

THE TROPHYBEARER

Pastoral Thoughts

One of the things that is consistently mentioned on our church tours is the beauty of our building. People remark on the icons and the beautiful mosaic work that went into it. They remark on the light and the interplay of light on the gold in the icons and on the iconostasis. People hunger for substance in their lives, and thus, in their worship. While we worship in our hearts and souls, we also worship with our bodies. We are, as I believe C. S. Lewis wrote, amphibians; we are spiritual beings with physical bodies.

It is valuable to see our place of worship through other eyes, through those who use different church practices. In the early decades of the Protestant reformation, there was a rejection, especially in the radical reformation, of all beauty in the church as vanity. That practice hints at a dangerous dualism, a separation between what is profane and what is holy.

In fact, the ideal worship space was 'four bare walls and the Gospel'. We in the Orthodox tradition find that lacking.

As we tell those who tour the church here at St. George, no one went home to read their Bible, or included it in their nightly devotions for many centuries. Books only became affordable to the working classes in the early 19th century, roughly 200 years ago. Contrast this with the age of the Christian Church, at roughly 2,000 years old.

How did the Church teach for all those centuries? Through the five senses. Worshippers heard the hymnology, which taught the stories of the saints, Christ, and the Theotokos. They heard the Scriptures read, and homilies preached.

For preliterate people, the icons were a priceless teaching tool. Look, for example, at the icon of St. John the Baptist. Every time a worshipper in those centuries before the printing press looked at his icon, that Christian was reminded of the stories of what the Forerunner did, his prophecies, and his death.

He couldn't read about the saints; he could see them and recall the stories. The priests and bishops might not have known this explicitly, but we know now that any story or fact is more easily recalled if it is imprinted on the brain in two different ways. In this case, instead of just one way, reading, the stories of the saints and Scripture were imprinted both visually and audibly.

It is our task as Orthodox Christians to make sure the icons don't become merely beautiful. We must see that the image there, however attractive to the eye, tells us a valuable story of God's work in creation for our salvation. We need to know the stories, to tell them to our children, and be ready to share them with others.

Our images can help us fulfill our mission of presenting Christ to the world. We need to appropriate that information completely in our lives to do that.



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PARISH NEWS

Evening Meal Volunteers

Epistle Readers

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

Sunday, October 6, 2024: 3rd Sunday of
Luke: Harry Coin

Sunday, October 13, 2024: Sunday of the
Fathers: Alexa Florence

Sunday, October 20, 2024: 6th Sunday of
Luke: Mary Rankin

Sunday, October 27, 2024: 7th Sunday of
Luke: Georgjean Pitsoulakis

October 23, 2024:

Chris and Randy Smith

November 21, 2024 (Thursday):

Deaconess Romilie and Deacon Paul
Speed

December 19, 2024 (Thursday):

Georgjean Pitsoulakis and Family

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

Parish Council Sunday Duty Schedule

Sunday, October 6, 2024: Mary Kay Eckert, Gus Pappas, Ted Pitsoulakis and
Diana Spurgetis

Sunday, October 13, 2024: Kathy Begyn, Joe Burmeister, Dennis Spurgetis and
Mary Rankin

Sunday, October 20, 2024: Tom Bakeris, Nick Coin, Mariellen Crosson, and
Vickie Pyevich

Sunday, October 27, 2024: Mary Kay Eckert, Gus Pappas, Ted Pitsoulakis and
Diana Spurgetis

Fall Assembly

On Sunday, November 3, 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 his or her stewardship obligation for 2022 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 prior to the date of the General Assembly. If you would like to vote on any of the motions made during the General Assembly, you must be present. Absentee ballots will not be counted.

