



# The Trophy-Bearer

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<http://www.stgeorgesouthgate.org/>

## In Him We Live, and Move, and Have our Being

Rev. Fr. Anthony Cook



We talked last time about the structural division within the clause of the Creed dealing with the Son of God, and how it addresses the truth that Jesus Christ is both Divine and Human by discussing each nature in a distinct sub-clause of the Creed. We noted as well that, while this structural division is helpful for our understanding, we must avoid the temptation to think that there is any actual division or separation in the person of our Lord Jesus Christ. The Creed seems purposely designed to safeguard against this temptation - for even the first part which focuses on the Divinity of the Son of God begins and ends with clear reminders of His humanity, sandwiching the affirmations of His Divinity between reminders of His Incarnation and of His active role in the Creation. We certainly affirm that He is "the only-begotten Son of God, begotten of the Father before all ages, Light of Light, True God of True God, begotten, not created, of one essence with the Father." But we begin with the name He assumed when He was born into this world, the Lord Jesus Christ, and we conclude by affirming that "through Him all things were made."

In this way, the Lord's perfect Divinity is presented to us contained within a vivid affirmation of His active presence in the world. As we indicated last episode, this is rather difficult for us. Basic logic, as well as the basic structure of the Creed affirms the intrinsic separation between Creator and Creation - but at the same time the Creed affirms that Creator and Creation are also united in the Person of Jesus Christ. To have any hope of understanding this, we must remember that the separation between Creator and Creation is a limitation of our nature, but not of God's nature. We are distant from Him - but He is not distant from us.

It is true that, from our point of view, the history of salvation is divided into two parts by the historical event of the Lord's birth, ministry, death, and resurrection. While we know that the Son of God was active in the Creation from the beginning, we as human beings knew Him only as God prior to His Incarnation. In the fullness of time, however, when the Son and Word of God became flesh and dwelt in our midst, we saw Him as both God and Man. So in this sense, from the constraint of our finite, human perspective, we can speak of the Son of God being only Divine "before" His Incarnation, and both Divine and Human "after" His Incarnation.

But the Infinite God of Whom we speak, He Who Created time and space, is not constrained by time and space, and therefore cannot be limited to simple "before" and "after" statements. Thus, in the Creed, the visible, active, historical agency of the Son of God is presented to us simultaneously with the lofty philosophical language of perfect and eternal Divinity. This is not an accident, not a mistake, not a structural failing of the Creed - it is rather the Rule of Faith in action, the Infinite Reality of the real person Jesus Christ defying categories and definition, shining through the veil of human language to reveal Himself to us.

It is difficult to overstate the magnitude of the truth that is here revealed to us. In

## REGULAR SCHEDULE

### Sunday

8:50 am – Orthros (Greek)  
10 am – Div. Liturgy (bilingual)

### Saturday

5 pm – Great Vespers (English)  
*Holy Confession by appointment*

*Please see included calendar for other meetings & services, and for any variations to this schedule*

## COMMUNITY UPDATES

### Funerals

**July 2, 2018**

Demetrios Kollias

**July 3, 2018**

Soula Bizas

Efstratia (Tula) Papda

**July 19, 2018**

Athena Vafias

### Baptism

**June 24, 2018**

Neophytos Mehregan  
Parents: Robert & Elena

### Weddings

**July 28, 2018**

Michael & Nicole (Karaboyas)  
Kedroske

### 40-Day Blessings

**July 7, 2018**

Liana Asimina Golematis  
Parents: Dino & Andrea

**July 8, 2018**

Kostadina Biselas  
Parents: John & Amy

*If you have announcements that you would like for us to include in the Community Updates above, please call or email the Church Office.*

# SAINT GEORGE

## GREEK ORTHODOX CHURCH

16300 Dix-Toledo Highway  
Southgate, MI 48195

Office: (734) 283-8820

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Office Hours: 9-5 Mon-Fri

Website: [www.stgeorgesouthgate.org](http://www.stgeorgesouthgate.org)

