



The Trophy-Bearer

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The Name of God

Rev. Fr. Anthony Cook



We talked last time about reason and Faith, and how it is impossible to prove God's existence or non-existence. Either the universe is infinite and self-sustaining, or it is sustained by a Creator, a First Cause Who is Himself infinite and self-sustaining. If there is a God, then we are separated from Him by an absolute boundary, the boundary between what is created and the Creator. The only way we could ever come to know the Uncreated, Infinite One is if He reveals Himself to us. It is to this revelation that we now turn.

There are three modes of revelation that we can distinguish from one another, although we should also say that it is a mistake to emphasize the distinction between these modes too strongly, as they all reflect the simple and ongoing action of the Uncreated Creator in His Creation. The first mode is what we spoke of last time, the reflection of the nature of the Creator in the Creation. We see this reflection in the fact that the universe operates according to rational, discernible laws and principles, and in the strange fact that we human beings are personal beings, finding fulfillment and happiness only in relationships with other people. The second mode of revelation is seen when God intervenes directly the world - we would classify miracles, disruptions of the normal laws and principles of the universe, in this category, along with all the moments when God speaks to us directly, as He did to Moses on Mt. Sinai, or to Elijah on the mountain, or to Abraham at the Oak of Mamre. The third mode of revelation is the actual entrance of the Creator into His Creation, uniting Himself with it and us, by becoming a human being, Jesus Christ.

Although these seem like three distinct modes of revelation from our perspective within time and space, in actual truth they are one, the single and inseparable Personal Revelation of God to us. The best way to understand this is to reverse the order in which we consider them, and place the third mode first. At the historical moment of the Incarnation, God unites Himself with His Creation, and His presence permeates Creation, so that every time we see God reveal Himself through history, what we see is simply the lifting of the veil, a revelation of the presence and action of the Incarnate Creator, upholding and sustaining it. Every time God reveals Himself in the Old Testament, it is an anticipation of the Incarnation, a preparation for that perfect Revelation of God in our midst. Even the most indirect mode of revelation, the fact that Creation's order and operation reflects the nature of its Creator, is rooted in the Incarnation - the universe is rational because the One Who upholds and sustains it by entering within it is Reason Himself, and it and we are personal and relational because He is personal and relational.

This brings us full circle to where we began - the source of Christian authority and truth is the Personal Revelation of God to us, and for this reason, it is the Rule of Faith, the Relationship of the Personal and Loving God with us, that is the foundation and the essence of the Christian tradition. We may express this Rule and tradition in words, in intellectual, rational thought - but the Truth that we confess is not, at its

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

40-Day Blessings

June 11, 2017

Sara Colleen Green
Parents: Chris & Kristina

Baptisms

July 9, 2017

Stelios Gugudis
Parents: Steve & Jake

Weddings

July 8, 2017

Braxton & Marina (Ioannou)
Walbridge

COMMUNITY UPDATES

*If you would like your news to be included 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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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

core, merely an intellectual, or verbal, or rational idea. As we said before, this Truth is not an it at all, but a He, a real Person.

Within time and space, however, which is to say, within the linear stream of history, this Personal and Relational nature of God has been unfolded to us gradually. From the beginning, God was seen to be not only all-powerful, but also personal, in all His encounters with humankind - with Adam and Eve in Eden, or with Noah during the Flood, or with Abraham at the Oak of Mamre, we see God as Personal because He is interacting with human beings in a personal and relational way. This revelation of the Almighty God as also Personal and Relational seems almost accidental revelation in most cases - this most shocking and surprising truth is hidden in plain sight, in the mere manner of His dealing with us. We ultimately see this truth revealed in full, of course, in the birth, life, ministry, death, and resurrection of our Lord Jesus Christ, but... there IS one, pivotal moment in the Old Testament when God reveals Himself as Person - when He tells us His Name, and draws aside the veil to give us a glimpse of the truth beyond comprehension, of the Almighty and Infinite Creator God active and visible in this limited and finite world, of Reason that surpasses human rational understanding, of Words that speak a hope and truth beyond human imagination, of a physical presence that is more real than reality, of a phenomenon that transcends the laws of nature without violating or destroying it.

I speak, of course, of God's revelation of Himself to Moses through the Burning Bush. It was, after all, through the unnatural phenomenon of the Burning Bush, which burned, but was not consumed, that Moses was drawn to the place where God would speak to him. At the site of this miracle, God commanded Moses to take off his sandals, because he was standing on holy ground, on dirt and stone that were made holy by the presence of God - and then God told Moses His Name. He told him in Hebrew, but the Hebrew people do not speak The Name of God, out of fear and respect, and indeed, The Name, and its meaning, transcends our finite understanding, and the limits of time and space themselves. "I AM THAT I AM," is how we often translate it in English. It is a statement that God simply Is Who He is...He does not depend on any other being or attribute to define Him. When the original Hebrew was translated into Greek two centuries before Christ, the translators communicated the same idea: "ἐγώ εἰμι ὁ ὢν" "I am the One Who Is." When God is asked about His identity, He explicitly and purposely avoids any description of His power within creation, or His antiquity, or His goodness. He simply says that He Is. Period. No limits, no descriptions, no boundaries. He just Is.

