

THE FORERUNNER

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WHO'S AFRAID OF THE THEOTOKOS?

The veneration of the Virgin Mary has long been point of contention among Christians. Although it may be difficult to delineate a uniform position among the plethora of Protestant denominations, it is generally recognized that most of the Reformed Churches have no particular place of honor for the Virgin Mary in their theology or worship. Most believe that her role was fulfilled at giving physical birth to the human Jesus Christ and from there on she is nothing but a regular woman that went on with her life, having other children and never to be heard of again. On the other hand the Roman Catholic and the Eastern Orthodox, although may differ in some theological aspects, hold the Virgin Mary in great respect and elevate her to a prominent role in one's journey to salvation.



A recent article from a Catholic blog however speaks to a relative softening of the rigid position Protestant believers hold towards the Virgin Mary. Some of them are beginning to adjust their views. *"We've ignored Mary, and now we're recovering her place in salvation history"*, says for instance Rev. Prehn, pastor of St. Paul Lutheran Church. This new approach gives great hope that our Protestant brothers and sisters are beginning to be more open towards

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COUNCIL CAPSULE

With each passing day the progression of our wonderful new church taking shape is a sight to behold. It's hard to believe that just one year ago we were in the midst of construction on our beautiful Paulos Center Addition. We have all worked so hard to arrive at this point that we believe our best and only course of action is to complete the project this year in time for services in the new church on our name day in early January 2012.

Our Capital Campaign Committee is very busy exploring loan terms with three to five banks to provide financing to finish our building this year. Once the Capital Campaign Committee reaches a recommendation they will present their findings to the Parish Council for a decision. When the Council has approved, a special General Assembly will be called for the mid-to latter part of August to request Parish approval.

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SPECIAL POINTS OF INTEREST:

- *Who's afraid of the Theotokos?*
- *2011 Stewardship and Capital Campaign info*
- *Construction Status*
- *Festival news*
- *History of the Paraklesis to the Theotokos*
- *Quotes from the Desert Fathers*
- *Church Events*

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COUNCIL'S CAPSULE

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We know all of you would like to be a part of this glorious undertaking. If you have made a commitment to the Capital Campaign, we thank you. If not, it is never too late to be a part of this historic event. Remember, the names of all who have contributed will be prominently and permanently recognized in the narthex of the new church. At the upcoming General Assembly, a program

developed by the Capital Campaign Committee to raise the funds needed to complete the project will be unveiled. A notice will be sent out via email announcing the date of the General Assembly at least two weeks in advance.

Not to be neglected are the plans for our Food Festival. Baking schedules will be announced shortly and we need everyone's help to achieve the goals set by this year's chairpersons, Michael Poriotis and

Cynthia Pursley. If you have not signed up to volunteer, you can do so every Sunday after Liturgy. The success of the food festival lies with all of us.

Barbara Vittas

Parish Council President

WE WILL BE PURSUING VARIOUS APPROACHES TO RAISING THE FUNDS NEEDED TO COMPLETE THE PROJECT THIS YEAR

CAPITAL CAMPAIGN COMMITTEE REPORT

The dome structure has been raised, the steel framing structure is complete, the interior and exterior wood framing has been completed and soon the roof will be installed and exterior brick and stone will be placed. Can anyone doubt we are building a new church? The sight of the new church taking shape before our eyes should be an inspiration to all parishioners, both those who have sacrificed to reach this milestone and those who have not yet committed to the Capital Campaign.

Your Capital Campaign Committee has turned to the task of raising the total of commitments and cash funds needed to complete the project. Our goal is to provide a continuous cash flow to enable completion of the project in 2011. Approximately one-half of

our parishioners have committed close to 75% of the funds needed to complete the project and many have already made substantial payments on their commitments. With this record of parish commitment to date, we are hopeful others among our fellow parishioners will also now join in supporting this historic undertaking.

