

# THE FORERUNNER

VOLUME XXVIII NUMBER 4      A P R I L   2 0 1 2

## THE UNCOMFORTABLE CHURCH

On the fifth Thursday of Lent in the Orthodox Churches we chant the service of the Great Canon of St Andrew of Crete. It is a monumental work of hymnography with more than 250 odes, or verses, to which we also add the lengthy reading of the life of St Mary of Egypt. This makes it probably one of the longest services of Great Lent. If one also counts the number of prostrations performed after each ode, it becomes also one of the most uncomfortable services for any casual observer.

But the length of the service and the physical discomfort of the standing and the prostrations is not the only thing that renders people to be uneasy with this service. The canon brings forth like in a truthful mirror the fallen and sinful nature of humankind by extensively referencing examples from the Old and New Testament and linking them back with our own shortcomings. We don't appreciate this because we have grown accustomed to having a very good impression of ourselves; we were taught by the society to be proud of our achievements and develop a high sense of self-esteem. So even when we look in a mirror we always try to search for the good features, not the faults and when someone shows us that we are not as beautiful as we think we are, or as smart as we think we are, or as pious as we think we are, we take somewhat offense in it.

But the Great canon is not the only thing that is uncomfortable in the Orthodox Church; there are many things here that go against the grain of the secular world. Take for instance the iconography. Many times John the Baptist is depicted with a very stern figure, looking to us with fiery eyes that seem to say over the centuries "Repent for the kingdom of heaven is at hand!" Many would like to replace this accusatory appearance that calls us to a heightened

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## COUNCIL CAPSULE

On March 18<sup>th</sup>, with joy in our heart and holding our breath, we watched as Fr. Vasile climbed to the top of the bell tower to bless the cross and then walk across the roof to bless the cross on the dome. The reality of celebrating liturgy in our new church comes a little closer with each passing month. Plans are being finalized for the opening of the doors ceremony scheduled for July 14<sup>th</sup> weekend.

I hope everyone has made their reservations to attend the Agape Luncheon that will be served on Easter Sunday after liturgy. This year with plans to roast a baby lamb on a spit outside, we are expecting a large turnout. Tickets are once again \$25 for adults and \$10 for children 12 and under. Reservations need to be made by Palm Sunday to ensure enough food for everyone.

At the General Assembly on March 11<sup>th</sup>, it was announced that Larry Leeders has volunteered to chair the Food Festival. This year's dates will be October 12-14<sup>th</sup>. Please show

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## SPECIAL POINTS OF INTEREST:

- *The Uncomfortable Church*
- *The Triodion and Stewardship*
- *Construction Status*
- *Music Ministry Page*
- *Church Events*

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## COUNCIL'S CAPSULE



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your support by saying “yes” when asked to help. This year, more than ever, we need a successful festival to help pay off our loan and with everyone’s help, this can be accomplished.

Barbara Vittas, Parish Council President

OUR CHURCH IS  
ONLY A COUPLE  
OF MONTHS  
AWAY FROM  
OPENING ITS  
DOORS

As our parishioners and new visitors to Saint John The Baptist can see, we are well on the way to completing our new church within the next 2 -3 months.

The main and bell tower domes are covered in copper with crosses installed and blessed by Father Vasile on the Sunday of the Holy Cross. The exterior brick and stone work is nearly complete and the interior walls are nearly finished. Soon, windows and stained glass will begin installation while the interior work continues, a paved sidewalk will be installed around the building in time for use during Holy Friday Lamentations and Holy Saturday Resurrection services, and the parking lot will be striped. Work is continuing on the design and installation of a permanent church sign at the parking lot entrance.

It is a glorious sight to see our dream coming to fulfillment; we expect completion of the

project in June with preparations following for the “Theraneixia” (door opening) of the church on Saturday, July 14th.

Sincere, heartfelt thanks to the members of the Parish who are continuing to step forward to offer their material support to the completion of the new church building. We hope your financial planning ahead for the remainder of 2012 will include the completion of your family or personal commitments to the Capital Campaign. The year 2012 will be the most significant, yet, in the history of our Parish and your continued support is essential to meet the goals and objectives of our capital development program.

