

# THE FORERUNNER

VOLUME XXIX NUMBER 9      S E P T E M B E R 2 0 1 2

## WHO AM I AND WHO THEY SAY I AM

Every time a new school year starts I cannot but start thinking on the choices one has in education today. The beauty of living in a free country is that one can choose the best-suited education modality for their offspring. Public school is a basic choice opened to all, more refined private schools offer new avenues for the ones that can afford them and for those that don't trust either, one can also adventure into home schooling.

This was not the case back in communist Romania where I grew up. You had to go to the only school system that was and be taught whatever they decided to teach you. There was not much choice involved. Among other things that were taught was compulsory ideological training that was trying to indoctrinate the children with communist ideas. There was a flurry of methods used for this purpose: youth organizations, patriotic hymns, camps, parades, uni-



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## COUNCIL CAPSULE

It's hard to believe that summer is coming to a close and school has begun. With the onset of September, our preparations for the Food Festival accelerate into high gear. Baking schedules are posted in the weekly bulletin and baking days usually begin at 9:00am. Please give whatever time you can to help and don't forget to sign up and volunteer during the festival itself. It takes a lot of manpower and hard work to make the festival the success we know it will be. Also, don't forget to make your reservations for Taverna Night, which will be on Thursday, October 11<sup>th</sup>. Gather your friends together and reserve a table of eight. Taverna Night is a wonderful start to the festival and always a time to celebrate fellowship and good food.

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## SPECIAL POINTS OF INTEREST:

- *Who am I and who they say I am*
- *Understanding Christian Stewardship*
- *St. Paulinus the Merciful bishop of Nola*
- *Youth Church Music Workshop*
- *Church Events*
- *St. Paulinus the Merciful, Bishop of Nola*

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## COUNCIL'S CAPSULE



(Continued from page 1)

Every Sunday, I see more new faces in church. Take a moment after liturgy and greet any newcomers to St. John's. Extend an invitation to them to join us at our coffee hour. St. John's has always been known as the "friendly" church and I would like for us to live up to our reputation.

Along with the opening of our beautiful new church comes

an added increase to the monthly operating expenses. Our insurance has more than doubled as has electricity and other utilities. Your parish council is keeping a close watch on these increased expenses and along with the presentation of the budget in November at our fall General Assembly, we are preparing an overview of all our additional expenses to advise the community of the need of

every parishioner to fulfill their 2012 stewardship commitment and to do their part and submit a stewardship card for 2013. Our Stewardship Chairs, Hope File and Nina Sullivan are always available to answer any questions you may have.

Barbara Vittas

Parish Council President

OUR GOAL NOW IS TO COMPLETE THE CAPITAL CAMPAIGN AS EARLY AS POSSIBLE THIS YEAR SO THAT WE MAY BE ABLE TO PAY DOWN THE DEBT WE HAVE

## CAPITAL CAMPAIGN COMMITTEE REPORT

Thyanixia has been accomplished, we have glorified God, we have celebrated a momentous occasion in the history of our parish. Now it is time to look to the future, to preserve and to grow what we have established for future generations and for the future of Orthodoxy here in North-east Tarrant County... (Many thanks to two very talented members of the Parish who prepared the Thyanixia Commemorative Book and DVD - Harriet Blake and Debbie Manos.)

*The Capital Campaign Committee extends with deepest humility and gratitude our sincere thanks to those of our parishioners who have committed to the Capital Campaign and have made their commitment payments to provide the funds to complete the project. Without your contributions Thyanixia weekend could not have happened and there would be no permanent House of God for our*

*parishioners and for those who follow.*

Our goal now is to complete the Capital Campaign as early as possible this year so that we may be able to pay down the debt we have had to incur to keep the project moving without delay. It is therefore as important as ever for those who have unfinished commitments to complete their payments during this third and final year of the campaign. We need 100% completion of all commitments to pay down the construction loan before it transitions into a mortgage loan. If your commitment has not yet been completed, or if you have not yet made a commitment, please do so now before the Capital Campaign is ended on December 31st. The names of all who have made and completed their commitments to the campaign to construct our new church will be perma-

nently enshrined in the narthex or exonarthex of the new church at the end of the campaign.

