



The Trophy-Bearer

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Of One Essence With The Father

Rev. Fr. Anthony Cook



I have to begin by confessing that I have found it very difficult to talk about this next clause of the Creed. We have spent a lot of time emphasizing that the Christian Faith is Good News, but this clause is purposely divisive and exclusive, defining out of the Church a large number of people who did not want to leave. This seems almost un-Christian, a contradiction of the essential, loving core of the Faith - so it is vitally important that we understand why it is not so, that it is rather the only possible defense *of* that Good News.

So - let's review the fundamentals. The Good News of Jesus Christ is at its core a message of love and reconciliation between God and Man, the message that God loves humankind and has come to us where we are, lost and broken, to save us and restore us to a loving relationship with Him. Jesus Christ, God in our midst, invites all people to peace and unity with Him, and with one another. The only reason anyone will be left out of that blessed joy is if they themselves reject it.

The essence of Arianism was precisely such a rejection. In insisting that Jesus Christ was *not* God, the Arians denied the basic truth that it was God Who had entered into His own creation and reconciled us with Himself. This is important enough that it bears repeating - in denying that Jesus Christ was truly God, the Arians removed the most essential part of the Christian Gospel - that God had come into the world to save it and us. They didn't deny that someone had come - but whoever Jesus was, in their eyes, the one thing he could not be was God. And thus they struck at the core of the Gospel.

That is why the phrase we are talking about now, "Of One Essence with the Father," was designed on purpose to be offensive to them. It was intended to be a line in the sand, dividing those who believed that the Son of God was co-eternal with the Father from those who believed He was instead created. It was never intended to further the conversation, to build a better understanding, to move toward reconciliation. On the contrary - it was intended to end the conversation, to be the last word, to abandon any effort to reconcile.

What we need to remember is that this conversation didn't start from a neutral place, where both sides had an equal claim to the truth - and the conversation had been going on for a fairly long while. Christians had been worshipping Jesus Christ as Uncreated and Eternal God for at least 280 years when the Arians suddenly showed up and said, "Say...we think the Son of God is created, that He had a beginning." And when the Orthodox responded, "but He is the only-begotten Son of God, so He's God, not part of creation" the Arians said, "But He was still begotten - so there was some point *before* He was begotten, which means He's not eternal, and therefore *not* God." And when the Orthodox said, "No...He was begotten of the Father *before* all ages, and therefore before all 'points' as well, so He *is* Eternal, and He *is* God," the Arians said, "Sure, but in that 'before,' whatever

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
& weekday services, and for any variations to
this regular schedule.*

COMMUNITY UPDATES

Funerals

March 1, 2018
Vasilios Tsikaris

*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

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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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John Kontos

Michael Liakos

Louis Kircos

Bob Kollias

Chris Kontos

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Kim Moody

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Peter Vougiouklakis

it was, there was a ‘when’ when the Son didn’t exist, or else it makes no sense to say that He was begotten - and that means He can’t be *really* God.” So the Orthodox tried a different approach, and said, “No...because He was always with the Father - God of God, Light of Light, True God of True God,” but the Arians responded, “Right! A lesser god of the greater God, an inferior light derived from the actual real Light, truly made our ruler and god *now* through the appointment of the true God, the Father!” At which point it was clear that the Arians were not willing to let go of the idea that the Son of God was inferior to and later than the Father, and the Orthodox needed a way to affirm the truth that they had received, that Jesus Christ, the Son of God, was and is truly and fully and perfectly God. So they came up with this phrase: ὁμοούσιος τῷ Πατρὶ, of one and the same essence with the Father.

This, finally, did the trick. The Arians could not find a way to explain their way around that statement. They offered to affirm that the Son of God was of a *similar* essence to the Father, ὁμοιουσιος τῷ Πατρὶ, but the Orthodox had said what they meant, and meant what they said. The Son of God is of the same essence with the Father, perfectly one and co-eternal with Him. He isn’t just *like* God, He *is* God.