In addition to the Capital Campaign to complete construction of the new church building, the November 13, 2011 Special General Assembly was introduced to the Ecclesiastical Dedications Program. This program has the additional goal of funding

Stage One ecclesiastical items including the Iconostasis Icons, Altar Vault and Apse Iconography as well as liturgical items of need befitting the new church. There are many opportunities remaining for families and individuals to commit to the Dedications Program in honor or memory of loved ones or for any special purpose. Look for Dedications Program information in the church narthex or see Fr. Vasile, George Vittas, Nancy Medvic or any member of the Capital Campaign Committee with your dedication request and commitment or any questions you may have about this separate program.

As a Parish we are very near to bringing the vision of “Building Our Future” to reality. Please continue to make your existing Capital Campaign Commitment payments as planned or, if you have not yet made your personal or

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## THE UNCOMFORTABLE CHURCH

*(Continued from page 1)*

sense of Christian responsibility with one that would transmit warm and fuzzy feelings, even though this is not who St. John the Baptist was. This happened in the West where the thin body frame of the greatest ascetic that lived, was replaced with the rounded curves of a well fed body as in the depiction of Leonardo Da Vinci and others. Who cares about historical and theological accuracy when we can have our own happy version of the truth?

The traditional Byzantine music of the Orthodox Church also seems harsh at times to the Western trained ears that are more used with the even tempered intervals of the classical music. But the

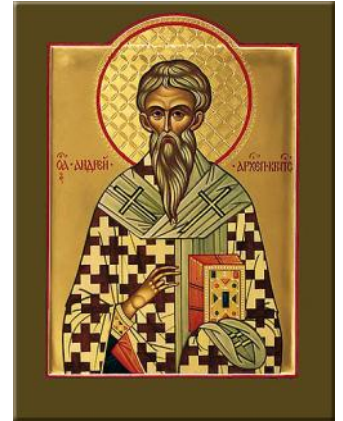
Byzantine music is not an independent musical system that just happens to be applied to the Church, like the Western one is, the Byzantine music has grown organically in the Church over centuries, in complete symbiosis with the poetry of the prayers and seeks, with its intricate and sometimes seemingly strange intervals of its eight modes, to adjust to the complexity of sentiments that are stirred in our hearts, not by the musical intervals alone, but by the very words of prayer.

We also do not praise gluttony and laziness but we practice fasting and constant work towards salvation. Many call this archaic, unnecessary, optional, old fashioned, fundamentalist and so on. But looking around in the icons of

the Church we see no well fed and relaxed individuals but only ascetic figures, sharpened by the great works of fasting and spiritual struggle, martyrs that have greatly suffered for their faith, soldiers that have fought valiantly for the Truth. Isn't it paradoxical that we want to be united with Christ as the saints are, yet we are not willing to follow in their footsteps? We ask their intercessions, yet we do not agree with their way of life simply because it interferes with our comfortable living?

The architecture of the Orthodox churches fosters on its turn a degree of discomfort in the congregation by setting its liturgical spaces in such a way

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St. Andrew of Crete, the author of the Great Canon of Repentance

NOW IS THE PERFECT TIME TO GET INVOLVED IN THE FUTURE OF OUR PARISH.

## BUILDING COMMITTEE REPORT

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family commitment to the Capital Campaign, now is the perfect time. Please see any member of the CCC for a commitment card. The names of all who have contributed to the capital campaign will be prominently and permanently recognized in the narthex of the new church...

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

Fort Worth Metroplex.

George Vittas, *Chairman*  
Capital Campaign Committee

Joe Sullivan, *Chairman*

Building Committee.



## STEWARDSHIP NEWS



Let Stewardship be a Way of Life!

We are fast approaching the completion of our beloved new church. What a glorious time! If you haven't already done so we urge you to complete your stewardship card as soon as possible. Our parish is supported by the generous contributions of faithful stewards. As you know,

our goal this year is \$223,000. To date our 94 pledges total \$171,853. The life of our church depends upon the generous free-will gifts of faithful members. When we truly understand Orthodox stewardship we begin to realize that every aspect of our lives comes to us as a gift from God. Recently I read in a book entitled Oriented Leadership, that stewardship is

the call of the faithful to share willingly the gifts that God has bestowed upon them. Nina Sullivan and Hope File are always available to answer any questions you may have about Stewardship.

In gratitude and thanks,

Hope and Nina

## THE TRIODION AND STEWARDSHIP

TRIODION IS NOT ONLY AN OPPORTUNITY FOR US AS INDIVIDUALS TO EXPERIENCE SPIRITUAL GROWTH, BUT IS ALSO PART OF OUR COLLECTIVE CORPORATE STEWARDSHIP WITHIN THE CHURCH.

