



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



DECEMBER 2016						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Nov 27  8:30 AM Matins 10 AM Liturgy Church School Sisterhood Mtg	Nov 28	Nov 29	Nov 30  6:30 PM Compline Confessions 7 PM Bible	1  11 AM Bible	2	3  5 PM Adult Study 6 PM Vespers Confessions
4  8:30 AM Matins 10 AM Liturgy St Nick Celebration Blessing of Cars	5  5:45 PM Book Study 7 PM Vespers	6  <i>St. Nicholas</i>  10 AM Liturgy	7  6:30 PM Compline Confessions 7 PM Bible	8  11 AM Bible  6:30 Liturgy	9  <i>Conception of Theotokos</i>	10  5 PM Adult Study 6 PM Vespers Confessions
11  8:30 AM Matins 10 AM Liturgy Church School Board Mtg	12  6:30 PM Liturgy	13  <i>St Herman of Alaska</i>	14  6:30 PM Compline Confessions 7 PM Bible	15  11 AM Bible	16	17  5 PM Adult Study 6 PM Vespers Confessions
18  8:30 AM Matins 10 AM Liturgy Church School Sisterhood Mtg	19	20	21  6:30 PM Compline Confessions 7 PM Bible	22  11 AM Bible	23	24  5 PM Grt Compline 6 PM Holy Supper
25 <b>NATIVITY OF THE LORD</b>  9 AM Matins 10 AM Liturgy	26 <i>Synaxis of Theotokos</i>  10 AM Liturgy	27	28	29	30	31  6 PM Vespers

# VOICE OF ORTHODOXY

NOV / DEC 2016

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## *Orthodox Cathedral of Christ the Saviour*

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Dear Parishioners and Friends,

We are entering, brothers and sisters, headlong into the traditional American holiday period. For so many, this period, as nice as it is, often has the tendency to have a life of its own, blocking out the original spiritual aspect of the season, compromising the meaning and the peace which this season is meant to bring and celebrate.

Our Holy Orthodox Faith brings in the midst of this busyness, the ancient practice of the Christmas Fast (from Nov. 15 to Dec. 25, with the modern exception of Thanksgiving). It provides a clear voice of moderation, of self-control, of spiritual discipline and religious focus in order to help us from falling into the excesses which would lead us so consistently to forgetfulness of God and loss of meaning during a season which is so obviously religious and Christ centered.

It is not enough to know that the fast

exists, for just the knowledge of this accomplishes nothing. To benefit from the fast, it is necessary to plan and to take action. Our eternal souls are the most important possession that we have. To approach this season with spiritual strategies and goals can help deliver us from the secularization and

excesses that we are so prone to, and can help us to acquire a greater spiritual focus, bringing true meaning and peace.

I encourage all of our parishioners to balance this season, using the wisdom and practice of the Church in order to navigate maturely and properly in a season which is meant to center upon Jesus Christ born for our conversion and salvation. May this season be a Christ centered season for us, imparting joy and peace to our parish and our families.



Yours in Christ,

*A. Philip Ruse*

**Contents**

**A Word from the Pastor . . . page 1**

**Dear Abba . . . page 3**  
*“Does the Orthodox Church reject Evolution?”*

**Readers Corner . . . page 3**  
*“Becoming a Healing Presence”*

**Lectio Divina . . . page 4**  
*St Ephrem on the Nativity of Christ*

**Orthodox Teachings . . . page 4**

**News . . . page 5**

**Parish Wishlist. . . page 5**

**Announcements . . . page 6**

**Calendars . . . pages 7-8**



**Orthodox Cathedral of Christ the Saviour**

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

[www.OrthodoxMiami.org](http://www.OrthodoxMiami.org)

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

**Clergy**

*Rector*  
Archpriest Philip Reese

*Associate*  
Priest Joseph Lucas

*Deacon*  
Deacon Carlos Miranda

*Subdeacons*  
Randolph LaCroix  
Alexander Dimich

*Readers*  
Dionysi Charles Doten  
Christopher Herbert  
Stephen Butcher  
Anthony Brian Allen  
Innocent Correa

