



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



**SEPTEMBER 2016**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Aug 28  8:30 AM Matins 10 AM Liturgy Akathist St Herman Adopt-A-Seminarian 2 PM Vespers	Aug 29 <i>Beheading of St John the Baptist</i>  10 AM Liturgy	Aug 30	Aug 31	1 <i>Church New Year</i>  11 AM Indiction Prayers	2	3   5 PM Adult Study 6 PM Vespers Confessions
4  8:30 AM Matins 10 AM Liturgy Prayers for Students Church School Reg	5	6	7  7 PM Vespers	8 <b>NATIVITY OF THE THEOTOKOS</b>  10 AM Liturgy	9	10   5 PM Adult Study 6 PM Vespers Confessions 7 PM Catechism
11  8:30 AM Matins 10 AM Liturgy Church School Board Meeting	12	13  7 PM Vespers	14 <b>ELEVATION OF THE CROSS</b>  10 AM Liturgy	15	16	17   5 PM Adult Study 6 PM Vespers Confessions 7 PM Catechism
18  8:30 AM Matins 10 AM Liturgy Church School Sisterhood Mtg	19	20	21	22	23	24   5 PM Adult Study 6 PM Vespers Confessions
25  8:30 AM Matins 10 AM Liturgy Church School <b>ANNUAL MEETING</b>	26	27	28  6:30 PM Compline Confessions 7 PM Bible	29  11 AM Bible	30  7 PM Vespers	Oct 1 <i>Protection of the Theotokos</i>  10 AM Liturgy  5 PM Adult Study 6 PM Vespers Confessions 7 PM Catechism

# VOICG OF ORTHODOXY

SEPT / OCT 2016

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## *Orthodox Cathedral of Christ the Saviour*

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Dear Parishioners and Friends,

As we begin the new Church Year (September 1st is the Orthodox Ecclesiastical New Year), you'll notice that the educational programs of our parish are starting to come into place. This means especially, of course, Sunday school for our youth. Our children and youth need instruction and discussion in order to better process and experience our sacred and historic Orthodox Faith as they move toward maturity and adulthood. Our Sunday school teachers are volunteer fellow parishioners who will lovingly sacrifice time and effort in order to carry out this goal. We are thankful for them, and it's important to support them through talking to them, expressing our appreciation and showing interest in their efforts. They, together with our children and parents, need our regular and heartfelt prayers before God.

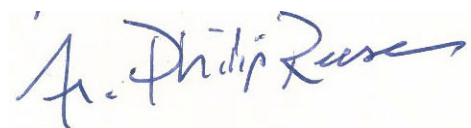
Of course, the Sunday school teacher cannot be the first line of effort in imparting our Faith to our children. They play an important but minor role in this process. The Sunday school is a supplementary support for the spiritual work of the family. The greatest spiritual education and force in the Orthodox Christian upbringing of a child is the family itself. That means the parents must understand and accept this challenging spiritual role and orient their own lives toward Christ, His Gospel and His Church. This means regular attendance at the Liturgy, prayer in the home, the filtering in of Bible stories and the lives of popular saints, engaging in spiritual conversations/instructions, and creating a general atmosphere of Christian order and love. It sounds simple, but the day to day stresses of life, as well as our own sinful nature, can create many holes in

this effort for most well-meaning families. A family could become discouraged and tempted to throw in the towel. In such a case, it is vitally important to not give up, to renew the effort, and continue. An underlying theme of all of Holy Scripture is "faithfulness in the midst of struggle." Through it God is glorified and people are edified.

Not just parents, family or Sunday school teachers have spiritual influence on our young people, but each of our parishioners do too. Parishioners who make the effort to regularly greet them, to talk to them with kindness, to show interest in them, and to share with them their own experiences of Church life can be tremendous supporters of our youth! Too often, and it's so easy to do, our young people tend to be ignored. When is the last time you remember striking up a conversation with; or even extending a friendly and purposeful greeting to a child or teen within our parish? They need to feel more connected to their own Orthodox community. Small efforts in this way on our part have the potential to produce much good fruit.

