



# The Trophy-Bearer

Published by St. George Greek Orthodox Church, Southgate, Michigan

September/October 2017

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

## No Other Name Under Heaven

Rev. Fr. Anthony Cook



We talked last time about the word Lord, in the Creed, and what it means when we call Jesus Christ, “Lord.” But of course, while we call Him “Lord,” His name is Jesus, and we need to consider what this name means, and where it comes from.

We first see the name Jesus in the Gospel of Matthew, when the Angel Gabriel speaks to Joseph after Mary was found to be pregnant, saying: “That which is conceived in her is of the Holy Spirit. And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins.”

Now this name, Jesus, was actually a fairly common name among the Jewish people of the day, and like most Hebrew names, it meant something. It was a normal part of the culture of the people of God that the naming of a child was used to express something important about the life and experience of the parents, or the expectations of the child. So, when Moses is in exile from Egypt, before God speaks to him, when his son is born he names him Gershom, which comes from the word for exile. When Sarah gives birth to Isaac in her old age, she names him for the Hebrew word for laughter, because she laughed when God promised that she would have a son in her old age, and because she laughed again, with joy and wonder, when the promise was fulfilled. So we see that Hebrew names almost always mean something of significance for the parents or for the child. Within this tradition, there is a particular variety of Hebrew names that expresses trust in and relationship with God, and these names use a shortened form of the Holy Name from Mount Sinai. Many of the names from the Bible that start with J are of this type: John, from Yaho - Hanan, means HE WHO IS is Gracious. Yaho-Nathan, Jonathan means HE WHO IS has given. Yaho-el, Joel means HE WHO IS is God. Names like this are markers and anchors for Faith, reminders of the unique calling of the people of the covenant, of the relational nature of their identity, as the people of God, the people called by His Name, the people who look to Him for salvation. And it is this hope and expectation and identity that the name Jesus expresses - the Hebrew form of the name is Yaho - shua, which means, “HE WHO IS saves.” So when the Angel Gabriel says, “call his name Jesus, for He will save His people from their sins,” he is really just translating the name, and telling Joseph that they should name the child for what He is being born to do.

If He Who Is Saves, though, then we should take the time to think about what it is that He saves us from. The Archangel says that it is “from our sins,” but while we use the word sin all the time, we don’t spend enough time thinking

## REGULAR SCHEDULE

### Sunday

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

### Saturday

5 pm – Great Vespers (English)  
*Holy Confession during Vespers*

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

## COMMUNITY UPDATES

### Baptisms

**September 3, 2017**

Antonia Quinn, daughter of  
Martin & Georgianna  
(Golematis) Quinn  
Godmother: Elyssa Moody

### Funerals

**July 20, 2017**

Lucas Angelinas

**August 1, 2017**

George Mina

**September 9, 2017**

Loukas Kollias

**September 25, 2017**

George Bourkoulas

*If you have announcements about births,  
baptisms, weddings, engagements, or other news  
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

Fax: (734) 283-8866

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

Email: [franthonyc@mac.com](mailto:franthonyc@mac.com)

Cell: (734) 716-2268

### Office Staff

Susan Solo

Administrative Assistant

Email: [stgeorgesouthgate@gmail.com](mailto:stgeorgesouthgate@gmail.com)

Lisa Campbell

Bookkeeper

Email: [stgeorgebkkpr@gmail.com](mailto:stgeorgebkkpr@gmail.com)