For a long time, though, the term homoousios, of one essence, was controversial even with the Orthodox, for the simple reason that it was not found in Scripture. There was a concern that, in the effort to find clarity and end the conversation with the Arians, the Church might accidentally have gone beyond the Rule of Faith and invented something new, something false, something contrary to the reality of God’s revelation to us and presence in our midst. It took time for the Orthodox to consider it, to reflect on it, and to confirm that it was indeed true – so, while the phrase was first expressed in the year 325, it wasn’t until 381 that it was universally adopted throughout the Church as an accurate articulation of the Rule of Faith. And with its adoption, the Church finally abandoned any effort to reconcile with the Arians, accepting that what was needed was not a word to reconcile and bring together, but a word that would serve as a sword, to separate and distinguish between truth and falsehood, a measuring stick to define what the Church knows to be true about God, and what it knows to be false, a boundary line separating what is consistent with God’s presence and revelation to us from what is utterly at odds with the Reality of His Being.

And it is His Being, Who He Is, that we are talking about with this phrase. We translate ὁμοούσιος/homoousios as “consubstantial” or “of one essence,” but these words substance and essence simply mean God’s Being, Who He-Who-Is Is. This harkens back once again to Mount Sinai, to the Name by which God names Himself to Moses, so that with this word ὁμοούσιος, the Church affirms that Jesus Christ, the Son of God, is Himself the One Who Is, of one and the same Being with the Father and the Holy Spirit, One God, Who delivered Israel from Egypt, and revealed Himself to Moses on the mountain, and has called us all out of darkness into His marvelous Light.

Before we move on to the next clause, that it is through Jesus Christ, the Son of God, that all things were made, we will spend one more episode on the Arian controversy, and discuss the city in which it first developed, the philosophical background for its development, and the actual conversations that took place at the Council of Nicaea. It will be something of a longer episode, and a bit heavier than normal, but it is good, I think, to look a little deeper into this pivotal period in Church history. We’ll return to the Creed itself the following episode. So next time - Alexandria, Arius, and Nicaea.