So let us begin this New Year with a greater awareness of our young people, the efforts that are made to help them in their spiritual development and love of our Orthodox faith, and to do what we can through prayer and simple Christian actions to be good helpers in the process.

Yours in Christ,



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**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 Carlos Miranda

*Subdeacons*  
Randolph LaCroix  
Alexander Dimich

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

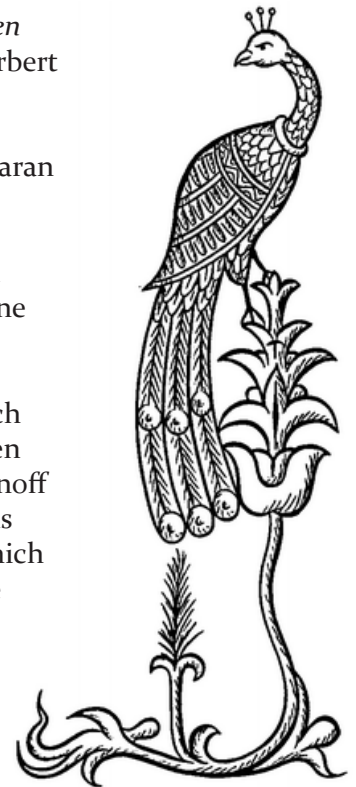
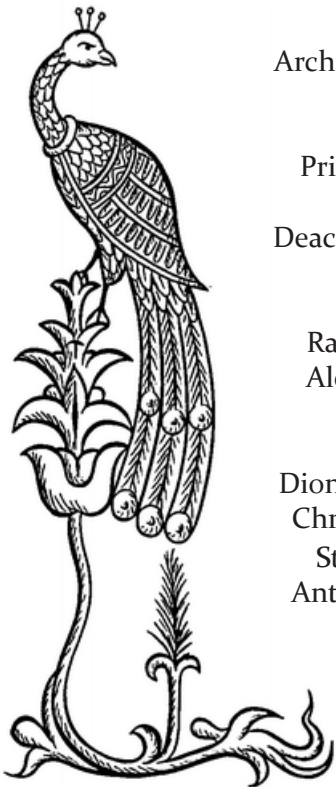
**Council**

*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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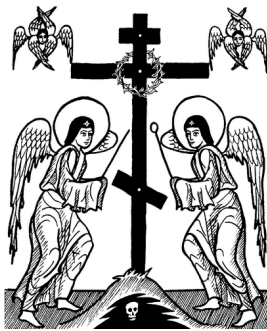


<b>OCTOBER 2016</b>						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Sep 25  8:30 AM Matins 10 AM Liturgy Church School <b>ANNUAL MEETING</b>	Sep 26	Sep 27	Sep 28  6:30 PM Compline Confessions 7 PM Bible	Sep 29  11 AM Bible	Sep 30  7 PM Vespers	1 <i>Protection of the Theotokos</i>  10 AM Liturgy  5 PM Adult Study 6 PM Vespers Confessions 7 PM Catechism
2  10:30 AM Liturgy at John U Lloyd Park Annual Parish Picnic	3	4	5  6:30 Vespers Liturgy	6 <i>St Innocent of Alaska</i>	7	8  10:30 AM RETREAT  3 PM Vespers
9  8:30 AM Matins 10 AM Liturgy Church School	10	11	12  6:30 PM Compline Confessions 7 PM Bible	13  11 AM Bible	14	15  5 PM Adult Study 6 PM Vespers Confessions 7 PM Catechism
16  8:30 AM Matins 10 AM Liturgy Church School Board Meeting	17	18	19  6:30 PM Compline Confessions 7 PM Bible	20  11 AM Bible	21	22 <i>Soul Saturday</i>  10 AM Liturgy  5 PM Adult Study 6 PM Vespers Confessions 7 PM Catechism
23  8:30 AM Matins 10 AM Liturgy Church School	24	25	26  6:30 PM Compline Confessions 7 PM Bible	27  11 AM Bible	28	29  5 PM Adult Study 6 PM Vespers Confessions
30  8:30 AM Matins 10 AM Liturgy Adopt-A-Seminarian Church School Sisterhood Mtg	31  7 PM Trunk-or-Treat	Nov 1	Nov 2  6:30 PM Compline Confessions 7 PM Bible	Nov 3  11 AM Bible	Nov 4	Nov 5  5 PM Adult Study 6 PM Vespers Confessions

