

# THE TROPHYBEARER

## *Pastoral Thoughts*

"But God forbid that I should glory except in the Cross of our Lord Jesus Christ by whom I have been Crucified to the world, and the world has been crucified to me" (Self-denial)

This is a message to both the people and the Disciples. The Disciples lead the people yet are part of the people of God. In other words, there are no special rules for leaders vs. those who are led. We are called to deny ourselves, but what should we deny? Not the good things, our sins, our predisposition towards evil, and our evil passions and desires. In other words, we are to put to death the old man who is separated from God, our fellowman, and exists in death. The old man died in baptism, yet we resurrect him when we sin, so we must get rid of him. This has to be voluntary since God does not force us. We are called to do good things, not evil, yet man can choose. As with all choices, there are ramifications. God does not smooth everything over for us and won't remove trials and tribulations. Yet, God does explain the cost of discipleship, which is self-denial, carrying one's cross (suffering), and obedience to Christ.

"For God did not send His son into the world to condemn it, but that the world through Him might be saved" (repentance)

What is repentance? Metanoia is a change of mind, but to be effective, it must be a fundamental change, not simply going through the motions. Why? Because we fall short. Man was called to grow in the image and likeness and to imitate God's life, yet we decided to do things our way, so we need to do things God's way. When? Now! After death is too late, and since we don't know the time of our death, we must act while we can in this life; Christ grants mercy and grace. In the next life, however, there will be judgment. Christ can forgive easily because He is the Son of God and thus has the authority to forgive sins, and the Son of Man was tempted like us.

How can we apply these things to our lives? First, prayer is a communication with God that links us to the Church and fellow man through God, making us realize that there are others besides us. Second, fasting not only restores the relationship between body and soul but restores our relationship with God, our fellowman, and nature. Last but not least is Holy Communion, which brings us into union with God and all the saints and makes us part of the Body of Christ. Let us instead persevere in the struggles so that we may join Saint Paul in saying, "It is not I who lives, but Christ who lives in me."



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# PARISH NEWS

## Epistle Readers for September

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

Sunday, September 1, 2024:

The Indiction:

Loukia Constantinides

Sunday, September 8, 2024:

Sunday before the Cross:

Mary Rankin

Sunday, September 15, 2024:

Sunday after the Cross:

Georjean Pitsoulakis

Sunday, September 22, 2024:

1st Sunday of Luke:

Scot Florence

Sunday, September 29, 2024:

2nd Sunday of Luke

Kim Eastland

## PASTORAL NOTES

- We need Vasiliko plants or cut Vasiliko for the celebration of the Litany of the Holy Cross, which will take place on Saturday, September 14th, the Feast of the Elevation of the Holy Cross. If you can be of assistance, please bring them to the church by Friday, September 13th.
- Please Note: The Procession of the Holy Cross on the Feast Day of the Exaltation of the Holy Cross (Sept. 14) will occur following Orthros as is the ancient Tradition of the Church and not following the Divine Liturgy.

## PARISH COUNCIL SUNDAY DUTY SCHEDULE FOR JULY

Sunday, September 1, 2024: Kathy Begyn, Joe

Burmeister, Dennis Spurgetis, and Mary Rankin

Sunday, September 8, 2024: Tom Bakeris, Nick

Coin, Mariellen Crosson, and Vickie Pyevich

Sunday, September 15, 2024: Mary Kay Eckert, Gus

Pappas, Ted Pitsoulakis and Diana Spurgetis

Sunday, September 22, 2024: Kathy Begyn, Joe

Burmeister, Dennis Spurgetis, and Mary Rankin

Sunday, September 29, 2024: Tom Bakeris, Nick

Coin, Mariellen Crosson, and Vickie Pyevich

## Evening Meal Volunteers

September 25, 2024:

Dena Manta and Alexa Florence

October 23, 2024:

Chris and Randy Smith

November 21, 2024 (Thursday):

