

THE TROPHYBEARER

Pastoral Thoughts

After a powerful event, good or bad, we often hear or feel that 'things will never be the same'. After a hurricane devastates the entire state, survivors, sorting through the rubble of their homes, tell us it will never be the same. They are right.

After the devastation of wildfires or wars, the same applies. After the terrible tornado in Greenfield Iowa in May of last year, people who lost loved ones or all their possessions rightly said and felt that it would never be the same.

The event need not be so wide in its effect. One of the things that we realize in the loss of a loved one is that things will never be the same. In experience hard won in my life, I have cautioned people not to expect things to get back to normal.

When I lost my parents, one in 1987 and one in 2009, I learned the hard way (there is no other way) that time spent waiting for things to return to normal, whatever that was for us, is a waste of time. I tell people that there is a new normal, and it may very well be a good normal; it will never be the old one.

The same holds true for all manner of wonderful events of life. We will never be the same after the birth of that child or grandchild, the wedding, the graduation, the promotion gained with great effort. We can revel in the large and small accomplishments and in those too, the world is changed.

How then is it possible to 'return to normal', that old normal, after Pascha? We have the long Lenten season, Pascha, then Pentecost, then we return to . . . normal? How can we feel the world is the same after the death and resurrection of Jesus Christ and His subsequent Ascension and then the descent of the Holy Spirit?

We do not stop celebrating the Resurrection. We cannot. It is the fundamental reality of the universe. God the Son became man, taught, died, and rose again, defeating death for us and restoring His creation.

There is no ordinary time. There is no break in the action, so to speak. We are in an ongoing reality that is fundamentally different, and while the Church commemorates those events, it is a different sort of commemoration. It is a commemoration of these cosmic events that have consequence throughout eternity, events that are ongoing, not a date in dispute on a calendar two millennia past.

There is no time for vacation, nor time to relax. We must take a deep breath and get to work. The Holy Spirit has descended, Christ is Risen, the saints are recalled, and now we live in that reality, and we must demonstrate by our lives that reality. Because it is the utterly life-changing reality, and our lives must be changed.



This issue:

Pastoral Thoughts
PAGE 01

Parish News
(July & August)
PAGES 02-03

Lives of Saints
(July & August)
PAGES 04-05

July and August Church
Calendars
PAGES 06-07

Paraklesis Names Form
PAGE 08

PARISH NEWS

Epistle Readers for July

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

Sunday, July 6, 2025: 4th Sunday of Matthew:
Loukia Constantinides

Sunday, July 13, 2025: Sunday of the Fathers:
Aletheia Hadjis

Sunday, July 20, 2025: 6th Sunday of Matthew:
No Liturgy/No Reader

Sunday, July 27, 2025: 7th Sunday of Matthew:
Mary Rankin

Evening Meal Volunteers

July 23, 2025: Penny McGimpsey and Angela
Spurgetis

August 27, 2025: Mary and Kim Winters and
George and Diane Karoules

September 24, 2025: Dena Manta and Alexa
Florence

October 22, 2025: Randy and Chris Smith

November 20, 2025: (Thursday) Ted Pitsoulakis
and Jimmy Pliakos

December 18, 2025: (Thursday) Deacon Paul
and Deaconess Romilie Speed

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

PASTORAL NOTE

Father Michael will be away from the Parish from Wednesday, July 16, 2025, until Saturday, July 26, 2025. For the Sunday that Father Michael will be away, July 14, there will be no Divine Liturgy at Saint George. All our Parishioners are strongly encouraged to attend the other Orthodox Churches in the area. Our Sister Parish of the Assumption will have Orthros (8:30 a.m.) and Divine Liturgy (9:30 a.m.) This should not be viewed as a Sunday off! We must go to Liturgy every Sunday. Also, in the event of an emergency, please telephone Father Panagiotis Hasiakos at (309) 792-2912 (and follow the prompts) or Deacon Paul at (309) 883-9143

PARISH COUNCIL SUNDAY DUTY SCHEDULE FOR JULY

July 6, 2025: Kathy Begyn, Joe Burmeister, Dennis Spurgetis, and
Mary Rankin

July 13, 2025: Kim Eastland, Mary Kay Eckert, Gus Pappas, and Ted
Pitsoulakis

July 20, 2025: No Liturgy/No Group

July 27, 2025: Kathy Begyn, Joe Burmeister, Dennis Spurgetis, and
Mary Rankin)

