



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



AUGUST 2017

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jul 30 8:30 AM Matins 10 AM Liturgy	Jul 31	1	2	3	4	5 6 PM Vespers w/Liti Confessions
6 TRANSFIGURATION OF THE LORD 8:30 AM Matins 10 AM Liturgy Blessing of Fruit	7	8	9	10	11	12 6 PM Vespers Confessions
13 8:30 AM Matins 10 AM Liturgy Board Mtg	14 6:30 PM Vespers Liturgy	15 DORMITION OF THE THEOTOKOS	16	17	18	19 6 PM Vespers Confessions
20 8:30 AM Matins 10 AM Liturgy	21	22	23	24	25	26 6 PM Vespers Confessions
27 8:30 AM Matins 10 AM Liturgy Church School Reg	28 7 PM Vespers	29 <i>Beheading of the Baptist</i> 10 AM Liturgy	30	31	Sep 1 <i>Church New Year</i>	Sep 2 6 PM Vespers Confessions

VOICG OF ORTHODOXY

SUMMER 2017

Orthodox Cathedral of Christ the Saviour

Dear Parishioners and Friends of the Cathedral,

He (Jesus) went up on the mountain by Himself to pray. (Matthew 14:23)

Summer time at the Cathedral usually sees a slowdown in activities. This is not unique to us, as it happens to most churches across the country. Families and individuals take vacations or weekend outings—including clergy. Conferences or Assemblies take place. Except for the Great Feasts in August, the Church calendar is generally less demanding as well.

These things are good as we all need to recoup, relate and regenerate. At least for a time or two during the summer, priorities turn to the personal maintenance of the family and the making of good memories. A good vacation can be an investment, not just to family life, but also to sanity.

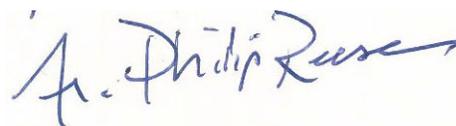
As I have said other times before, “There is no vacation from God.” The maintaining of our spiritual life, our prayer life, absolutely needs to continue no matter where we are and what we do. The setting and pace of life may change, but as Orthodox Christians our first concern of each day is still to pray, encounter God and turn to Him. Even on vacation a prayer book, a small Bible, and perhaps even a spiritually beneficial book can be brought and used effectively. It should be planned in and prepared for. My experience is that it will add

to your vacation, as chances are there will be some slow down time which will be conducive to spiritual activity. It doesn’t hurt, too, to use the internet and look up an Orthodox parish in the area where you’ll be so that you can attend the Sunday Divine Liturgy.

From the Gospel, we see that our Lord Jesus Christ paused in between the various busy, wondrous events and doings that are recorded. It said that he was alone in order to pray. Even though he did not take a summer vacation as such, still this peek into his own personal practice provides for us a model of what to do in the midst of an active and busy schedule. We should recognize this and apply it somehow to ourselves - yes, not just in our vacations and outings, but generally within our lives as a whole.

So may this summer be a blessing for you, whether you go away or stay at home. Each summer day will be “the day that the Lord has made.” It will be an opportunity for you to “rejoice and be glad in it.”

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

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
Innocent Correa

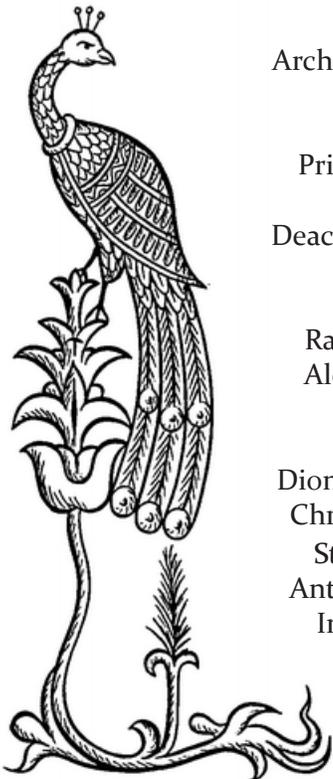
Council

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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JULY 2017						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jun 25 8:30 AM Matins 10 AM Liturgy	Jun 26	Jun 27	Jun 28	Jun 29	Jun 30	1 6 PM Vespers Confessions
2 8:30 AM Matins 10 AM Liturgy	3	4	5	6	7	8 6 PM Vespers Confessions
9 8:30 AM Matins 10 AM Liturgy Board Mtg	10	11	12	13	14	15 6 PM Vespers Confessions
16 8:30 AM Matins 10 AM Liturgy	17	18	19 6:30 PM Vesp.-Lit.	20 <i>Prophet Elijah</i>	21	22 6 PM Vespers Confessions
23 8:30 AM Matins 10 AM Liturgy	24	25	26	27	28	29 6 PM Vespers Confessions
30 8:30 AM Matins 10 AM Liturgy	31	Aug 1	Aug 2	Aug 3	Aug 4	Aug 5 6 PM Vespers w/Liti Confessions



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JUNE 2017						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
May 28 8:30 AM Matins 10 AM Liturgy Church School	May 29	May 30	May 31	1	2	3 6 PM Vespers Confessions
4 PENTECOST 8:30 AM Matins 10 AM Liturgy Kneeling Prayers Pentecost BBQ Church School Party	5	6	7	8	9	10 6 PM Vespers Confessions
11 8:30 AM Matins 10 AM Liturgy Board Mtg	12	13	14	15	16	17 6 PM Vespers Confessions
18 8:30 AM Matins 10 AM Liturgy	19	20	21	22	23	24 6 PM Vespers Confessions
25 8:30 AM Matins 10 AM Liturgy	26	27	28	29	30	Jul 1 6 PM Vespers Confessions

Dear Abba

Dear Abba, why is that so many Orthodox children leave the Church when they grow up?

