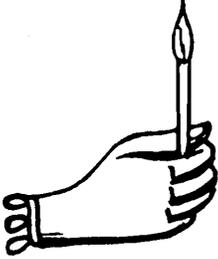
BANQUET

Sunday, November 11

Commemorating our 50th Anniversary and the repose of Fr George Gladky

Tickets available later this month

In need of our prayers



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

Annual Meeting

September 16 after Liturgy

Please turn in membership forms before this date.

September Birthdays

Gary Popovich 2
Patrick McDonald 5
Lidia Brookes 6
Josefina Cofiño 15
Corina Mavrodin 19
Samantha Butcher 23

MIAMI DEACONAL PROGRAM

CLASSES BEGIN SEPTEMBER 15

Learn Orthodox theology and the skills needed to become a deacon

Go to our parish website for registration info.

September Anniversaries

Luke & Anastasia Mason 12
William & Lillian Raynes 12
Brian & Kiki McDonald 19

If your Birthday or Anniversary is not listed, please update us at orthodoxmiami@hotmail.com



ASK ABBA

Dear Abba: I have been creating my will, and was considering cremation for my final remains; but someone told me that the Orthodox Church forbids cremation. Is this true?

Answer: Dear reader, you have heard correctly that the Orthodox Church does not condone the practice of cremation. This is a view shared in common with traditional Judaism and Islam, which also believe in a future resurrection of the body. However, the theological reasons for the Orthodox Church forbidding cremation are much more profound than either Judaism or Islam. But before we look at the Orthodox Christian understanding, we must first consider the origins of cremation.

The practice of cremation is very ancient, and was practiced by many ancient cultures. Of particular importance were the cremation rites of the ancient pagan Greeks and Romans, and those of the Northern Europeans, such as the Vikings.

For the Greeks and Romans, the philosophical view caught on that the human body is a prison for the soul. This is part of their belief system we now refer to as “dualism.” They believed that the physical world—including the body—is inherently evil and imperfect. The body is contrasted with the soul, which they believed to belong to the more perfect spiritual realm. Their hope for the afterlife was that the soul be released from its bodily prison so that it could be free of the evil physical realm. Since the body was a useless, empty prison after the soul departed, there was no problem with burning the body until nothing remained.

For the Vikings (or Scandinavians in general), the reason for cremation was different. They believed that the chief god Odin had established this practice as a way to transport the deceased to Valhalla, an afterlife described as being very much like the physical world they left behind, except with many delights. Burning the corpse ensured that the dead would take their body (and their possessions) with them to Valhalla.

For the early Christians, both the Greco-Roman and the Scandinavian practices of cre-

mation were considered abhorrent. The Viking teaching was rejected because the afterlife was not comparable to Valhalla. Christians believed that, after death, the soul leaves the body and goes to a spiritual place of waiting, either Paradise or Hades. There, the soul eagerly anticipates the future resurrection of the body. This state of waiting is only temporary, ending when Christ returns.

The Greco-Roman view, rooted in dualism, is even more problematic than the Viking teaching. According to the first chapter of Genesis, God created the universe good, both the spiritual and the physical world. The human body is not inherently evil, and it is certainly not simply a prison for the soul. However, the human body is subject to corruption and death because of the falling away of our first ancestors. Thus, the human body suffers, gets sick, and eventually dies. But in the resurrection of the dead, the body will be reunited to the soul and filled with the power of God, no longer able to die or decay.

More importantly, our body experiences the power of God even now in this life. As St Paul writes, “Do you not know that your body is the temple of the Holy Spirit?” (1 Cor. 6:19) Because the Son of God became a true human being, He sanctifies our human body, and this frail frame becomes filled with the grace of God Himself. This very same body receives the Holy Body and Blood of Christ at the Liturgy, and we are united to God in the flesh. As St Paul goes on to say, “Glorify God in your body” (v. 20). The evidence of this truth is seen in the incorrupt relics of the saints, whose bodies were transformed by the presence of God.

For an Orthodox Christian to request cremation is to reject our view of the sanctity of the body, and instead follow a pagan custom. Throughout history, Orthodox Christians have never accepted cremation, despite it being the common practice of the ancient world. For this reason, the Orthodox funeral service repeatedly mentions the burial of the body, and calls for the mourners to deliver a “last kiss” as a sign that this body truly is the temple of the Holy Spirit, not an empty shell.



READERS CORNER

The Heresy of Orthodoxy

Andreas J. Kostenberger (Crossway, 2010)

The title of this book will probably startle the reader at first glance; but the subtitle of the work explains the author’s intent: “How Contemporary Culture’s Fascination with Diversity Has Reshaped Our Understanding of Early Christianity.”