*Outside of office hours, parishioners may leave a voicemail for Fr. Anthony or the office. In case of emergency, they may call Fr. Anthony directly on his cell. Please leave a message if Father does not answer, and he will return your call shortly.*

### Clergy

Fr. Anthony Cook

Presiding Priest

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### 2018 Parish Council

Nicholas Minton

John Kontos

Michael Liakos

Louis Kircos

Bob Kollias

Chris Kontos

Bill Colovos

John Diamantis

Stavros Dionyssopoulos

Pete Georvassilis

George Kaltsas

Sam Kiouis

George Kotronis

Pete Makarounas

Kim Moody

Christian Tougas

Peter Vougiouklakis

calling the Son of God by His Name, the Lord Jesus Christ, we confess and affirm His Incarnation. But when we further say that “Through Him all things were made,” we confess that the One born in Bethlehem and crucified on Calvary is Himself the Creator and Sustainer of the entire universe.

To call the Son of God by His Name, the Lord Jesus Christ, is of course natural for the Church founded upon the witness and preaching of the Apostles called by Him. Likewise, that God is Creator is not surprising - that is a given throughout the Hebrew Scriptures that comprise the Christian Old Testament. To quote just one example, in Isaiah 48:12-13, the Lord says, “Hearken unto me, O Jacob and Israel, my called; I am He; I am the first, I also am the last. My hand also has laid the foundation of the earth, and my right hand has spanned the heavens: when I call unto them, they stand up together.”

To put these two points together, though, to affirm that the Son of God is the Lord Jesus Christ, and that He Himself is the one “through Whom all things were made” - that is anything but natural. But it is precisely this that the Church has affirmed from the beginning. This phrase is lifted directly from the New Testament. In 1 Corinthians 8:6, St. Paul writes: “yet for us there is but one God, the Father, from Whom all things came and for Whom we exist. And there is but one Lord, Jesus Christ, through Whom all things came and through Whom we exist.” And In Colossians 1:16, the Apostle again says: “For in Him all things were created, things in heaven and on earth, visible and invisible...all things were created through Him and for Him.”

In affirming that “all things were created through Him and for Him,” the Apostle is saying explicitly that the God Who speaks in Isaiah and the Lord Jesus Christ are one and the same. Which means, so that we are very clear, that Christians do not in fact believe that God the Father is the one Who alone created the world, made humanity in His image, gave us free will, and watched us fall into sin, and that once the universe was broken, He then gave the law and spoke through His prophets to His people, and eventually sent His Son into the world to fix the problem, as though the Son of God had nothing to do with the Creation until the moment of His birth in Bethlehem. Instead we affirm that the Son has been active in the Creation from the beginning, that it is “through” Him that the Father made all things.

Nor do we believe the opposite error, that the Son of God is alone the active agent of Creation, as though the Father and the Spirit had nothing to do with it. There is no separating the Persons of the Trinity one from another - Jesus Christ remains fully ὁμοούσιος, *homoousious*, consubstantial, “of one and the same essence” with the Father and the Spirit even as He becomes flesh and dwells in our midst. Thus the Creed affirms that we believe in “one God, Father Almighty, Creator of Heaven and Earth...” and at the same time affirms that it is “through the Son that all things were made.” There is a unity of purpose and being, yet a distinction of person and agency, a distinction that we are given to understand primarily through different prepositions. We hear that all things are “from” and “for” the Father, but that all things are “through” the Son. As we said in Episode 14: “Even when we speak of each Divine Person in a distinct manner, we must remember that when we encounter One, we encounter the Fullness of the Godhead. In the eternal Being of the Father, the Son and the Spirit are always present with Him. When Jesus Christ is on the Cross, the Father and the Spirit are present with Him. When the Holy Spirit descends on the day of Pentecost, the Father and the Son are present with Him.”