Fall Assembly Agenda

CALL TO ORDER
OPENING PRAYER
ELECTION OF CHAIRPERSON
APPOINTMENT OF SECRETARY
APPROVAL OF MINUTES
PRESIDENT'S REPORT
FATHER'S REPORT
STEWARDSHIP REPORT
PHILOPTOCHOS REPORT
FESTIVAL REPORT
2025 BUDGET
ELECTION OF AUDIT COMMITTEE MEMBERS
ELECTION OF ELECTION COMMITTEE MEMBERS
OLD BUSINESS
NEW BUSINESS
ADJOURNMENT

PROSPHORA MAKERS

Sunday, October 6, 2024: Open
Sunday, October 13, 2024: Open
Sunday, October 20, 2024: Open
Sunday, October 27, 2024: Adrienne Johnson

COFFEE HOUR HOSTS

Sunday, October 6, 2024: Open
Sunday, October 13, 2024: Open
Sunday, October 20, 2024: Open
Sunday, October 27, 2024: The Coin Families

PARISH REGISTRY

Baptism

The servant of God, Garrett Upton, was Baptized into the Orthodox Faith on September 21, 2024, and the sponsor was Gus Pappas.

LIVES OF THE SAINTS

Saint Romanos the Melodist (October 1)

Saint Romanos flourished during the reign of Anastasius (491-518). He was from Emesa of Syria, and apparently was born of Jewish parents, for a hymn written in his honour in Greek says he was "of Hebrew stock," and it has furthermore been noted that he uses many Semitic idioms in his writings. He was baptized an Orthodox Christian, and at some time became a deacon in the Church of Beirut. He was the first composer of the kontakia, the foremost of which is that of the feast of Christ's Nativity, On this day the Virgin In composing many of his kontakia. Saint Romanos was inspired by the hymns of Saint Ephraim of Syria.

The Holy Apostle Philip (October 18)

Holy Apostle Philip of the Seventy, one of the 7 Deacons is not to be confused with St Philip one of the Twelve Apostles (November 14). This Philip was born in Palestine, was married and had children.

After the Descent of the Holy Spirit, the Twelve Apostles made Philip a deacon in the Church of Jerusalem. Along with the other six deacons, they appointed him to deal with the offerings of the faithful and attend to the concerns of the widowed, the orphaned and the needy. The eldest among the seven deacons was the holy Archdeacon Stephen. When the persecution of Christians began, the Jews stoned the Protomartyr Stephen. The Apostle Philip left Jerusalem and settled in Samaria. There he successfully preached Christianity. Among the disciple's converts was the noted magician Simon, who "after being baptized, continued with Philip." (Acts 8:9-13)

At the command of an angel of the Lord, St Philip set out upon the road connecting Jerusalem with Gaza. There he met an official of the empress of Ethiopia, whom also he converted to Christianity (Acts 8:26-39). The holy disciple Philip tirelessly preached the Word of God in many of the lands of the Near East adjoining Palestine. At Jerusalem the Apostles made him a bishop and sent him to Tralles in Asia Minor, where he also baptized many. St Philip died in old age.

THE HOLY MARTYR ANASTASIA THE ROMAN (OCTOBER 29)

The Martyr Anastasia the Roman lost her parents in infancy, and was then taken to be reared by the abbess of a women's monastery, named Sophia. She raised Anastasia in fervent faith, in the fear of God and obedience.

The persecution against Christians by the emperor Decius (249-251) began at that time. The city administrator, Probus, on the orders of the emperor commanded that Anastasia be brought to him. Blessed by her abbess to suffer for Christ, the young martyr Anastasia humbly came out to meet the armed soldiers. Seeing her youth and beauty, Probus first attempted flattery to make her deny Christ.

"Why waste your youth, deprived of pleasure? What is there to gain by enduring tortures and death for the Crucified? Worship our gods, marry a handsome husband, and live in glory and honor."

The saint steadfastly replied, "My spouse, my riches, my life and my happiness are my Lord Jesus Christ, and you will not turn me away from Him by your deceit!"

Probus subjected Anastasia to fierce tortures. The holy martyr bravely endured them, glorifying and praising the Lord. In anger the torturers cut out her tongue.