The above is the seventeenth 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 • APRIL 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
8 ✠ ♦ HOLY PASCHA Epistle: Acts 1:1-8 Gospel: John 1:1-17 Paschal Orthros & Divine Liturgy (12:00 am) Paschal Magritisa Meal (1:45 am) Agape Vespers (11:00 am)	9 RENEWAL MONDAY Eupychos the Martyr Vadin the Righteous of Persia Epistle: Acts 1:12-17, 21-26 Gospel: John 1:18-28	10 RENEWAL TUESDAY Terence & his Companions Gregory V, Pat. of Constan. Epistle: Acts 2:14-21 Gospel: Luke 24:12-35 Greek School (5:30-7:30 pm) Book Club (5:30-7:30 pm)	11 RENEWAL WEDNESDAY Antipas, Bishop of Pergamon Pharanthios the Anchorite Epistle: Acts 2:22-38 Gospel: John 1:35-52 Philoptochos (7:00 pm)	12 RENEWAL THURSDAY Basil the Confessor of Parium Anthousa of Constantinople Epistle: Acts 2:38-43 Gospel: John 3:1-15	13 RENEWAL FRIDAY Martin, Pope of Rome Epistle: Acts 3:1-8 Gospel: John 2:12-22	14 Aristarchos, Pudens, Trophimos Thomas of Alexandria Epistle: Acts 3:11-16 Gospel: John 3:22-33
15 ✠ THOMAS SUNDAY Crescens the Martyr Leonidas, Bishop of Athens Epistle: Acts 5:12-20 Gospel: John 20:19-31 Orthros/Liturgy (8:50 & 10 am) Spring General Assembly Dance Practice (12:15-1:30 pm)	16 Agape, Chionia, Irene, Martyrs Epistle: Acts 3:19-26 Gospel: John 2:1-11	17 Symeon, Bishop of Persa Makarios, Bishop of Corinth Epistle: Acts 4:1-10 Gospel: John 3:16-21 Greek School (5:30-7:30 pm) Book Club (5:30-7:30 pm) Investment Oversight (7:00 pm)	18 ☩ John the Righteous, disciple of Gregory of Decapolis Euthernios, Enlightener of Karelia Epistle: Acts 4:13-22 Gospel: John 5:17-24	19 Paphnouthios the Holy Martyr George the Confessor Epistle: Acts 4:23-31 Gospel: John 5:24-30 Senior's Luncheon (Noon) Sunday School Teachers (6:00 pm) Parish Council (7:00 pm)	20 ☩ Theodore the Trichinas Zachaeus of Caesaria Epistle: Acts 8:4-9, 1-19 Gospel: John 5:30-47; 6:1-2	21 ♦ Ianouarios and Companions Alexandra the Empress Epistle: Acts 5:21-32 Gospel: John 6:14-27 Byzantine Chant-Kids (4:30-5:45p) Great Vespers (5 pm)
22 ✠ ♦ Myrrh-Bearing Women Epistle: Acts 6:1-7 Gospel: Mark 13:43-47; 16:1-8 Orthros/Liturgy (8:50 & 10 am) Great Vespers for Feast of St. George (5:30 pm) St. George Feasday Reception (7-8 pm)	23 ✠ Great Martyr George Epistle: Acts 12:1-11 Gospel: John 15:17-27; 16:1-2 Orthros/Liturgy (9 & 10 am) Feasday Luncheon (Noon)	24 Elizabeth the Wonderworker Sarras the General of Rome Epistle: Acts 8:5-17 Gospel: John 6:27-33 Greek School (5:30-7:30 pm) Book Club (5:30-7:30 pm) Deaconess/Executiv (7 & 8 pm)	25 ☩ Mark the Apostle & Evangelist Emmannuel, Theodore, Gregory, Michael, Gregory New Martyrs Epistle: 1 Peter 5:6-14 Gospel: Luke 10:16-21 FOCUS Detroit Food Bag Prep (6:30 pm)	26 Basil, Bishop of Amasea Glaphyra the Righteous Epistle: Acts 8:26-39 Gospel: John 6:40-44	27 ☩ Symeon the Holy Martyr Eulogios the Inkkeeper Epistle: Acts 8:40-9:1-19 Gospel: John 6:48-54	28 ♦ 9 Monk-martyrs of Czizkos Epistle: Acts 9:19-31 Gospel: John 15:17-27; 16:1-2 Byzantine Chant-Kids (4:30-5:45p) Great Vespers (5 pm)
29 ✠ SUNDAY OF THE PARALYTIC Jason & Sosipater of the 70 Martyr Ceryra Epistle: Acts 9:32-42 Gospel: John 5:1-15 Orthros/Liturgy (8:50 & 10 am) Game Night (6:00 pm)	30 James the Apostle Argyra the New Martyr Epistle: Acts 12:1-11 Gospel: Luke 9:1-6	1 MAY Jeremian the Prophet, Maria of Founa, Mirabella in Crete Epistle: Acts 10:21-33 Gospel: John 7:1-3 Greek School (5:30-7:30 pm) Book Club (5:30-7:30 pm)	2 ☩ MIDD-PENTECOST Removal of the Relic of Athanasios Hesperos & Zoe the Righteous Epistle: Hebrews 13:7-16 Gospel: John 7:14-30 Philoptochos (7:00 pm)	3 Timothy & Marva the Martyrs Peter the Wonderworker Raphael, Nicholas, Irene Epistle: Acts 10:34-43 Gospel: John 8:12-20	4 ☩ Pelagia the Nun-martyr Hilarion the Wonderworker Epistle: Acts 10:44-48; 11:1-10 Gospel: John 8:21-30	5 ♦ Irene of Thessaloniki Epistle: Acts 12:1-11 Gospel: John 8:31-42 Byzantine Chant-Kids (4:30-5:45p) Great Vespers (5 pm)
6 ✠ Job the Prophet Seraphim the Struggler Epistle: Acts 11:19-30 Gospel: John 4:5-42 Sunday School Teachers (12:15 pm)	7 Comm. of the Precious Cross Cyrill of Jerusalem Epistle: Acts 26:1, 12-20 Gospel: John 8:42-51	8 John the Theologian Arsenios the Great Epistle: 1 John 1:1-7 Gospel: John 19:25-28; 21:24-25 Greek School (5:30-7:30 pm) Book Club (5:30-7:30 pm)	9 ☩ Isaiah the Prophet Christopher the Martyr of Lycea Epistle: Acts 13:13-24 Gospel: John 6:5-14	10 Simon the Zealot & Apostle Laurence of Egypt Epistle: 1 Corinthians 4:9-16 Gospel: Luke 6:12-19	11 ☩ Renewal of Constantinople Morkios the Holy Martyr Epistle: Acts 15:5-12 Gospel: John 10:17-28	12 Epiphanius, Bishop of Cyprus Germanos, Pat. of Constan. Epistle: Acts 15:35-41 Gospel: John 10:27-38 Byzantine Chant-Kids (4:30-5:45p) Great Vespers (5 pm)