PROSPHORA MAKERS

Sunday, July 6, 2025:
Open

Sunday, July 13, 2025:
Open

Sunday, July 20, 2025:
No Liturgy/No Prospora

Sunday, July 27, 2025:
Open

COFFEE HOUR HOSTS

Sunday, July 6, 2025: Ted
and Debbie Kutsunis

Sunday, July 13, 2025:
Mary and Kim Winters

Sunday, July 20, 2025:
No Liturgy/No Reader

Sunday, July 27, 2025:
Marguerite and Rick
Nelson

PARISH NEWS

Epistle Readers for August

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

Sunday, August 3, 2025:

8th Sunday of Matthew:

Scott Florence

Sunday, August 10, 2025:

9th Sunday of Matthew:

Loukia Constantinides

Sunday, August 17, 2025:

10th Sunday of Matthew:

Aletheia Hadjis

Sunday, August 25, 2025:

11th Sunday of Matthew:

Georjean Pitsoulakis

Sunday, August 31, 2025:

12th Sunday of Matthew:

Mary Rankin

Parish Registry

Baptism

The servant of God Isabella Husam Ghawi was Baptized into the Orthodox Faith on June 22, 2025 and the sponsor was Dr. Gus Harb.

PASTORAL NOTES

- The fast of the Dormition of the Theotokos begins on August 1, 2025, and continues through and including August 14, 2025.
- Because the Feast of the Dormition of the Tehotokos falls on a Friday, we are allowed on Fish, Wine and Oil on the Feast.

PARISH COUNCIL SUNDAY DUTY SCHEDULE FOR AUGUST

August 3, 2025: Tom Bakeris, Nick Coin, Mariellen Crosson, and Pete Hadjis

August 10, 2025: Kim Eastland, Mary Kay Eckert, Gus Pappas, and Ted Pitsoulakis

August 17, 2025: Kathy Begyn, Joe Burmeister, Dennis Spurgetis, and Mary Rankin

August 24, 2025: Kathy Begyn, Joe Burmeister, Dennis Spurgetis, and Mary Rankin

August 31, 2025: Kim Eastland, Mary Kay Eckert, Gus Pappas, and Ted Pitsoulakis

PROSPHORA MAKERS

Sunday, August 3, 2025:
Open

Sunday, August 10, 2025:
Open

Sunday, August 17, 2025:
Open

Sunday, August 24, 2025:
Open

Sunday, August 31, 2025:
Open

COFFEE HOUR HOSTS

Sunday, August 3, 2025:
Dimitri and Kathy
Papageorgiou

Sunday, August 10, 2025:
Gus and Kerri Pappas

Sunday, August 17, 2025:
Mariellen Crosson
Sunday, August 25, 2025:
Doug and Patty Kenyon

Sunday, August 31, 2025:
Ted and Georgjean
Pitsoulakis

LIVES OF THE SAINTS

Saint John Maximovitch (July 2)

The Holy Hierarch John Maximovitch was born in the Kharkov region in 1896 and reposed in Seattle in 1966. In 1921, during the Russian Civil War, his family fled to Belgrade, joining the ranks of Russian exiles in Serbia, where he later became a monk and was ordained a priest. In 1934, he was made Bishop of Shanghai, where he served until the Communists came to power. Thereafter, he ministered in Europe, serving as Bishop first in Paris, then in Brussels, until he became Archbishop of San Francisco in 1962. Throughout his life, he was revered as a strict ascetic, a devoted man of prayer, and a truly wondrous, unmercenary healer of all manner of afflictions and woes. He served the Divine Liturgy daily, slept little more than an hour a day, and kept a strict fast until the evening. It is doubtful that any one man gave as much protection and comfort to the Russian Orthodox people in exile after the Revolution of 1917 as he did; he was an unwearied and watchful shepherd of his flock in China, the Philippines, Europe, and America. Through his missionary labors, he also brought into the Church many who had not been "of this fold." Since his repose in 1966, he has been especially glorified by God through signs and miracles, and his body has remained incorrupt.

Saint Olga Equal-to-the-Apostles, Princess of Kiev (July 11)

Saint Olga, renowned for her wisdom and sobriety, in her youth became the wife of Igor, Great Prince of Kiev, who ruled during the tenth century. After her husband's death, she herself ruled capably and was finally moved to accept the Faith of Christ. She traveled to Constantinople to receive Holy Baptism. The Emperor, seeing her outward beauty and inward greatness, asked her to marry him. She said she could not do this before she was baptized; she furthermore asked him to be her Godfather at the font, which he agreed to do. After she was baptized (receiving the name of Helen), the Emperor repeated his proposal of marriage. She answered that now he was her father, through holy Baptism, and that not even among the heathen was it heard of a man marrying his daughter. Gracefully accepting to be outwitted by her, he sent her back to her land with priests, sacred texts, and holy icons. Although her son Svyatoslav remained a pagan, she planted the seed of faith in her grandson Vladimir (see July 15). She reposed in peace in 969.