We are pursuing various approaches to raising the funds needed to complete the project this year including new commitments from as yet uncommitted parishioners, increased existing commitments, accelerated payments on existing commitments and commitments from outside businesses who have supported the parish in the past and with whom we enjoy mutually beneficial relationships. We will also unveil a program of dedications this

summer. This will include various spaces in the new Paulos Center Addition and the icons and iconographic murals which are in the Stage 1 Iconography. The dedications program will provide opportunities for parishioners to make special contributions in honor or in memory of loved ones, or who simply want to make a donation for a special purpose or part of the church project, even if anonymously.

Finally, as has been stated to the General Assembly on several occasions, we have the option and are now investigating the feasibility of a bank loan. Should the CCC decide a bank loan is feasible and desirable to complete the project this year, we will recommend details of an appropriate loan to the Parish

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WHO'S AFRAID OF THE THEOTOKOS? (CONT)

(Continued from page 1)

the richness of the Holy Tradition of the One Church. There is however a long way to go since most of Protestants continue to equal the veneration of the Virgin with idolatry and consider her as a potential brake in our relationship with God.

Looking at Bible accounts, that we all could agree on, we can appreciate that Mary has joined in the greatest miracles that ever happened: the conception of a baby without a father, water turning into wine, paralytics walking, blind men seeing, devils being cast away, people raising from the tombs. She was a witness of her Son's crucifixion and a sword pierced her heart at His death, as Symeon prophesized (Luke 2:35). She was filled with the immense joy of His Resurrection and she again was there to receive

a final blessing as He ascended into heavens.

If we try to weigh all these history shaping events that she was part of, I find very difficult to imagine the Virgin Mary afterwards as a regular housewife that contents herself with cleaning duties, taking care of her husband and raising other offspring. The salvation of the world accomplished by her Son Jesus Christ could not have just passed by without deeply affecting her. Everyone else that was touched by Christ in any way had a profound change of heart, what the Greeks call "*metanoia*", and served no purpose in their changed lives other than spreading the good news of the Gospel.

The Apostles received the Great Commission from Christ and after Pentecost they went on and baptized the nations in the name of the Holy Trinity, ending their

lives in martyrdom. Even Saul, a Pharisee that never met Christ, changed into Paul the Apostle of Grace and tirelessly preached the Gospel to the Gentiles. These teachings were handed down to the next generations and their effects were so profound that during the Christian persecutions many renounced their family lives and confessed Christ with their own blood under the sword of the executioners.

Acknowledging this "great cloud of witnesses" why would then someone deny that something similar happened to Mary? Why would we be thinking that for the only woman that was found worthy to carry The Christ in her womb, everything went backwards; instead of walking up into glory she descended into obscurity.

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"THE FRAMING WORK WILL CONTINUE AS WELL AS THE ROOF INSTALLATION."

BUILDING COMMITTEE REPORT

Ashton Wynne has accelerated the wood framing to make up time lost to the Spring showers during steel erection (remember what the rain was like?). The framing work will continue as well as the roof installation.

The mechanical and electrical rough-in installation has started, including the installation of the air handling equipment. Recall that we have

revised the design to include gas heating in lieu of the originally proposed electric heating for the Church.

The Building Committee is also in the process of finalizing selections for the windows, exterior doors, metal roof color and tile. Lighting, including the chandeliers and sconces, are up on the list of items to choose.

Joe Sullivan, Chairman



STEWARDSHIP NEWS

Our stewardship **goal** for this year is **\$175,000**. As of **7/15/11** we have **113 pledges** for a **total of \$171,194**. As you can see, we are only a few thousand dollars away from meeting the goal.

Won't you please help — the church needs your support !!

If you have not yet submitted your stewardship pledge, please do so as soon as possible. A big thank you goes out to those who have already made their commitment to our church.