It is a remarkable moment. Reason allows us to deduce the possibility that an Infinite God may exist, but that same reason demands that we admit we can never come to know Him - no finite mind could ever understand the Infinite One. But here, the Infinite One speaks to us, in our reasoned hopelessness of ever encountering Him, and He tells us His name. It is the Name we know He must have - but it is not our rational deduction which speaks it on Mt. Sinai, but His Voice, assuring us that where we cannot reach up to Him, He comes down to meet us - He gives us His Name, and calls us to encounter Him, to worship Him - to love Him.

This singular moment on Mount Sinai gives us a template for our relationship with God. He acts, and reveals Himself to us - and then we respond, and encounter Him. It is a model that is described again, much later, by St. John the Evangelist. "This is love...not that we loved God, but that He loved us, and sent His Son as a sacrifice to make us one with Him." So next time, we will begin to consider what the Creed says to us about the Son of God..

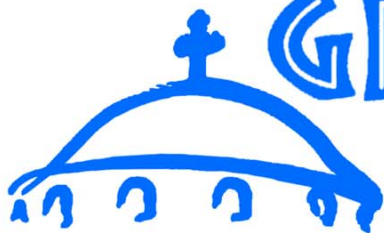
The above is the ninth installment of our new Adult Education Program, updated weekly at <http://theruleoffaith.typepad.com>. Comments/questions are welcome, by email or via a comment on the website.