*For those who may not have committed or are new to the Parish, we invite you to willingly and lovingly participate in the Capital Campaign by joining with your fellow parishioners to share in offering glory to God for what we have achieved as a lasting legacy and gift to the future generations of St. John The Baptist here in the Dallas/Fort Worth Metroplex... Please see any member of the Committee to obtain commitment forms or to make a contribution.*

Your Capital Campaign Committee - Paun Peters, Dr. Chris Yiantsou, Nancy Medvic, Louie Papaliodis, Robert Steffaro, Margaret Chokas, Larry Leeders, George Vittas - Chairman...



## EDUCATION AND TRUE KNOWLEDGE (CONT.)

*(Continued from page 1)*

forms, just to name a few. The idea was that you are never too young to become a communist. The things went so far that when Stalin died, my mom tells me this story, the teacher ordered all the classroom students to cry.

But no matter how much they tried to brainwash, when you were out of the controlled environment of the classroom, everybody, with a few notable exceptions that always are, were treating this with great superficiality and often even with humor. For the most part the indoctrination was able to reach the

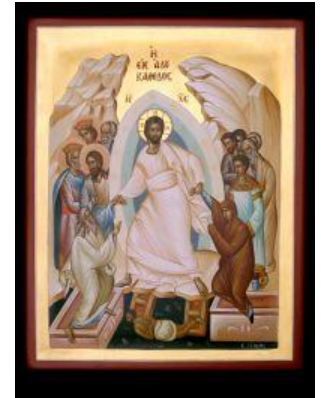
masses only a very superficial level. The main reason was that the theory would not match the practice. Basically communism was teaching equality in theory but in practice some were more equal than others.

Why am I going down this painful memory lane? Because I see today, in a country that is the epitome of freedom to the world, that, in the very name of this freedom, there is a new ideology that is starting to form and the public school systems is the carrier. This new ideology is trying to embody the ideal of being open to all, to make everybody feel welcome and appreciated, to

create a world where everyone is accepted. There is nothing wrong with that so far, except that, in practice, while ethnic and racial diversity is encouraged and fostered in public schools, religious diversity is crashed to the ground. A recent news flash talks about a high school student that was summoned in the principal's office for reading from the Bible to some fellow students during the lunch break. And this is only one small example of many.

The reason ethnicity and race is fostered is because it is thought to further define who

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The Resurrection

THIS CHURCH IS INDICATIVE OF A TREND TOWARD MORE AND MORE TRADITIONAL-LOOKING CHURCHES IN THIS COUNTRY

## FROM THE ORTHODOX ARTS JOURNAL

By Scott Patrick O'Rourke

On Saturday, June 14, St. John the Baptist (GOA) parish in Euless, Texas formally opened their beautiful new temple. Metropolitan Isaiah of Denver presided over the Thyranixia – the Opening of the Doors – after which the parish celebrated the first liturgy in their new Byzantine-style cruciform basilica.

The building is among the best and most traditional-looking new churches in this country. Presvytera Mirela Tudora, wife of the parish's priest, Fr. Vasile Tudora, was the architect on the project.

The cruciform basilica has a 30 foot wide dome, the apex of which sits 65 feet over the crossing. The iconostasis, altar,

and cathedra are modeled on Byzantine precedents and are carved in Syrian limestone. The barrel-vaulted nave is flanked by groin-vaulted side aisles. The floor is travertine tile, with inlay work in the transepts and side aisles. The church also has a colonnaded exo-narthex, or porch.

Presvytera Mirela goes into further detail on the particulars of the building and the "Byzantine Style" in [this article](#).

The Platytera in the apse and the iconostasis were painted by [Vladimir Grygorenko](#). Grygorenko, who also designed the iconostasis, has been commissioned to finish the sanctuary apse. In time, the parish plans to commission him to complete all of the iconography within the church.

