

The Good News

VOLUME 1 ISSUE 1

JANUARY 2019

PASTORAL MESSAGE


Brothers and Sisters in Christ,

Many of us have passed certain milestone years in our life where, for whatever reason, we stop and think and then say usually two things: “Where have the years gone” and “What am I leaving behind for future generations?” As we at Assumption, just as St. George did 9 years ago, enter our centennial year, it’s hard not to begin to reflect on this second question. We should ask ourselves how we are engaging in the life of all the Orthodox Christian faithful as well as our entire community. Are we doing enough? **CAN WE DO MORE?**

Between our two churches, we have a combined 209 years of ministering to our Quad Cities community. This is a tremendous accomplishment! As we ring in the new year, it is my hope and prayer that we can continue to serve our community in a way that reflects our love for God and imitate his teachings. We should be in our community as Christ was in His; by helping those in need, especially the marginalized, and by spreading His Gospel through both our words and actions. Thus, reflecting on these things for a while now, I keep coming back to the same conclusion: **WE CAN DO MORE!**

January 1st is often a time for self-reflection where it seems we give ourselves some sort of a reprieve from the past and afforded ourselves an opportunity to start fresh. It’s as if we are giving ourselves an annual Jubilee, (see Leviticus 25:8-13) when the 50th year marked a renewal of all things. But perhaps more relatable to Christians today, we are offering ourselves forgiveness without allowing God to enter the conversation. If you haven’t noticed by now, Jesus’ words in the Gospel of John (15:5) still hold true for our generation, “I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.” I am sure then, if we enter this year in the same way St. Constantine entered the battle of the Milvian Bridge, with Christ as our shield and the knowledge that without Him we can do nothing, **WE WILL DO MORE!**

So then let us go forth into this year and allow ourselves to be transformed more closely into followers of Christ, through obedience to His Will. If we can become transformed, we can spread that Grace into our homes, into our churches, and finally into our communities! Regardless of what your resolve is for this coming year, know that you are loved by God and He waits for you to invite Him into your life and on your road. I Truly believe that with Him, we can do **ANYTHING!** Happy New Year and may God bless us with many more years in His Grace!



+Fr. Thomas Alatzakis

January 2019

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1 The Circumcision of Our Lord Saint Basil the Great Fast Free 8:30 a.m. Orthros followed by the Divine Liturgy (Assumption and Saint George)	2 Fast Free	3 Fast Free	4 Fast Free 9:30 am Royal Hours of Theophany (Assumption) 6:00 p.m. Parish Christmas Potluck (Assumption)	5 Eve of Theophany Oil and wine allowed 8:30 a.m. Orthros followed by the Divine Liturgy and the Great Blessing of the Waters (Assumption and Saint George)
6 The Theophany of Our Lord Fast Free 8:30 a.m. Orthros followed by Great Blessing of the Water and the Divine Liturgy (Saint George) 8:30 am Orthros 9:30 am Divine Liturgy with the Great Blessing of the Waters (Assumption) Sunday School Class resume following Holy Communion 6:00 p.m. Great Vespers at St. John - Cedar Rapids	7 The Synaxis of Saint John the Baptist 8:30 a.m. Orthros followed by the Divine Liturgy (Assumption)	8	9 Fast Day 10:00 a.m. Orthodox Study Forum (Saint George)	10 10:00 a.m. Bible Study (Assumption) 6:00 p.m. Orthodox Study Forum (Saint George)	11 Fast Day 6:00 p.m. Small Paraklesis (Assumption)	12
13 Sunday after Theophany Parish Vasilopita (Assumption and Saint George) Parish Council Oath of Office (Assumption and Saint George) 8:30 a.m. Orthros 10:00 a.m. Divine Liturgy (Saint George) 8:30 am Orthros 9:30 am Divine Liturgy (Assumption) Sunday School Class following Holy Communion	14	15	16 Fast Day 10:00 a.m. Orthodox Study Forum (Saint George)	17 Feast Day of Saint Anthony the Great 8:30 a.m. Orthros followed by the Divine Liturgy at Assumption 6:00 p.m. Orthodox Study Forum (Saint George)	18 Feast Day of Saints Athanasios and Cyril Patriarchs of Alexandria Fast Day 8:30 a.m. Orthros followed by the Divine Liturgy at Saint George	19