**Announcements**

**In Need of Our prayers**

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



**Autumn Retreat**  
**October 8**

“The Theological Relevance of the Old Testament”  
 by His Grace ALEXANDER, Bishop of Dallas

*Begins at 10:30 AM*  
*Complimentary Lunch*  
*Vespers at 3 PM*

**TRUNK or Treat**

**October 31**

**7 PM**

*Please wear costumes appropriate for Church*

**September Birthdays**

- 1 Bruce Zipper
- 2 Gary Popovich
- 5 Patrick McDonald
- 6 Lidia Brookes
- 7 Dn. Carlos Miranda
- 12 Andrei Idriceanu
- 15 Josefina Cofino
- 19 Corina Mavrodin
- 19 Nataliya Mazur
- 21 Oleksandr Mazur
- 23 Samantha Butcher
- 25 Paul Christakis
- 27 Kathleen Budowski
- 27 Andrei Lucas

**September Anniversaries**

- 12 Luke & Anastasiya Mason
- 12 William & Lillian Raynes
- 19 Brian & Kiki McDonald

**October Birthdays**

- 3 Mikhail Ramcharan
- 4 Jessica Gurrea
- 10 Bianca Mikuski
- 12 Rdr. Brian Allen
- 15 Veronika Bond
- 18 Raya Minkin
- 18 Taylor Rodriguez
- 24 Diane Fountain
- 29 Fr. Joseph Lucas
- 30 Jimmy Rodriguez

**October Anniversaries**

- 23 Hernando & Elena Pineros
- 28 Valentin & Enis Jakolenko
- 30 Jose & Josefina Cofino
- 30 SDn. Alexander & Juliana Dimich



## Dear Abba

*Dear Abba, why is the Orthodox Church's view on divorce so much more liberal than the Roman Catholic doctrine?*

**Answer:** It is commonly thought that the Orthodox and Roman Catholic views on divorce are vastly different. On a popular level, people often say, "The Orthodox Church lets you get married up to three times." However, this is an over-simplification of the matter, and perhaps even a misrepresentation. In fact, the Orthodox holds to same the teaching as the Roman Catholics do, which is based on the Bible.

We find in Mark 10:8-12: "[Christ said], 'And the two shall become one flesh. So they are no longer two but one flesh. What therefore God has joined together, let not man separate.' And in the house the disciples asked him again about this matter. And he said to them, 'Whoever divorces his wife and marries another commits adultery against her, and if she divorces her husband and marries another, she commits adultery.'" The pattern that God has given us for marriage is that one man be married to one woman for life. There is one exception for divorce given by Christ: "on account of sexual immorality" (Matt 5:32).

Regarding widowed persons, St Paul discourages another marriage unless they feel they must to avoid fornication: "To the unmarried and the widows I say that it is good for them to remain single as I am" (1 Cor 7:8). In general, he prefers celibacy over married life. However, he states that it's not sinful for a widow(er) to remarry: "A wife is bound to her husband as long as he lives; but if her husband dies, she is free to be married to whom she wishes, so long as it is in the Lord" (7:39).