Diakonissa Romilie and Deacon Paul

Speed

December 19, 2024 (Thursday):

Georjean Pitsoulakis and Family

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

## FESTIVAL NEWS

- Announcement: Friday, September 6, 2024, from 4:00 p.m. – 11:00 p.m. and Saturday, September 7, 2024, from 11:00 a.m. – 11:00 p.m. Gear up for another great Greek Festival!!
- Labor Day Parade: We will be participating in the Rock Island Labor Day Parade on September 2nd; please arrive by 9:00 a.m. (more details as to the place will follow). We are asking for donations of candy to be given to the children along the parade route. Please bring your candy donations to the church on or before Sunday, September 1st.
- As we have in previous years, the Sunday following our Festival is a "dress-down" Sunday. Following the Divine Liturgy, we will be cleaning up after the festival. Come to worship dressed to work!

## PROSPHORA MAKERS

Sunday, September 1, 2024: Open

Sunday, September 8, 2024: Open

Open

Sunday, September 15, 2024: Open

Sunday, September 22, 2024: Open

Sunday, September 29, 2024: Open

## COFFEE HOUR HOSTS

Sunday, September 1, 2024: Open

Sunday, September 8, 2024: Open

Open

Sunday, September 15, 2024: Open

Sunday, September 22, 2024: The Pyevich Family

Family

Sunday, September 29, 2024: Open



# LIVES OF THE SAINTS

## The Indiction (September 1)

For the maintenance of their armed forces, the Roman emperors decreed that their subjects in every district should be taxed every year. This same decree was reissued every fifteen years, since the Roman soldiers were obliged to serve for fifteen years. At the end of each fifteen-year period, an assessment was made of what economic changes had taken place, and a new tax was decreed, which was to be paid over the span of the fifteen years. This imperial decree, which was issued before the season of winter, was named Indictio, that is, Definitio, or Order. This name was adopted by the emperors in Constantinople also. At other times, the latter also used the term Epinemesis, that is, Distribution (Dianome). It is commonly held that Saint Constantine the Great introduced the Indiction decrees in A.D. 312, after he beheld the sign of the Cross in heaven and vanquished Maxentius and was proclaimed Emperor in the West. Some, however (and this seems more likely), ascribe the institution of the Indiction to Augustus Caesar, three years before the birth of Christ. Those who hold this view offer as proof the papal bull issued in A.D. 781 which is dated thus: Anno IV, Indictionis LIII -that is, the fourth year of the fifty-third Indiction. From this, we can deduce the aforementioned year (3 B.C.) by multiplying the fifty-two complete Indictions by the number of years in each (15), and adding the three years of the fifty-third Indiction. There are three types of Indictions: 1) That which was introduced in the West, and which is called Imperial, or Caesarean, or Constantinian, and which begins on the 24th of September; 2) The so-called Papal Indiction, which begins on the 1st of January; and 3) The Constantinopolitan, which was adopted by the Patriarchs of that city after the fall of the Eastern Empire in 1453. This Indiction is indicated in their own hand on the decrees they issue, without the numeration of the fifteen years. This Indiction begins on the 1st of September and is observed with special ceremony in the Church. Since the completion of each year takes place, as it were, with the harvest and gathering of the crops into storehouses, and we begin anew from henceforth the sowing of seed in the earth for the production of future crops, September is considered the beginning of the New Year. The Church also keeps festival this day, beseeching God for fair weather, seasonable rains, and an abundance of the fruits of the earth. The Holy Scriptures (Lev. 23:24-5 and Num. 29:1-2) also testify that the people of Israel celebrated the feast of the Blowing of the Trumpets on this day, offering hymns of thanksgiving. In addition to all the aforesaid, on this feast we also commemorate our Saviour's entry into the synagogue in Nazareth, where He was given the book of the Prophet Esaias to read, and He opened it and found the place where it is written, "The Spirit of the Lord is upon Me, for which cause He hath anointed Me..." (Luke 4:16-30).