Beyond potential errors, and their correction, this phrase, “through Whom all things were made,” shows us something remarkable - at the moment of transition from the Lord’s Divinity to His Humanity, the Creed speaks of His agency in the Creation of all things. We can choose to look at this temporally,

and to say that Christ, through Whom all things had already been made, completed and fulfilled the act of Creation by entering within the Created Order and uniting Himself with our nature. That is fine, and is certainly true. We should remember, though, that there is another perspective, one that is not constrained by the limits of time. From that perspective, Christ's Incarnation is not a late-arriving fulfillment of a purpose long intended, but rather is the first act of the Creation.

One way to approach this is to say that, in terms of time, the Son comes into the creation "late in time," but in terms of causality, His Incarnation is the first and primary act of Creation, from which all of time and space unroll themselves, around which all things are centered. We can also affirm, as we do and must, that God is not constrained by Time in His action within Time. Thus, while from our perspective we see God acting within the forward-moving stream of Time, we understand that apart from the temporality that is a limitation of our created nature alone, there is no way to distinguish the "moment" of Creation from the "moment" of Incarnation. This seems to imply that, existing beyond the limits of time and space, the Son of God creates, engages with, and enters into His Creation at all Times and places simultaneously.

And so, not only did He become Incarnate, but His Incarnate presence and activity in the creation is the power which sustains the entire universe. This One Who enters into His creation at the moment of the Annunciation to the Virgin Mary, Who is born in Bethlehem, Who grows up in Nazareth, and is baptized by John in the Jordan, and preaches throughout Galilee and Judea, and is crucified by the Romans outside Jerusalem, and rises from the dead on the third day, and ascends into heaven forty days later... His presence and power and agency in the world are the single point upon which everything that is depends. As St. Paul says in Hebrews 1:3, He upholds all things by the word of His power, and so it is from Him that life and existence itself flow through the entirety of the Cosmos. For it is impossible to separate the Incarnation of the Son of God from the Creative Action of the Son of God. The Creative Action is always Incarnational - the Incarnation is fundamentally Creative.

This is the wondrous mystery of the Christian Faith. We see God active in the world, within space and time, working miracles, speaking through prophets, inspiring Scripture, and finally, late in time, we see Him born into this world, assuming human nature, growing, living, preaching, healing, suffering, dying, rising, and ascending. We see Him in the world - but we affirm that all things came to be through Him. In Him, the separation which exists from our perspective between Creator and Creation is abolished, because He, the One for Whom there can be no separation, as all things came to be through Him, and without Him nothing came to be that was made - He has united Himself with His own creation. He has revealed Himself to us, and Himself reveals to us the reality of things that are, that it is in Him that we live, and move, and have our being, as St. Paul said to the wonder and amazement of the philosophers at the Areopagus, Mars Hill in Athens. This Jesus Christ, in Whom and through Whom and by Whom we exist, has assumed our nature and become a human being - He has united Himself with us. Everything that the Church is, and says, and does, is an extension of this glorious mystery, an encounter with this wondrous truth. God is with us! The Lord has come! Through Him, all things have come into being, and in Him, all things are being made whole.

With this final, wondrous point, we begin to come back to earth from these heights of lofty philosophical reflection on the inner life of the Godhead. We have talked carefully and thoroughly, and also enough, about Who the Son is within the Eternal, Infinite, Transcendent Being of God - specifically, that He is Of One and the Same Being with the Father Almighty, and that existence itself is founded upon His Incarnate Person. It is time to turn to how these truths have been revealed to us, by looking to His Incarnation, His entrance into this Created Order, His entrance onto the stage of history, of visible, tangible human experience, and His revelation to us of the wonder that He is both perfectly and fully Divine and perfectly and fully Human.