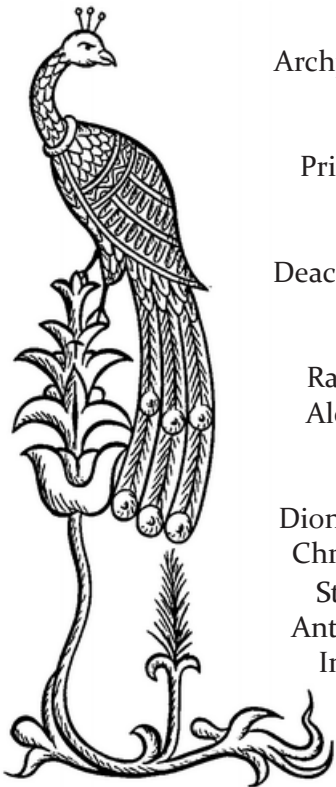
**Council**

*Senior Warden*  
Christopher Herbert

*Secretary*  
Mikhail Ramcharan

*Treasurer*  
Jim Shiskin

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





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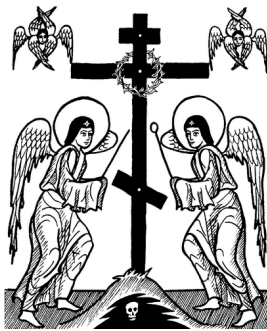


NOVEMBER 2016						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Oct 30  8:30 AM Matins 10 AM Liturgy Adopt-A-Seminarian Church School	Oct 31  7 PM Trunk-or-Treat	1	2  6:30 PM Compline Confessions 7 PM Bible	3  11 AM Bible	4	5  5 PM Adult Study 6 PM Vespers Confessions
6  8:30 AM Matins 10 AM Liturgy Church School Board Mtg	7  6:30 PM Liturgy	8  <i>Synaxis of the Archangels</i>	9  6:30 PM Compline Confessions 7 PM Bible	10  11 AM Bible	11	12  5 PM Adult Study 6 PM Vespers Confessions
13  8:30 AM Matins 10 AM Liturgy Church School TURKEY DINNER	14	15	16  6:30 PM Compline Confessions 7 PM Bible	17  11 AM Bible	18	19  5 PM Adult Study 6 PM Vespers Confessions
20  8:30 AM Matins 10 AM Liturgy Church School Gladky Memorial 2 PM Vespers	21  <b>ENTRANCE OF THE THEOTOKOS</b>  10 AM Liturgy  5:45 PM Book Study	22	23  7 PM Vespers	24  <i>Thanksgiving</i>  10 AM Liturgy	25	26  5 PM Adult Study 6 PM Vespers Confessions
27  8:30 AM Matins 10 AM Liturgy Church School Sisterhood Mtg	28	29	30  6:30 PM Compline Confessions 7 PM Bible	Dec 1  11 AM Bible	Dec 2	Dec 3  5 PM Adult Study 6 PM Vespers Confessions

**Announcements**

**In Need of Our Prayers**

Kathryn LaCroix / Lillian Raynes  
 Lidia Brookes / Valentin Jakolenko  
 Popadia Vasilka Gerov / Hannah Butcher  
 Ludmilla Voinescu / Susan Simpkins  
 Svetlana Roadway / Betty Calvert