This is a beautiful church, headed by a priest who, as the picture below suggests, understands the importance of beautiful, traditional liturgical arts. Hopefully, this church is indicative of a trend toward more and more traditional-looking churches in this country; which will some day reach its fullest development in not only traditional-looking, but traditionally-built churches — masonry structures which will stand witness to the timeless faith of Orthodoxy in this nation for centuries. From <http://www.orthodoxartsjournal.org/st-john-the-baptist-euless-texas/>



## GIVING FULFILLS US



Giving fulfills us...be generous with your blessings.

To date we have 114 stewards – still shy of our lofty goal in terms of pledges, but moving in the right direction. There is no greater need than now. Our costs have increased and our attendance has risen, but our stewardship is not growing in direct proportion to our needs. We have moved into our new church and become engulfed in its beauty and spiritual tranquility, but we can't forget it takes more resources to

sustain our growth. We continue to pray for more to become active members and contribute to our parish. We will be sending out reminders about stewardship and asking you to pledge what you can towards our \$223,000 goal. Some parishioners have generously donated but refrained from completing a stewardship card. We must have a signed card on file so that you can vote in the general assembly. Remember that happiness doesn't result from what we get, but from what we

give.

Please, if you have not signed a stewardship commitment card contact Nina Sullivan or Hope File and they can provide you with one.

Nina Sullivan

Hope File

Stewardship Committee

GIVING FULFILLS  
US...BE  
GENEROUS WITH  
YOUR BLESSINGS.

## UNDERSTANDING CHRISTIAN STEWARDSHIP

Can we now build a definition for stewardship? How might we describe "stewardship in action?"

The following list is adapted from one prepared by Ron Nicola:

1. Stewardship is our active commitment to use all our time, talent and treasure for the benefit of humankind in grateful acknowledgment of Christ's redeeming love.
2. Stewardship is caring for the needs of others.
3. Stewardship is offering one's self to God as He offered Himself to us.
4. Stewardship is what a person does after saying "I Believe . . .", as proof of that belief.
5. Stewardship is learning how to be a responsible

and concerned caretaker of Christ's Church; it is learning how to enjoy Church life and be happy in Church work, for in Her dwells the fullness of the Spirit of God.

6. Stewardship is devotion and service to God and his Church as persons, as families, as metropolises, as national Churches, and as the Church universal. (Ron Nicola, "Stewardship - A Set of Basic Principles," The Word, November 1982,4.)

Perhaps we could summarize the points just mentioned this way: Christian stewardship is a life in service to God and His Church motivated by our thankfulness for His love to us . . . ".... in that while we were yet sinners, Christ died

for us." It is the wise and proper use of all the gifts God has entrusted to our care. (See Romans 5:8) What **then are the essential** elements of stewardship?

### THE ESSENTIAL ELEMENTS OF CHRISTIAN STEWARDSHIP

1. Acceptance of the belief that all life and life itself is a gift from God.
2. Freedom to choose not to sin and freedom from the constraints, pressures and temptations of the world that smother the expression of this belief.
3. Life in the Spirit which is characterized by behavior that uses and nurtures the time, talents, and treasure entrusted to us by God.

## FREQUENTLY ASKED QUESTIONS

### ***How do I become a member of the parish?***

Membership in the Orthodox Church begins at Baptism (Chrismation for some) and continues throughout our life. We are united with Christ through the sacraments and through our faithful offering of our lives to Christ. We have to distinguish however between voting members and non-voting members. A voting member is over 18 years old and has turned in a signed stewardship commitment

card (for time, talent and treasure). The Archdiocese also requires the voting member to remain current through the year on their commitments. Overall true membership in the Body of Christ, involves living daily according to His word and within His Church.

### ***Why must I commit to give a specific amount?***

Knowing the amount of your monetary participation helps our parish plan the activities throughout the year. Your

monetary stewardship is kept in the strictest of confidence.