## Moses the Prophet & Godseer (September 4)

The Prophet Moses-whose name means "one who draws forth," or "is drawn from," that is, from the water-was the pinnacle of the lovers of wisdom, the supremely wise lawgiver, the most ancient historian of all. He was of the tribe of Levi, the son of Amram and Jochabed (Num. 26:59). He was born in Egypt in the seventeenth century before Christ. While yet a babe of three months, he was placed in a basket made of papyrus and covered with pitch, and cast into the streams of the Nile for fear of Pharaoh's decree to the mid-wives of the Hebrews, that all the male children of the Hebrews be put to death. He was taken up from the river by Pharaoh's daughter, became her adopted son, and was reared and dwelt in the King's palace for forty years. Afterward, when he was some sixty years old, he fled to Madian, where, on Mount Horeb, he saw the vision of the burning bush. Thus he was ordained by God to lead Israel and bring it out of the land of Egypt. He led Israel through the Red Sea as it were dry land and governed the people for forty years. He wrought many signs and wonders, and wrote the first five books of the Old Testament, which are called the Pentateuch. When he reached the land of Moab, he ascended Mount Nabau, on the peak called Phasga, and there, by divine command, he reposed in the sixteenth century before Christ, having lived for some 120 years. The first two Odes of the Old Testament, "Let us sing to the Lord" and "Attend, O heaven, and I will speak," were written by him. Of these hymns, the first was chanted by the shore of the Red Sea as soon as the Israelites had crossed it; the second, in the land of Moab, a few days before his repose. The Holy High Priest Aaron was the elder brother of the Holy Prophet Moses. He was appointed by God to serve as the spokesman of Moses before the people, and also before Pharaoh, in Egypt. Afterwards, in the wilderness, he was called to the ministry of the high priesthood, as narrated in the books of Exodus, Leviticus, and Numbers in the Old Testament. The name Aaron means "enlightened."

## The Falling Asleep of Saint John the Theologian (September 26)

This Apostle was from Bethsaida of Galilee and was the son of Zebedee and Salome and the brother of James, the Elder. First, a fisherman by trade, he became an Apostle and the beloved Disciple of Christ. Only he of all the Disciples followed Him even to the Cross and was entrusted with the care of our Savior's Mother, as it were another son to her and a brother of Christ the Teacher. After this, he preached throughout Asia Minor, especially in Ephesus. When the second persecution against the Christians began in the year 96 during the reign of Domitian, he was taken in bonds to Rome, and there was cast into a vat filled to the brim with boiling oil. Coming forth there from unharmed, he was exiled to the island of Patmos, where he wrote the Book of Revelation. Returning to Ephesus after the tyrant's death, he wrote his Gospel (after the other Evangelists had already written theirs) and his three Catholic Epistles. In all, he lived ninety-five years and fell asleep in the Lord during the reign of Trajan in the year 100. He was called Theologian because he loftily expounded in his Gospel the theology of the inexpressible and eternal birth of the Son and Word of God the Father. For this cause, an eagle- a symbol of the Holy Spirit, as Saint Irenaeus says- is depicted in his icon, for this was one of the four symbolic living creatures that the Prophet Ezekiel saw (Ezek.1:10).