REMEMBER: *If your intention is to be a pledged member of St. John, a new card must be submitted each year. **Please submit your 2011 card today!***



2011 STEWARDS

Alexander, Leo & Teresa	Doughty, Elaine	Manos, George & Vicki	Peters, Tommy & Dolly
Anagnostis, Dr. George & Petoula	Eftimie, Michael & Tamara	Manos, Michael & Debbie	Plock, Eleni
Anderson, Dr. Anthony	Feichtinger, Pavlina	Matheson, Trevor & Sherri	Poletes, Bill & Rena
Antahades, Dr. Lou & Judith	File, Russ & Hope	Mavias, John	Poletes, Lea
Arlington, Linda	Fondulis, Paul	Mavias, Lisa	Poriotis, Michael
Bakintas, Savas & Dimitra	Forcum, Annie	Mavias, Michael & Mary	Poriotis, Terry & Gail
Ball, David	Fox, Mike & Kathy	Medvic, Allison	Poulakos, Kathy
Ballas, Andy & Pat	Gavras, Billie	Medvic, Nancy	Rafailedes, Connie
Ballas, Chris	Geil, Chris & Sandra	Mihalakeas, Andreas & Laura	Ruppel, Joanie
Beebe, Sharie & Mark	Genovezos, George & Olympia	Molhoek, Mike & Tina	Russo, Joseph & Athena
Began, John	Gianulis, Adam	Morcovescu, Serban & Anca	Samaras, Johnny
Berca, Sorin & Carmen	Gianulis, Bill & Bertha	Moutafis, George & Khanh	Shah, Raj & Kirsten
Blake, John & Harriett	Gigliotta, Leonard	Nahatis, Arthur	Snegirov, Aleksandr & Oksana
Blasé, Clarisse	Grumbos, Dr. Peter & Jan	Naval, Marc & Maria	Steffaro, Bob & Karen
Bogdos, George & Sotera	Hadjikiriakos, Michael		Sullivan, Charles & Ann
Bogordos, George & Kasandra	Henry, Michael & Julie	Nazzal, Alfred & Sylvia	Sullivan, Joe & Nina
Bokoyas, Chris	Hooe, Jane	Nicholas, Toni	Talleos, Peter
Bokoyas, Jim & Kiki	Johnson, Marshall & Velta	Noulas, Athanasios	Thomopoulos, Stephanos & Tanya
Bond, Tina & George	Jones, Daniel & Elise	Nugent, Phyllia	Tudora, Fr. Vasile & Pres. Mirela
Brandon, Roberta	Karegeannes, Harry & Ginny	Oliver, Robert & Ashley	Vittas, George & Barbara
Callesen, John	Katsikas, Constantinos	Pachares, Mark & Marie	Vloitos, Nick & Rayanna
Chokas, Margaret	Kerbow, Joe & Maria	Pachares, Tony & Athena	Walker, Jim & Harriet
Clay, Aria & Wayne	Kinman, Buck & Karen	Papadimitriou, Alex & Linda	Wozniak, Jamey
Cline, Tim & Angela	Kithas, Alkiviadis	Papadopoulou, Olga & Theoni	Wright, Bill & Christine
Cortinas, Laurie & Ruben	Laverty, Connie	Papalioidis, Georgia	Yalmaz, Diana
Cramb, Kristina	Leeders, Larry	Papalioidis, Louie	Yiantsou, Dr. Chris & Margo
Cramb, Matthew	Leeders, Stacia	Paulos, Sophie	Zingas, Ari & Olga
Dempsey, Dr. Margaret	Maayeh, Bishara & Mary	Petercsak, Steve & Esther	
Dempsey, Walt & Dorothy	MacPherson, Doug & Andi	Peters, Paun & Lynn	

CAPITAL CAMPAIGN COMMITTEE REPORT

(Continued from page 2)

Council. It is expected there will then be a Special General Assembly called this summer to approve the loan recommendation.

As a Parish, we are on the way to bringing the vision of "Building Our Future" to reality. If you have not yet made your personal or family commitment to the Capital Campaign, now is the perfect time. Please see any member of the CCC for a commit-

ment card. The names of all who have contributed will be prominently and permanently recognized in the narthex of the new church... If you have already made your personal or family commitment, please consider increasing your commitment and/or accelerating your payments, as some parishioners have already done, so that we may reduce the amount of a loan and complete the project this year.

All parishioners should

want to participate in this historic endeavor and share in offering glory to God for what we have accomplished as a lasting legacy and gift to the future generations of St. John the Baptist here in the Dallas/Fort Worth Metroplex.