### ***What if I cannot fulfill my stewardship commitment?***

During the course of a year, people's circumstances change. Your stewardship is valued because it is made out of your love for God and His Church. Please do not be concerned if you are unable to meet your stewardship commitment – we are glad you are a part of this parish.



## ICONS OF MERCY—ST. PAULINUS THE MERCIFUL THE BISHOP OF NOLA

By his 20s, this man, a son of a senator, a wealthy, gifted person with an outstanding education was already elected a senator, and then consul and governor of the Italian Province of Campania. At the age of 25, he turned to Christ and was baptized - or as those around him phrased it, he "was led astray".

Paulinus' wife Therasia was his faithful companion and assistant. Their only son died a few days after his birth. After that happened, the young couple sold their possessions, distributed the money to the poor, and, seeking after a life of solitude, went to Spain and accepted monastic tonsure.

St. Paulinus soon became a priest. He and Therasia fed the poor, and took in orphans and cared for them as if they were their own children. Some time later, Paulinus and Therasia returned to the town of Nola, in their native

Campania. The love the flock had for St. Paulinus was so great that they asked him to accept the dignity of Bishop of Nola. All the while, his life of poverty did not change.

St. Gregory the Great tells the following story about Paulinus the Merciful. In 409, Italy was attacked by a wild African tribe of Vandals, and many residents of Campania were forced into slavery. Blessed Paulinus would use everything he had in the episcopate, to ransom prisoners of war and to help victims of the enemy onslaught. After all of his resources were exhausted, a certain poor widow came to him, pleading for help. Her only son had been imprisoned, and she had nothing with which to ransom him. The Holy Hierarch said to her, "I have nothing but myself. Sell me, and ransom your son. Or trade me into slavery for him."

On hearing this from her bishop, the old woman thought he was making fun of her. However, the wise and oratorically gifted bishop was able to convince her that he was serious, and together they went off to Africa, to see the prince by whom the widow's son was enslaved.

Upon arriving at the prince's home, they stopped at the gates to wait for the master. When the prince came out, the widow fell to her knees before him, and tearfully pleaded for her son's release. She said, "Here, I give you this man in exchange for my son. Only release my son to me, for he is my only son."

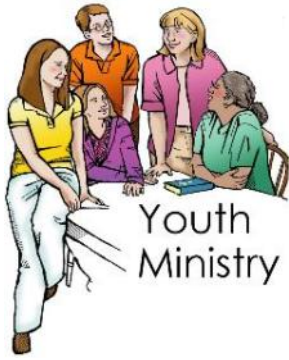
The prince, attentively examining St. Paulinus, asked him, "What trade do you know?"

"I HAVE NOTHING BUT MYSELF. SELL ME, AND RANSOM YOUR SON. OR TRADE ME INTO SLAVERY FOR HIM."



St. Paulinus the Merciful, Bishop of Nola

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## YOUTH MINISTRIES ON THE MOVE

Youth Ministries will hold our Back To School - Burgers, Hotdogs and Beans - Luncheon on Sunday, Sept. 9. It is a free-will offering and is one of two fundraisers we hold all year. Youth Ministries raises funds for the many activities the church youth participate in such as Camp Emmanuel,

the Oratorical Festival and retreats. We also assist GOYA, JOY and the Dance troupe as needed. We look forward to seeing our church school kids back after summer break - although we are already seeing many of them as they come for dance practice.

God Bless

Harriet Blake

Youth Ministries Coordinator

### CHURCH SCHOOL STARTS SEPTEMBER 9

## GOYA NEWS

On Saturday, August 18<sup>th</sup> GOYA has been asked to clear the tables and chairs out of the hall for the reception after the wedding. We need to clear the hall before noon on Saturday and put everything back before church/coffee hour on the following Sunday.

GOYA has a bake sale planned for Sunday, August 19. Sign up at the next meeting

Donate school supplies for Euless elementary schools during our School Supplies Drive. Pencils, glue, erasers, scissors, folders, and other inexpensive

supplies can be donated until the 18<sup>th</sup>. The donation box will be in the hall.