If this is the Church's teaching on marriage, why does the Orthodox Church allow divorce? In fact, the granting of a divorce is an act of the state, and is not a sacrament blessed by the church. Divorce is a sin because it is a breakdown of love and a refusal to reconcile. And yet, as with all sins, God forgives the person who repents. In the canon-law of the Church, it was determined that both divorced and widowed persons be allowed a second--and in some cases a third--sacramental marriage. This condescension is a pastoral act, not an endorsement of divorce. It recognizes both the ideal of lifelong marriage, and the reality of our broken world and the problem of divorce. ❖

*If you have a question for "Dear Abba," email it to [orthodoxmiami@hotmail.com](mailto:orthodoxmiami@hotmail.com)*

## Reader's Corner

*"Path to Sanity"*  
by Dee Pennock

Delving into the rich tradition of the Orthodox Church for spiritual guidance can be a daunting task. Many centuries of accumulated wisdom, from the Bible down to our own day, has resulted in thousands of volumes of literature. Where do we begin?

Author Dee Pennock surveys the vast corpus of spiritual literature, and provides us with a concise guide to the Orthodox spiritual life. Every page is laden with wisdom from the Scriptures and the Saints, carefully compiled and interpreted.

Some of the topics Pennock addresses are: violent mood swings; uncontrollable willfulness; anger; depression; suicidal urges; ambivalence in decision-making; ignorance of oneself; inability to control thoughts; being "possessed" by passions; compulsive physical appetites; social isolation; and the inability to love and feel loved.

Pennock's writing style is easily approachable, making ancient wisdom comprehensible in modern terms. This is a book for the average Orthodox reader.

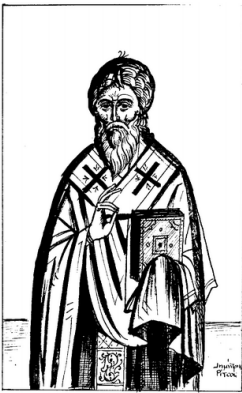
You can find "Path to Sanity" and many more edifying books in our Orthodox Book Center at Christ the Saviour Cathedral. ❖



## Lectio Divina

*St Irenaeus of Lyon (2nd c.) on the Body as a Temple*

Now God shall be glorified in His handiwork, fitting it so as to be conformable to, and modelled after, His own Son. For by the hands of the Father, that is, by the Son and the Holy Spirit, man, and not merely a part of man, was made in the likeness of God. Now the soul and spirit are certainly a part of the man, but certainly not the man; for the perfect man consists in the commingling and the union of the soul receiving the Spirit of the Father, and the admixture of that fleshly nature which was moulded after the image of God... For that flesh which has been moulded [by God] is not a perfect man in itself, but the body of a man, and part of a man. Neither is the soul itself, considered apart by



itself, the man; but it is the soul of a man, and part of a man. Neither is the spirit a man, for it is called the spirit, and not a man; but the commingling and union of all these constitutes the perfect man... Whence also he says, that this handiwork is "the temple of God," thus declaring: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man, therefore, will defile the temple of God, him will God

destroy: for the temple of God is holy, which [temple] ye are." Here he manifestly declares the body to be the temple in which the Spirit dwells. As also the Lord speaks in reference to Himself, "Destroy this temple, and in three days I will raise it up. He spake this, however," it is said, "of the temple of His body." And not only does he (the Apostle) acknowledge our bodies to be a temple, but even the temple of Christ, saying thus to the Corinthians, "Know ye not that your bodies are members of Christ? Shall I then take the members of Christ, and make them the members of an harlot?" He speaks these things, not in reference to some other spiritual man; for a being of such a nature could have nothing to do with a harlot; but he declares "our body," that is, the flesh which continues in sanctity and purity, to be "the members of Christ;" but that when it becomes one with an harlot, it becomes the members of an harlot. And for this reason he said, "If any man defile the temple of God, him will God destroy." ❖

## Orthodox Teachings

*"Divine Energies" by Dn. Carlos Miranda*

In the theology of the Orthodox Church, we find a concept of God that is foreign to any and all other forms of Christianity. This is especially true regarding the concept of God's energies. The early church, dating back to the apostles, understood God's essence (ousia) to be distinct from God's energies (energia). According to the patristic teachings which clarified the apostolic views of the topic, the ousia or essence of God, is God as He is, while the energia, or energies of God, are His activities in the world that enable us to experience something of the Divine.