Marina the Great Martyr of Antioch (July 17)

This Martyr lived during the reign of Claudius II (268-270). She was from Pisidia of Cilicia and was the only daughter of a certain priest of the idols. After being orphaned by her mother, she was entrusted to a confident woman who instructed her in the Faith of Christ. When she was fifteen years old, she was apprehended by the ruler of Olmbrus, and when asked her name, homeland, and faith, she answered: "My name is Marina; I am the offspring of the Pisidia; I call upon the Name of my Lord Jesus Christ." Because of this, she endured bonds, imprisonment, and many whippings, and was finally beheaded in the year 270. Saint Marina is especially invoked for deliverance from demonic possession.

Mary Magdalene, Myrrhberer & Equal-to-the-Apostles (July 22)

Saint Mary was from Magdala in Galilee on the Sea of Tiberias, and for this was named Magdalene. When the Lord Jesus cast out seven demons from her, from which she had been suffering, she became His faithful and inseparable disciple, following Him and ministering unto Him even to the time of His crucifixion and burial. Then, returning to Jerusalem together with the rest of the Myrrh-bearers, she prepared the fragrant spices for anointing the body of the Lord. And on the Lord's day, they came very early to the tomb, even before the Angels appeared, declaring the Resurrection of the Lord. When Mary Magdalene saw the stone taken away from the tomb, she ran and proclaimed it to Peter and John. And returning immediately to the tomb and weeping outside, she was deemed worthy to be the first of the Myrrh-bearers to behold the Lord arisen from the dead, and when she fell at His feet, she heard Him say, "Touch Me not." After the Lord's Ascension, nothing certain is known concerning her. Some accounts say that she went to Rome and later returned to Jerusalem, and from there proceeded to Ephesus, where she ended her life, preaching Christ. Although it is sometimes said that Saint Mary Magdalene was the "sinful woman" of the Gospel, this is nowhere stated in the tradition of the Church, in the sacred hymnology, or in the Holy Gospels themselves, which say only that our Lord cast seven demons out of her, not that she was a fallen woman. "Madeleine" is a form of Magdalene.

Irene the Righteous of Chrysovalantou (July 28)

Saint Irene, who was from Cappadocia, flourished in the ninth century. Because of her great beauty and virtue, she was brought to Constantinople as a prospective bride for the young Emperor Michael (842-867); however, as Saint Joannicius the Great foretold, it was God's will that she assume the monastic habit instead. She shone forth in great ascetical labours, and suffered many attacks from the demons; while yet a novice, she attained to the practice of Saint Arsenius the Great, of praying the whole night long with arms stretched out towards Heaven (see May 8). God showed forth great signs and wonders in her, and she became the Abbess of the Convent of Chrysovalantou. She was granted the gift of clairvoyance and knew the thoughts of all that came to her. She appeared in a vision to the king and rebuked him for unjustly imprisoning a nobleman who had been falsely accused. Through a sailor from Patmos to whom he had appeared, Saint John the Evangelist sent her fragrant and wondrous apples from Paradise. She reposed at the age of 103, still retaining the youthful beauty of her countenance. After her repose, marvelous healings beyond number have been wrought by her to the present day.

Silas & Silvanos the Apostles of the 70 (July 30)

Saint Silas was a companion and fellow labourer of the Apostle Paul: "And Paul chose Silas and departed...and he went through Syria and Cilicia, confirming the churches" (Acts 15:40-41). He later became the Bishop of Corinth and reposed in peace. Saint Silvanos became Bishop of Thessalonica and also reposed in peace. Saint Crescents, whom Saint Paul mentions in his Second Epistle to Timothy(4:10), became Bishop of Chalcedon and brought many to the Faith. As for him whom the Apostle of the Nations praises as "my well-beloved Epenetus, the first-fruits of Achaia unto Christ" (Romans 16:5), he became Bishop of Carthage, and after enduring many afflictions from the idolators, and bringing many of them to Christ, he departed to the Lord.

