



The Trophy-Bearer

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Light of Light

Rev. Fr. Anthony Cook



We established last time that the Son of God is begotten of the Father “before all ages.” This time, we move forward to the phrase: “Light of Light, true God of true God.” With these words, we come finally to language that has a clear and specific, historically confirmed, point of origin in the credal usage of the Church - this phrase comes from the year 325, from the 1st Council of Nicaea, convened to resolve the Arian controversy, which we discussed very briefly last time.

To give just a little bit more context, the Arians held that the Son of God was not just begotten of the Father, He was created *by* the Father, that there was a time when He did not exist, that He was not co-eternal with the Father. Much of this came, as we said last time, from the mistaken idea that the logical rules of language and human understanding could contain and constrain the eternal Reality of the Godhead. By that principle, they thought that if the Son of God was “begotten”, all the logical temporal implications of that word must apply, so that there must have been a particular point at which He was begotten, prior to which He did not exist. The Orthodox understood that this would mean that Jesus was not Himself God, and that this was not consistent with the Rule of Faith, the reality of Christ’s Person and Nature as He had revealed Himself to the Church. In the face of such a challenge, nothing but the firmest affirmation of His full and complete Divinity would suffice to confess the truth of what He had revealed of Himself to the Church. This portion of the Creed is that firmest of affirmations, repeating that truth in several different ways to make the Church’s confession unavoidably clear, ruling out any inclination to make the Son less than the Father, while still affirming the distinctness of the Divine Persons in the Holy Trinity.

They begin by speaking of God as Light, which comes directly from the beginning of the 1st Epistle of John the Evangelist, a passage which reminds us that the Church’s beliefs about Jesus Christ are not founded ultimately in mere words about God, but in the Living Reality of the God-Man Who revealed Himself to the Apostles and unites Himself to the Church, a passage which speaks of the fellowship of the Father and the Son, and of the Church’s fellowship with God, and which finally affirms that God is Light, and there is no darkness in Him.

It reads: “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was made known, and we

REGULAR SCHEDULE

Sunday

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

Saturday

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

LENTEN SCHEDULE

Wednesday

Presanctified Liturgy
9-10:30 am February 28;
March 14 & 28
6-7:30 pm February 21;
March 7 & 21

*Potluck following evening
Presanctified Liturgies*

Friday

6 pm – Salutations/Χαιρετισμοί
Feb. 23; Mar. 2, 9, 16, & 23

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

COMMUNITY UPDATES

Baptism

Charlotte Irene Danckaert
Parents: Seraphim & Anne

*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

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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.

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2018 Parish Council

Nicholas Minton

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Stavros Dionyssopoulos

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George Kaltsas

Sam Kiouis

George Kotronis

Pete Makarounas

Kim Moody

Christian Tougas

Peter Vougiouklakis

have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was made known unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all”

So far so good, but it seems strange that what St. John affirms above all is that God is light. This is not usually what we think of as the core truth of Christ in our midst - but if we read further, we see that he is writing to urge his readers to put aside darkness, and sin, and the love of the things of the world, and to walk in the light - in short, to lay aside contingent, material shadows and imitations and to live in communion with Reality, with the source of Being. Light, here, is a metaphor for the pure and perfect Existence of God Himself - to say that God is light is to say that He is Uncreated, both utterly *real* and utterly *other* than the created, material order. It is in this sense that the Council uses the word “Light” - as synonymous with true and perfect Divinity.

We don’t simply say, though, that the Son of God is Light and True God - we rather say that He is *Light of Light*, True God of *True God*. Where logic and reason and grammatical sense expect singularity, a single Light, one perfect True God alone, the Creed introduces multiplicity, while still insisting on unity. He is not Light Beside Light, True God Next To True God (which would make for multiple gods), but *Light of Light*, True God of True God. The Son is OF the Father, but is nonetheless both equal to and one with Him. Fr. John McGuckin has a neat explanation of the Council’s intent with this phrase - he says, “to avoid any lingering subordinationist hermeneutic of “a (secondary) God from a (higher) God”, or “a (smaller) light from the (great) Light,” [the council] added the force of buttressing synonyms: “God from God, light from light, true God from true God,” [with] the repetitions serving to pile on emphasis.”

Which is to say, if we had only the statement, “Light of Light,” or “God of God,” it would be easy to misinterpret these phrases as communicating the idea of a torch being lit by a bonfire, or a lesser type of god being created by the actual, pre-eternal God. But instead we say both *Light of Light*, and true God of true God, and when we put the phrases together, each interprets the other. In whatever way the source Light is Light, the Light that comes from it is Light - in whatever way the originating True God is Truly God, the True God that is of Him is equally so True God. This is not the language of logic - no logical syllogism would dare to conclude that any thing or any one could be both two and one. This is rather the language of description, the language of experience, the language of personal encounter with a Divine, Personal Revelation. The words do not define the reality - the Divine Reality redefines the words and transforms the ideas.