**Holy  
 Supper  
 December 24**

Great Compline 5 PM  
 Supper at 6:30 PM

\$15 for Adults; \$6 Age 13-18; \$2 Age 5-12

**Turkey  
 Dinner**

**November 13**

*After the Divine Liturgy.*  
 Adults \$20 / Age 12-18 \$10 / Under 12 FREE

**November Birthdays**

- 1 Lisa Herbert
- 1 Mihai Mavrodin
- 3 William Patterson
- 3 Lillian Raynes
- 7 Iulia Maria Goean
- 9 Tatjana Geez-Ruiz
- 11 Felipe Pineros
- 15 Pres. Irina Lucas
- 15 Kathleen Shiskin
- 17 Stanley Klein
- 18 Joseph Waite
- 18 Costica Idriceanu
- 20 Joshua Herbert
- 20 William Herbert
- 28 Brian McDonald

**November Anniversaries**

- 5 Stanley & Carol Klein
- 7 Walter "Derrick" & Terri Budowski
- 8 Costica & Maria Idriceanu
- 24 Rdr. Christopher & Lisa Herbert
- 27 Henry & Natasha Campos
- 27 Hernando & Elena Pineros

**December Birthdays**

- 2 Ted Budowski
- 2 Hannah Butcher
- 6 Alisa Mazur
- 7 Ann Zipper
- 8 Henry Campos
- 9 Benjamin Doten
- 12 Marcus Jammes
- 12 Hernando Pineros
- 12 James Shiskin
- 14 Natasha Campos
- 15 Cristian Lucas
- 19 Carol Klein
- 19 Chris Hamilton
- 20 William Raynes
- 23 SDn. Julio Gurrea
- 24 Robert Brookes
- 29 Lesley Bowser
- 29 Nikita Mazur
- 31 Bruce Strom

**December Anniversaries**

- 18 Rdr. Brian & Angie Allen

## Dear Abba

*Dear Abba, what does the Orthodox Church teach concerning evolution?*

**Answer:** Historically, the Orthodox Church has not made dogmatic statements concerning science or scientific theories. And in general, the great saints and theologians of the Church found no incompatibility between science and faith. In fact, the Church Fathers generally acknowledged the sciences of their time, and relied on it when describing the observable (physical) universe. Thus, the Byzantine Empire did not experience a “Dark Ages” in which scientists were declared heretics and punished by the Church. Rather, science and faith existed in relative harmony in the Byzantine period.

However, we should assert that science should not infringe upon religious concepts. God is invisible and immaterial. He cannot be subjected to scientific scrutiny. His actions may be observed in the universe, but science cannot make a declaration as to whether something is caused by God or by natural processes (or both together). Science can offer theories or evidence as to what a process looks like, but cannot pretend to know the true purpose of that process. It is up to theologians, based on divine revelation, to examine purpose and meaning.

Furthermore, as Orthodox Christians, we confess it a dogma of the Church that the Trinity created the universe “out of nothing,” and that God sustains and guides the universe (“Providence,” an energy/operation of God). So we cannot accept the idea that the universe came into existence on its own, solely by natural processes, or that the process is completely random. And to state that natural selection is a random mechanism is to make a philosophical statement, impossible to prove scientifically.

That being said, we must remember that the Holy Scriptures were never meant to be a scientific manual. The people of those times would not have understood such concepts anyway. And the saints often read the Bible allegorically, or gleaned the truth from the text within its symbolism--especially in Genesis 1-3. Thus, an Orthodox Christian should not feel compelled to reject scientific evidence as to the age of the earth or the appearance of evolution. But we must reject the idea that any such process was completely random and lacking divine oversight. God has fashioned the universe, and every creature in it. Science can only theorize as to how God did it ❖

## Reader's Corner

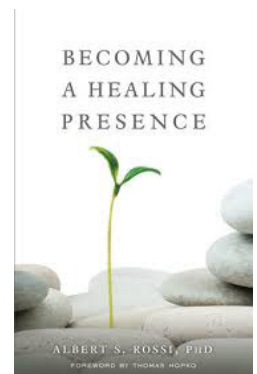
*“Becoming a Healing Presence” by Dr. Albert Rossi  
Reviewed by Michael Richards*

St. Seraphim famously said “Acquire the Spirit of peace and a thousand souls around you will be saved.” Saving a soul means healing the soul of all its wounds and sicknesses that plague it due to living a life apart from God. In “Becoming a Healing Presence”, author and psychologist Dr. Albert Rossi explains how a Christian can heal others by allowing Christ to heal them which allows the healing presence of Christ to fill the heart of those around them awakening their inner likeness of God.