After reading the title of this article, you might be saying to yourself (or more probably, hear others around you saying), "Now hold on just a minute! Not another piece on Stewardship! Haven't we heard enough already? We get it! We are not giving enough, and the Church wants us to give more! If I hear the word 'Stewardship' one more time, I'm going to go crazy! All this Stewardship talk is starting to turn me off! I just want to come to Church and hear something positive that will help me grow spiritually!" How did I do? (Scary, isn't it?)

After all this time, if you think that Stewardship is just a new way for the Church to get more of your money, then I'm afraid you have misunderstood entirely. Stewardship is not a gimmick, or a way to trick you out of your money, or even a tool to make you feel guilty. It's technically not a program, or even a philosophy. I wouldn't even say that it is a way of life, but rather, that it is the only way to live! Stewardship is the Authentic Orthodox Christian Lifestyle, and as such, it is both spiritual and positive! This understanding is reflected quite clearly during

the period called the Triodion, which we have just started.

The Triodion is a ten-week block of time that leads us up to, and prepares us for, the greatest Feast in the Orthodox Christian Calendar, that of Holy Pascha. This brings the total time of our preparation for Pascha to 70 days. This means that almost 20% of our Liturgical Year is spent preparing for this Great Feast. The Triodion places a greater emphasis on prayer and fasting, with many additional services and a very specific fasting regimen. What does any of this have to do with Stewardship?

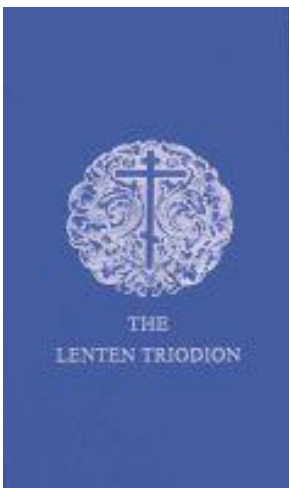
The accomplishment of any worth while goal requires the one who desires its achievement to increase their effort significantly at some point in order to succeed." In other words, as human beings (unlike machines), we need to periodically refocus, rededicate, and redouble our efforts in order to successfully accomplish our heart's desire. This is precisely the opportunity that the Church provides us with in the Triodion. We are not called to "give something up" for Lent, as our Western Chris-

tian brethren proclaim. On the contrary, as Orthodox Christians, we are offered the opportunity to regain what may have been lost, set aside, or ignored over the past year – namely, the very presence of Christ, and His Coming Kingdom!

The Fathers of the Church have provided us with Three Great Pillars of Lent, to be erected on the foundation of Jesus Christ, in order to construct our own glorious Temple dedicated to God. These Pillars of Prayer, Fasting, and Works of Charity are neither ends in themselves, nor solely sacrificial in nature. They are not items to be checked off a list, as if their accomplishment (in whatever form) makes us "good little Orthodox Christians." They are however, tools that can assist us in getting back on track spiritually. They also have a direct connection to our Stewardship, in that they represent a purposeful and productive adjustment in how we use our Time, Talent, and Treasure.

Time is, as we know, the most precious resource that we pos-

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## 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.



## THE TRIODION AND STEWARDSHIP

*(Continued from page 4)*

sess. When we choose to spend our Time developing a deeper relationship with Christ through prayer (both personal and corporate), we in effect, strengthen our Stewardship. When we choose to use our Talents in various means of Fasting, we can't help but deepen our Stewardship. When we choose to designate an increasing portion of our Treasure for Works of Charity within the Church, we make great spiritual strides forward in terms of our calling to be good Stewards. When we choose to follow the Church's guidance, and combine all three in a concerted way during the Triodion, the spiritual results and rewards become truly exponential!

The Church, in her infinite wisdom, great pastoral care, and exceeding loving-kindness toward us, does not expect us to make these spiritual adjustments overnight. Rather, our Holy Mother Church draws us steadily closer into her sweet and loving

embrace, until she deposits us into the very outstretched arms of our Savior Himself. This steady increase is exemplified in not only the escalating Fasting regimen that we spoke about last time, but especially in the Gospel Passages of the first three Sundays, and how they connect directly to our Stewardship. The first Sunday presents us with the Pharisee, who although was tithing (giving 10%) of everything he received, missed out on the blessings of his actions because of both his hardness of heart, and condemnation of his brethren. The second Gospel tells of how the loving Father gave half (50%) of his wealth to his son, and then received him back again (even after he squandered it), showing that our true inheritance cannot be depleted. The third Sunday describes how we are all to be held accountable before the Judgment Seat of Christ by providing (or not) for the needs (100%) of our fellow pilgrims. These images draw our minds to an ever-increasing understanding of our total reliance on, and complete

