



The Trophy-Bearer

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

Who Do You Say That I Am?

Rev. Fr. Anthony Cook



We come now to the word “Christ,” in the Creed, and as before, we must begin by considering what the word means. Christ, or Χριστός, is a Greek word that simply means, “Anointed, to have had oil poured or rubbed on,” and it is simply the Greek translation of the Hebrew word Messiah, which means the same thing. For the Hebrew people under the Covenant from Mount Sinai, the pouring of oil over the head was the means of consecrating a priest or a king. It was a sign that God had appointed and empowered someone to serve His people. At the time Jesus was born, however, the term had a more particular significance - it referred to an expected leader and deliverer that the Jewish people wished for God to send them, like Moses or David, to make everything right for them as they suffered under the oppression of the Romans. We see the term used several times in the Gospels as people encounter Jesus and wonder if He might be this hoped for “Anointed One.”

It is tempting here to pause and consider in detail what it was that the Anointed One was expected to do, to give a thorough summary of what the different social groups of 1st century Judea hoped for and expected from the Messiah - for they all expected something different. But to do this would miss the point that, for all the diversity of these hopes and expectations, they all had two important things in common. The first is that they were all rooted in the problems experienced by one group of people or another, with the Anointed One expected to solve these problems. The second is that they were all wrong. No one expected Jesus to do what He came to do.

The reason that they were wrong about His purpose, though, is not that they wanted too much from Him, but that they wanted too little. They wanted a king, a war leader, someone to bring peace and prosperity and justice as a remedy to the violence and poverty and injustice that were normal parts of their everyday life. They didn't dare to hope for salvation from death itself, from sin, from futility, from the very brokenness of the human condition and the world itself that is at the root of all violence and poverty and injustice. Yet it is from these that Jesus came to save them.

Now, the idea of the Anointed One is a Hebrew idea, but we can extend the same principle to the expectations of every nation and people throughout time. Every culture and society has hopes and desires that they yearn to see fulfilled, and they express those hopes in their various religions, whose worship and doctrines and ordinances, at their core, seek the fulfillment of those yearnings. We have said that Jesus did not come to fulfill the expectations of the Jews; we must add that He also does not come to fulfill the expectations of any nation or religion, because all of them suffer from the same core failing - they hope for too little. What Jesus does come to do, however, is to fulfill the deep yearnings that lie behind all our religions, behind our spoken and unspoken desires. He comes to make everything right, He comes to fulfill everything that lacks, He comes to heal every wound and sickness that afflict us. His purpose, however, His Anointing, does not come from us and our needs, but rather from the Father, Who has sent Him to reconcile all things to Himself.

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

Funerals

September 2, 2017

Sadie Verutis

October 23, 2017

Filio Gaitanis

October 24, 2017

Barry Grunin

40-Day Blessings

October 7, 2017

Jiavanna

Parents: Felicia Kollias & Joique
Bell

October 22, 2017

Liam Lazarus

Parents: Maria Deneen & Billy
Apperson

October 29, 2017

Charlotte Irene

Parents: Seraphim & Anne
Danckaert

*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

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

Cell: (734) 716-2268

Office Staff

Susan Solo

Administrative Assistant

Email: stgeorgesouthgate@gmail.com

Lisa Campbell

Bookkeeper

Email: 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

We know this because it is what He says about Himself, as recorded in the Gospel of Luke, chapter 4, when He enters the synagogue at Nazareth and reads from the prophecy of Isaiah: "The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor; He has sent me to heal the brokenhearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of recompense of our God, to comfort all that mourn, to attend to them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." And in case anyone should miss the point, He then closed the book, and looked at those gathered there, and He said, "This day is this scripture fulfilled in your ears." (Luke 4:18-21).