With his extensive knowledge of psychology and patristics, along with his own personal experience, Dr. Rossi puts together a prescription of spiritual healing for those who are spiritually sick. His first piece of advice can be summed up in Christ’s words, “Physician, heal thyself.” Just as a person cannot save a drowning man while he himself is drowning, so a Christian cannot save those who are suffering from the effects of sin if they are plagued with the effects of sin themselves. The cure prescribed by Dr. Rossi is inner stillness, acceptance of God’s will, and a gentle heart free of malice and lust for control. It can also help the Christian confront the harsh realities of life, suffering, and death through God’s peace.

Once the Christian experiences the healing presence of God, he will be able to heal others. However, this healing won’t come about through his own ability, but through the healing power of God in him. The book gives a lot of practical advice when dealing with others such as always living in the moment with the person, see Christ and not the sin which covers the image of God, and acquiring a gentle mindset that is unimposing and always joyful.

“Becoming a Healing Presence” is a wonderful book for those who wish to spread the faith but are unsure where to begin. Enriching, inspiring, and challenging, this book is highly recommended for anyone looking for a way to share the love and healing presence of Christ with those around them but are unsure where to begin. ❖



## Lectio Divina

*St Ephrem the Syrian on the Nativity of Christ*

This is the day that gladdened them, the Prophets, Kings, and Priests, for in it were their words fulfilled, and thus were the whole of them indeed performed! For the Virgin this day brought forth Immanuel in Bethlehem. The voice that of old Isaiah spake, today became reality. He was born there who in writing should tell the Gentiles' number! The Psalm that David once sang, by its fulfillment came today! The word that Micah once spake, today was come indeed to pass! For there came from Ephratha a Shepherd, and His staff swayed over souls.

Lo! from Jacob shone the Star, and from Israel rose the Head. The prophecy that Balaam spake had its interpreting today! Down also came the hidden Light, and from the Body rose His beauty! The light



that spake in Zacharias, today shined in Bethlehem! Risen is the Light of the kingdom, in Ephratha the city of the King. The blessing wherewith Jacob blessed, to its fulfillment came today! That tree likewise, the tree of life, brings hope to mortal men! Solomon's hidden proverb had today its explanation!

Today was born the Child, and His name was called Wonder! For a wonder it is that God as a Babe should show Himself. By the word Worm did the Spirit foreshow Him in parable, because His generation was without marriage. The type that the Holy Ghost figured today its meaning was explained. He came up as a root before Him, as a root of parched ground. Aught that covertly was said, openly today was done! The King that in Judah was hidden, Tamar stole Him from his thigh. Today arose His conquering beauty, which in hidden estate she loved. Ruth at Boaz' side lay down, because the Medicine of Life hidden in him she perceived. Today was fulfilled her vow, since from her seed arose the Quickener of all.

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Travail Adam on the woman brought, that from him had come forth. She today her travail ransomed, who to her a Saviour bare! To Eve our mother a man gave birth, who himself had had no birth. How much more should Eve's daughter be believed to have borne a Child without a man! The virgin earth, she bare that Adam that was head over the earth! ❖

## Orthodox Teachings

*"Being an Apologist" by Dn. Carlos Miranda*

Among the earliest Christian writings there exists a genre called "apologetics." The term comes from the Greek word, "apologia", which refers to the defense of a given subject. In the case of the early Christians, their defense was for the dogmatic affirmations of the Christian faith. There are two subject areas that were mastered by the early apologists. The first dealt with the doctrinal claims of Christianity that were to be defended. The second area they mastered was the particular form of argumentation.

