



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



JUNE 2016						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
May 29 8:30 AM Matins 10 AM Liturgy	May 30	May 31	1	2	3	4 6 PM Vespers Confessions
5 8:30 AM Matins 10 AM Liturgy	6	7	8 7 PM Vespers	9 ASCENSION OF THE LORD 10 AM Liturgy	10	11 6 PM Vespers
12 8:30 AM Matins 10 AM Liturgy Board Mtg Sisterhood Mtg	13	14	15 6:40 PM Compline 7 PM Bible Study	16 11 AM Bible Study Parish Work Day	17	18 6 PM Vespers Confessions
19 PENTECOST 8:30 AM Matins 10 AM Liturgy Barbecue Church School Party	20 10 AM Liturgy	21	22 6:40 PM Compline 7 PM Bible Study	23 11 AM Bible Study	24	25 6 PM Vespers Confessions
26 8:30 AM Matins 10 AM Liturgy	27	28 7 PM Vespers	29 <i>Ss. Peter & Paul</i> Liturgy @ Ss Peter & Paul Church (Miami) 6:40 PM Compline 7 PM Bible Study	30 11 AM Bible Study	Jul 1	Jul 2 6 PM Vespers Confessions

VOICG OF ORTHODOXY

MAY / JUN 2016

Orthodox Cathedral of Christ the Saviour

“Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices that they might come and anoint him...they came to the tomb...they saw a young man clothed in a long white robe...he said to them, “Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here...” Mark 16.1-7

Dear Parishioners and Friends of Our Cathedral,

Christ is Risen! Indeed, He is Risen!

One of the most beloved liturgical practices that surround the Great Feast of Holy Pascha is the midnight procession. We leave the church in darkness to process around it three times, with candle in hand, singing, “Thy Resurrection, O Christ Our Saviour...,” and hearing the joyful ringing of the bells announcing the solemnity and joy of the Feast.

As we know well from our experience, the procession comes to a halt at the cathedral’s main doors. Icons, banners and the Gospel Book are in place. The Gospel is read. The censuring begins on the porch, and the beginning of the Paschal Matins is called out, glorifying the Holy Trinity. Then immediately, the waited for and much anticipated announcement takes place: “Christ is Risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.” This is joyfully and alternatively sung by the clergy and faithful, along with the calling out of, “Christ is Risen!” – with the response of, “Indeed He is Risen!”

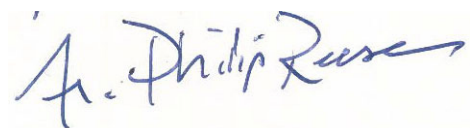
Shortly thereafter, the cathedral doors are opened, exposing a brightly lit church in which the faithful enter, as if they were entering and witnessing the Empty Tomb of Christ.

This scene, repeated in Orthodox churches and monasteries on Pascha Night all over the world, and majestic in its pageantry and piety, is meant to bring all its participants to share in the reality of what the Myrrhbearing Women, and soon after the Apostles, themselves experienced – the journey to The Empty Tomb and the Announcement by the Angel that He is Risen! The holy procession, with the reentry into the church, is meant to pull us in to the historic and wonderful event, making us in our own time co-witnesses of what happened and what we read about in the Holy Gospels.

This event of the Resurrection of Christ is a life changing event for those who believe and see it for what it truly is with the eyes of faith. It is an event that has quite literally changed the world. For those, however, who are spectators, who enjoy pageantry and tradition with its uniqueness, but not so much with belief and the eyes of faith, it will be primarily a cultural event – appreciated and beloved - but without the power of Christ to truly touch the soul and change one’s life. I guess this is why a number of people leave at, or soon after, the reentry into church.

And so dear parishioners and friends of our Cathedral, choose to come to Holy Pascha with the anticipation of the Myrrhbearing Women. In this humble and God seeking spirit, allow the Holy Pascha Night Service to show you the Truth of the Gospel through the eyes of faith. Allow it to touch your soul and change your life so that you can also say in your heart together with the Holy Women and the Apostles, “He is Risen!”

Yours in the Risen Christ,



Contents

A Word from the Pastor . . . page 1

Dear Abba . . . page 3
“Do we worship the same God as Muslims?”