It is in this vein that the Creed continues by further clarifying what it means for the Son to be begotten of the Father. So next time, we will explore the vast and infinite difference between “begotten” and “created.”

The above is the fifteenth 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 • FEBRUARY/MARCH 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
11 ✠ FEBRUARY Judgment Sunday Vlassios, Martyr of Sebaste Epistle: 1 Corinthians 8:8-13; 9:1-2 Gospel: Matthew 25:31-46 Orthros/Liturgy (8:50 & 10 am) Dance Practice (12:15-1:30 pm)	12 Cheesefare Meletios, Abp. of Antioch Antonius, Abp. of Constan. Epistle: 3 John 1:1-15 Gospel: Luke 19:29-40; 22:7-39 Orthros/Liturgy (8:50 & 10 am) Dance Practice (12:15-1:30 pm)	13 Cheesefare Martinianos the Righteous Aquila & Priscilla the Apostles Epistle: Jude 1:1-10 Gospel: Luke 22:39-42, 45-71; 23:1 Greek School (5:30-7:30 pm)	14 Cheesefare Auxentius of the Mountain Cyril, Enlightener of the Slavs Joel 3:12-21 Joel 2:12-26	15 Cheesefare Onesimus of the 70 Anthimus the Elder of Chios Epistle: Philimon 1:1-25 Gospel: Luke 23:1-31, 33, 44-56 Seniors Luncheon (Noon) Sunday School Teachers (6:00 pm) Parish Council (7:00 pm)	16 Cheesefare Pamphilos & Companions Flavianos, Pat. Constantinople Epistle: Zechariah 8:7-17 Zechariah 8:19-23	17 ✠ ♦ Sat. of Souls Cheesefare Marianne, sister of Philip Epistle: 2 Timothy 2:1-10 Gospel: Luke 20:46-47; 21:1-4 Orthros/Liturgy (9 & 10 am) Byzantine Chant for Kids (4:30-5:45) Great Vespers (5 pm)
18 ✠ ♦ Cheesefare Fortyners Sunday Leo, Pope of Rome Epistle: Romans 13:11-14; 14:1-4 Gospel: Matthew 6:14-21 Orthros/Liturgy (8:50 & 10 am) S.S. Dodgeball (1:30-3:30 pm) Forgiveness Vespers (5:00 pm)	19 Lent Begins Philemon, Archdiopos of the 70 Isaiah 1:1-20; Genesis 1:1-3 Proverbs 1:1-20 Great Compline & Traditional Koulouna Meal at Sts. Constantine & Helen (10:00 am)	20 Leo, Bishop of Catania Agathon, Pope of Rome Isaiah 1:19-23; Genesis 1:14-23 Proverbs 1:20-33 Greek School (5:30-7:30 pm)	21 ✠ Timothy the Righteous Isaiah 2:3-11; Genesis 1:24-23 Proverbs 2:1-22 Presanctified Liturgy - Fr. Teodor Petritiu visiting priest (6:00 pm)	22 Relics of Martyrs in Eugenios Thalassius and Bradatus Isaiah 2:11-21; Genesis 2:4-19 Proverbs 3:1-18	23 ♦ Symeon the Elder Epistle: 2 Peter 1:1-10 Gospel: Mark 13:1-8 Salutations to the Theotokos (6:00 pm)	24 ♀ ✠ ♦ Sat. of Souls Epistle: 2 Corinthians 4:6-15 Gospel: Matthew 11:2-15 Orthros/Liturgy (9 & 10 am) Byzantine Chant for Kids (4:30-5:45) Great Vespers (5 pm)
25 ♀ ✠ Sunday of Orthodoxy Tarasios, Pat. of Constantinople Epistle: Hebrews 11:24-26, 32-40 Gospel: John 1:43-51 Orthros/Liturgy (8:50 & 10 am) GOYA Game Night (5:00 pm)	26 Porphyrios, Bishop of Gaza Photini the Samaritan & sisters Isaiah 42:5-7; Genesis 3:21-4:7 Proverbs 3:34-4:22	27 Prokopios the Confessor Raphael of Brooklyn Isaiah 5:7-16; Genesis 4:8-15 Proverbs 5:1-15 Greek School (5:30-7:30 pm) Deaconess/Executive (7 & 8 pm)	28 ✠ Basil the Confessor Kyrama of Thessaloniki Isaiah 51:6-23; Genesis 4:16-26 Proverbs 5:15-6:3 Presanctified Liturgy (8 am)	1 MARCH Eudokia of Heliopolis Andonina the New Martyr Isaiah 6:1-12; Genesis 5:1-24 Proverbs 6:3-20	2 ♦ Hesychos the Martyr Isaiah 7:1-14; Genesis 5:32-6:8 Proverbs 6:20-7:1 Salutations to the Theotokos (6:00 pm)	3 ♀ ♦ Eutropios, Kleonikos, Vasilikos, Theodorotos of Antioch Epistle: Hebrews 3:12-16 Gospel: Mark 1:35-44 Altar Boys (Noon) Byzantine Chant for Kids (4:30-5:45) Great Vespers (5 pm)
4 ♀ ✠ Sunday of St. Gregory Palamas Gerasilios the Righteous Epistle: Hebrews 1:0-1:4; 2:1-3 Gospel: Mark 2:1-12 Orthros/Liturgy (8:50 & 10 am)	5 ♀ Konon the Gardener Mark the Ascetic Isaiah 8:13-9:7; Genesis 6:9-22 Proverbs 8:1-21	6 42 Martyrs of Amorion Finding the Cross by Helen Isaiah 9:9-10:4; Genesis 7:1-5 Proverbs 8:32-9:11 Greek School (5:30-7:30 pm)	7 ✠ 7 Hieromartyrs of Cherson Laurence of Megara Isaiah 10:12-20; Genesis 7:5-9 Proverbs 9:12-18 Presanctified Liturgy (6:00 pm) Philoptochos (7:30 pm)	8 Theophylaktos, BP. Nicomedia Hermas of the 70 Isaiah 11:10-12:2; Genesis 7:11-8:30 Proverbs 10:1-22	9 ♀ ♦ 40 Martyrs at Lake Sebaste Caesarios the Righteous Epistle: Hebrews 12:1-10 Gospel: Matthew 20:1-16 Salutations to the Theotokos (6:00 pm)	10 ♀ ♦ Kodratos & his Companions Epistle: Hebrews 10:32-38 Gospel: Mark 2:14-17 GOYA Lenten Retreat AT STS. CONSTANTINE & HELEN (9-5) Byzantine Chant for Kids (5:30-6:45) Great Vespers (6 pm)
11 ♀ ✠ Sunday of the Holy Cross Sophronios, Pat. of Jerusalem Epistle: Hebrews 4:14-16; 5:1-6 Gospel: Mark 8:34-38; 9:1 Orthros/Liturgy (8:50 & 10 am) Dance Practice (12:15-1:30 pm)	12 Theophanes the Confessor Symeon the New Theologian Isaiah 14:24-32; Genesis 8:21-9:7 Proverbs 11:19-12:6	13 Removal of relics of Nicephoros Pouplios, Bishop of Athens Isaiah 25:1-9; Genesis 9:8-17 Proverbs 12:8-22 Greek School (5:30-7:30 pm)	14 ✠ Benedict of Nursia Eusebion, Bp. Lampasakos Isaiah 26:21-27:9; Genesis 8:18-10:1 Proverbs 12:23-13:9 Presanctified Liturgy (9:00 am)	15 Agapios & his Companions Manuel of Crete Isaiah 28:14-22; Genesis 10:32-11:9 Proverbs 13:19-14:6 Seniors Luncheon (Noon) Sunday School Teachers (6:00 pm) Parish Council (7:00 pm)	16 ♦ Savinos of Egypt Christodoulos of Patmos Isaiah 29:13-23; Genesis 12:1-7 Proverbs 13:19-14:6 Salutations to the Theotokos (6:00 pm)	17 ♀ ♦ Alexios the Man of God Patrick of Ireland Epistle: Hebrews 6:9-12 Gospel: Mark 7:31-37 Byzantine Chant for Kids (4:30-5:45) Great Vespers (5 pm)