### 2017 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

about what it actually means - what it is that makes sin sin. We may gain some insights from the Greek word for sin, *αμαρτια*, which refers at its most basic level not to the evil things that we have done, crimes worthy of punishment, but rather to our failure to take part in the good things for which we were created, and to our suffering because of that failure. This is a tremendously important point - many people think Christians believe in a God that is the big law-man in the sky, watching us and waiting for us to break some trivial point of the legal code, and marking down every crime we commit to make certain that we pay the necessary penalty. It's a common idea, but it isn't Christian at all. In the Christian understanding, sin is never legal, but always personal. It's not about what we have done, good or bad, but about the distance, the broken relationship, between us and God. Sin doesn't mean crime, it means loneliness, estrangement from the source of all existence, of life, and love, and joy. Now certainly, we become strangers to God as a result of our own choices, when we give our time and energy and desire to other things instead of God, but this choice is hurtful to us not because those things we choose are necessarily bad in themselves, but because we choose them **INSTEAD** of God, and in so doing we deprive ourselves of the good portion for which we were created. For Jesus to come to save us from our sins does not mean that He comes to punish our crimes, or even to forgive them. He doesn't come for our crimes at all - He comes for us. We have cut ourselves off from the source of joy and peace and life, cut ourselves off from Being Himself - He comes to reunite us with these things, because He is Himself the source of these good things. We have chosen cheap imitations instead of reality - but He **IS** reality, and He unites Himself with us, and gives us the choice once again. He comes to save us from being alone, from being lost, from being empty and broken. He comes to give us peace, and to make us whole.

The meaning and significance of His name, then, contains both the problem and the solution, the sickness and the remedy, the expectation and the fulfillment. His name is Jesus, the hope and the promise that He Who Is Saves, He Who Is brings peace, He Who Is brings life, He Who Is restores, He Who Is reunites, He Who Is heals- and He is Himself the One Who Is, the LORD, the Most High God, the only One Who can accomplish what is promised in the name that He bears.

It is for this reason that, when Peter and John are first called before the religious authorities, in the earliest days of the Church's existence, they say with confidence about Jesus that "there is salvation in no one else. For there is no other name under heaven that has been given to human beings, by which it is possible to be saved." And when they say there is no salvation without Him, we know what they mean. "Without Jesus, there is no life, no love, no joy, and no existence."

It is essential that we note, however, that Jesus' coming was expected. His Name and His Gospel were not preached in a vacuum - He came to a people who were looking eagerly for a deliverer, who were expecting a savior promised a long time before. So next time, we will discuss what it means for Jesus to be the Christ, the Messiah, the Anointed One.

*The above is the eleventh 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.*