• Shaded days denote a fast day. ✠ denotes a Liturgy ♦ Great Vespers/Compline ❖ Akatist/Paraklisis ⚡ Presanctified Liturgy ☩ fish/wine/oil allowed ☩ wine/oil allowed



SAINT GEORGE GREEK ORTHODOX CHURCH

ΕΝΟΠΙΑ ΑΓΙΟΥ ΓΕΩΡΓΙΟΥ

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METROPOLIS
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March 28, 2018

Dear Parishioners:

We pray this letter finds you and your family well.

Our Spring General Assembly will be held on Sunday, April 15, immediately following the Divine Liturgy, approximately at 1 p.m.

The Agenda is as follows:

1. OPENING PRAYER
2. CONFIRMATION OF MEMBERS IN GOOD STANDING PRESENT
3. ELECTION OF THE CHAIR
4. PARLIAMENTARIAN APPOINTED
5. READING AND APPROVAL OF MINUTES OF THE PREVIOUS GENERAL ASSEMBLY
6. REPORT OF THE PRESIDENT
7. REPORT OF THE PASTOR
8. REPORT OF THE BOARD OF AUDITORS
9. REPORT OF THE TREASURER--Review of Audit Statements for 2017
10. REPORT OF SAINT GEORGE HOUSING FOR SENIORS
11. OLD BUSINESS
12. NEW BUSINESS
13. CLOSING PRAYER

The Audit Financial Statements for the year 2017 will be distributed during the meeting, and the statement of Cash, Debts, Commitments and Liabilities will also be discussed.

In order for you to be able to attend and participate at the General Assembly, you must have met your full year obligation for the year 2017. A light luncheon will be offered to those in attendance.

Thank you very much.

Yours in the Faith of Jesus Christ our Lord,

Nick Minton
Parish Council President

Rev. Fr. Anthony Cook
Parish Priest

28 Μαρτίου, 2018

Ἀγαπητοὶ ἐνοριῖτες,

Χαίρετε! Ἡ ἀνοιξιάτικη γενικὴ συνέλευση τῆς ἐνορίας μας θὰ εἶναι στὶς 15 Ἀπριλίου, ἡμέρα Κυριακὴ, ἀμέσως μετὰ τὴν Θείαν Λειτουργίαν. Ἐνα ἐλαφρὸν γεῦμα θὰ προσφερθῆ δι' ἐκείνους ποὺ θὰ λάβουν μέρος. Παρακαλεῖσθε ὅπως ἔχετε πληρώσει τὸ ἀπαραίτητον ποσὸν τῆς ἐτησίας συνδρομῆς. Σᾶς ἀναμένομεν.

Μετὰ Χριστιανικῆς ἀγάπης,

Νικόλαος Μίντον
Πρόεδρος τοῦ Ἐκκ/κοῦ Συμβουλίου

Π. Ἀντώνιος Cook
Αἰδ. Ἀντώνιος Cook
Ἱερατικῶς Προϊστάμενος