What is surprising is that the people who heard Him declare Himself as the ultimate remedy to all the brokenness of the world did not immediately rejoice with great joy. Perhaps they thought it was too good to be true. Perhaps they resented that He would not address their more mundane concerns. Whatever the reason, we see consistently that very few of the people who encountered Jesus, even those who believed and hoped He was the Anointed One, were able or willing to understand the magnitude of the Good News. Only a few chapters later in Luke, we see many of their mistaken ideas listed when Jesus asks His disciples who the people say He is. They respond, "Well, some say you're this prophet, some say you're that prophet, some say you're Elijah, some say you're John the Baptist come back again" - in short, everyone thinks you're someone different, depending on what they want and what they are looking for. But when He asks them Who THEY say that He is, we hear something completely different. Peter says, "Lord, You are the Christ, the Messiah, the Anointed One - the Son of the Living God."

And Jesus then affirms that not only is Peter's answer different, it is also true: "Blessed are you, Simon, son of John, because flesh and blood have not revealed this to you - you are not simply parroting some petty human hope - for My Father in Heaven has revealed this to you."

So Peter's understanding of the reality of Jesus and His role as the Anointed One is not based on any human expectation at all. The defining agent in Peter's confession is rather God's will and action in the world, and for all that Peter later loses sight of this, in this moment he has it exactly right.

What is important in this scene, however, is not that it shows that Jesus is the Anointed One. We already knew that - this is what Jesus told us before in the synagogue in Nazareth. The question is not "Who is Jesus," but rather, "Who do WE say that He is." This question and its answer is the governing principle of our relationship with God - not because our answer to the question changes Who He is in the least, but because our answer defines (and all too often limits) how we relate to Him. We know that we need Him, and we know that we want Him to do certain things, but what He comes to do for us and in us is different from what we want. It is greater, it is better, it is perfect. But if we look for Him to be what WE want Him to be, to fulfill OUR needs and wishes, then our relationship with Him will be troubled, characterized by a constant struggle for control that will inevitably end in utter failure. But if we seek rather to lay aside our broken and misshapen hopes and desires, then we can begin to encounter Him as He Is, as the One Who Is, our Life and our Salvation.

For this reason, we will continue to reflect on Who He Is, according to Peter's confession, "You are the Anointed One, the Son of the Living God," and according to the Creed: "I trust in One Lord Jesus Christ - the only-begotten Son of God."

The above is the twelfth 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 • NOVEMBER 2017