# St. George Calendar of Events • OCTOBER 2017

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p><b>24 ✠</b> Thekla the Equal-to-the-Apostles Silvanus of Athos Epistle: 2 Timothy 3:10-15 Gospel: Luke 5:1-11</p> <p><b>Orthros/Liturgy (8:50 &amp; 10 am)</b> SUNDAY SCHOOL BEGINS</p>	<p><b>25</b> Euphrosyne of Alexandria Paphnutos &amp; his 546 Companions Epistle: Ephesians 1:22-23; 2:1-3 Gospel: Luke 4:38-44</p>	<p><b>26</b> FALLING ASLEEP OF ST. JOHN THE THEOLOGIAN Epistle: 1 John 4:12-19 Gospel: John 19:25-27; 21:24-25</p> <p><b>Greek School Begins (5:30-7:30 pm)</b></p>	<p><b>27</b> Kallistratos &amp; his 49 Companions Mark, Aristarchos, &amp; Zenon Epistle: Ephesians 3:8-21 Gospel: Luke 5:33-39</p> <p><b>FOCUS Detroit Food Bag Prep (7:00 pm)</b></p>	<p><b>28</b> Chariton the Confessor Alkison of Nicopolis Epistle: 2 Corinthians 4:6-15 Gospel: Luke 6:17-23</p>	<p><b>29</b> Kyriakos of Palestine Martyr Petronia Epistle: Galatians 5:22-26; 6:1-2 Gospel: Luke 6:17-23</p>	<p><b>30</b> Gregory, Bishop of Armenia Mardonios &amp; Strattonikos Epistle: 1 Corinthians 16:13-24 Gospel: Matthew 24:42-47</p> <p><b>No Great Vespers</b></p>
<p><b>1 ✠</b> Holy Protection of Theotokos Ananias, Apostle of the 70 Epistle: Acts 9:10-19 Gospel: Luke 6:31-36</p> <p><b>Orthros/Liturgy (8:50 &amp; 10 am)</b> Choir Spagheti Luncheon</p>	<p><b>2</b> Cyprian and Justina Eleutherios and Kousitkos Epistle: 1 Timothy 1:12-17 Gospel: Luke 6:24-30</p> <p><b>Post Great Feast Meeting (7:00 pm)</b></p>	<p><b>3</b> Dionysios the Areopagite John the Chozebite Epistle: Acts 17:16-34 Gospel: Luke 6:37-45</p> <p><b>Greek School (5:30-7:30 pm)</b> Ladies of Lydia Meeting (5:30 pm)</p>	<p><b>4</b> Hierotheos, Bishop of Athens Domina and her daughters Epistle: Ephesians 5:25-33 Gospel: Luke 6:46-49; 7:1</p> <p><b>Philothodos Meeting (7:00 pm)</b></p>	<p><b>5</b> Charitina the Martyr Methodia of Kimolos Epistle: Ephesians 5:33; 6:1-9 Gospel: Luke 7:17-30</p>	<p><b>6 ♂</b> Thomas the Apostle Erolets of Cappadocia Epistle: 1 Corinthians 4:9-16 Gospel: John 20:19-31</p>	<p><b>7 ◆</b> Sevgius &amp; Bacchus of Syria Polychronios the Hieromartyr Epistle: 1 Corinthians 15:39-45 Gospel: Luke 5:27-32</p> <p><b>Altar Boys Fall Meeting (Noon)</b> Great Vespers/Confession (5 pm)</p>
<p><b>8 ✠</b> Pelagia the Righteous Pelagia of Antioch Epistle: 2 Corinthians 9:6-11 Gospel: Luke 7:11-16</p> <p><b>Orthros/Liturgy (8:50 &amp; 10 am)</b></p>	<p><b>9</b> James the son of Alphaeus Andronicus &amp; Athanasia of Egypt Epistle: 1 Corinthians 4:9-16 Gospel: Matthew 9:36-38; 10:1-8</p>	<p><b>10</b> Eulampios &amp; Eulampia Theophilus the Confessor Epistle: Philippians 1:8-14 Gospel: Luke 8:1-3</p> <p><b>Greek School (5:30-7:30 pm)</b></p>	<p><b>11</b> Philip the Apostle of the 70 Theophanes, Bishop of Nicaea Epistle: Acts 8:26-39 Gospel: Luke 8:22-25</p>	<p><b>12</b> Symeon the New Theologian Proros, Andronicus, &amp; Tarachos Epistle: Philippians 1:20-27 Gospel: Luke 9:7-11</p>	<p><b>13</b> Carpus, Pappulos, Agathodoros, &amp; Agathoniki, Benjamin and Deacon Epistle: Philippians 1:27-30; 2:1-4 Gospel: Luke 9:12-18</p>	<p><b>14 ◆</b> Nazarios, Gerasios, Protasios, &amp; Celsus, Kosmas the Hagioplitie Epistle: 1 Corinthians 15:58; 16:1-3 Gospel: Luke 6:1-10</p> <p><b>Great Vespers/Confession (5 pm)</b></p>