GOYA has been given the opportunity to help out at Taverna Night: sending invitations, set up, etc. Both kids and parents are needed.

## CHURCH SCHOOL NEWS

Welcome back to all our students and parents! We hope you had a wonderful summer. The Youth Ministries staff has worked hard in the last few months to get organized for a new school year.

All Church School classes will begin on Sunday, September 9. Church school will begin approximately at 11:15AM after Communion.

There will be six classes for ages four through Teens. The classes that will be offered and their teachers are:

- Pre-K and Kindergarten: Maria Kerbow, Allison

Medvic, Tina Molhoek

- First and Second grades: Theresa Alexander
- Third and Fourth grades: Esther Petercsak
- Fifth thru Seventh grades: Harriet Blake
- Eighth thru Twelfth grades: Anca Morcovescu, Hilary Walker and David Walker

There will be a registration table setup for September 2. Or, you may download a registration form on-line via the church website: [www.stjohndfw.info](http://www.stjohndfw.info). Please complete these forms for all

church school children since we use the information in making lesson plans.

We will need your financial assistance to continue providing books, snacks, and drinks. We find that feeding them after communion will keep them focused on the lesson, instead of their stomachs.

Once school starts, additional information will be sent home with your children regarding the Achievement Awards Recognition standards and our Stewardship learning units and focus.

Khanh Moutafis



Christ blessing children

## PHILOPTOCHOS NEWS

As we wind down the summer activities our Philoptochos chapter will be on the upswing starting in September.

We will be getting full reports from Rena Poletes on her attendance at the National Philoptochos Meeting and also from Barbara Vittas on her attendance at the same gathering but from the perspective of

an appointed member of the National Board. Bertha Gianulis also keeps us updated with happenings at the Metropolis level.

One area I thought everyone needed to know about was the Aide to Greece that we had a tray collection for early this year. I already reported that \$25,000 was given to social service agencies and in June

another \$160,000 was distributed to several areas in Greece with a full accounting of exact agencies. All monies will be helping people directly. Since YOU were the ones who helped fund this giving, I thought YOU should know.

Joanie Ruppel, President



## WHO AM I AND WHO THEY SAY I AM (CONT.)

*(Continued from page 3)*

we are. We are not just Americans, we are also African-Americans, Native-Americans, Greek Americans and so on. The times where people would try to hide their ethnicity and not teach their children their mother tongue are gone. We are proud now also about where we come from and this is all good. But if we are in search for a true identity just naming a country and a race is by far not enough.

What gives me personally an identity is not my affiliation to a racial or ethnic group, but is my allegiance to the Orthodox way of life. You probably noticed I did not say that I am defined by my religion, because my faith as an Orthodox Christian is not in just another way to explain the universe, not just another moral code of conduct, but is a way of living my life that penetrates into the most intimate aspects of it. I cannot be an Orthodox at home and then be a secular person at work, because I will be in the same boat with the

communist ideology, which was good only in theory but was vastly different in the real world.

The ideology that the secular society is pushing through school is based on the [false to me] notion that all religions are man made. Once you say this than is easy to say that all religions are equally made-up, it's therefore part of culture, let's not fight about them, actually let's not even talk about them, take them out completely and all will be fine. So when a child reads from the Bible in School, or makes the sign of the cross in the cafeteria, or says Merry Christmas instead of season's greeting, they are called into the principal's office as agitators. Where is then the claimed universal acceptance when I am not allowed to be who I am?

As Christians we cannot agree with this attitude. Our faith is not a man made story, but is who we all really are, who all the people are, aware or not of the fact. It is the ultimate real-

ity. We are Christians because Christ is "the way, the truth and the life" (John 14:6). We live like we do because only by following Him we will fulfill our potential as human beings, leaving aside all ethnicity, race or cultural backgrounds. What we believe in is very important and cannot be dismissed because is the motor of all our actions, is what defines us the most. We may nuance it in various cultural and ethnic ways, but these are all just superficial in the end because "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal 3:28) We are Christians first and we are struggling to live like ones every minute of our lives.