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



BECOMING A STEWARD IN 2011

You become an Orthodox Christian Steward by giving yourself to Christ, by participating in the Sacramental Life of the church and by giving of your Time, Talent and Treasure; all of which require commitment. A commitment to worship, to attend liturgy and to pray regularly, a commitment to be an active part of your church community giving of your time and talent, and, yes, a commitment to give back a portion of the treasure God has given you – a financial commitment.

A written statement of your intentions is just one of the things that will help you feel committed to Christ and His Church. If we submit nothing in writing it is easy to just walk away and become a spectator. If, however, we have committed to help support the church, we feel an obligation to do so. That commitment comes by way of our Stewardship Com-

mitment Card.

Filling out a Stewardship Card enables the church to keep a record of the number of parishioners in our congregation, to update addresses and phone numbers that are needed for various purposes and to assess the talents of our parishioners to be utilized when needed. The card is absolutely necessary to determine expected income for budgetary reasons and to create a list of church members who are eligible to vote, serve on the parish council, hold an office, share their talents etc.

So, please, don't stand on the outside looking in. Become an active part of St. John the Baptist community for 2011.

New cards are available in the pews and in the narthex.

Don't be afraid; the card is not a contract, but a promise of intentions. And remember: If your intention is to be a

pledged member of St. John, a new card must be submitted each year.

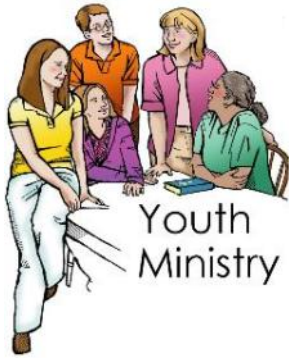
We appreciate everyone's understanding and cooperation in helping to make the stewardship process more meaningful and efficient.

Thank you!

BECOME AN ACTIVE PART OF ST. JOHN THE BAPTIST COMMUNITY FOR 2011 BY FILLING A STEWARDSHIP CARD



Make your talent grow today



YOUTH MINISTRIES ON THE MOVE

Youth Ministries are on a break for the Summer. See you all in September!

Harriet Blake
Youth Ministries Chair

Church School is currently on summer break. See you in the Fall!

Church School will begin again on September 11, 2011. With His Blessings, Khanh Moutafis

GOYA NEWS

GOYA is planning a summer pool party/meeting – date, location and time to come! We also are planning a community service project, possibly with the Safe Haven domestic violence shelter. Par-

ish Council has asked us to help with grounds cleanup on the north side of the church (between the church and the park). New members for GOYA are always welcome – 12-18 years old or sixth

through 12th grades. If you haven't provided your email addresses and/or cell phone numbers, please send them to me at: peter-pursley@sbcglobal.net. Thanks.

THERE ARE TWO COMMON FORMS OF THE PARAKLESIS CANON TO THE THEOTOKOS

HISTORY OF THE PARAKLESIS TO THE THEOTOKOS

There are two common forms of the Paraklesis Canon to the Theotokos: the Small Paraklesis which was composed by Theosteriktos the Monk in the 9th century (or some say Theophanes), and the Great Paraklesis. During the majority of the year, only the Small Paraklesis to the Theotokos is chanted. However, during the Dormition Fast (August 1—14), the Typikon prescribes that the Small and Great Paraklesis be chanted on alternate evenings.

Regarding the Great Supplication Service, we have sufficient testimony to its authorship. The poet was Theodore II Doukas Laskaris, Emperor of Nicaea. He was an emperor in exile who reigned from 1254 to 1258 AD following the fall of Constantin-

ople to the Frankish Crusaders in 1204. Regarding this history, see The History of the Great Paraklesis (Supplication) Canon to the Theotokos.

The reason these services are called "Paraklesis" (Supplication) is because the faithful gather to supplicate the Theotokos to intercede on their behalf to her Son and our God for our salvation and for the relief of anything that burdens and ails us. They are the prayers of suffering and hurting children addressed to their compassionate Mother, who is their only hope, protectress, and surety in time of need.