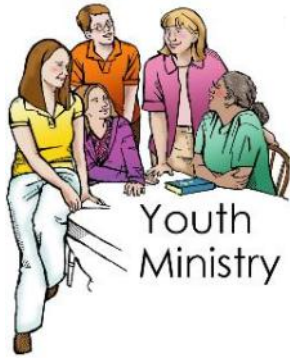
responsibility for, the gracious gifts that God pours out upon us.

The Church reminds us through both these Sacred Passages, and the three Pillars of Lent, as well as their connection to the expressions of our Christian Stewardship (Time, Talent, and Treasure), that everything belongs to God, and we have been given the great blessing of participating in His Grace, right here, right now, through this magnificent period called the Triodion! This period of the Triodion is not only an opportunity for us as individuals to experience spiritual growth, but is also part of our collective corporate Stewardship within the Church. May your Stewardship journey toward our Lord's never-ending Pascha continue to be blessed, both this year, and in years to come.

Fr. Michael Stearns  
ecclesiasticalconsulting.com

STEWARDSHIP IS THE AUTHENTIC ORTHODOX CHRISTIAN LIFESTYLE, AND AS SUCH, IT IS BOTH SPIRITUAL AND POSITIVE!





## YOUTH MINISTRIES ON THE MOVE

Youth Ministries held their spring meeting March 25. We covered a variety of topics including the April 29 graduation luncheon and May 20 End of Year Picnic.

As of Forerunner "press time" we were waiting to hear the results of the Oratorical Festival where Maria Tudora, winner of our junior division, was representing our parish.

With Pascha fast approaching, we are looking forward to seeing our young girls as Myrofores (see Linda Papadimitriou for details or email her at 5pas@verizon.net) and watching our kids scramble for candy during our annual Easter Egg Hunt, which will be organized again by Athena Russo and Tina Nicholas. We welcome candy donations for this April 15 event following Agape services.

Whether you teach Church

School/choir/dance, help coach our Oratorical contestants, organize our retreats/camps or participate in our fundraisers - thanks to everyone who contributes their talents to our youth! Our fall meeting will be held late August.

The Greek Orthodox Archdiocese of America is offering three scholarships for the 2012-13 academic year. The deadline for applying for all three is April 20.

Two of the scholarships - the George & Naouma Gioles Scholarship and the Katina John Malta Scholarship are for undergraduate studies; the third one is the Paleologos Graduate Scholarship which is awarded for graduate work of a non-theological nature. Each of the scholarships was established through generous gifts from Greek Orthodox

Christians who want to provide financial assistance towards the education of young people from the Orthodox community.

The applications are available online at [www.goarch.org](http://www.goarch.org). They also can be requested by email at [scholarships@goarch.org](mailto:scholarships@goarch.org) or by writing to: The Scholarship Committee, Greek Orthodox Archdiocese of America, 8-10 East 79th St., New York, NY 10075.

God bless.

"THE GREEK ORTHODOX ARCHDIOCESE OF AMERICA IS OFFERING THREE SCHOLARSHIPS FOR THE 2012-13 ACADEMIC YEAR. THE DEADLINE FOR APPLYING FOR ALL THREE IS APRIL 20"

## CHURCH SCHOOL NEWS

Dear Students and Parents,

On April 1st, the Middle School classroom will serve a meal at the Women's Shelter. Younger children will make Easter baskets to be delivered to the Shelter on this Sunday as well. This is a great life enriching experience for our children.

The Lenten Retreat will be on April 7 10AM – 1PM. We will start in church with a short service on Lazarus. Also, we'll learn to create the palm crosses for Palm Sunday. We can use many hands to make these crosses. We'll have other Lenten activities and lunch together.

On Good Friday, April 13th, there will be a 3PM service commemorating Christ's death on the cross. Many of the families who attended this service last year were very pleased with how much their child learned. Through the church school classes, we will send a note from the church to excuse your child for this service. Or, you may pick up a copy from the Church School mailbox in the Hall.

Our Easter Egg Hunt will be on Pascha Sunday after the Agape Vespers and before the Agape Luncheon. Donations for the egg hunt are requested (i.e. prizes,

non-chocolate candy, etc...). There is a box labeled for egg hunt donations in the church hall for your convenience. Please come and join the fun. It's wonderful to see our young ones so carefree.

