

# THE TROPHYBEARER

## *Pastoral Thoughts*

Our ancestors had to pay attention, very close attention, to the world around them. They had to know when it was safe to plant, and when it was not. When would the nurturing rains fall, and when would the dry time come.

They needed to know when the animals on which they relied would migrate and be accessible for hunting. When the fish spawned, and when the cold winds would come with snow, the time by which the housing had to be ready, or the tribe had to move.

It is no surprise then that the cycles themselves acquired great importance. These patterns of repetition acquired mythic importance and became centered in the religions of the people.

Gold Ages were followed by Silver Ages, the age of destruction would precede a new age of birth, and the Twilight of the Gods would be followed, miraculously, by a new age. The significance would enter all parts of the world and cultures, even in the Jewish writings of the latter years before Christ, in the words of the author of Ecclesiastes.

But when we, as Christians, appreciate the turn of the seasons, we appreciate them with a difference. The new age is here, and not going away. We live in a different world, in which the God of the universe sent His Son down to end the reign and cycle of evil forever.

That is the difference, and why we view time differently. We don't wait for the cycle to come back again, that cycle is over. We aren't bewailing the death of the god we anticipate rising again, then dying again, then rising again, in an imitation of the agricultural cycle.

We greet each other with 'Christ is Risen' because it is real now, it is not an event buried in serial time. He is risen now, still risen, a continuing action that has ongoing consequences for us and for the world.

We greet each other with "Christ is Risen" because in His rising we are saved from death and from the cycle of life and death. The monotony of endless repetition is replaced with the joy of new life, endless life, life in abundance, pressed down and overflowing.

The strife is over, and the battle won. Christ is risen from the dead, trampling down death by death, and to those in the tomb He has granted life. Christ is Risen!



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# PARISH NEWS

## Epistle Readers

Anyone wishing to become an Epistle Reader, Please Contact Father Michael

Sunday, May 5, 2024:

Holy Pascha: Alexa Florence

Sunday, May 12, 2024:

Sunday of Thomas: Loukia Constantinides

Sunday, May 19, 2024:

Sunday of the Myrrhbearers: Mary Rankin

Sunday, May 26, 2024:

Sunday of the Paralytic: Scott Florence

## Evening Meal Volunteers

May 22, 2024: Kim Eastland and Daughter

June 26, 2024: Fr. Michael and Presbytera Maria Constantinides

July 24, 2024: Penny McGimpsey and Nancy N. Coin

Anyone interested in taking part in this worthwhile ministry should contact Mary Winters at 563-726-2880

## PARISH COUNCIL SUNDAY DUTY SCHEDULE

Sunday, May 5, 2024: (Holy Pascha): All Groups

Sunday, May 12, 2024: Tom Bakeris, Nick Coin, Mariellen Crosson, and Vickie Pyevich

Sunday, May 19, 2024: Mary Kay Eckert, Gus Pappas, Ted Pitsoulakis and Diana Spurgetis

Sunday, May 26, 2024: Kathy Begyn, Joe Burmeister, Dennis Spurgetis, and Mary Rankin

## ASSEMBLY AGENDA

### 2024 SPRING GENERAL ASSEMBLY AGENDA

Sunday, May 19, 2024

CALL TO ORDER

OPENING PRAYER

ELECTION OF CHAIRPERSON

APPOINTMENT OF SECRETARY

APPROVAL OF MINUTES

AUDIT COMMITTEE

PRIEST REPORT

FINANCIAL REPORT

STEWARDSHIP REPORT

FESTIVAL REPORT

ELECTION OF 2 REPRESENTATIVES TO THE ARCHDIOCESAN CLERGY LAITY

CONGRESS IN SAN DIEGO, CA JULY 1-4, 2024

OLD BUSINESS

NEW BUSINESS

CLOSING PRAYER

ADJOURNMENT

Sunday, May 5, 2024: Open  
Sunday, May 12, 2024: Open  
Sunday, May 19, 2024: Open  
Sunday, May 26, 2024: Open

## COFFEE HOUR HOSTS

Sunday, May 5, 2024: No Coffee  
Social/Paschal Pot-Luck  
Sunday, May 12, 2024: Open  
Sunday, May 19, 2024: Open  
Sunday, May 26, 2024: Open

## DONATION OPPORTUNITIES

1. For those who wish to help those who are affected by the war in the middle east: <https://iocc.org/where-we-work/jerusalem-west-bank-and-gaza>
2. Have you remembered to help the needy and hungry? Please contribute food to the church. They are still running dangerously short.

## ASSEMBLY NOTICE

On Sunday, May 19, 2024, following the fellowship and coffee hour, we will be convening our Fall General Assembly in the Gold Room. Please make every effort to attend.