The Authorship and Origins of the Small Paraklesis Canon

The Small Supplication Service is older than the Great Supplication Service and its authorship is attributed by some to Theosteriktos the Monk, who lived in the ninth century. Others speculate it to be the work of Metropolitan Theophanes the Confessor of Nicaea who lived in the same century. Some even put forward St. John the Damascene as the composer. Recent research on the authorship of the Small Paraklesis state that it was authored by Saint Theosteriktos the Confessor. He used the previously authored Canon to the Theotokos by Theophanes the



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HISTORY OF THE PARAKLESIS TO THE THEOTOKOS (CONT)

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Writer and other liturgical and ecclesiastical sources to compose the Small Paraklesis.

Saint Theosteriktos the Confessor and His Struggle For the Holy Icons

Theosteriktos the Confessor, abbot of Pelekete Monastery near Prusa, suffered for the Holy Icons under the impious emperor Constantine Copronymos (741-775). His feast day is February 29th in the Slavic Churches and March 17th in the Greek Churches. During the persecution of Emperor Constantine V Copronymos, his general in Asia Minor Michael Lachanodrakon began a fierce persecution especially against the monastics who venerated the Holy Icons.

On the night of Holy and Great Thursday in 763 the General came to Pelekete Monastery during the celebration of the Divine Liturgy. Abbot Theosteriktos was celebrating the Divine Liturgy together with 780 monks under him, 70 of which were hieromonks. Suddenly loud knocks at the Gate of the Monastery interrupted the solemn atmosphere, and 2,000 soldiers of the General were outside yelling, causing chills and tremors. The soldiers broke the Gate with axes and the mob entered the courtyard. General Michael Lachanodrakon

rushed into the church with his army and approached the Abbot. Violently the General took the Holy Chalice and smashed it on the ground, and punched the Abbot in the face. This resulted in a fight between the monks and the soldiers.

Seeing this, the Abbot commanded his children to retreat, and the General handed him a paper, saying angrily: "Take this and sign immediately against the idols which you call icons, otherwise we will slaughter all of you. It is a decree of the Pious King Constantine V"

"You should rather say Copronymos", said Abbot Theosteriktos. "We will never sign against the Sacred Icons, which we honorably venerate."

Upon the Holy Abbot saying this, the General angrily commanded the slaughter to begin. Within a few minutes, four hundred monks had fallen dead.

Following this the General gave another order: to tie the rest with chains and take them out to the courtyard. He then ordered a fire ignited at every corner of the Monastery for everything to be reduced to ashes. Thus the beautiful Monastery was reduced by the flames of fire. The captured monks were then led to Emperor Copronymos and appeared before him.

Copronymos asked General

Michael: "How many are there?"

The General answered: "40 Hieromonks, 342 Monks and the Abbot."

In a rage Copronymos addressed the monks: "Worthless Monks! Recalcitrant and reactionary in my kingdom, come before me! I am Constantine the Fifth and I do not banter."

One monk with a smile on his face approached the Emperor, Sinesios by name, and he said: "Copronymos! We are children of Theosteriktos and learned from our Elder to trample upon the head of the Devil and the Iconoclasts." By saying this, the Monk Sinesios sealed his fate. The Emperor ordered his immediate beheading.

After this the Emperor questioned the monks one by one, and had each of those who abided by the Orthodox Faith to be beheaded at that moment. As the heart of Copronymos rejoiced, the blood of dozens of holy monks ran like a river.

Following the slaughter, the Emperor ordered Theosteriktos to approach him. The Saint approached with joy for the opportunity to confess his Faith, yet with sadness and tears also for such a horror displayed.

In a loud rage the Emperor yelled:

"Murderer! Executioner! You killed 780 of your children on



"THE SMALL PARAKLESIS WAS COMPOSED BY THEOSTERIKTOS THE MONK IN THE 9TH CENTURY"





HISTORY OF THE PARAKLESIS TO THE THEOTOKOS (CONT)

(Continued from page 7)

a whim, in order to not throw away your idols which you call icons. Murderer, you will be known in the history books as committing infanticide."