Epistle Readers

Sunday, January 6, 2019
 Theophany
 Alexa Florence

Sunday, January 13, 2019
 Sunday after
 Theophany
 Ethan Kirkpatrick

Sunday, January 20, 2019
 12th Sunday of Luke
 Isabella Elias

Sunday, January 27, 2019
 15th Sunday of
 Luke
 Loukia Constantinides

Coffee Hour Hosts for January 2019

Sunday, January 6, 2019 hosted by:
 The Speeds

Sunday, January 13, 2019 hosted by:
 Parish Vasilopita

Sunday, January 20, 2019 hosted by:
 Ted and Debbie Kutsunis

Sunday, January 27, 2019: Open

Parish Council Sunday Duty

Sunday, January 6, 2019
 Joe Burmeister,
 Mary Kay Eckert
 Gus Pappas
 Mary Rankin

Sunday, January 13, 2019
 Brad Crosson,
 Mariellen Crosson
 Doug Kenyon
 Ted Pitsoulakis

Sunday, January 20, 2019
 Nick Coin,
 John Mekus,
 Dennis Spurgetis,
 Diane Spurgetis

Sunday, January 27, 2019
 Joe Burmeister,
 Mary Kay Eckert
 Gus Pappas
 Mary Rankin

Parish Registry

Funerals

The servant of God, James Fanakos, fell asleep in the Lord and was buried on December 22, 2018

EVENING MEAL VOLUNTEERS

January 23, 2019:
 Susan Coin and Cathy Farrell.

February 27, 2019:
 Georgjean Pitsoulakis and friends.

March 27, 2019:
 Patty Kenyon and Presbyteria Maria.

April 24, 2019: Jim and Elizabeth Teros.

Anyone interested in participating in this worthwhile ministry should contact Dena Manta at 332-1684.

PRAYERS FOR OUR SHUT-INS

Emily Caras
 Helen Corelis
 Stella Cudworth
 Jennie Elbers
 Judy Pappas
 Xenia Patten
 Gordon Smith
 Helen Smith
 Irene Theodore

Prophora Baking Schedule

Sunday, January 6, 2019:
 Open

Sunday, January 13, 2019:
 Diane Breckon

Sunday, January 20, 2019:
 Open

Sunday, January 27, 2019:
 Presbyteria Maria



Orthodox Catechism



Introducing the Orthodox Church
Begins Tuesday January 29th at 6pm
Open to everyone!

January 29: Holy Catholic and Apostolic

February 5: The Nicene Creed

February 12: The Holy Trinity

February 19: The Divine Liturgy

February 26: Salvation and Eschatology

March 5: The Early Church Fathers

March 12: The Church Year

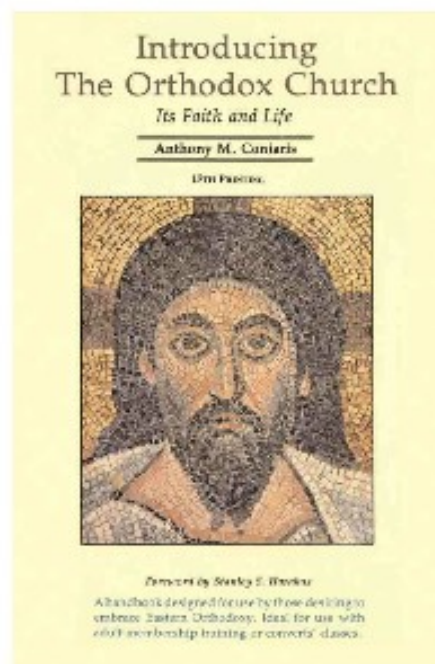
March 19: The Saints

March 26: Holy Sacraments

April 2: Holy Icons

April 9: Our Prayers

April 16: Holy Week & Conclusion



Books available for purchase
and can be found online

Weekly at Assumption Greek Orthodox Church
4900 Kennedy Drive - East Moline, IL

The Theophany of Our Lord and Saviour Jesus Christ (January 06)