Do not regard my humble words as more than they are intended: a word of caution for all Christian parents that should know what their children are going through. They are also a warning that often-



*(Continued on page 9)*



St. Isaac the Syrian

## CHOIR NOTES—YOUTH CHURCH MUSIC WORKSHOP

*2012 Orthodox Church Music Federation Conference Youth Workshops*

A report from Katerina Genovezos and Vivian Geil

We went to the choir conference and it was an incredible experience for both of us. Although it was fun, there was work too.



Vivian's favorite evening was "Western Night". A delicious dinner included dancing lessons [Two-Step and Line Dancing], Texas Trivia questions and Country Karaoke. She enjoyed it because she got to dress up as a cow girl.

The [learning] activities were very fun and [the songs] were put into amusing games. It was hard to pick, but we chose our favorite activities. Vivian liked learning the songs with her whole body working with Miss Lainie [Lainie Horwedel led the Children's Music Seminar at the conference]. Katerina's favorite part was being able to



go to liturgy and singing the hymn's she practiced.

The service was beautiful and we loved staring at the icons throughout the service. The trip was very cool and we'd love to do it again.

MUSIC  
MINISTRY,  
CHOIR AND  
CHANTERS  
PAGE

## ICONS OF MERCY—ST. PAULINUS THE MERCIFUL THE BISHOP OF NOLA

*(Continued from page 5)*

He responded that he was good at tending gardens. The prince, who was in need of a gardener, gave the widow back her son, and the mother and son returned home, while St. Paulinus remained. The Vandal king soon recognized the gardener's noble birth and his wisdom, and would often converse with him.

It happened that the gardener said to his lord, "Very soon your king will die. Before that happens, you need to consider what to do, and how to manage the kingdom." The prince whom the Saint served was the Vandal king's son-in-law. As a loyal citizen, he hurried to tell everything to the king. The king

wanted to see this gardener-seer for himself, and it was decided that Paulinus would be sent to bring fresh vegetables to the royal palace. So it was done. On seeing Paulinus, the king turned pale, and calling his son-in-law, confessed, "Last night I dreamed that I was being judged, and in the courtroom one of the accusers was this man. After the conviction, they took away from me the flail of office that had been entrusted to me. Surely, your gardener is no ordinary man; he needs to be more closely questioned as to who he really is."

After the bishop was forced to identify himself, they offered that he take whatever he wanted, and return to his homeland. St. Paulinus asked but one

thing: that all of the prisoners taken in Campania be released with him. His wish was granted, and he and his entire flock were sent by ships heavily laden with grain, to their homeland. Several days later, the Vandal king died, and, as St. Gregory writes, "the flail of office entrusted to him...was passed from him to another."

Through his charity and compassion for the poor, Paulinus garnered the love not only of the local Christians, but also of the pagans and the Jews.

St. Paulinus' relics are in the Church of the Holy Apostle Bartholomew in Rome.



St. John Koukouzelis

## WHO AM I AND WHO THEY SAY I AM (CONT.)

*(Continued from page 7)*

times we might have to supplement [and sometimes even undo] at home and in our churches what the public school system cannot give.

So before you send your kids to school this year take a moment to remind them who they are, children of God in the first place. Encourage them to keep their values intact in a world that will try

to dismiss them. And most of all don't forget to pray that God will open their minds to the true knowledge that only comes from Him. Amen



Archangel Gabriel  
By Photios Kontoglou

## FROM THE DESERT FATHERS

Abba Doulas, the disciple of Abba Bessarion said, 'One day when we were walking beside the sea I was thirsty and I said to Abba Bessarion, Father, I am very thirsty.' He said a prayer and said to me, "Drink some of the sea water." The water proved sweet when I drank some. I even poured some into a leather bottle for fear of being thirsty later on. Seeing this, the old man asked me why I was taking some. I said to him, "Forgive me, it is for fear of being thirsty later on." Then the old man said, "God is here, God is everywhere." '