Joseph the Righteous of Arimathea (July 31)

Saint Joseph of Arimathea was a prominent Jewish leader during the time of Jesus Christ. He is mentioned in the Gospels as being a rich man from Arimathea who was a secret disciple of Christ due to his status in the Sanhedrin. After the crucifixion and death of our Lord, Joseph approached Pontius Pilate out of piety and asked for the body of Jesus so that he might bury it honorably. He, together with Saint Nicodemus, removed the body of Christ from the cross in the presence of the Theotokos and the Myrrh-Bearing Women, wrapped it in a linen shroud, anointed it with spices, and laid it in a new tomb that he owned. This disciple later traveled the world proclaiming the Gospel until he reposed in peace in England. The Church commemorates him individually on July 31st and along with the Myrrh-Bearing Women and Nicodemus on the 3rd Sunday of Pascha (the Sunday of the Holy Myrrh-Bearers).

LIVES OF THE SAINTS

Phocas the Martyr (August 2)

Saint Phocas was a gardener in a small village on the south coast of the Black Sea. He lived a simple life, carrying out acts of piety and love for all around him, even serving the pagans of the village, some of whom left their ways and followed Christ. The local governor heard of this and sent soldiers to kill him. The saint stumbled upon these very soldiers and, without disclosing his name, ministered to them by receiving them into his home, feeding them, and giving them rest. That night, he dug a grave for himself in his garden and prepared for all his possessions to be given away after his death.

The next morning, Phocas disclosed to the soldiers that it was he whom they were seeking to kill. The soldiers were distraught, not wanting to kill the saint who had shown them so much kindness. Phocas insisted that they must carry out their mission as he willingly laid his head beneath the sword. They proceeded to execute him and then bury him in the grave he had dug in his garden. The site later became a source of miracles, and eventually, a Church was erected upon it. Saint Phocas is frequently invoked for those who travel by sea. His life was recorded by Saint Asterius of Amasia (see October 10th).

The Transfiguration of the Lord (August 6)

Our Lord had spoken to His disciples many times not only concerning His Passion, Cross, and Death, but also concerning the coming persecutions and afflictions that they themselves would endure. Since all these evils were near at hand, but the enjoyment of good things which they hoped to receive in their stead was yet to come, our Savior desired to give them full assurance, evidently and openly, concerning that glory which is prepared for those who endure to the end. Therefore, fulfilling that which He had promised shortly before, that "there be some standing here which shall not taste of death, till they see the Son of man coming in His Kingdom" (Matt. 16:28), He took His three foremost disciples and ascended Mount Tabor, where He was transfigured before them. His face shone like the sun, and His clothes became white as the light. Suddenly, together with this dread and marvelous effulgence of light, there appeared those pinnacles of the Prophets, Moses and Elias, who spoke with the Lord Jesus concerning His saving Passion which was about to take place. Standing before Him as reverent servants, they showed that He is the Lord of both the living and the dead, for Moses came forth from Hades, having died many centuries before, and Elias, as it were from heaven, whither he had been taken up while yet alive. After a little while a radiant cloud overshadowed them and out of the cloud they heard that same voice which had been heard at the Jordan at the Baptism of Christ, testifying to the Divinity of Jesus and saying: "This is My beloved Son, in Whom I am well-pleased; hear ye Him" (Matt. 17: 5).

Such are the marvels, truly worthy of God, celebrated in this present feast, which is an image and prefiguring of the future state of the righteous, whose splendor the Lord spoke of, saying: "Then shall the righteous shine forth as the sun" (Matt. 13:43). It is because of this that the Kontakion of this Feast is said daily (when there is not a great feast) in the Service of the Typica in perpetual commemoration of the glory that will be the lot of the Saints. According to tradition, the Lord's Transfiguration came to pass forty days before His Crucifixion; this is why the Transfiguration is celebrated forty days before the Exaltation of the Cross.

The Dormition of the Theotokos (August 15)

Concerning the Dormition of the Theotokos, this is what the Church has received from ancient times from the tradition of the Fathers. When the time drew nigh that our Savior was well-pleased to take His Mother to Himself, He declared unto her through an Angel that three days hence, He would translate her from this temporal life to eternity and bliss. On hearing this, she went up with haste to the Mount of Olives, where she prayed continuously. Giving thanks to God, she returned to her house and prepared whatever was necessary for her burial. While these things were taking place, clouds caught up the Apostles from the ends of the earth, where each one happened to be preaching, and brought them at once to the house of the Mother of God, who informed them of the cause of their sudden gathering. As a mother, she consoled them in their affliction as was meet, and then raised her hands to Heaven and prayed for the peace of the world. She blessed the Apostles, and, reclining upon her bed with seemliness, gave up her all-holy spirit into the hands of her Son and God.