As a reminder, the General Assembly is a meeting of all members in good standing. A member in good standing is defined by the Uniform Parish Regulations of the Archdiocese as any person eighteen years of age or older who was baptized according to the rites of the Orthodox Church or was received into the Orthodox Church by Chrismation, who lives according to the faith and canons of the Orthodox Church, who has met their stewardship obligation for 2023 and abides by the Uniform Parish Regulations of the Archdiocese and the by-laws of the Parish. Members in good standing in attendance constitute a quorum of the General Assembly.

A new member may vote in the General Assembly provided that they have been in good standing at least three (3) months before the date of the General Assembly. You must be present to vote on any of the motions made during the General Assembly. Absentee ballots will not be counted.

# LIVES OF THE SAINTS

## Holy Wednesday (May 1)

Two women - say the more discerning interpreters of the Gospel - anointed the Lord with myrrh; the one, a long time before His Passion; the other, a few days before. One was a harlot and sinner; the other, chaste and virtuous. The Church commemorates this reverent act today. While mentioning herein the person of the harlot, it also mentions Judas' betrayal; for, according to the account in Matthew, both of these deeds took place two days before the Passover, on Wednesday.

That woman, then, anointed Jesus' head and feet with very precious myrrh, and wiped them with the tresses of her hair. The disciples, especially the avaricious Judas, were scandalized, supposedly because of the waste of the myrrh, which could be sold for a great price and given to the poor. The Lord Jesus reproved them and told them not to trouble the woman. Indignant, Judas went to the high priests, who were gathered in the court of Caiaphas and were already taking counsel against Jesus. On agreeing with them to betray his Teacher for thirty pieces of silver, Judas sought from that time opportunity to betray Him (Matt. 26:14-16). Because the betrayal took place on Wednesday, we have received the tradition from Apostolic times to fast on Wednesday throughout the year.

## Holy Thursday (May 2)

On the evening of this day, which was the eve of the feast of unleavened bread (that is, the Passover), our Redeemer supped with His twelve disciples in the city. He blessed the bread and the wine, and gave us the Mystery of the Divine Eucharist. He washed the feet of the disciples as an example of humility. He said openly that one of them was about to betray Him, and He pointed out the betrayer by revealing that it was he "that dipped his hand with Me in the dish." And after Judas had straightway gone forth, Jesus gave the disciples His final and sublime instructions, which are contained in the first Gospel Reading of the Holy Passion (John 13:31-18:1 known as the Gospel of the Testament). After this the God-man went forth to the Mount of Olives, and there He began to be sorrowful and in anguish. He went off alone, and bending the knees He prayed fervently. From His great anguish, His sweat became as it were great drops of blood falling to the ground. As soon as He had completed that anguished prayer, lo, Judas came with a multitude of soldiers and a great crowd; on greeting the Teacher guilefully with a kiss, he betrayed Him.

The Lord Jesus was then apprehended and taken prisoner to the high priests Annas and Caiaphas. The disciples were scattered, but Peter, who was more fervent than the others, followed Him even into the court of the high priest, but in the end denied thrice that he was His disciple.

Then our divine Teacher was brought before the lawless Sanhedrin and was interrogated concerning His disciples and His teaching. The high priest adjured Him before God that He tell them whether He was truly the Christ. And having spoken the truth, He was judged guilty of death, supposedly as one who had blasphemed. Then they spat in His face, beat Him, smote Him with the palms of their hands, and mocked Him in every way, throughout the whole night until the morning.

## Holy Friday (May 3)

When Friday dawned, Christ was sent bound from Caiaphas to Pontius Pilate, who was then Governor of Judea. Pilate interrogated Him in many ways, and once and again acknowledged that He was innocent, but to please the Jews, he later passed the sentence of death against Him. After scourging the Lord of all as though He were a runaway slave, he surrendered Him to be crucified.

Thus the Lord Jesus was handed over to the soldiers, was stripped of His garments, was clothed in a purple robe, was crowned with a wreath of thorns, had a reed placed in His hand as though it were a sceptre, was bowed before in mockery, was spat upon, and was buffeted in the face and on the head. Then they again clothed Him in His own garments, and bearing the cross, He came to Golgotha, a place of condemnation, and there, about the third hour, He was crucified between two thieves. Although both blasphemed Him at the first, the thief at His right hand repented, and said: "Remember me, O Lord, when Thou comest in Thy Kingdom," to which our Saviour answered, "Today shalt thou be with Me in Paradise." As He hung upon the Cross, He was blasphemed by those who were passing by, was mocked by the high priests, and by the soldiers was given vinegar to drink mixed with gall. About the ninth hour, He cried out with a loud voice, saying, "It is finished." And the Lamb of God "Which taketh away the sin of the world" (John 1:29) expired on the day when the moon was full, and at the hour when, according to the Law, was slain the Passover lamb, which was established as a type of Him in the time of Moses.