The teen class is meeting on the following dates in April:

April 1 - Music and the Orthodox faith

Apr 8 - Your patron saint

Apr. 22 - Divine Liturgy - How much do you know?



Christ blessing children

## PHILOPTOCHOS NEWS

An excellent Lenten project for all families is to donate some supplies to the **Safe Haven** outreach program. The needs list has not changed, it is very basic with items that most of us purchase on a regular basis. Please just throw an extra one in your cart next time you purchase for yourself.

New socks (infants, children, ladies)

Toothpaste, toothbrushes & mouthwash

New children's underwear

New hairbrushes and combs

New Make-up

Deodorant, women's hair accessories

New bottles of shampoo and conditioners

The same guidelines work for the **Shoes for Orphan Soles** project. Usually a pair of children's tennis shoes can be pur-

chased for under \$10 at a discount store. Please consider helping those more needy than yourself.

Thank you for contributing in the tray collection for our Easter Flowers. There will be two more collections, April 1 & 8.

Our biggest event on the horizon is our **Festival of Tables being held on May 5** at Holy Trinity in Dallas in conjunction with our sister chapter St. Barbara's. We have 22 hosts as of this writing and are looking for 3 more ladies (or men!) to come forward and make this event a huge success. It is our biggest fundraiser of the year. If you cannot host, please find a host and grab a seat at a their table as you do not want to miss this event! Our guest entertainment this year is Eikona, the singing sister trio with ties to our Choir Federation. These ladies will

move you with their God-given talent and beautiful harmonies. (Eikona CDs are for sale in our bookstore.) Tickets are \$35/person. Please see Bertha Gianulis for detailed info.

May you continue to have a Blessed Lent!

Joanie Ruppel, President



JOIN US FOR  
THE FESTIVAL OF  
TABLES ON MAY  
5 AT HOLY  
TRINITY IN  
DALLAS

## SIMPLE TIPS FOR KEEPING LENT IN OUR FAMILIES

1. Do pick one service a week to go to—but work around family member schedules.
2. Find a church task during Lent and Holy Week for the kids to help with—prophora baking, egg dyeing, decorating the temple.
3. Talk about it! After dinner, ask, why do we fast?
4. Pick an alms project. Get a coin box from OCMC find

out how to help the charity supported by your parish, take up a family collection for the IOCC.

5. Put up this good fridge poster: "[My Lenten Journey](#)," which tracks the time and suggests one simple way to keep Lent each of the 40 days.

6. Purchase books about the saints, or this Bible story book: [The Bible For Young People](#)

7. Listen to the music of the Church:

[www.archangelsbooks.com](http://www.archangelsbooks.com)

or

[www.ancientfaithradio.com](http://www.ancientfaithradio.com)

8. Unplug your life—turn off the TV. Unhook cable. Hide the X-box, get out into God's world by taking nature walks.

More here <http://www.antiochian.org/content/simple-tips-keeping-lent-our-families>





St. Isaac the Syrian

“STARTING MARCH ISSUE WE ARE DEDICATING THIS PAGE TO OUR MUSIC MINISTRY, CHOIR AND CHANTERS TOGETHER .”



St. John Damascene

## GETTING TO KNOW YOUR CHOIR II

A Blessed Pascha from your choir.

As a continuation to "Getting To Know Your Choir", the following article was beautifully written by a choir member:

I was recently asked to share my experience as a relatively new choir member at St. John the Baptist. It has been approximately three years since I joined the choir, which is a very short time considering that many of my fellow choir members have been in choir for a couple of decades. I have come to realize that every time we sing in the Liturgy there will be a different experience, even though the words and the music are

mostly the same. There are two distinct ways or ministries which I experience as a member of the choir. The first ministry is on the interpersonal level - I immediately felt how warm and welcoming everyone was when I first joined the choir; I always feel at home and among friends in the choir loft. I stand with my choir family in church and we together join our voices in prayer. I observe week after week our choir's dedication and I am grateful for the patience they show me while I learn how to sing in Greek. The dedicated service of our choir director and all choir members are an example of character for me. The second ministry is the music itself -

the music helps me to participate more fully in the liturgy and to keep my attention to the words of the prayers with ease. There are many moments when music and words work together to bring the mind closer to the heart. I seem to lack adequate words to express what I intend to say, so I will borrow the words of St. Theophan the Recluse: "The purpose of Church songs is precisely to make the spark of grace that is hidden with us burn brighter and with greater warmth. This spark is given by the sacraments. Psalms, hymns, and spiritual odes are introduced to fan the spark and transform it into flame ..."