St. George Calendar of Events • JULY & AUGUST 2017

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>16 ✠ Holy Fathers Athenogenes of Heracleopolis Julia of Carthage Epistle: Titus 3:8-15 Gospel: Matthew 51:4-19</p> <p>Orthros/Liturgy (8:50 & 10 am)</p>	<p>17 Marina of Antioch Veronika & Speratos the Martyrs Epistle: Galatians 3:23-29; 4:1-5 Gospel: Mark 5:24-34</p>	<p>18 Emilianos of Bulgaria Paul, Thea and Oulantine Epistle: 1 Corinthians 6:20-7:1-2 Gospel: Matthew 14:1-13</p>	<p>19 Macrina, sister of St. Basil Dios, Abbot of Antioch Epistle: 1 Corinthians 7:12-24 Gospel: Matthew 14:35-36; 15:1-11</p>	<p>20 Elias the Prophet Epistle: James 5:10-20 Gospel: Luke 4:22-30</p> <p>Seniors Luncheon (Noon) Parish Council (7:00 pm)</p>	<p>21 Symeon the Fool for Christ Parthenios, Bishop of Ara Epistle: 1 Corinthians 7:35-40; 8:1-7 Gospel: Matthew 15:29-31</p>	<p>22 ◆ Mary Magdalene, Myrrhbearer Markela of Chios Epistle: 1 Corinthians 9:2-12 Gospel: Luke 8:1-3</p> <p>Great Vespers/Confession (5 pm)</p>
<p>23 ✠ Phocas, Bishop of Sinope Ezekiel the Prophet Epistle: Romans 15:1-7 Gospel: Matthew 9:27-35</p> <p>Orthros/Liturgy (8:50 & 10 am)</p>	<p>24 Christina the Great Martyr Athenagoras the Apologist Epistle: 1 Corinthians 9:13-18 Gospel: Matthew 16:1-6</p>	<p>25 Dormition of Anna, mother of Theodoros, Olympias the Deaconess Epistle: Galatians 4:22-27 Gospel: Luke 8:16-21</p>	<p>26 ♀ Hermolao & his Companions Paraskevi of Rome Epistle: Galatians 3:23-29; 4:1-5 Gospel: Mark 5:24-34</p>	<p>27 Panteleimon the Great Martyr Nicholas of Novgorod Epistle: 2 Timothy 2:1-10 Gospel: John 15:17-27; 16:1-2</p>	<p>28 Prochoros, Nikanor, Timon Irene of Chrysovalantou Epistle: Acts 6:1-7 Gospel: Matthew 17:10-18</p>	<p>29 ✠ ◆ Kallinikos of Asia Minor Theodote and her Children Epistle: Romans 13:1-10 Gospel: Matthew 12:30-37</p> <p>Orthros/Liturgy (9 & 10 am) Great Vespers/Confession (5 pm)</p>
<p>30 ✠ JULY Silas & Sivanos of the 70 Hilitha of Caesaria Epistle: 1 Corinthians 11:10-17 Gospel: Matthew 14:14-22</p> <p>Orthros/Liturgy (8:50 & 10 am)</p>	<p>31 Forefeast of the Precious Cross Joseph of Arimathea Epistle: 1 Corinthians 11:31-34; 12:1-6 Gospel: Matthew 18:1-11</p>	<p>1 ◆ AUGUST Dormition Fast Begins Procession of the Cross Epistle: Hebrews 11:33-40; 12:1-2 Gospel: Matthew 10:16-22</p> <p>Small Paraklisis (6:00 pm)</p>	<p>2 Relics of Stephen the Protomartyr Theodoros of Dardanelles Epistle: Acts 6:8-15; 7:1-5; 47-60 Gospel: Mark 12:1-2</p>	<p>3 ◆ Isaacius, Damnatus, & Faustus, Salome the Myrrhbearer Epistle: 1 Corinthians 14:6-19 Gospel: Matthew 20:17-28</p> <p>Small Paraklisis (6:00 pm)</p>	<p>4 Seven Holy Youths of Ephesus Epistle: 1 Corinthians 14:26-40 Epistle: 1 Peter 1:1-25; 2:1-10 Gospel: Matthew 21:12-14; 17-20</p>	<p>5 ◆ ♀ Forefeast of the Transfiguration Eusegnias the Martyr of Antioch Epistle: 1 Peter 1:1-25; 2:1-10 Gospel: Matthew 15:32-39</p> <p>Great Vespers (5 pm)</p>
<p>6 ✠ ✐ Transfiguration of our Lord and Savior Jesus Christ Epistle: 2 Peter 1:10-19 Gospel: Matthew 17:1-9</p> <p>Orthros/Liturgy (8:50 & 10 am) Philoptochos (12:30 pm)</p>	<p>7 ◆ Domeios of Persia & Disciples Nikanor the Wonderworker Epistle: 1 Corinthians 15:12-19 Gospel: Mark 9:2-9</p> <p>Small Paraklisis (6:00 pm)</p>	<p>8 Emilian, Bishop of Cyzikos Myron the Wonderworker Epistle: 1 Corinthians 15:29-38 Gospel: Matthew 21:23-27</p>	<p>9 ◆ Matthias, Apostle of the 70 Anthony of Alexandria Epistle: Acts 1:12-17; 21-26 Gospel: Matthew 21:28-32</p> <p>Small Paraklisis (6:00 pm) Greek Fest (6:00 pm) Investment Oversight (7:00 pm)</p>	<p>10 Laurence, Archdeacon of Rome Chinus of Athens, Bishop of Rome Epistle: 2 Corinthians 11:1-7 Gospel: Matthew 21:43-46</p>	<p>11 ◆ Euplus, Archdeacon of Cantania Niphon, Pat. of Constantinople Epistle: 2 Corinthians 11:12-20 Gospel: Matthew 22:23-33</p> <p>Small Paraklisis (6:00 pm)</p>	<p>12 ◆ ♀ Photios & Aniketos of Nicomedia 12 Soldier-martyrs of Crete Epistle: Romans 15:30-33 Gospel: Matthew 17:24-27; 18:104</p> <p>Great Vespers/Confession (5 pm)</p>
<p>13 ✠ ♀ Apodosis of the Transfiguration Maximos the Confessor Epistle: 1 Corinthians 4:9-16 Gospel: Matthew 17:14-23</p> <p>Orthros/Liturgy (8:50 & 10 am)</p>	<p>14 ◆ Forefeast of the Dormition Epistle: 2 Corinthians 2:3-15 Gospel: Matthew 23:13-22</p> <p>Vespers AT Assumption, Grand Blanc (6:00 pm) (Reception after) Vespers AT Assumption, St. Clair Shores (7:00 pm) (Reception after)</p>	<p>15 ✠ DORMITION OF THE THEOTOKOS Epistle: Philippians 2:5-11 Gospel: Luke 10:38-42; 11:27-28</p> <p>Orthros/Liturgy (9 & 10 am)</p>	<p>16 Translation of the Image of Christ Dionedeas of Tarsus Epistle: 1 Timothy 3:13-16; 4:1-5 Gospel: Luke 9:51-57; 10:22-24; 13:22</p>	<p>17 Myron of Cyzicus, Straton, Philip, Eurychian, Cyprian Epistle: 2 Corinthians 4:1-12 Gospel: Matthew 24:13-28</p> <p>Seniors Luncheon (Noon) Parish Council (7:00 pm)</p>	<p>18 Floros & Lauros of Illyria John & George, Pat. of Constan. Epistle: 2 Corinthians 4:13-18 Gospel: Matthew 24:27-33; 42-51</p>	<p>19 ◆ Andrew & his 2, 593 soldiers Timothy, Agapinus and Thecla Epistle: 1 Corinthians 13:9 Gospel: Matthew 19:3-12</p> <p>Great Vespers/Confession (5 pm)</p>

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

ST. GEORGE'S GREEK FESTIVAL



SUNDAY
SEPTEMBER 17,
2017

12-7pm

- Authentic Greek Food right off the grill!
- Kid's playground & bounce house!
- Greek & American music and dancing!
- Cash bar, Greek coffee & desserts!
- FREE Parking & Admission!

GO GREEK!

In beautiful Fr. Karamanos Park
located behind the church

FOOD



OPA!



FUN



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