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
29 ✨ Anastasia of Rome Avramios & Maria Epistle: Galatians 2:16-20 Gospel: Luke 8:41-56 Orthros/Liturgy (8:50 & 10 am) Christmas Play Practice (12:30 pm)	30 Cleopas of the 70 Zenoibios & Zenobia Epistle: Colossians 2:13-20 Gospel: Luke 11:29-33	31 Saccys of the 70 Nicholas the new Martyr Epistle: Romans 16:1-16 Gospel: Luke 11:34-41 NO Greek School	1 NOVEMBER ☽ Cosmas & Damianos, Theodota David of Evria Epistle: 1 Corinthians 12:27-31; 13:1-8 Gospel: Matthew 10:1, 5-8 Philiphochos (7:00 pm)	2 Akindynos & Companions Domnina, Domna, & Kuraki Epistle: Colossians 4:2-9 Gospel: Luke 11:47-54; 12:1 Grecian Center (6:00 pm)	3 Church of St. George in Lydda Acepssimas of Persia Epistle: Colossians 4:10-18 Gospel: Luke 12:2-12	4 ◆ Ioannikos the Great Nikandros, Bishop of Myra Epistle: 2 Corinthians 5:1-10 Gospel: Luke 9:1-6 Great Vespers/Confession (5 pm)
5 ✨ Galaktion & Episteme of Emesa Epistle: Galatians 6:11-18 Gospel: Luke 16:19-31 Orthros/Liturgy (8:50 & 10 am) Loukoumades & Frapepe Sale (12:00 pm) Christmas Play Practice (12:30 pm)	6 Paul the Confessor Epistle: Hebrews 8:1-6 Gospel: Luke 12:8-12	7 33 Martyrs of Melitene Lazarus the Wonderworker Epistle: 1 Thessalonians 1:6-10 Gospel: Luke 12:42-48 Greek School (5:30-7:30 pm)	8 ☽ Synaxis of the Archangels Epistle: Hebrews 2:2-10 Gospel: Luke 10:16-21	9 Nektarios the Wonderworker Onesiphoros and Porphyrios Epistle: 1 Thessalonians 2:9-14 Gospel: Luke 13:1-9 Seniors Luncheon (Noon)	10 Olympas of the 70 Arsenius of Cappadocia Epistle: 1 Corinthians 4:9-16 Gospel: Luke 13:31-35	11 ◆ Menas of Egypt Victor and Stephanie Epistle: 2 Corinthians 4:6-15 Gospel: Luke 9:57-63 NO Great Vespers
12 ✨ John the Merciful of Alexandria Nilus the Ascetic of Sinai Epistle: 2 Corinthians 9:6-11 Gospel: Luke 10:25-37 Orthros/Liturgy (8:50 & 10 am) Christmas Play Practice (12:30 pm)	13 John Chrysostom Damaskinos of Mount Athos Epistle: Hebrews 7:26-28 Gospel: John 10:9-16	14 Philip the Apostle Gregory Palamas of Thessaloniki Epistle: 1 Corinthians 4:9-16 Gospel: John 1:43-51 Greek School (5:30-7:30 pm) Deaconess Thanksgiving Dinner (5:30 pm)	15 Nativity Fast Begins Gurius & Confessors of Edessa Thomas, Abp. of Constan. Epistle: 1 Thessalonians 4:1-12 Gospel: Luke 15:1-10	16 ✨ Matthew the Apostle & Evangelist Epistle: Romans 10:11-21; 11:1-2 Gospel: Matthew 9:9-13 Feather Party (doors open 6:00 pm; starts 7:00 pm)	17 Gregory the Wonderworker Gennadios I, Pat. Of Constan. Epistle: 1 Corinthians 12:7-11 Gospel: Luke 16:15-18; 17:1-4	18 ◆ ✨ Plato of Ancyra Martyr Romanus Epistle: 2 Corinthians 11:1-6 Gospel: Luke 9:57-62 Great Vespers/Confession (5 pm)
19 ✨ ✨ Obadiah the Prophet Barlaam of Caesarea Epistle: Ephesians 2:14-22 Gospel: Luke 12:16-21 Orthros/Liturgy (8:50 & 10 am) Christmas Play Practice (12:30 pm)	20 ✨ ✨ Forefeast of the Entrance Gregory of Decapolis Epistle: 2 Thessalonians 1:1-10 Gospel: Luke 17:20-25 Orthros/Liturgy (5 & 6 pm) <i>(for the feast of the Entrance)</i>	21 ✨ The Entrance of the Theotokos into the Temple Epistle: Hebrews 9:1-7 Gospel: Luke 10:38-42; 11:27-28 Greek School (5:30-7:30 pm)	22 Philemon of the 70 Cecilia and Companions Epistle: Philemon 1:1-25 Gospel: Luke 18:15-17; 26-30	23 ✨ Thanksgiving Amphiloichios, Bishop of Iconium Gregory, Bishop of Agrigentum Epistle: 2 Thessalonians 2:13-17; 3:1-5 Gospel: Luke 18:31-34 Office Closed	24 Clement, Pope of Rome Peter, Archbishop of Alexandria Epistle: Philippians 3:20-21; 4:1-3 Gospel: Luke 19:12-28 Office Closed	25 ◆ ✨ Katherine the Great Martyr Mercurios the Great Martyr Epistle: Galatians 3:23-29; 4:1-5 Gospel: Mark 5:24-34 NO Great Vespers
26 ✨ ✨ Alypius of Adrianopolis, Nicon Metanote, Stylites of Paphlagonia Epistle: Ephesians 4:1-7 Gospel: Luke 18:18-27 Orthros/Liturgy (8:50 & 10 am) NO Christmas Play Practice	27 ✨ ✨ James of Persia Nathaniel & Prinothrios Epistle: 1 Timothy 1:1-7 Gospel: Luke 19:37-44	28 ✨ ✨ Stephen the New Irenarchos & Martyrs at Sebaste Epistle: 1 Timothy 1:8-14 Gospel: Luke 19:45-48 Greek School (5:30-7:30 pm) Deaconess/Executive (7 & 8 pm)	29 Paramonous & 370 Martyrs Nicholas, Abp. of Thessalonica Epistle: 1 Timothy 1:18-20; 2:8-15 Gospel: Luke 20:1-8 FOCUS Detroit Food Bag Prep (6:30 pm) NOTE NEW TIME	30 ✨ ✨ Andrew the First-Called Apostle Fromentios, Abp. of Abyssinia Epistle: 1 Corinthians 4:9-16 Gospel: John 1:35-52 Sunday School Teachers (6:00 pm) Parish Council (7:00 pm)	1 DECEMBER Nahum the Prophet Philaret the Merciful of Ammia Epistle: 1 Timothy 4:4-8; 16 Gospel: Luke 20:19-26	2 ◆ ✨ Habakkuk the Prophet Cyril of Philenus Epistle: Galatians 3:8-12 Gospel: Luke 12:32-40 Great Vespers/Confession (5 pm)