Answer: This is a question with a complicated answer. And, of course, the answers are sometimes very different, because each person has their own story to tell. But I can speak in generalities, and address a few issues. Statistically, there are a few primary reasons why children leave the Church as adults. Some cite their disagreement with Church teaching. Others simply do not feel a deep connection to the Church. And still others find themselves drawn to other types of Christianity (or even other religions). There are many more reasons we could add; but overall, the most common cause is rooted in how the children are raised in the Faith.

In America, parents place great emphasis on their children's academics, sports, friendships, and other activities. Many parents would not dream of missing their son's ballgame, or their daughter's ballet recital. But what about the spiritual formation of our child? Do we think that they will "figure it out" on their own, without education and training? The truth is that the Church often takes a backseat to everything else in a family's life.

There are two mistakes that parents often make. The first is to compromise Church attendance. When parents miss important services, or the weekly Sunday Liturgy, it sends a message to the children that Church is not very important. We often come up with good excuses—an event, vacation, etc.—but children see through this. If we want our children to appreciate the Faith, we must show this by our actions.

The second mistake is to assume that our children will learn everything they need in Church (Sunday) School. But 30 minutes weekly (when actually present) is insufficient to teach the Faith. Children spend several hours weekly at practices for sports, dance, or music lessons; why do we expect them to learn about our Faith in 30 minutes?

If we want them to understand and be connected to Orthodoxy, it must begin at home. Families must pray together daily: at mealtimes and before bed. Parents should read the Bible or Bible stories with their children weekly. And when issues come up (as they always do), parents must not be afraid to discuss the Christian answer. The more God and His Church are at the center of our lives, the less chance the children will drift away over time. ❖

Readers Corner

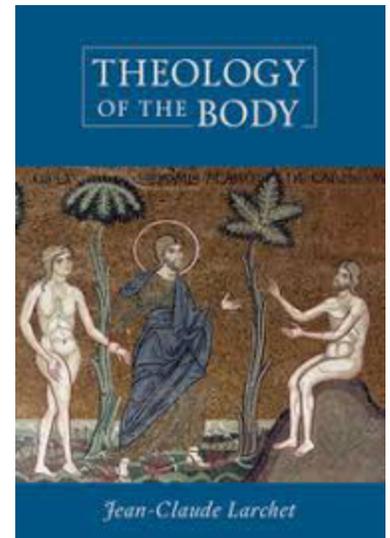
"Theology of the Body" by Jean-Claude Larchet
SVS Press (2017)

Jean-Claude Larchet has become one of the most prolific Orthodox scholars on the Church Fathers in the past 20 years. His numerous books, written in French, have slowly begun to be translated and published into English, including his wonderful series on the "Therapy of Spiritual Illness."

"Theology of the Body," a short book that deals specifically with the Church's understanding of the human body and its relationship to God, does not disappoint. Larchet summarizes the doctrine of human existence, and provides an anthology of patristic quotes to support his text, with special emphasis on St Maximus the Confessor, St Gregory of Nyssa, St Athanasius the Great, St John Damascene, and many more.

In his introduction, Larchet recognizes the problems presented by modern life, where the body and soul are constantly bombarded by temptations, and where the body is objectified and disconnected from the life of the spirit. His book provides a corrective to this false view of human nature.

In chapter 1, he describes the way human existence was intended to be, based on the Scriptures and Church Tradition. Chapter 2 outlines the effects of the Fall: the introduction of death and corruption into human affairs. Chapter 3 places the Incarnation of Christ at the center of the body's salvation and restoration, representing a return to Paradise. In Chapter 4 and 5, Larchet deals with the Christian spiritual life, and the path to transformation of both body and soul which leads to perfection. And in Chapter 6, he looks ahead to the Resurrection, when the body will become what it was always meant to be: incorrupt and eternal by God's grace. ❖