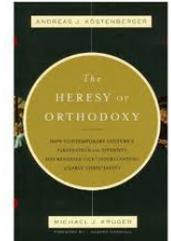
Kostenberger begins with the traditional view that the early Church was united in orthodoxy. In other words, there was a shared set of beliefs and practices that was considered normative from the time of the Apostles through the period of the Church Fathers.

With this as his starting point, Kostenberger recounts the modern attempt by scholars to destroy this traditional view of early Christianity. Groups

of academics, such as the “Jesus Seminar,” have devised an alternative history. According to this revision, Christianity began with a variety of beliefs about God, Jesus Christ, and even morality. Only later did one branch of Christianity (the “church”) prevail and suppress the other versions.

Kostenberger attacks this revisionist history, and defends the view that orthodoxy came first, and heresy originated with those who rejected the traditional teachings and practices of the Apostolic Church.

Though Kostenberger does not address the continuity of early orthodoxy in the contemporary Orthodox Church, he provides a solid defense of the ancient tradition the Orthodox call their own.



FAITH OF OUR FATHERS

*Excerpt from “Discourse to Hypatia”
by St Ephraim the Syrian*

For God gave us Speech that is free like Himself, in order that free speech might serve our independent free will. And by speech, too, we are the likeness of the Giver of it, inasmuch as by means of it we have impulse and thought for good things; and not only for good things, but we learn also of God, the fountain of good things, by means of Speech (which is) a gift from Him. For by means of this (faculty) which is like God we are clothed with the likeness of God.

For divine teaching is the seal of minds, by means of which men who learn are sealed that they may be an image for Him Who knows all. For if by free will Adam was the image of God, it is a most praiseworthy thing when, by true knowledge, and by true conduct, a man becomes the image of God. For that independence exists in these also. For

animals cannot form in themselves pure thoughts about God, because they have, not speech, that which forms in us the image of the Truth. We have received the gift of speech that we may not be as speechless animals in our conduct, but that we may in our actions resemble God, the giver of speech.

How great is speech, a gift which came to make those who receive it like its Giver ! And because animals have not speech they cannot be the likeness of our minds. But because the mind has speech, it is a great disgrace to it when it is not clothed with the likeness of God ; it is a still more grievous shame when animals resemble men, and men do not resemble God. But threefold is the torture doubled when this intermediate party between God and animals forsakes the Good above him and degrades himself from his natural rank to put on the likeness of animals in his conduct.



News

Father George Celebrates 70 Years

This year marks a double milestone in the life of Father George Gerov, who celebrated his 70th Anniversary of marriage to Popadia Vasilka on August 2, and his 70th Anniversary of his ordination to the priesthood on August 6.

Father George graduated from seminary in Bulgaria in 1942, and was married and ordained that same year. He served parishes in Bulgaria until 1962, when he and his wife immigrated to the United States.

During the 60's and 70's, Father George



served parishes in Ohio and Michigan. He retired to Florida in 1983, becoming a member of Christ the Saviour Cathedral.

Though retired, Father George continued to serve as a mission priest, establishing St Demetrius Orthodox Church in Naples, Florida.

Father George and Popadia Vasilka continue to reside in South Florida. Though their health confines them to home, they remain close to our Cathedral and are visited often by our clergy and parishioners.

Diocese of the South Assembly a Big Success

From July 16 to 20, Christ the Saviour Cathedral hosted the Annual Assembly of the Diocese of the South. The last time our parish hosted this congress was in 2007. Months of planning came to fruition as the Assembly Committee rolled out the activities for the week.

Lisa Herbert, Church School Director, organized a phenomenal youth program. Children ages 6-17 went on field trips to Jungle Island, TY Park, and to a bowling party. Back at the church, the children enjoyed basketball and a giant water-slide. Parents remarked that this year's youth activities were the best of any Diocesan Assembly.

Matushka Debbie arranged for the catering during the week, as well as the concluding banquet at Don Shula's Hotel. The banquet was highlighted by the barbershop stylings of the Singing Miamians, as well as a professional pianist. Chris Her-



bert MC'd the banquet, and speakers included Fr John Jillions, Chancellor of the Orthodox Church in America; Fr Philip Reese, rector of the Cathedral, and Gary Popovich, Senior Steward.

Several parishioners volunteered to assist during the Assembly, making the week's activities run smoothly. Gary Popovich and Gerasimos Evannoff saw record sales at the Orthodox Book Center, bolstered by the recent installation of a credit/debit machine.

On Wednesday morning, Bishop NIKON, Locum Tenens of the Diocese of the South, presided at the Divine Liturgy. Two subdeacons were ordained, members of the new Miami Spanish-speaking Orthodox mission parish, Santos Apoteles.

The Assembly closed on Friday morning with the Divine Liturgy. Bishop NIKON ordained our own Carlos Miranda to the subdiaconate. After the Liturgy, Fr Philip blessed cars in honor of St Elijah the Prophet, and said prayers for those traveling.