• Shaded days denote a fast day. ✠ denotes a Liturgy ♦ Great Vespers/Compline ❖ Akathist/Paraklisis ✠ Presanctified Liturgy ⇐ fish/wine/oil allowed ♀ wine/oil allowed

Saint George Greek Orthodox Church, Southgate

**PRESANCTIFIED LITURGIES
AND
LENTEN POTLUCK MEALS**

Please come with your families to the Lenten Potluck dinners immediately following the Presanctified Liturgies on the following dates:

Please bring the following Lenten food item according to the beginning letter of your last name on the date of the Potluck Meal you are attending:

FEBRUARY 21 (Wednesday) 6:00 PM

A-G: Main Entrée

(examples: lentil/bean soup, shrimp & rice, spaghetti)

H-N: Dessert

(examples: halva, Lenten cake, Lenten cookies, fruit)

O-Z: Side dish or salad

(examples: hummus, tabbouli, three-bean salad)

MARCH 7 (Wednesday) 6:00 PM

A-G: Side dish or salad

(examples: hummus, tabbouli, three-bean salad)

H-N: Main Entrée

(examples: lentil/bean soup, shrimp & rice, spaghetti)

O-Z: Dessert

(examples: halva, Lenten cake, Lenten cookies, fruit)

MARCH 21 (Wednesday) 6:00 PM

A-G: Dessert

(examples: halva, Lenten cake, Lenten cookies, fruit)

H-N: Side dish or salad

(examples: hummus, tabbouli, three-bean salad)

O-Z: Main Entrée

(examples: lentil/bean soup, shrimp & rice, spaghetti)