Because this is the central truth and mystery of the Christian Faith, however, it has also been the central point of controversy. And so we must make one final stop before we continue with the second part of this clause, the examination of the Human nature of the Lord in His Incarnation, and look at how the Church has affirmed the dual natures of the Lord Jesus Christ, the God-Man - first with thousands upon thousands of words...and finally in a picture worth far more.

*The above is the twentieth installment of our new Adult Education Program, updated weekly at <http://theruleoffaith.typepad.com>. Comments/questions are welcome, by email or via a comment on the website.*

*Please note, as well, that we live stream each Sunday's Orthros & Divine Liturgy on our parish Youtube channel: <https://www.youtube.com/c/franthonyc-stgeorgesouthgate>. A recording of the Sunday Sermons is also posted there.*

*As we are speaking of our internet offerings, please remember to check the parish website: <http://www.stgeorgesouthgate.org>, for announcements, and for an updated calendar of feastdays, readings, services, and events.*

# St. George Calendar of Events • AUGUST 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p><b>5 ✨ ☩</b></p> <p>Forefeast of the Transfiguration Eusebius the Martyr of Antioch Epistle: 1 Corinthians 4:9-16 Gospel: Matthew 17:14-23 Orthros/Liturgy (8:50 &amp; 10 am)</p>	<p><b>6 ✨ ⬅</b> Transfiguration of our Lord and Savior Jesus Christ Epistle: 2 Peter 1:10-19 Gospel: Matthew 17:1-9 Orthros/Liturgy (9 &amp; 10 am)</p>	<p><b>7 ❖</b></p> <p>Dometios of Persia &amp; Disciples Nikanoir the Wonderworker Epistle: 2 Corinthians 2:14-17; 3:1-3 Gospel: Mark 9:2-9 Small Paraklesis (6:00 pm)</p>	<p><b>8</b></p> <p>Emilian, Bishop of Cyzicos Myron the Wonderworker Epistle: 2 Corinthians 3:4-11 Gospel: Matthew 23:29-39</p>	<p><b>9 ❖</b></p> <p>Matthias, Apostle of the 70 Anthony of Alexandria Epistle: Acts 1:12-17, 21-26 Gospel: Matthew 24:13-28 Small Paraklesis (6:00 pm)</p>	<p><b>10</b></p> <p>Laurence, Archdeacon of Rome Citus of Athens, Bishop of Rome Epistle: 2 Corinthians 4:13-18 Gospel: Matthew 24:27-33, 42-51</p>	<p><b>11</b> ❖ ☩</p> <p>Euplus, Archdeacon of Cantania Niphon, Pat. of Constantinople Epistle: 1 Corinthians 13:9 Gospel: Matthew 19:3-12 Byzantine Chant-Kids (4:30-5:45p) Great Vespers (5:00 pm)</p>
<p><b>12 ✨ ☩</b></p> <p>Photios &amp; Aniketos of Nicomedia 12 Soldier-martyrs of Crete Epistle: 1 Corinthians 9:2-12 Gospel: Matthew 18:23-35 Orthros/Liturgy (8:50 &amp; 10 am)</p>	<p><b>13 ❖</b></p> <p>Apodosis of the Transfiguration Maximos the Confessor Epistle: 2 Corinthians 5:10-15 Gospel: Mark 1:9-15 Small Paraklesis (6:00 pm)</p>	<p><b>14</b> ❖</p> <p>Forefeast of the Dormition Micha the Prophet Epistle: 2 Corinthians 5:15-21 Gospel: Mark 1:16-22 Great Vespers AT ASSUMPTION (St. Clair Shores) (7:00 pm)</p>	<p><b>15 ✨ ⬅</b> Dormition of the Theotokos Epistle: Philippians 2:5-11 Gospel: Luke 10:38-42; 11:27-28 Orthros/Liturgy (9 &amp; 10 am)</p>	<p><b>16</b></p> <p>Translation of the Image of Christ Dionedes of Tarsus Epistle: 1 Timothy 3:13-16; 4:1-5 Gospel: Luke 9:51-57; 10:22-24; 13:22 Seniors Luncheon (Noon) Parish Council (7:00 pm)</p>	<p><b>17</b> ☩</p> <p>Myron of Cyzicus, Stratton, Philip, Eutychian, Cyprian Epistle: 2 Corinthians 7:10-16 Gospel: Mark 2:18-22</p>	<p><b>18</b> ❖</p> <p>Floros &amp; Lauros of Ilyria John &amp; George, Pat. of Constan. Epistle: 1 Corinthians 12:0-31; 2:1-5 Gospel: Matthew 20:29-34 Byzantine Chant-Kids (4:30-5:45p) Great Vespers (5:00 pm)</p>