The Abbot didn't say anything. He walked over to the wall where a painting of the Emperor hung, and he threw it down and trampled on it. He then said:

"Such dishonor is worthy of you Copronymos. I am a venerator of the Venerable Icons and I thirst for this death. In fact, I'm in a rush to catch up with my golden and blessed children, my crown and praise."

Seeing the slaughter ensue, many soldiers and officials decided to rise up against the Emperor at that moment, and the Emperor cringed in fear. He then called for his chief officer to save him. The chief officer raised his sword ready to cut off some heads, when suddenly the soldier Aimilios Teravinos grabbed his sword, made the sign of the Cross, and took out of his breast an Icon of Christ. He then yelled loudly:

"Cursed Copronymos Heretic, I am a venerator of the Venerable Icons. Slay me." The head of Aimilios fell, and the Emperor retired for the night.

The next day the Emperor called forth again the Abbot, and receiving from him the same answers, it was ordered

that his nose, ears and fingers be cut off. Then with pliers strips of skin were pulled from his body, and in a bloody state he was thrown into a dark prison where he was not to be given neither food or water, in order to die there.

Yet Abbot Theosteriktos survived in this prison for nine years, thanks to the generosity of certain soldiers who sneaked in bread and water. In the year Copronymos died, Leo IV, his son, succeeded him to the throne. Though frail in body, he had a merciful soul. Leo freed all prisoners who venerated the Sacred Icons. Abbot Theosteriktos was released also and brought back to his Monastery, which now lay in ruin.

Theosteriktos received offers from nearby monasteries to take him in, but he refused, preferring rather to live in his own Monastery, where he had lived with his children and lived happily. In the corner of the ruins he built himself a wooden hut and decided to live there for the rest of his life alone. It was there, among the ruins of his Monastery and after the experience of so much suffering, that he at some point composed the Small Paraklesis Canon to the Theotokos.

He began:

With continuous temptations surrounding me,

Searching for salvation,

I have hastened unto you;

O Mother of the Word, and Virgin,

From all distresses and dangers deliver me.

After three years in seclusion, new monastics came to this holy Elder, who had no fingers, nose or ears, and asked him to be their abbot. Daring not to go against the will of God, Theosteriktos took them under his supervision, and within months 800 monks gathered in the Monastery.

Abbot Theosteriktos lived another 25 years with his Brotherhood, and the Pelekete Monastery was revived. On the 17th of March in 807, the soul of Theosteriktos met his martyred children, and the last words of Saints Theosteriktos are said to have been:

"Your precious Icon we venerate, O Good One, pleading forgiveness for our transgressions, Christ God..."

Adapted from <http://www.johnsanidopoulos.com/>

*"YOUR PRECIOUS
ICON WE
VENERATE, O
GOOD ONE,
PLEADING
FORGIVENESS
FOR OUR
TRANSGRESSIONS,
CHRIST GOD..."*



QUOTES FROM THE DESERT FATHERS

Abba Sarmatas said, "I prefer a sinful man who knows he has sinned and repents, to a man who has not sinned and considers himself to righteous."

Poemen said, "Men speak to perfection but they do precious little about it."

Abba Matoes said, "The nearer a man draws to God, the more he sees himself a sinner."

Abba Arsenius said, "Strive with all your might to bring your interior activity into accordance with God, and

you will overcome exterior passions."

Abba Anthony said, "Our life and our death is with our neighbor. If we gain our brother, we have gained God, but if we scandalize our brother, we have sinned against Christ."



WHO'S AFRAID OF THE THEOTOKOS? (CONT.)

(Continued from page 3)

If the Apostles received the Great Commission from Christ, she also received her commission from the Archangel Gabriel and, accepting it with her humble words: "be unto me according to your word", she became the New Eve of salvation. As the fiery tongues of the Holy Spirit descended upon the Apostles she also experienced her own personal Pentecost when the Holy Spirit "overshadowed her" and Jesus Christ was conceived in her womb. (Luke 1:35). Her purpose did not end in the manger of Bethlehem nor on the hill of Golgotha. At the foot of the Cross, she received a great and new commission. When Jesus Christ showed her to his beloved apostle John and said: "Woman, behold thy son!" (John 19:26), she became the mother of every man that lives on earth.