Even lifeless creation mourned the death of the Master, and it trembled and was altered out of fear. Yet, even though the Maker of creation was already dead, they pierced Him in His immaculate side, and forthwith came there out Blood and Water. Finally, at about the setting of the sun, Joseph of Arimathea came with Nicodemus (both of them had been secret disciples of Jesus), and they took down the all-holy Body of the Teacher from the Cross and anointed it with aromatic spices, and wrapped it in a clean linen cloth. When they had buried Him in a new tomb, they rolled a great stone over its entrance.

Such are the dread and saving sufferings of our Lord Jesus Christ commemorated today, and in remembrance of them, we have received the Apostolic commandment that a fast be observed every Friday.

## Holy Saturday (May 4)

On Saturday, the high priests and Pharisees gathered together before Pilate and asked him to have Jesus' tomb sealed until the third day; because, as those enemies of God said, "We suspect that His disciples will come and steal His buried body by night, and then proclaim to the people that His resurrection is true, as that deceiver Himself foretold while He was yet alive; and then the last deception shall be worse than the first." After they had said these things to Pilate and received his permission, they went and sealed the tomb, and assigned a watch for security, that is, guards from among the soldiers under the supervision of the high priests (Matt. 27:62-66). While commemorating the entombment of the holy Body of our Lord today, we also celebrate His dread descent with His soul, whereby He destroyed the gates and bars of Hades, and made His light to shine where only darkness had reigned (Job 3:8-17; Esaias 49:9; 1 Peter 3:18-20); death was put to death, Hades was stripped of all its captives, our first parents and all the righteous who died from the beginning of time ran to Him Whom they had awaited, and the holy angelic orders glorified God for the restoration of our fallen race.

## Holy Pascha (May 5)

Mary Magdalene, and the other women who were present at the burial of our Saviour on Friday evening, returned from Golgotha to the city and prepared fragrant spices and myrrh, so that they might anoint the body of Jesus. On the morning, because of the law which forbids work on the day of the Sabbath, they rested for the whole day. But at early dawn on the Sunday that followed, almost thirty-six hours since the death of the Life-giving Redeemer, they came to the sepulchre with the spices to anoint His body. While they were considering the difficulty of rolling away the stone from the door of the sepulchre, there was a fearful earthquake; and an Angel, whose countenance shone like lightning and whose garment was white as snow, rolled away the stone and sat upon it. The guards that were there became as dead from fear and took to flight. The women, however, went into the sepulchre, but did not find the Lord's body. Instead, they saw two other Angels in the form of youths clothed in white, who told them that the Saviour was risen, and they sent forth the women, who ran to proclaim to the disciples these gladsome tidings. Then Peter and John arrived, having learned from Mary Magdalene what had come to pass, and when they entered the tomb, they found only the winding sheets. Therefore, they returned again to the city with joy, as heralds now of the supernatural Resurrection of Christ, Who in truth was seen alive by the disciples on this day on five occasions.

Our Lord, then, was crucified, died, and was buried on Friday, before the setting of the sun, which was the first of His "three days" in the grave; observing the mystical Sabbath, that "seventh day" in which it is said that the Lord "rested from all His works" (Gen. 2:2-3). He passed all of Saturday in the grave; and He arose "while it was yet dark, very early in the morning" on Sunday, the third day, which, according to the Hebrew reckoning, began after sunset on Saturday.

As we celebrate today this joyous Resurrection, we greet and embrace one another in Christ, thereby demonstrating our Saviour's victory over death and corruption, and the destruction of our ancient enmity with God, and His reconciliation toward us, and our inheritance of life everlasting. The feast itself is called Pascha, which is derived from the Hebrew word which means "passover"; because Christ, Who suffered and arose, has made us to pass over from the curse of Adam and slavery to the devil and death unto our primal freedom and blessedness. In addition, this day of this particular week, which is the first of all the rest, is dedicated to the honour of the Lord; in honour and remembrance of the Resurrection, the Apostles transferred to this day the rest from labour that was formerly assigned to the Sabbath of the ancient Law.