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In a village there was said to be a man who fasted to such a degree that he was called 'the Faster'. Abba Zeno had heard of him, and he sent for him. The other came gladly. They prayed and sat down. The old man began to work in silence. Since he could not succeed in talking to him the Faster began to get bored. So he said to the old man 'Pray for me, Abba, for I want to go.' The old man said to him. 'Why?' The other replied, 'Because my heart is as if it were on fire and I do not know what is the matter with it. For truly, this when I was in the village and I fasted until the evening, nothing like this happened to me.' The old

man said, 'In the village you fed yourself through your ears. But go away and from now on eat at the ninth hour and whatever you do, do it secretly.' As soon as he had begun to act on this advice, the Faster found it difficult to wait until the ninth hour. And those who knew him said, 'The Faster is possessed by the devil.' So he went to tell this to the old man who said to him, 'This way is according to God.'

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"GOD IS HERE,  
GOD IS  
EVERYWHERE."

## FESTIVAL DANCE PRACTICES

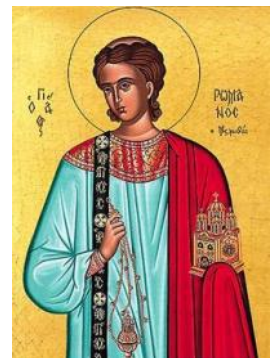
It's that time again! The Festival is around the corner and its time to start practices! We invite all parishioners ages 5 and up. Dance practice will continue into September immediately following liturgy. If your child is interested in joining the dance groups please make sure they are present that

day. Practices will continue to follow the same schedule, every Sunday, up until the week of the Festival. If you have any questions please don't hesitate to ask. Thanks & we hope to see a lot of dancers :)

Gina Poulakos

Email: [Gpoulakos@live.com](mailto:Gpoulakos@live.com)

P: 817-395-3656



St. Roman the Melodist



**CATECHISM CLASS FOR INQUIRERS**

The Catechism Class for inquirers into the Orthodox Faith will start on September 2nd.

The classes will take place on Sunday after the Divine Liturgy and will last about an hour.

Please let Fr. Vasile know if you are interested in participating.

**AGELESS WONDERS**

The Ageless Wonders will meet on Tuesday, September 18, 2012, for a potluck luncheon and planning meeting in the church hall at 11:00 a.m. We need to discuss and plan for the rest of the year. Please put the date on your calendar and I'll be in touch with everyone.....Margaret

**FESTIVAL NEWS**

Festival dates:  
Oct. 12-14, 2012

Please Contact Leo or Joanie for volunteer sign up slots.

- Larry Leeders

**2012  
FESTIVAL DATES:  
OCT. 12-14**

**USHER SCHEDULE**

- 1<sup>st</sup> Sunday: Barbara Vittas, Bob Steffaro
- 2<sup>nd</sup> Sunday: Hope File, Michael Eftimie
- 3<sup>rd</sup> Sunday: Larry Leeders, Karen Kinman
- 4<sup>th</sup> Sunday: Nina Sullivan, Raj Shah
- 5<sup>th</sup> Sunday: Chris Geil, Nancy Medvic
- Fill-in: Harry Karegeannes

**ACOLYTE SCHEDULE**

- 1st Sunday : Bennett Kerbow, Caleb Ellis, Alex Genovezos, Jackson Wright
- 2nd Sunday : Chris Eftimie, Michael Beebe, Chris File, Luca Tudora
- 3rd Sunday : John Molhoek, Alex Shah, Alex Genovezos, Michael Beebe
- 4th Sunday : Luca Tudora, James Seals, Alex Genovezos, Alex Shah
- 5th Sunday: Michael Beebe, James Seals, John Molhoek, Alex Shah

**COFFEE HOUR HOST**

- 1st Sun.: ???
- 2nd Sun: Philoptochos
- 3rd Sun: GOYA
- 4th Sun: Parish Council
- 5th Sun: Parish Council (If Applicable)

**COFFEE HOUR DUTIES**

**SETUP**

Arrange pastries/food in a desirable manner on the appropriate tables in the parish hall.