<p><b>19 ✨</b></p> <p>Andrew &amp; his 2,593 soldiers Timothy, Agapius and Thecla Epistle: 1 Corinthians 15:1-11 Gospel: Matthew 19:16-26 Orthros/Liturgy (8:50 &amp; 10 am)</p>	<p><b>20</b></p> <p>Samuel the Prophet Lukios the Counselor Epistle: 2 Corinthians 8:7-15 Gospel: Mark 3:6-12</p>	<p><b>21</b></p> <p>Thaddaus of the 70 Bass &amp; her sons Epistle: 2 Corinthians 8:16-24; 9:1-5 Gospel: Mark 3:13-21</p>	<p><b>22</b></p> <p>Agathonikos &amp; his Companions Martyr Antihusa Epistle: 2 Corinthians 9:12-15; 10:1-7 Gospel: Mark 3:20-27</p>	<p><b>23</b></p> <p>Apodosis of the Dormition Ireneaus, Bishop of Lyons Epistle: Philippians 2:5-11 Gospel: Luke 10:38-42; 11:27-28</p>	<p><b>24</b></p> <p>Eutyches the Hieromartyr Kosmas of Aetolia Epistle: 2 Corinthians 11:5-21 Gospel: Mark 9:1-9</p>	<p><b>25</b></p> <p>Return of body of Bartholomew Titus of the 70 Epistle: Titus 1:1-5; 2:15; 3:1-2; 12-15 Gospel: Matthew 5:14-19 NO Byzantine Chant-Kids NO Great Vespers</p>
<p><b>26 ✨</b></p> <p>Adrian, Natalia &amp; 33 Companions Righteous Joseph Epistle: 1 Corinthians 16:13-24 Gospel: Matthew 21:33-42 Orthros/Liturgy (8:50 &amp; 10 am)</p>	<p><b>27</b></p> <p>Poimen the Great Phanourios the Great Martyr Epistle: 2 Corinthians 12:10-19 Gospel: Mark 4:10-23</p>	<p><b>28</b> ❖</p> <p>Moses the Black of Scete Epistle: 2 Corinthians 12:20-21; 13:1-2 Epistle: Mark 4:24-34 Vesperal Liturgy for the Behanding of the Forerunner (5:00 pm)</p>	<p><b>29 ✨</b> Behanding of John the Baptist Epistle: Galatians 4:22-27 Gospel: Luke 8:16-21 FOCUS Food Bag Prep (6:30 pm)</p>	<p><b>30</b></p> <p>Alexander, John &amp; Paul, New Patrarchs of Constantinople Epistle: Galatians 1:1-3; 2:0-24; 2:1-5 Gospel: Mark 5:1-20</p>	<p><b>31</b> ☩</p> <p>Honorable Sash of Theotokos Cyprian, Bishop of Carthage Epistle: Hebrews 9:1-7 Gospel: Luke 10:38-42; 11:27-28</p>	<p><b>1 SEPTEMBER</b> ❖</p> <p>Beginning of the Ecclesiastical Year Simeon the Stylite Epistle: 1 Timothy 2:1-7 Gospel: Luke 4:16-22 Byzantine Chant-Kids (4:30-5:45p) Great Vespers (5:00 pm)</p>
<p><b>2 ✨</b></p> <p>Mammas the Martyr John, Patriarch of Constan. Epistle: 2 Corinthians 1:21-24; 2:1-4 Gospel: Matthew 22:2-14 Orthros/Liturgy (8:50 &amp; 10 am)</p>	<p><b>3 Labor Day</b></p> <p>Anthimos of Nicomedia Theoctitus and Euthymius Epistle: Galatians 2:11-16 Gospel: Mark 5:24-34 Office Closed</p>	<p><b>4</b></p> <p>Babylas the Hieromartyr Moses the Prophet &amp; Godseer Epistle: Galatians 2:21; 3:1-7 Gospel: Mark 6:1-7</p>	<p><b>5</b></p> <p>Zacharias &amp; Elizabeth Urban, Theodore, &amp; Medimos Epistle: Galatians 3:1-5; 22 Gospel: Matthew 24:13-28 Philoptochos (7:00 pm)</p>	<p><b>6</b></p> <p>Miracle at Colossai Marryr Calodote Epistle: Hebrews 2:2-10 Gospel: Luke 10:16-21</p>	<p><b>7</b> ❖</p> <p>Forefeast Nativity of Theotokos Sozom the Martyr Epistle: Galatians 4:8-21 Gospel: Mark 6:45-53 Vespers AT NATIVITY (6:00 pm)</p>	<p><b>8 ✨</b> ❖ Nativity of the Theotokos Sophronios, Bishop of Iberia Epistle: 1 Corinthians 13:9 Gospel: Matthew 19:3-12 Orthros/Liturgy (9 &amp; 10 am) Byzantine Chant-Kids (4:30-5:45p) Great Vespers (5:00 pm)</p>