2024 MAY

SUN	MON	TUE	WED	THU	FRI	SAT
			<b>1 Holy Wednesday Fast Day</b> 3:30 p.m. Sacrament of Holy Unction  7:00 p.m. Orthros of Holy Thursday and Anointing with Holy Unction	<b>2 Holy Thursday Fast Day</b> 9:00 a.m. Vesperal Divine Liturgy  7:00 p.m. Orthros for Holy Friday	<b>3 Holy Friday Fast Day</b> 9:00 a.m. Royal Hours  3:00 p.m. Apokathelosis  7:00 p.m. Orthros of Holy Saturday	<b>4 Holy Saturday Fast Day</b> 9:00 a.m. Vesperal Divine Liturgy  11:00 p.m. Holy Resurrection Vigil
<b>5 Holy Pascha Fast Free</b> 11:00 a.m. Agape Vespers Luncheon to follow!	<b>6 Bright Monday Feast Day of Saint George Fast Free</b> 8:30 a.m. Orthros followed by the Divine Liturgy Luncheon to follow!	<b>7 Fast Free</b>	<b>8 Fast Free</b> 8:00 a.m. Men's Fellowship Group @ Coffee House (1315 Jersey Ridge Road, Davenport, IA)	<b>9 Fast Free</b>	<b>10 Fast Free</b>	<b>11 Fast Free</b>
<b>12 Sunday of Thomas Mother's Day</b> 8:30 a.m. Orthros 9:30 a.m. Divine Liturgy Sunday School classes following Holy Communion	<b>13</b>	<b>14</b>  6:30 p.m. Parish Council Meeting	<b>15 Fast Day</b> 8:00 a.m. Men's Fellowship Group @ Coffee House (1315 Jersey Ridge Road, Davenport, IA)  11:00 a.m. "In-Person" Orthodox Study Forum  7:00 p.m. Zoom Orthodox Study Forum	<b>16</b>  7:00 p.m. Book Study: "The Screwtape Letters" by C. S. Lewis (join us either in person (in our parish library) or via zoom)	<b>17 Fast Day</b>	<b>18</b>
<b>19 Sunday of the Myrrh-bearing Women</b> 8:30 a.m. Orthros 9:30 a.m. Divine Liturgy Sunday School classes following Holy Communion	<b>20</b>	<b>21 Feast day of Saints Constantine and Helen</b> 8:30 a.m. Orthros followed by the Divine Liturgy @ Assumption   <b>METROPOLIS OF CHICAGO CLERGY RETREAT</b>	<b>22 Fast Day</b> 8:00 a.m. Men's Fellowship Group @ Coffee House (1315 Jersey Ridge Road, Davenport, IA)  Evening Meal	<b>23</b>	<b>24 Fast Day</b>	<b>25</b> 10:00-11:00 a.m. Arsenal Cemetery, Rock Island
<b>26 Sunday of the Paralytic</b> 8:30 a.m. Orthros 9:30 a.m. Divine Liturgy	<b>27 Memorial Day</b> 8:00-9:00 a.m. Riverside Cemetery  9:30 a.m.-10:30 a.m. Memorial Park, Moline  11:00 a.m-12:00 p.m. Memorial Park, Rock Island	<b>28</b>	<b>29 Mid Pentecost Fish, Wine and Oil Allowed</b> 8:30 a.m. Orthros followed by the Divine Liturgy at Saint George  11:00 a.m. Orthodox Study Forum  7:00 p.m. Zoom Orthodox Study Forum	<b>30</b>  7:00 p.m. Book Study: "The Screwtape Letters" by C. S. Lewis (join us either in person (in our parish library) or via zoom)	<b>31 Fast Day</b>	

## **2024 Saint George Pascha Potluck Dinner**

**Come join us following AGAPE Vespers for a wonderful Lamb dinner provided by St. George Greek Orthodox Church.**

**Everyone brings something along with them and we share in the truest sense of Christians.**



**Good Music**

**Fun fellowship**

**Foods from all around the world.**

***Again Join us for the Saint George Greek Orthodox Church annual***

## ***PASCHA POTLUCK DINNER***



# SAINT GEORGE FEAST DAY CELEBRATION



On Pascha, May 5, 2024, we will be celebrating  
Great Vespers for the feast day of Saint George  
in conjunction with the  
Agape Service at 11:00 a.m.

Following will be our Paschal Pot-Luck

Then on Monday, May 6, 2024, we will be celebrating the feast  
day of The Great Martyr George the Trophybearer with Orthros at  
8:30 a.m. and Divine Liturgy at 10:00 a.m.

*Immediately following Divine Liturgy a  
Luncheon Buffet for all those in attendance.*

*All are invited to join us in celebration of the  
Great Martyr George.*

*Come and enjoy a day of celebration honoring  
our Great Saint.*



# **Change for Change** **Challenge**

From Sunday, March 17 to Good Friday, May 3, 2024, The Philoptochos Society is again asking parishioners to help fill a milk jug to benefit a local charity. This year proceeds will go to *Project 15:12*. [www.project1512.com](http://www.project1512.com) Based in Bettendorf, this organization is dedicated to helping individuals and families in the Quad Cities going through a life transition that fall in the gaps of existing services. **The Philoptochos will match the donations up to \$300.** So *change your pennies, nickels, dimes and quarters into something that can help change the lives of those in need.*