You are responsible for making the coffee. Make two pots: one regular, one decaf. Plug in be-



fore going into church. The instructions are in the kitchen.

Prepare a tray with sugar, creamer, sugar substitute, mixing straws, a few spoons. Set with trash bucket.

Put donation basket out with appropriate sign.

**CLEAN UP**

Wash all dishes soiled, including coffee pots.













Return sugar tray to kitchen and replenish it.

Wash off hall tables and kitchen counters.

Thank-You

# St. John the Baptist Greek Orthodox Church

## SEPTEMBER 2012

SUN	MON	TUE	WED	THU	FRI	SAT
						<i>1</i>
Fasting Symbols:  <i>Fast Free</i>  <i>Fish allowed</i>	 <i>Wine/oil allowed</i>  <i>Strict Fast</i>					<i>Ecclesiastical New Year</i> <i>Orthros 8:30AM</i> <i>Divine Liturgy 9:30AM</i>  Philoptochos Executive Board  <i>Great Vespers</i> <i>5:00 PM</i>
<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>6</i>	<i>7</i>	<i>8</i>
<i>13th Sunday of St. Matthew</i> <i>Orthros 8:30 AM</i> <i>Divine Liturgy 9:30 AM</i> <i>Sunday School Registration</i> <i>Festival Dance Practice</i> <i>Catechism Class</i>	Labor Day		  <i>Paraklesis 6:00 PM</i>		  <i>Vespers 6:00 PM</i>	<i>Nativity of the Theotokos</i>  <i>Orthros 8:30 AM</i> <i>Divine Liturgy 9:30 AM</i>  <i>Great Vespers 5:00 PM</i>
<i>9</i>	<i>10</i>	<i>11</i>	<i>12</i>	<i>13</i>	<i>14</i>	<i>15</i>
<i>Sunday before Holy Cross</i> <i>Orthros 8:30 AM</i> <i>Divine Liturgy 9:30 AM</i> <i>Back to School Luncheon</i> <i>Sunday School begins</i> <i>Festival Dance Practice</i> <i>Catechism Class</i>			  <i>Paraklesis 6:00 PM</i>	<i>Vespers 6:00 PM</i>	 <i>Exaltation of the Holy Cross</i>  <i>Divine Liturgy 6:00AM</i>	<i>Great Vespers 5:00 PM</i>
<i>16</i>	<i>17</i>	<i>18</i>	<i>19</i>	<i>20</i>	<i>21</i>	<i>22</i>
<i>Sunday after Holy Cross</i> <i>Orthros 8:30 AM</i> <i>Divine Liturgy 9:30 AM</i> <i>Festival Dance Practice</i> <i>Catechism Class</i>		<i>Ageless Wonders 11:00 AM</i>	  <i>Paraklesis 6:00 PM</i>		 	<i>Great Vespers 5:00 PM</i>
<i>23</i>	<i>24</i>	<i>25</i>	<i>26</i>	<i>27</i>	<i>28</i>	<i>29</i>
<i>1st Sunday of St. Luke</i> <i>Orthros 8:30 AM</i> <i>Divine Liturgy 9:30 AM</i> <i>Festival Dance Practice</i> <i>Catechism Class</i>			  <i>Paraklesis 6:00 PM</i>		 	<i>Great Vespers 5:00 PM</i>
<i>30</i>						
<i>2nd Sunday of St. Luke</i> <i>Orthros 8:30 AM</i> <i>Divine Liturgy 9:30 AM</i> <i>Festival Dance Practice</i> <i>Catechism Class</i>						



**ST. JOHN THE BAPTIST  
GREEK ORTHODOX CHURCH**

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Euless, TX 76040  
Tel 817 283-2291

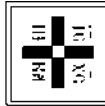
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Vol. XXVIII No. 9 September 2012



The Exaltation of the Holy Cross  
September 14