With reverence and many lights, and chanting burial hymns, the Apostles took up that God-receiving body and brought it to the sepulchre, while the Angels from Heaven chanted with them, and sent forth her who is higher than the Cherubim. But one Jew, moved by malice, audaciously stretched forth his hand upon the bed and immediately received from divine judgment the wages of his audacity. Those daring hands were severed by an invisible blow. But when he repented and asked forgiveness, his hands were restored. When they had reached the place called Gethsemane, they buried there with honor the all-immaculate body of the Theotokos, which was the source of Life. But on the third day after the burial, when they were eating together, and raised up the artos (bread) in Jesus' Name, as was their custom, the Theotokos appeared in the air, saying "Rejoice" to them. From this they learned concerning the bodily translation of the Theotokos into the Heavens.

Thaddeus the Apostle of the 70 (August 21)

The Apostle Thaddaeus was from Edessa, a Jew by race. When he came to Jerusalem, he became a disciple of Christ, and after His Ascension, he returned to Edessa. There he catechized and baptized Abgar (see Aug. 16). Having preached in Mesopotamia, he ended his life in martyrdom. Though some call him one of the Twelve, whom Matthew calls "Lebbaeus, whose surname was Thaddaeus" (Matt. 10:3), Eusebius says that he is one of the Seventy: "After [Christ's] Resurrection from the dead, and His ascent into Heaven, Thomas, one of the twelve Apostles, inspired by God, sent Thaddaeus, one of the seventy disciples of Christ, to Edessa as a preacher and evangelist of Christ's teaching" (Ecl. Hist. 1: 13).

Our Holy Father Irenaeus, Bishop of Lyons (August 23)

The Holy Hieromartyr Irenaeus was born in Asia Minor about the year 120, and in his youth was a disciple of Saint Polycarp, Bishop of Smyrna. Saint Irenaeus was sent to Lyons in Gaul to be a fellow laborer of Pothinus, Bishop of Lyons (celebrated June 2), who had also been a disciple of Saint Polycarp. After the martyrdom of Saint Pothinus, Saint Irenaeus succeeded him as Bishop of Lyons. Besides the assaults of paganism, Irenaeus found himself compelled to do battle with many Gnostic heresies, against which he wrote his most outstanding work, *A Refutation and Overthrow of Knowledge Falsely So Called*. He was also a peacemaker within the Church.

When Victor, Bishop of Rome, was prepared to excommunicate the Christians of Asia Minor for following a different tradition celebrating Pascha, Irenaeus persuaded him to moderate his zeal and mediated peace. He made Lyons an illustrious bastion of Orthodoxy and a school of piety, and sealed his confession with martyrdom about the year 202, during the reign of Septimius Severus. He is not to be confused with Saint Irenaeus, Bishop of Sirmium, also celebrated today, who was beheaded and cast into a river in 304 under Diocletian.

Alexander, John, and Paul the New, Patriarchs of Constantinople (August 30)

Saint Alexander was sent to the First Ecumenical Council in Nicaea as the delegate of Saint Metrophanes, Bishop of Constantinople (see June 4), to whose throne he succeeded in the year 325. When Arius had deceitfully professed allegiance to the Council of Nicaea, Saint Alexander, knowing his guile, refused to receive him into communion; Arius' powerful partisans threatened that they would use force to bring Arius into the communion of the Church the following day. Saint Alexander prayed fervently that God might spare the Church, and as Arius was in a privy place relieving nature, his bowels gushed forth with an effusion of blood, and the arch-heresiarch died the death of Judas. Saint Alexander was Bishop from 325 until 337, when he was succeeded by Saint Paul the Confessor, who died a martyr's death at the hands of the Arians (see November 6). The Saint John commemorated here appears to be the one who was Patriarch during the years 562-577, surnamed Scholasticus, who is also commemorated on February 21. He was from Antioch, where he had been a lawyer (scholasticus); he was made a presbyter, then sent to Constantinople as the representative (apocrisiarius) of the Patriarch of Antioch, and was appointed Patriarch of Constantinople by Emperor Justinian. Saint Paul was Bishop of Constantinople during the years 687 - 693, in the reign of Emperor Justinian II, and presided over the Quinisext Council in 692.