Readers Corner . . . page 3
“His Life Is Mine”

Lectio Divina . . . page 4
St Epiphanius on the Lord’s Descent to Hades

Orthodox Teachings . . . page 4

News . . . page 5

Parish Wishlist. . . page 5

Announcements . . . page 6

Calendars . . . pages 7-8



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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

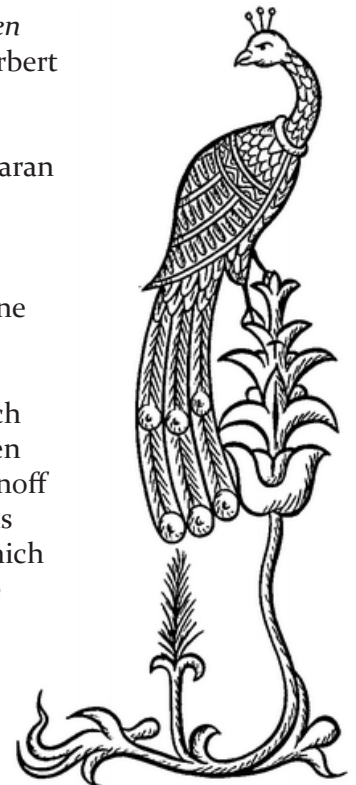
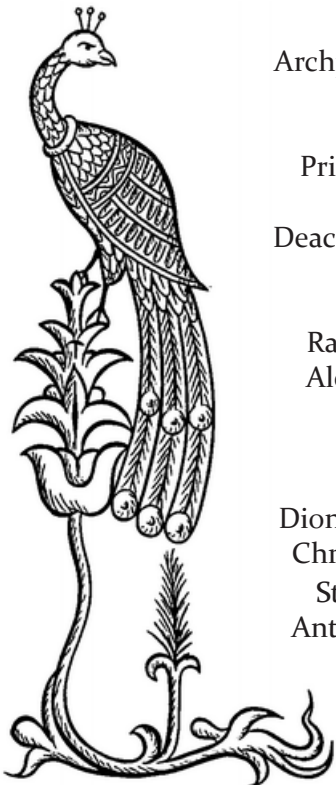
Council

Senior Warden
Christopher Herbert

Secretary
Mikhail Ramcharan

Treasurers
Jim Shiskin
Alex Pouschine

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





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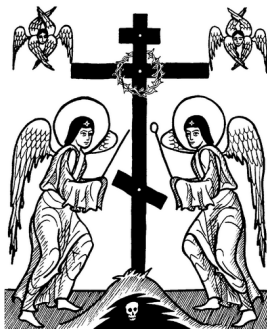


MAY 2016						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 PASCHA 12 Noon Vespers OPEN HOUSE Egg Hunt	2 <i>Bright Monday</i> 10 AM Liturgy YOUTH OUTING	3 <i>Bright Tuesday</i> 10 AM Liturgy	4	5	6	7 6 PM Vespers Confessions
8 <i>St. Thomas Sunday</i> 10 AM Liturgy at Vista Memorial	9	10	11	12 Parish Work Day	13	14 6 PM Vespers Confessions
15 8:30 AM Matins 10 AM Liturgy Board Mtg	16	17	18	19	20	21 6 PM Vespers Confessions
22 8:30 AM Matins 10 AM Liturgy Sisterhood Mtg	23	24	25	26	27	28 6 PM Vespers Confessions
29 8:30 AM Matins 10 AM Liturgy	30	31	Jun 1	Jun 2	Jun 3	Jun 4 6 PM Vespers Confessions

Announcements

In Need of Our prayers

Kathryn LaCroix / Lillian Raynes
 Lidia Brookes / Valentin Jakolenko
 Ludmilla Voinescu / Mat. Vasilka Gerov
 Svetlana Roadway / Betty Calvert
 Julian Gurrea / Hannah Butcher



**Bright
Monday
Youth
Outing**

May 2 after Divine Liturgy

Bowling at SPAREZ in Davie

**Pentecost &
Father's Day**

B - B - Q

May 19

May Birthdays

- 1 Honoriu Filimon
- 2 Eduardo Ruiz
- 3 Sophia Christakis
- 3 SDn. Randolph LaCroix
- 6 Mary Herbert
- 6 Anastasiya Mason
- 9 Rdr. Stephen Butcher
- 15 Leonard Giacone
- 16 Karen Budowski
- 25 Sebastian Cofino
- 26 Mat. Debra Reese

May Anniversaries

- 14 Bruce & Ann Ross

June Birthdays

- 3 Enis Jakolenko
- 5 Stanley Prystacky
- 7 Emilee Budowski
- 7 Kiki McDonald
- 7 Ann Ross
- 12 Igor Bond
- 14 Fr. Philip Reese
- 19 Luke Mason
- 21 Vernon Lee
- 21 Pablo Pineros
- 26 Betty Calvert
- 27 Raena Lucas
- 29 Margaret Frisk
- 29 Valentin Jakolenko
- 29 Dalia Miranda
- 29 Anthony Minkin

June Anniversaries

- 9 Paul & Sophia Christakis
- 21 Vernon & Joy Lee

Dear Abba

Dear Abba, do we worship the same God as the Muslims?