# 2024 SEPTEMBER

SUN	MON	TUE	WED	THU	FRI	SAT
<b>1</b> <b>Beginning of the Ecclesiastical Year</b> 8:30 a.m. Orthros 9:30 a.m. Divine Liturgy	<b>2</b> <b>Labor Day</b> <b>Office Closed</b> Rock Island Labor Day Parade	<b>3</b> 2:00 p.m. Baklava and Ouzo cake packaging  FESTIVAL SET UP AND PREPARATION ALL WEEK	<b>4</b> <b>Fast Day</b>	<b>5</b>	<b>6</b> <b>Fast Day</b> <b>Greek Fest</b> <b>4:00 p.m through 11:00 p.m.</b>	<b>7</b> <b>Greek Fest</b> <b>11:00 a.m. through 11:00 p.m.</b>
<b>8</b> <b>The Sunday before the Cross/The Nativity of the Theotokos</b> 8:30 a.m. Orthros 9:30 a.m. Divine Liturgy <b>Dress-Down Sunday</b>	<b>9</b>	<b>10</b>	<b>11</b> <b>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 Begins  7:00 p.m. Zoom Orthodox Study Forum	<b>12</b>   7:00 p.m. Book Study: The Screwtape Letters by C.S. Lewis, both "in-person" and Zoom	<b>13</b> <b>Fast Day</b>  8:00 a.m. Women's Fellowship Group @ Coffee House (1315 Jersey Ridge Road, Davenport, IA)	<b>14</b> <b>The Elevation of the Holy Cross Oil and Wine Allowed</b> 8:30 a.m. Orthros followed by the Divine Liturgy <i>Please note: The procession of the Holy Cross will occur following Orthros as is the ancient tradition and not the Divine Liturgy</i>
<b>15</b> <b>The Sunday after the Cross</b> 8:30 a.m. Orthros 9:30 a.m. Divine Liturgy <b>Youth Event Following the Divine Liturgy</b> 1:00 p.m. Community Open House	<b>16</b>	<b>17</b>   6:30 p.m. Parish Council Meeting	<b>18</b> <b>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>19</b>   7:00 p.m. Book Study: The Screwtape Letters by C.S. Lewis, both "in-person" and Zoom	<b>20</b> <b>Fast Day</b>	<b>21</b> +Sacrament
<b>22</b> <b>1st Sunday of Luke</b> 8:30 a.m. Orthros 9:30 a.m. Divine Liturgy Sunday School Classes begin following Holy Communion	<b>23</b>	<b>24</b>	<b>25</b> <b>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>26</b>   7:00 p.m. Book Study: The Screwtape Letters by C. S. Lewis both "in person" and Zoom	<b>27</b> <b>Fast Day</b>	<b>28</b>
<b>29</b> <b>2nd Sunday of Luke</b> 8:30 a.m. Orthros 9:30 a.m. Divine Liturgy Sunday School Classes following Holy Communion	<b>30</b>					

## ***2024 Festival Volunteers Needed!***



**Calling all Parishioners, Friends and  
Family to volunteer for this year's Festival!**

***Volunteers are needed for September 6th and 7th on the following shifts:***

***Friday – 3:30 to 8:30 PM***

***Saturday – 10:30 to 4 PM and 3:30 to 8:30 PM***

**Please call or text to:**

**Mary Winters 563-726-2880**

**Mary Kay Eckert 309-781-7794**

**Mary Rankin 563-263-2341**

## ***Your Help is Needed!***



**Saturday, September 21st  
Metropolis of Chicago  
Dive for the Cross and BBQ**

St. Andrew Greek Orthodox Church  
5649 N. Sheridan Road, Chicago, IL 60660

**10:30 a.m. - 1:30 p.m.**

**CALLING ALL YOUTH  
OF THE METROPOLIS OF CHICAGO**

All Parishes are invited to join the Clergy of Chicago  
as they bless the Waters of Lake Michigan  
then throw the Cross for the youth to retrieve

BBQ lunch at St. Andrew's to follow

Parishes, please collect your RSVPs and send them  
to St. Andrew Greek Orthodox Church  
no later than September 12th for food counts

(773) 334-4515, [info@standreworthodox.org](mailto:info@standreworthodox.org)



**SAINT GEORGE GREEK ORTHODOX  
CHURCH  
2930 31ST AVE., ROCK ISLAND**

**SEPTEMBER 15, 2024  
1 P.M.**



# MEET THE ORTHODOX *Faith*

**SEPTEMBER 15, 2024  
1 P.M.**

Come and Meet us!      Ask Questions!  
See the Church!        Have some fellowship!  
Learn a little about our faith!