About the beginning of our Lord's thirtieth year, John the Forerunner, who was some six months older than Our Saviour according to the flesh, and had lived in the wilderness since his childhood, received a command from God and came into the parts of the Jordan, preaching the baptism of repentance unto the remission of sins. Then our Saviour also came from Galilee to the Jordan, and sought and received baptism though He was the Master and

John was but a servant. Whereupon, there came to pass those marvellous deeds, great and beyond nature: the Heavens were opened, the Spirit descended in the form of a dove upon Him that was being baptized and the voice was heard from the Heavens hearing witness that this was the beloved Son of God, now baptized as a man (Matt. 3:13-17; Mark 1:9-11; Luke 3:1-22). From these events the Divinity of the Lord Jesus Christ and the great

mystery of the Trinity were demonstrated. It is also from this that the present feast is called "Theophany," that is, the divine manifestation, God's appearance among men. On this venerable day the sacred mystery of Christian baptism was inaugurated; henceforth also began the saving preaching of the Kingdom of the Heavens.

Gregory of Nyssa (January 09)

Saint Gregory, the younger brother of Basil the Great, illustrious in speech and a zealot for the Orthodox Faith, was born in 331. His brother Basil was encouraged by their elder sister Macrina to prefer the service of God to a secular career (see July 19); Saint Gregory was moved in a similar way by his godly mother Emily, who, when Gregory was still a young man, implored him to attend a service in honor of the holy Forty Martyrs at her retreat at Annesi on the River Iris. Saint Gregory came at his mother's bidding,

but being wearied with the journey, and feeling little zeal, he fell asleep during the service. The Forty Martyrs then appeared to him in a dream, threatening him and reproaching him for his slothfulness. After this he repented and became very diligent in the service of God.

Gregory became bishop in 372, and because of his Orthodoxy he was exiled in 374 by Valens, who was of one mind with the Arians. After the death of Valens in 378, Gregory was recalled to his throne by the Em-

peror Gratian. He attended the Local Council of Antioch, which sent him to visit the churches of Arabia and Palestine, which had been defiled and ravaged by Arianism. He attended the Second Ecumenical Council, which was assembled in Constantinople in 381. Having lived some sixty years and left behind many remarkable writings, he reposed about the year 395. The acts of the Seventh Ecumenical Council call him "Father of Fathers."

Synaxis of The Three Hierarchs: Basil the Great, Gregory the Theologian, & John Chrysostom (January 30)

This common feast of these three teachers was instituted a little before the year 1100, during the reign of the Emperor Alexis I Comnenus, because of a dispute and strife that arose among the notable and virtuous men of that time. Some of them preferred Basil, while others preferred Gregory, and yet others preferred John Chrysostom, quarrelling among themselves over which of the three was the greatest. Furthermore, each party, in order to distinguish

itself from the others, assumed the name of its preferred Saint; hence, they called themselves Basilians, Gregorians, or Johnanites. Desiring to bring an end to the contention, the three Saints appeared together to the saintly John Mavropous, a monk who had been ordained Bishop of Euchaita, a city of Asia Minor, they revealed to him that the glory they have at the throne of God is equal, and told him to compose a common service for the three of them, which he did

with great skill and beauty. Saint John of Euchaita (celebrated Oct. 5) is also the composer of the Canon to the Guardian Angel, the Protector of a Man's Life. In his old age, he retired from his episcopal see and again took up the monastic life in a monastery in Constantinople. He reposed during the reign of the aforementioned Emperor Alexis Comnenus (1081-1118).