<p><b>15 ✠</b> Sunday of the 7th Ecumenical Council Epistle: Titus 3:8-15 Gospel: Luke 8:5-15</p> <p><b>Orthros/Liturgy (8:50 &amp; 10 am)</b></p>	<p><b>16</b> Longinos the Centurion Epistle: Philippians 2:12-15 Gospel: Matthew 27:33-54</p>	<p><b>17</b> Hosea the Prophet Cosmas and Damian of Arabia Epistle: Romans 9:18-33 Gospel: Luke 9:23-27</p> <p><b>Greek School (5:30-7:30 pm)</b></p>	<p><b>18</b> Luke the Evangelist Marinos the Martyr Epistle: Colossians 4:5-11; 14-18 Gospel: Luke 10:16-21</p>	<p><b>19</b> Joel the Prophet Varys the Martyr Epistle: Acts 2:14-21 Gospel: Luke 9:49-56</p> <p><b>Seniors Luncheon (Noon)</b> Sunday School Teachers (6:00 pm) Parish Council (7:00 pm)</p>	<p><b>20</b> Artemios of Antioch Gerassimos of Cephalonia Epistle: 2 Timothy 2:1-10 Gospel: Luke 10:1-15</p>	<p><b>21 ◆</b> Hilarion the Great Raics of Christodoulos of Patmos Epistle: 2 Corinthians 9:6-11 Gospel: Luke 7:1-10</p> <p><b>Great Vespers/Confession (5 pm)</b></p>
<p><b>22 ✠</b> Averkius of Hierapolis Righteous Rufus Epistle: Galatians 1:11-19 Gospel: Luke 8:826-39</p> <p><b>Orthros/Liturgy (8:50 &amp; 10 am)</b> GOYA Game Night (5:00 pm)</p>	<p><b>23</b> James the Apostle Ignatius, Pat. of Constan. Epistle: Galatians 1:11-19 Gospel: Matthew 13:54-58</p>	<p><b>24</b> Aretiane the Great Martyr Sebastiane the Martyr Epistle: Colossians 1:1-3; 7-11 Gospel: Luke 11:1-10</p> <p><b>Greek School OXI Event (5:30 pm)</b> Deaconess/Executive (7 &amp; 8 pm)</p>	<p><b>25</b> Marcianos &amp; Martinios Tabitha, raised by Peter Epistle: Colossians 1:18-23 Gospel: Luke 11:9-13</p> <p><b>FOCUS Detroit Food Bag Prep (7:00 pm)</b></p>	<p><b>26</b> Great Earthquake Constantinople Demetrios the Myrrh-Streamer Epistle: 2 Timothy 2:1-10 Gospel: John 15:17-27; 16:1-2</p>	<p><b>27</b> Nestor of Thessaloniki Kyriakos, Pat. of Constan. Epistle: Colossians 2:1-7 Gospel: Luke 11:23-26</p> <p><b>Ladies of Lydia Harvest Party (6-9 pm)</b></p>	<p><b>28 ◆</b> OXI Day Epistle: Hebrews 9:1-7 Gospel: Luke 10:38-42; 11:27-28</p> <p><b>Great Vespers/Confession (5 pm)</b></p>

• Shaded days denote a fast day. ✠ denotes a Liturgy ◆ Great Vespers/Compline ❖ Akathist/Paraklisis & Presentified Liturgy ⚡ fish/wine/oil allowed ♂ wine/oil allowed

# Philoptochos News

The Greek Orthodox Ladies Philoptochos Society's mission includes...

Promoting participation in the activities of the Greek Orthodox community with the cooperation of the Parish Priest and the Parish Council.

With this in mind, our Chapter held its first meeting of the Church year in September where our newly elected President, Maria Kostaras, welcomed the members.

Included in the agenda were plans for assisting the St. George Festival Committee as called upon with the packaging of homemade sweets and staffing of the "Market Place" Booth.

Response from our community was above and beyond our expectations. Bravo and many thanks to the ladies of our Parish!

Plans for the annual Feather Party are in motion. Expect another fun evening with our enjoyable refreshments and a chance to win a Thanksgiving turkey (among many other prizes)!!  
Please keep November 16<sup>th</sup> open and support our efforts!!

We invite all the ladies of our Parish to membership. Meetings are currently on the first Wednesday evening of the month at 7:00 P.M. at our Church. We look forward to your ideas, energy and service on behalf of our Parish!!