The people, seeing the inhuman and disgusting treatment of the saint, became indignant, and the ruler was compelled to end the tortures by beheading the martyr. In this manner, St Anastasia received the crown of martyrdom.

The body of the saint was thrown out beyond the city to be eaten by wild animals, but the Lord did not permit her holy relics to be dishonored. At the command of a holy angel, Abbess Sophia went to find St Anastasia's mutilated body. With the help of two Christians, she buried it in the earth.

ST. GEORGE BOOKSTORE
(Proceeds to go to the Saint George Philoptochos in
support of their charity budget)

SUNDAY, 10/13/24, \$5.00 A DOZEN



BLOOD DRIVE

[BLOODCENTER.ORG](https://www.bloodcenter.org)

St. George Greek Orthodox Church
Sunday, October 6
11:30am – 2:30pm
Gold Room



To book your appointment, contact Harry Coin at
hgcoin@gmail.com, call (800) 747-5401, or scan
the QR code.

Appointments preferred. Walk ins welcome.



Give & get choice of a gift card,
a donation to area food banks or
bonus points to the rewards store!

 **ImpactLife**
50 Years of Saving Lives

2024 OCTOBER

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2 Fast Day 8:00 a.m. Men's Fellowship Group @ Coffee House (1315 Jersey Ridge Road, Davenport, IA) 11:00 a.m. Orthodox Study Forum 7:00 p.m. Virtual Orthodox Study Forum	3	4 Fast Day	5 10:00 a.m. Stones Apple Barn (16115 Hubbard Rd, East Moline) youth event.
6 3rd Sunday of Luke 8:30 a.m. Orthros 9:30 a.m. Divine Liturgy Sunday School Classes following Holy Communion Blood Drive following the Divine Liturgy	7	8	9 Fast Day 8:00 a.m. Men's Fellowship Group @ Coffee House (1315 Jersey Ridge Road, Davenport, IA) 11:00 a.m. Orthodox Study Forum 7:00 p.m. Virtual Orthodox Study Forum	10 7:00 p.m. Book Study: Marriage and Family by Saint John Chrysostom, both "in-person" and Zoom	11 Fast Day	12
13 Sunday of the Fathers 8:30 a.m. Orthros 9:30 a.m. Divine Liturgy Sunday School Classes following Holy Communion Cookie Day	14	15 6:30 p.m. Parish Council Meeting	16 Fast Day 8:00 a.m. Men's Fellowship Group @ Coffee House (1315 Jersey Ridge Road, Davenport, IA) 11:00 a.m. Orthodox Study Forum 7:00 p.m. Virtual Orthodox Study Forum	17 7:00 p.m. Book Study: Marriage and Family by Saint John Chrysostom, both "in-person" and Zoom	18 Fast Day	19
20 6th Sunday of Luke 8:30 a.m. Orthros 9:30 a.m. Divine Liturgy Sunday School Classes following Holy Communion	21	22	23 Fast Day 8:00 a.m. Men's Fellowship Group @ Coffee House (1315 Jersey Ridge Road, Davenport, IA) 11:00 a.m. Orthodox Study Forum Evening Meal 7:00 p.m. Virtual Orthodox Study Forum	24 7:00 p.m. Book Study: Marriage and Family by Saint John Chrysostom, both "in-person" and Zoom	25 Fast Day	26 Feast day of Saint Demetrios the Great Martyr 8:30 a.m. Orthros followed by the Divine Liturgy at Saint George
27 7th Sunday of Luke 8:30 a.m. Orthros 9:30 a.m. Divine Liturgy Sunday School Classes following Holy Communion	28 The Holy Protection of the Theotokos 8:00 a.m. Orthros followed by the Divine Liturgy at Assumption Church	29	30 Fast Day 8:00 a.m. Men's Fellowship Group @ Coffee House (1315 Jersey Ridge Road, Davenport, IA) 11:00 a.m. Orthodox Study Forum 7:00 p.m. Virtual Orthodox Study Forum	31		