2025 JULY

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)	3	4 Independence Day Fast Day	5
6 4th Sunday of Matthew 8:30 a.m. Orthros 9:30 a.m. Divine Liturgy	7	8	9 Fast Day 8:00 a.m. Men's Fellowship Group @ Coffee House (1315 Jersey Ridge Road, Davenport, IA)	10	11 Fast Day Feast of Saint Euphemia, the Great Martyr Father Michael's 26th Anniversary to his Ordination to the Holy Priesthood Orthros 8:30 a.m. followed by the Divine Liturgy 8:00 a.m. Women's Fellowship Group @ Coffee House (1315 Jersey Ridge Road, Davenport, IA)	12
13 Sunday of the Fathers 8:30 a.m. Orthros 9:30 a.m. Divine Liturgy	14	15	16 Fast Day 8:00 a.m. Men's Fellowship Group @ Coffee House (1315 Jersey Ridge Road, Davenport, IA)	17	18 Fast Day	19 Eve of the Feast Day of the Prophet Elias 5:00 p.m. Great Vespers at the Church of the Prophet Elias in Dubuque, IA
Father Michael on Vacation July 16-26						
20 6th Sunday of Matthew 8:30 a.m. Orthros 9:30 a.m. Divine Liturgy @ Assumption NO LITURGY AT SAINT GEORGE	21	22	23 Fast Day 8:00 a.m. Men's Fellowship Group @ Coffee House (1315 Jersey Ridge Road, Davenport, IA) Evening Meal	24	25 Fast Day	26
Father Michael on Vacation July 16-26						
27 7th Sunday of Matthew 8:30 a.m. Orthros 9:30 a.m. Divine Liturgy	28	29	30 Fast Day 8:00 a.m. Men's Fellowship Group @ Coffee House (1315 Jersey Ridge Road, Davenport, IA)	31		

2025 AUGUST

SUN	MON	TUE	WED	THU	FRI	SAT
					1 Fast of the Dormition Begins 6:00 p.m. Paraklesis	2 Oil and Wine Allowed
3 8th Sunday of Matthew Oil and Wine Allowed 8:30 a.m. Orthros 9:30 a.m. Divine Liturgy	4 Fast Day 6:00 p.m. Paraklesis	5	6 The Transfiguration of the Lord Fish, Wine and Oil allowed 8:30 a.m. Orthros followed by the Divine Liturgy	7 Fast Day	8 Fast Day 8:00 a.m. Women's Fellowship Group @ Coffee House (1315 Jersey Ridge Road, Davenport, IA) 6:00 p.m. Paraklesis	9 Oil and Wine Allowed
10 9th Sunday of Matthew Oil and Wine Allowed 8:30 a.m. Orthros 9:30 a.m. Divine Liturgy	11 Fast Day 6:00 p.m. Paraklesis	12 Fast Day	13 Fast Day 8:00 a.m. Men's Fellowship Group @ Coffee House (1315 Jersey Ridge Road, Davenport, IA) 6:00 p.m. Paraklesis	14 Fast Day Eve of the Dormition 6:30 p.m. Great Vespers at Assumption Church	15 The Dormition of the Theotokos Fish, wine and oil Allowed 8:30 a.m. Orthros followed by the Divine Liturgy at Assumption Church	16 11:30 a.m. 3rd Annual Pet Blessing
17 10th Sunday of Matthew 8:30 a.m. Orthros 9:30 a.m. Divine Liturgy	18	19 6:30 p.m. Parish Council Meeting	20 Fast Day 8:00 a.m. Men's Fellowship Group @ Coffee House (1315 Jersey Ridge Road, Davenport, IA)	21 7:00 p.m. Book Study: Elements of Faith: An Introduction to Orthodox Theology by Christos Yannaras (join us either in person (in our parish library) or via zoom.	22 Fast Day	23
24 11th Sunday of Matthew 8:30 a.m. Orthros 9:30 a.m. Divine Liturgy	25	26	27 Fast Day 8:00 a.m. Men's Fellowship Group @ Coffee House (1315 Jersey Ridge Road, Davenport, IA) Evening Meal 7:00 p.m. Zoom Orthodox Study Forum resumes	28 7:00 p.m. Book Study: Elements of Faith: An Introduction to Orthodox Theology by Christos Yannaras (join us either in person (in our parish library) or via zoom.	29 Beheading Saint John the Baptist Fast Day 8:30 a.m. Orthros followed by the Divine Liturgy @ Assumption	30
31 12th Sunday of Matthew 8:30 a.m. Orthros 9:30 a.m. Divine Liturgy						