Lectio Divina

St John Chrysostom on the Sin of Adam

“Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.” Hence after having said that we were justified, and having shown it from the Patriarch, and from the Spirit, and from the dying of Christ (for He would not have died unless He intended to justify), he next confirms from other sources also what he had at such length demonstrated. And he confirms his proposition from things opposite, that is, from death and sin. How, and in what way? He enquires whence death came in, and how it prevailed. How then did death come in and prevail? “Through the sin of one.” But what means, “for that all have sinned?” This; he having once fallen, even they that had not eaten of the tree did from him, all of them, become mortal.... How did it reign? “After the similitude of Adam’s transgression, who is the figure of Him that was to come.” Now this is why Adam is a type of Christ. How a type? it will be said. Why in that, as the former became to those who were sprung from him, although they had not eaten of the tree, the cause of that death which by his eating was introduced; thus also did Christ become to those sprung from Him, even though they had not wrought righteousness, the Provider of that righteousness which through His Cross He graciously bestowed on us all. For this reason, at every turn he keeps to the “one,” and is continually bringing it before us, when he says, “As by one man sin entered into the world”... And so he letteth not go of the one, that when the Jew says to thee, How came it, that by the well-doing of this one Person, Christ, the world was saved? thou mightest be able to say to him, How by the disobedience of this one person, Adam, came it to be condemned? ...When then as well from the nature of the thing as from the power of Him that transacteth it, and from the very suitableness thereof (for it suiteth much better with God to save than to punish), the preëminence and victory is upon this side, what one word have you to say for unbelief, tell me? However, that what had been done was reasonable, he shows in the following words. “But not as the offence, so is also the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto the many.” ❖

Orthodox Teachings

On Remaining Kosher

With the coming of Jesus Christ, the dietary laws of the Mosaic Law were nullified. It was no longer necessary for people of God to be separated from the Gentiles by circumcision or food restrictions. Now, the Gospel began to bring all together to sit at one table, receiving the Eucharist in the Church.

But the Church Fathers still saw a utility for the various Old Testament regulations. They may not have a literal application, but as inspired words, they can point to a spiritual truth. The separation of kosher and non-kosher foods is sometimes taken to mean the importance of avoiding false doctrine.

Today, we live in a world in which our Orthodox faith is constantly on the defense. Our colleges, entertainment sources, politicians and media outlets bombard us with ideas that are incompatible with the Bible and Church Tradition. This means we must be on guard, filtering out what we hear and see that does jibe with our Christian beliefs.

Oftentimes, we absorb strange ideas without even knowing it. We often repeat these ideas without even realizing that they are heretical. For example, how many times have you heard the term "soul mate"? Or how many times have Orthodox Christians you know mentioned reincarnation? Such ideas come from Eastern religions like Buddhism or Hinduism, but contradict Orthodox teaching.

Another source of false teaching is popular Christianity. TV and radio personalities such as Joyce Meyer, Joel Osteen, Benny Hinn and others are easily accessible, and sometimes fun to watch. But quite frequently, their interpretation of the Bible or of Christian doctrine is incorrect, and can even lead to dangerous heresies. For someone who is not trained in Orthodox theology, it is not advisable to listen to such sources.

There is an old saying: garbage in equals garbage out. If we want to be solid in our Orthodox faith, and have a good understanding of it, we need to pursue sources that echo this. The good news is that today there are lots of books and internet resources (even online radio stations) that are Orthodox. Talk to your priest, and find out how you can "keep kosher."

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Announcements

In Need of Our Prayers

Lillian Raynes / Popodia Vasilka Gerov
 Ludmilla Voinescu / Hannah Butcher
 Svetlana Roadway / Betty Calvert
 Ted Budowski / Terri Budowski



**Pentecost BBQ
 & Church School
 Year-End Party**

Sunday, June 4

*Hamburgers, hot dogs, etc.
 Waterslide and treats for the kids*

*\$15 for Adults
 Kids Eat Free (under 18)*

After the Divine Liturgy

June Birthdays

- 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 Pinos
- 26 Betty Calvert
- 29 Margaret Frisk
- 29 Dna. Dalia Miranda
- 29 Anthony Minkin

June Anniversaries

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

July Birthdays

- 2 Haley Budowski
- 2 Liana Filimon
- 2 Juliana Reese
- 3 Oleksander Mazur
- 5 Maria Idriceanu
- 10 Sarah Butcher
- 13 Bianca Keely-Goean
- 20 Bruce Ross
- 21 Georgiy Mason
- 21 Filipp Mason
- 23 Georgette Hartner
- 24 Antonia Cofino
- 24 Eileen Karachin
- 31 Bruce Gerasimos Evanoff

July Anniversaries

- 6 George & Margaret Frisk
- 10 Rdr. Dionysi & Valerie Doten
- 23 Fr. Philip & Mat. Debra Reese
- 24 Ion & Corina Mavrodin

August Birthdays

- 4 Declan Lemieux
- 5 Samantha Jammes
- 8 Ian Allen
- 9 Irina Giacone
- 10 Susan Simpkins
- 16 Donna Jammes
- 16 Etsegenet (Tina)Waite
- 25 Jan Lemieux
- 25 Danica Simpkins
- 27 Jose Cofino
- 30 Diana Rodriguez

August Anniversaries

- 1 Rdr. Stephen & Samantha Butcher
- 7 Ted & Karen Budowski
- 8 Jan & Jennifer Lemieux
- 9 Leonard & Irina Giacone
- 15 Fr. Joseph & Pres. Irina Lucas
- 17 Honoriu & Liana Filimon