The essence (ousia) of God was therefore understood by the fathers to be both uncreated and ungraspable, and as such it finds no existence or subsistence in any other thing. The energy (energia) of God however, is indeed graspable, and finds its origin in the essence of God. Because it is graspable, this energy is the primary means by which we human beings apprehend or know God. This apprehension first occurs through sensory perception, and then as one grows in their relationship to God, occurs by intuitive perception. This means then that the energy of God is the primary thing to be grasped by human beings in order to participate in the life of God, or what the church calls salvation.

The church fathers have left us with a large body of teaching on this subject. In fact, all the Cappadocian Fathers referred to the energies of God as "divine attributes". Cyril of Alexandria wrote: "to make belongs to energy, whereas to give birth belongs to nature. Nature and energy are not the same thing". In short, we can conclude that Divine essence is what God is, and Divine energies are what God does.

The point of the teaching is twofold: 1) humanity can only know and experience God by what He does--"Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working (energeian) of His power" (Eph 3: 7); and 2) it has been granted to mankind to participate in God's energies with our own energies. This participation is what is called synergy or synergia-- "For we are God's fellow workers (synergos). You are God's field, God's building. According to the grace of God given to me" (1 Cor 3: 9-10).

The Trinity therefore is not a mystery doctrine to be left in the shadows, rather as a doctrine it is the

basis for the whole of Christianity, and the energies of God are the means to our participation in the life of the Trinity by way of synergy, which is salvation itself.

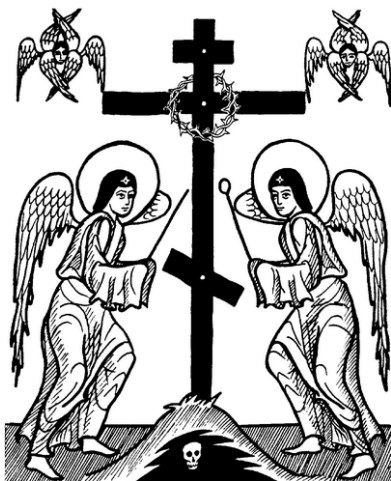


### News

The big news this season concerns our newly-installed Bishop of Dallas and the South, His Grace ALEXANDER. Out the Diocese of South Assembly in July, held this time in Wilmington, NC, His Grace laid out a pastoral vision for the Diocese. His wit and wisdom were well-received by the delegates, and the parishes of the South look forward to meeting him in person. His Grace will visit us at the Miami Cathedral for the first time on October 8 and 9. On Saturday, he lead a retreat, delivering a lecture titled “The Theological Significance of the Old Testament.” On Sunday, he will serve the Divine Liturgy at the Cathedral. All in the area are welcome to attend. His next visit will be for the parish feastday in January.

Fr Philip will begin his Adult Study on September 3. The class is held every Saturday at 5 PM. Having wrapped up the Summer Bible Study on the Book of Tobit, Fr Joseph will be back on Sept 28/29 for the next Bible Study cycle. This time he will be covering 1 and 2 Thessalonians. Every Wednesday evening at 7 and Thursday morning at 11. Church School for the youth begins September 11. Registration will be available on September 4.

In October, the popular social event “Trunk-or-Treat” will return. We will begin at 7 PM. Children will go from trunk to trunk collecting treats. Food and games will be offered in the hall. Invite friends and family. The clergy ask that all costumes be appropriate for a Christian event. ❖



### Parish Wish List

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

Altar Wine  
 (“Mavrodaphne” and “Commandaria”)

Oil Oil and Pomace Oil

Manischevitz Wine

Cleaning Supplies

“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

*We need volunteers for:*

Lawn Care and Hedge Trimming

Mailing the Newsletter

Cleaning out the Closets