Answer: This question was answered by St John Damascene in the 8th century. He was one of the first Orthodox theologians to experience Islam up close. It was a new religion at that time, and the Arabs had only recently conquered the Holy Land. St John believed that Islam is a sort-of Christian heresy. The word “Allah” simply means “the God” in Arabic (similar to the Aramaic word “Eloh” used by Christ). Like the name “Theos” in Greek, “Allah” can be said to refer to the Father. But in Islam, Jesus Christ is merely a prophet sent by Allah, and not the eternal and divine Son. So, for St John, Islam is similar to certain early Jewish-Christian heresies that taught that Jesus Christ was merely a man.

If we follow St John Damascene’s approach, then we can say that Muslims are attempting to pray to the Father. But, to be clear, Jesus Christ says clearly that no one comes to the Father except through Him. Because Muslims reject the divinity of Jesus, and likewise reject the Trinity, we cannot say that they worship God as we know Him. Like Judaism and many early Christian heresies, Islam denies a truth about God. Muslims believe that God would never lower Himself to our level, that He would never “soil” Himself by becoming a human being. But without the Incarnation, everything we Christians believe would be false.

There are many good things that the Quran says about God. Many of the “attributes” of Allah could be applied to the Trinity. But this does not mean that Christians and Muslims worship an identical God. When our understanding of God is incorrect, then we fashion an idol of God with our mind. This is why doctrine and theology have always been so important in the history of the Orthodox Church. In our times, the most prevalent heresy is relativism. People constantly say, “we all believe the same thing,” or “we all worship the same God.” But there is no logical basis for such a claim. Rather, it’s a platitude meant to encourage people to “get along.” As Orthodox Christians, our calling is bear witness to God—Father, Son and Holy Spirit—with love for our fellow man. In truth and in love we can help our Muslim neighbor to experience God as He truly is. ❖

*If you have a question for “Dear Abba,”
email it to orthodoxmiami@hotmail.com*

Reader’s Corner

“His Life is Mine”

by Archimandrite Sophrony (Sakhorov)

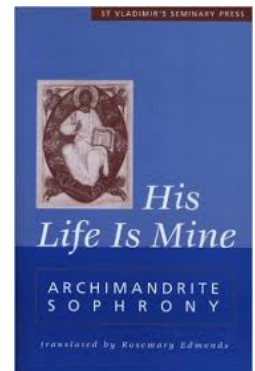
What is in a name? “His Life is Mine” by Archimandrite Sophrony shows that in the name of God is revelation, life, and salvation. Beginning his book with God’s revelation to the prophets, Elder Sophrony paints a picture for us of the history of the Divine name and revelation of God to the prophets, culminating in the revelation of the Trinity (Father, Son, and Holy Spirit) and the incarnate Son, Jesus Christ.

He next provides us a canvas of repentance whereby we can learn to paint our own image of our relationship with our Creator. Repentance, according to Elder Sophrony, is a foot both in heaven and hell: heaven in that we are drawn closer to the light of God; hell in that the light of God reveals to us our sins in all their horror. It also comes with the greatest suffering of all, the suffering of love for all the world. The tears of joy, repentance, and suffering provide the paint whereby we are recreated in the image of God and become united to Him revealing the beautiful colors of faith and love in God.

The book ends with the technique whereby we may master our “brush strokes” through prayer. Prayer is both the act of calling upon the name of God and petitioning him to save our sinful souls. Prayer without reverent humility and a desire to repent will only mean that we will call upon the name of the Lord in vain and our spiritual picture will be destroyed by the blackness of our sinful state. The book then climaxes in the Elder’s teaching on the Jesus Prayer whereby we call upon the sweetest name since by no other name are we saved.

“His Life is Mine” is a great book written by a great man; a true treasure of our faith where every page is filled with deep spiritual lessons.

You can find this book and many more at the Orthodox Book Center at the Cathedral. ❖



Lectio Divina

*St Epiphanius of Cyprus on the Lord's Descent
into Hades (Psalm 107:16; 1 Peter 3:19)*

Something strange is happening—there is a great silence on earth today, a great silence and stillness. The whole earth keeps silence because the King is asleep. The earth trembled and is still because God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began.

God has died in the flesh and Hades trembles with fear. He has gone to search for our first parent, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow the captives Adam and Eve, He who is both God and the Son of Eve. The Lord approached them bearing the Cross, the weapon that had won him the victory.

At the sight of him Adam, the first man he had created, struck his breast in terror and cried out to everyone, 'My Lord be with you all.' Christ answered him: 'And with your spirit.' He took him by the hand and raised him up, saying: 'Awake, O sleeper, and rise from the dead, and Christ will give you light. I am your God, who for your sake have become your son. Out of love for you and your descendants I now by my own authority command all who are held in bondage to come forth, all who are in darkness to be enlightened, all who are sleeping to arise. I order you, O sleeper, to awake. I did not create you to be held a prisoner in Hades. Rise from the dead, for I am the life of the dead. Rise up, work of my hands, you who were created in my image. Rise, let us leave this place, for you are in Me and I in you; together we form one person and cannot be separated...