Her care, that initially surrounded the Holy Infant in His growing years, spreads today over all mankind. She continu-

ously intercedes to God for our salvation, covering the entire world with her holy protection (Agia Skepi), as St. Andrew the Fool for Christ saw in his vision in the church of Blachernae.

The Ever Virgin Mary is indeed the Theotokos, the Birthgiver of God, the Mother of our Lord. The fact that she is called the Birthgiver of God does not make her a Goddess, it is but a way of recognizing that the One born of her is God and Man together, united without confusion. Jesus is God therefore she is Theotokos.

So is the veneration of Mary idolatry? We do not worship her or her icons, worship is only due to God, but we continuously venerate and remember her role in our salvation and ask her to give us a helping and comforting hand on the treacherous ladder that leads up to heavens.

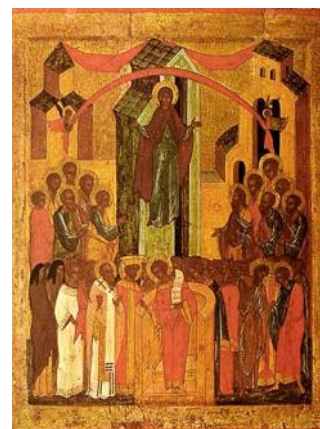
Is she a brake in our salvation? Not more than a loving mother is a brake in the upbringing of her sons. There are no inter-

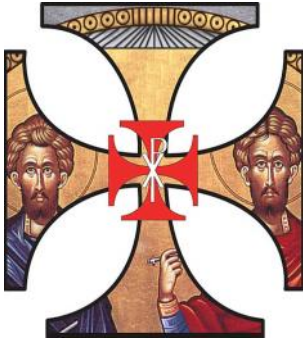
cessions more powerful than the prayers of a mother to her Son, so the intercessions of the Theotokos are our greatest help on the way to salvation in Christ. In her, we can approach Christ without fear, knowing that she has a mother's heart for all of us and is quick to hear our need and take it to her Son. At the feast of Dormition that we will celebrate soon, her motherly role becomes eternal.

Orthodox, Catholics or Protestants we should not be afraid of the Theotokos, she is not a dividing wall between us, nor a stumbling stone on our salvation, she is nothing but a loving mother that cares, not just for some, but for all her children, good or bad, she loves us all the same.

Blessed also are we who have you for patronage. For day and night, you intercede on our behalf, and the scepters of the empire are strengthened by your prayers. Amin!

BLESSED ALSO ARE WE WHO HAVE YOU FOR PATRONAGE. FOR DAY AND NIGHT, YOU INTERCEDE ON OUR BEHALF, AND THE SCEPTERS OF THE EMPIRE ARE STRENGTHENED BY YOUR PRAYERS. AMIN!





CHOIR NOTES

A few members of our choir participated in the recent choir conference in Salt Lake City, hosted by Holy Trinity and Prophet Elias Church. About 100 voice choir sang the Divine Liturgy last Sunday.

At the banquet the federation awarded 3 Patriarch Athenagoras Awards and our own Bill Polletes was one of the recipients.

As a side note Bill was an altar boy in Toledo, Ohio around age 10-12, and was tonsured by Patriarch Athenagoras, at that time Archbishop in NY.

Congratulations to Bill for his dedication to music ministry!

2011 MID-CITIES
GREEK FOOD
FESTIVAL
OCTOBER 7, 8, 9
SEE CYNTHIA
PURSLEY OR
MICHAEL
PORIOTIS FOR
INFORMATION



USHER SCHEDULE

- 1st Sunday: Barbara Vittas, Bob Steffaro
- 2nd Sunday: Hope File, Terry Poriotis
- 3rd Sunday: Harry Karegeannes, Karen Kinman
- 4th Sunday: Michael Eftemie, Raj Shah
- 5th Sunday: Allison Medvic, Nancy Medvic

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-



PHILOPTOCHOS

"Philoptochos is having a Garage Sale! Please start saving your gently used items and clothing.