• Shaded days denote a fast day. ✨ denotes a Liturgy ◆ Great Vespers/Compline ❖ Akathist/Paraklesis & Presentified Liturgy ✨ fish/wine/oil allowed ☽ wine/oil allowed

SAINT GEORGE PHILOPTOCHOS
Annual

Feather Party!

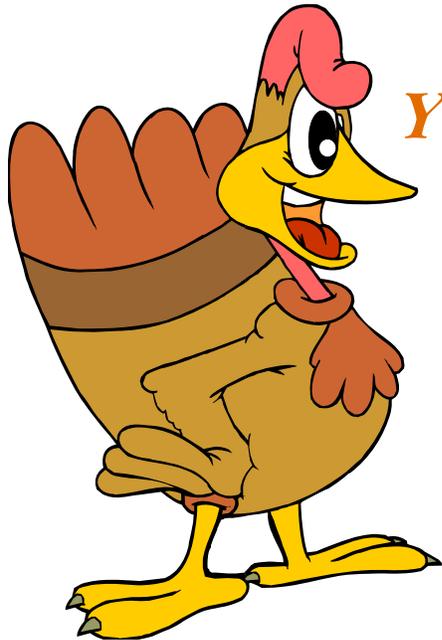
Thursday, November 16, 2017

Grecian Center

16300 Dix-Toledo Road, Southgate, MI

Doors open at 6:00 pm

Games start at 7:00 pm



Your \$5 Donation includes:

Admission* Coffee

Pastry* Punch

Games

WIN A TURKEY

****All Proceeds Benefit Local Charities****



METROPOLIS
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SAINT GEORGE GREEK ORTHODOX CHURCH

ΕΝΟΠΙΑ ΑΓΙΟΥ ΓΕΩΡΓΙΟΥ

16300 Dix-Toledo Southgate, Michigan 48195

Pastor: Rev. Fr. Anthony Cook
Residence: 734 / 716-2268
Email: franthonyc@mac.com

Church: 734 / 283-8820
Fax: 734 / 283-8866
Email: stgeorgesouthgate@gmail.com

November 1, 2017

Parish Council

Nicholas Minton,
President

John Kontos,
Vice President

Michael Liakos,
2nd Vice President

Lazaros Kircos,
Treasurer

Bob Kollias,
Asst. Treasurer

Chris Kontos,
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Bill Colovos

John Diamantis

Stavros
Dionyssopoulos

Pete Georvassilis

George Kaltsas

Sam Kiouisis

George Kotronis

Pete Makarounas

Kim Moody

Christian Tougas

Peter Vougiouklakis

Dear Parishioners,

We pray this letter finds you and your family well.

Our General Assembly will be held on Sunday, December 3, immediately following the Divine Liturgy, approximately at 12:30 p.m. ***The issues to be discussed are of utmost importance to the future of our Parish. We ask that you make every effort to attend.*** A light luncheon will be served only for those who stay for the meeting.