• Shaded days denote a fast day. ✨ denotes a Liturgy ❖ Great Vespers/Compline ❖ Akathist/Paraklesis ✂ Presanctified Liturgy ⬅ fish/wine/oil allowed ☩ wine/oil allowed

The 16th Annual

# ST. GEORGE'S GREEK FESTIVAL



**SUNDAY**  
**SEPTEMBER 16<sup>th</sup>,**  
**2018**  
**12-7pm**

- Authentic Greek Food right off the grill!
- Kids park with inflatables, face painting & games!
- Live Music and Dance Featuring "Mythos!"
- Cash bar, Greek coffee & fresh Desserts!
- FREE Parking & Admission!
- A large portion of the proceeds to benefit:



**FOOD**



**OPA!**



**FUN**



**16300 Dix-Toledo Hwy, Southgate, MI (734) 283-8820**  
**Inside the beautiful Fr. Karamanos Park**



You may either turn this form in to the Church office, or call Susan there Tuesday, Wednesday, and Friday with any questions, or to sign up by phone. (734) 283-8820

## VOLUNTEER FORM SEPTEMBER 16, 2018

Please NOTE:

When you sign up, the church and your fellow volunteers are depending on you. Please make sure to arrive on time or early for your shift.

- Water, soda & coffee will be provided to workers free of charge.
- We need help A) Saturday evening, B) Sunday 11-3, C) Sunday 3-7, and D) Sunday 7-9.
- You can pick preferred areas you want to volunteer but you may be assigned elsewhere in order to serve the overall needs of the Church Festival.

Name \_\_\_\_\_

Phone # ( \_\_\_\_\_ ) \_\_\_\_\_

E-mail \_\_\_\_\_

Shift(s) you can work: (Circle one or more)    **A**    **B**    **C**    **D**

We need help with the following jobs/stations. We will assign you as needed according to the shift(s) you selected above. Please note any limitations:

Notes/comments: \_\_\_\_\_

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FESTIVAL SETUP  
(Saturday Night)

CHURCH TOURS &  
OUTREACH

FLOATER HELP &  
TRASH PICKUP

FESTIVAL CLEANUP  
(Sunday Night)

***Thank you for your help!***