The proceeds will go towards our capital campaign pledge."

Sincerely,
Joanie Ruppel

GLADSOME LIGHT

No Dialogues during the month of August. We will be back in September with spiritually fulfilling themes.

However we will constantly update our blog you can visit at <http://dialogues.stjohndfw.info>

AGELESS WONDERS

The Ageless Wonders are taking July and August OFF!!! Check the September forerunner for our Fall schedule

Have a great summer Margaret 817-354-7731

ACOLYTE SCHEDULE

- 1st Sunday : Phillip Sullivan, Alex Genevesos, John Molhoek, Bennet Kerbow
- 2nd Sunday : Chris Eftemie, Ovidiu Berca, Phillip Sullivan, Chris File
- 3rd Sunday : Jackson Wright, Alex Shah, Alex Genevezos, Michael Beebe
- 4th Sunday : Luca Tudora, James Seals, Alex Genevesos, Alex Shah
- 5th Sunday: Michael Beebe, James Seals, Philip Sullivan, Ovi Berca

COFFEE HOUR HOST

- 1st Sun.: Church School
- 2nd Sun: Parish Council—Mr. & Mrs. William Kinman
- 3rd Sun: GOYA
- 4th Sun: Philoptochos
- 5th Sun: Parish Council (If Applicable)

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
August 2011

SUN	MON	TUE	WED	THU	FRI	SAT
	1	2	3	4	5	6
	 <i>Dormition Fast Begins</i> <i>Paraklesis</i> 6:00 PM	+	+	+	+	 <i>Holy Transfiguration</i> <i>Orthros</i> 8:30AM <i>Divine Liturgy</i> 9:30AM <i>Great Vespers</i> 6:00 PM
7	8	9	10	11	12	13
 <i>8th Sunday of St. Matthew</i> <i>Orthros</i> 8:30 AM <i>Divine Liturgy</i> 9:30 AM	+	+	+	+	+	 <i>Great Vespers</i> 6:00 PM
14	15	16	17	18	19	20
 <i>9th Sunday of St. Matthew</i> <i>Orthros</i> 8:30 AM <i>Divine Liturgy</i> 9:30 AM <i>Vigil</i> 6:00 PM	<i>Dormition of the Theotokos</i> <i>Divine Liturgy</i> 6:00 AM		+		+	 <i>Great Vespers</i> 6:00 PM
21	22	23	24	25	26	27
<i>10th Sunday of St. Matthew</i> <i>Orthros</i> 8:30 AM <i>Divine Liturgy</i> 9:30 AM			+		+	 <i>Great Vespers</i> 6:00 PM
28	29	30	31	1		
<i>11th Sunday of St. Matthew</i> <i>Orthros</i> 8:30 AM <i>Divine Liturgy</i> 9:30 AM <i>Vigil</i> 6:00 PM	+		 <i>Vespers</i> 6:00 PM	<i>Beginning of Ecclesiastical Year</i> <i>Divine Liturgy</i> 6:00 AM		
		+				
		<i>Strict Fast</i>	<i>Fish</i>	<i>Dairy, Eggs, Fish</i>	<i>Fast Free</i>	<i>Wine & Oil</i>



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

303 Cullum Dr.
Euless, TX 76040
Tel 817 283-2291

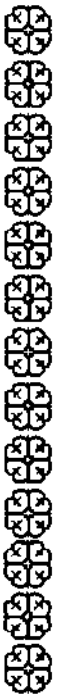
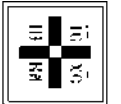
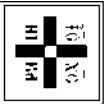
Return Service Requested

NONPROFIT

Sponsorship for This Month's Forerunner



**WE'RE ON THE WEB AT
[HTTP://STJOHNDFW.INFO](http://stjohndfw.info)**



THE FORERUNNER

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The Dormition of the Most Holy Theotokos
August 15