'Rise, let us leave this place. The enemy led you out of the earthly Paradise. I will not restore you to that Paradise, but will enthrone you in heaven. I forbade you the tree that was only a symbol of life, but see, I who am life itself am now one with you. I appointed cherubim to guard you as slaves are guarded, but now I make them worship you as God. The throne formed by cherubim awaits you, its bearers swift and eager. The Bridal Chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open. The Kingdom of Heaven has been prepared for you from all eternity.' ❖

Orthodox Teachings

*"The Spiritual Marathon"
by Deacon Carlos Miranda*

The long and spiritually strenuous season we call lent has ended, and we have moved into the Paschal season. This is just one of the many cycles we experience in the Orthodox Christian way of life. Every Pascha is like a spiritual rebirth, and marks the beginning of a new race. It could even be said that our Orthodox lives are made up of a series of Paschal cycles or year long races. With that in mind, it should be noted that there are two types of runners. There is the sprint, or short distance, high speed runner. These runners are strong but only able to exert a maximum effort for a short period. The other type of runner is a marathon or long distance runner. These runners are also strong, but they measure out their output of energy so that it last for long periods.

Being an Orthodox Christian is much like being a marathon runner. This is perhaps why Orthodoxy can be either extremely attractive or unattractive, depending upon one's inclination, and why some enter into the Orthodox faith, while others depart from it.

Historically American Christianity has catered mostly to sprinter types. The conservative sects have taught: "Christ died for your sins and erased them, so don't worry about the past, but from now on don't drink, smoke, do drugs, dance, curse, lie; dress modestly, be nice, tithe, obey your leaders, and come to church." This assures success, short and sweet. The liberal sects have taught: "Christ was a great example of a human being, be who you are, do what you want to do, try not to bother anyone, stand up for the individual's freedom to do as he pleases, fight for equality, and most of all be happy." This again is fairly quickly attained. Success as a "sectarian Christian" is fairly easy, short, and quick to attain. Learn the various tenants of the sect's confession and follow the few very basic guidelines, and you are living the Christian life.

Orthodox Christianity has a different approach which requires a lifetime of learning and practice. Our faith cannot be reduced to a few points because it has a content of two thousand years of substance. It contains the whole of scriptures, the consensus of the fathers, the council's, the creeds, the canons, the liturgies, the hymnography, the iconography, the monastic teachings, and so much more. We strive for the

healing of our souls, the undoing of our delusion, the destroying of our disordered passions, the hesychast (quiet) practices, participation in the liturgical cycles, and most of all to take on the endless struggle to attain Christ likeness. This is the reason we never dare to say, "I've got Christianity down." Knowing that we are in this for the long haul makes every Pascha very special, not only because we catch a glimpse of the end-the day when all will be made right, but also because it is a time when we put on a new set of spiritual running shoes and begin the 365-day race that lead to union with Christ. ❖

News

This Lent at the Cathedral was very momentous. The big news is that the Diocese of the South finally has a new bishop. His Grace, Bishop ALEXANDER was selected by the Holy Synod to be our pastor. In his early years in the priesthood, he was involved in mission work in California. He received his doctorate from Oxford in patristics, and was a professor at Marquette University for more than 20 years. He also spent considerable time on Mount Athos at Simonopetra Monastery, and was himself tonsured a monk. His pastoral, monastic and academic background have perfectly prepared him for his new vocation as our bishop. Fr Philip and Fr Joseph travelled to Dallas on April 18 to meet with him. They will likewise be there for his enthronement liturgy on June 11. May God grant our new hierarch many blessed years!

With the close of Lent, two new members have become Orthodox Christians at the Cathedral. Willy Bryant and Edgar Arana completed their catechism classes before Lent, and were received into the Church on Lazarus Saturday: Willy by Baptism and Edgar by Chrismation. May they experience the joy of life in Christ for years to come!

On May 2, Bright Monday, we will have our annual Youth Outing. We invite all the parents to keep their children at home that day to participate in the Divine Liturgy, and to join their friends afterward for bowling at SpareZ in Davie (and ice cream after that). Legal excuses will be issue for school upon request.

On June 19, we will host our annual Pentecost BBQ, which is combined with Father's Day this year. In addition, the year-end Church School event will take place at the same time, with fun and games for the students. ❖

Parish Wish List

*We are looking for donations
of the following items:*

Items for Orphanage in Romania

Bottled Water

"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 2016)

Clean Out Closets in the Hall