The Agenda is as follows:

I. OLD BUSINESS

1. Opening Prayer
2. Confirmation of Members in good standing present
3. Election of Chair
4. Parliamentarian Appointed
5. Reading and Approval of Minutes of the previous General Assembly meeting
6. Report of the President
7. Report of the Pastor
8. Report of Treasurer—for the first ten months of 2017 and approval of 2018 Budget
9. Deaconess Report by the President of the Board of St. George Housing for Seniors

II. NEW BUSINESS

1. Other
2. Closing Prayer

In order to participate at the General Assembly, you must have paid your 2017 Stewardship of \$300 in full or a *minimum* of \$250. For seniors, you must have paid \$200 in full or a *minimum* of \$170. **Please attend this meeting!**

Office Staff

Susan Solo,
Administrative
Assistant

Lisa Campbell,
Bookkeeper

In His service and yours,


Nicholas Minton, President
Parish Council

With love in Christ,


Fr. Anthony Cook
Parish Priest

/sbs



METROPOLIS
OF DETROIT

Reverend Anthony Cook, Priest
Residence: 734 / 716-2268
Email: franthonyc@mac.com

SAINT GEORGE GREEK ORTHODOX CHURCH

ΕΝΟΡΙΑ ΑΓΙΟΥ ΓΕΩΡΓΙΟΥ
16300 Dix-Toledo © Southgate, Michigan 48195

Church: 734 / 283-8820
Fax: 734 / 283-8866
Email: stgeorgesouthgate@gmail.com

1 Νοεμβρίου 2017

Αγαπητοί ένοριτες,

Χαίρετε! Προσευχόμεθα όπως υγιαίνετε μετά των αγαπημένων σας οικογενειών.

Διά του παρόντος γράμματος σας πληροφορούμεν, ότι ή γενική φθινοπωρινή συνέλευση τής ένορίας μας θα είναι στις 3 Δεκεμβρίου, ήμερα Κυριακή, τρέχοντος έτους, και άμέσως μετά τήν Θεϊάν Λειτουργίαν. Η ήμερησία διάταξη έχει ως εξής:

I. ΣΥΖΗΤΗΣΗ ΕΠΙ ΠΑΛΙΩΝ ΘΕΜΑΤΩΝ

- 1ον. Προσευχή
- 2ον. Έπιβεβαίωση διά τον άριθμόν των παρισταμένων μελών
- 3ον. Έκλογή Προεδρεύοντος τής συνελεύσεως
- 4ον. Διορισμός Κανονιολόγου
- 5ον. Ανάγνωση και επικύρωση των πρακτικών τής περασμένης συνελεύσεως
- 6ον. Έκθεση του Προέδρου του έκκλησιαστικού συμβουλίου
- 7ον. Έκθεση του Έρατικώς Προϊσταμένου
- 8ον. Έκθεση του Ταμίου του έκκλησιαστικού συμβουλίου, και, Η Παρουσίαση και επικύρωση του προίπολογισμού του έρχομένου έτους 2018
- 9ον. Έκθεση διά τόν Ντίκανες Τάουερ

II. ΣΥΖΗΤΗΣΗ ΕΠΙ ΝΕΩΝ ΘΕΜΑΤΩΝ

III. ΤΕΛΙΚΗ ΠΡΟΣΕΥΧΗ

Διά να λάβετε μέρος εις τήν Γενικήν συνέλευση πρέπει να έχετε πληρώσει τους πρώτους δέκα μήνες του παρόντος χρόνου, δηλαδή, 250 δολλάρια, και οι συνταξιούχοι 170 δολλάρια. Επίσης, θα ανακοινωθούν τα όνόματα εκείνων που έχουν πληρώσει τήν συνδρομήν των, ή μέρος αυτής διά τόν έτος 2017.

Μετά Χριστιανικής αγάπης,

Νικόλαος Μίντον

Νικόλαος Μίντον
Πρόεδρος Έκκλησιαστικού Συμβουλίου

π. Αναώνιος Cook

Αιδ. Αντώνιος Cook
Έρατικώς Προϊστάμενος