Today doctrine is not usually a problem for Orthodox Christians, however, the same cannot be said for our methods of argumentation. This is primarily due to the weakness of our contemporary education in the subject areas of philosophy and rhetoric. The early apologists were well trained in both, and thus they argued with bulletproof philosophical and rhetorical arguments. A wonderful example Orthodox patristic apologetics in today's world is found in David Bentley Hart's book, "The Experience of God."

In the book Hart takes on the contemporary materialistic atheists and their philosophy. He argues using classical philosophy to point out their faulty view by defending the absolute necessity of classical metaphysics, or first principles of things. Hart argues for the classic five-part set of first principles as opposed to the new three-part set employed by material atheists. The classic five-part approach views all things as having a prime cause, secondary cause, effect, secondary ends, and primary ends. For the materialists however, only matter can be a cause or seek an end. Thus, they omit a non-material prime cause and prime end. If a materialist admits that there exists non-matter, then by necessity they must also admit to a being that is not physical, namely, a God.

Hart builds his defense on the reality of human self-awareness, which is of course non-material, and thus only possible if there exists an ultimate non-material prime causal being. He argues that if it is true that there is no ultimate prime causal being that is the fullness of self-awareness, then there can be no subsequent self-awareness. Moreover, since humans are self-aware, then there must of necessity be a non-material prime cause and final end, or a God. He then forces the materialists to present a cogent defense of self-awareness that excludes a non-material cause and

end. The result is that the materialist atheist is totally unable to defend the reality of self-awareness from his flawed three-part set of first principles.

Hart then argues that the drive to eliminate the five-part set of first principles by materialists is not driven by good philosophy, but rather by a desire to reject Christianity and other classic theologies. He asserts that the materialist's philosophy is a kind of therapy that they employ in order to deal with their illogical rejection of God. He shows the materialists that they experience God by way of their own self-awareness, yet they reject Him, and do so in spite of reason. By returning to the classic philosophy of first principles employed by the early Christian apologists, Hart produces quite a powerful apologia for Orthodox Christianity. ❖

### News

September marked the beginning of the new ecclesiastical year, and another year of activity at the Cathedral. At the Annual Meeting, Chris Herbert and the Board laid out a vision for the Cathedral over the next year. Derrick Budowski has joined the Board as its newest member. Sadly, longtime Board member and Assistant-Treasurer Alexander Pouschine reposed on September 27. He will be greatly missed by all those whose lives he touched. Memory Eternal!

October 2 marked the 5th Annual Beach Liturgy and Picnic at Mizell/Johnson Park (formerly John U Lloyd). A brief lightning storm didn't scare away our parishioners from the festivities.

Unfortunately, the highly anticipated Autumn Retreat and visit from our new hierarch, Bishop Alexander, was cancelled due to Hurricane Matthew. We are thankful that the storm missed Miami, and the Cathedral did not incur any damage from wind or rain. Bishop Alexander will be with us next in January as we celebrate our patronal feast.

In light of the harm inflicted by Hurricane Matthew to the people of Haiti, a decision was made to send our most recent collection of items (clothes and supplies) to Haiti rather than Romania. More than 20 boxes were taken to a shipping company in Doral that is sending them to Haiti at their expense. The next collection of items for the Romanian orphanage will now begin, and be sent in time for Christmas.

In the weeks to come, the Cathedral will be hosting the Annual Turkey Dinner (Nov 13), and the St Nicholas Celebration and Car Blessing (Dec 4). ❖

### Parish Wish List

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

Greek Altar Wine  
("Mavrodaphne" or "Commandaria")

Bottled Water

"Forever" Stamps for Mailings

11" x 17" Copy Paper

8.5" x 11" Copy Paper

*We are looking for sponsors for the following items:*

Iconography

Books for the Book Store

*We need volunteers for:*

Lawn Care and Hedge Trimming

Cleaning Church before Nativity

Photography (Events)

Website Maintenance