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## RESOURCES ABOUT BYZANTINE CHANTING

Greetings in Christ,

My message for this month, since I have already discussed a little about Holy Week and Lent, is simple. I am continually reminded of the fact that many are confused or feel lost by the Byzantine system we have started. My goal today is to list a few resources that should provide you with an increase in historical and musical knowledge about this beautiful system.

For a brief, but thorough history of Byzantine Music, go [here http://www.stanthonysonastery.org/music/History.htm](http://www.stanthonysonastery.org/music/History.htm)

For examples of fantastic groups or chanters, listen to (you can find recordings, or even on YouTube) Lycourgos Angelopoulos and the Byzantine Choir of Greece, Vato-paidi Monastery, Romeiko Ensemble, and of course Iakovos Nafpliotis, the first Psaltis ever recorded. Google these groups/chanters. There are *many many* more to mention and study, but these serve as good starting points.

For those further interested, I also have a 23-page annotated bibliography of Byzantine Chant method/history/theory books and other assorted materials in multiple languages, that I wrote. This is available upon

request and is a way to get you aquatinted with some terrific resources on this music.

Lastly, another great way for you to learn about what we do is to *ask me*. I have actually yet to be asked the question "why do you do this/that?" I would be glad to explain and help in any way I can, so ask away!

Musically yours in Christ,

David Walker



## THE UNCOMFORTABLE CHURCH

(Continued from page 3)

that allows participation of the whole body in prayer by long-standings, prostrations, kneeling and so on. The West has limited this organic and holistic participation in the services, albeit at times seemingly disordered, by the introduction of well organized rows of fixed pews that add comfort but reduce greatly our involvement in the services.

We can continue all day long with the examples, but it is clear that the over emphasis on comfort and "feel-good" Christianity is detrimental to our spiritual life. Christ Himself, our archetypal Model, has not lived a comfortable life. He was not comfortable when He was unjustly accused, nor when He was hit, or when He was flagellated, or when He was nailed on the Cross. He accepted it all as

necessary means for our salvation. He did not look for it, as He prayed for this burden to be lifted from Him in the Garden of Gethsemane, but yet He accepted the will of the Father and fulfilled His mission. Comfort and feel-good were not His priorities, but the salvation of the human race.

We are, of course, not responsible for the entire mankind, but yet we are responsible for ourselves on a very personal level. We shouldn't necessarily go out and seek out suffering and discomfort, but when it is part of our spiritual training, we should embrace it and learn to use it to transform us, to grow stronger and more resilient in our faith. The Great Lent brings this to our attention better than anything.

The uncomfortable discipline of our Church does not allow

us to forget that without Crucifixion there is no Resurrection and without death there is no life everlasting. This is who we are as Orthodox: followers of the Crucified One, taking upon our shoulders every day our own personal crosses, climbing step after step the difficult path that leads to our own resurrection.

May you all have a blessed remainder of the Lenten season and a joyous and liberating Pascha!

Fr. Vasile Tudora



St. Mary Of Egypt

"IT IS NECESSARY NOT ONLY TO UNDERSTAND THE SONG, BUT TO BE IN SYMPHONY WITH IT, TO ACCEPT THE CONTENTS OF THE SONG IN HEART AND TO SING IT AS IF IT CAME FROM OUR OWN HEART."

## GETTING TO KNOW YOUR CHOIR II (CONT'D.)

(Continued from page 8)

Further "It is necessary not only to understand the song, but to be in symphony with it, to accept the contents of the song in heart and to sing it as if it came from our own heart... In the time of the Apostles only those who were in such a state used to sing; others entered into a similar mood and all the congregation sang and glorified God from the heart only. No wonder if, in consequence of this, the whole congregation was

filled with the Spirit! What treasure is hidden in Church songs if they are performed properly!"

I hope that in time all of our congregation will sing together!

Ana "Annie" Forcum

### New Choir Robe

### Fundraising Campaign

After 25 or more years of

wearing the same choir robes, we're preparing to purchase new ones! It's exciting, especially for the opening of our church. We're asking for your kind donation towards our goal of purchasing 25 robes. We're especially grateful for the first donation we've received. Any questions, please see me or George Vittas, choir president.

With heartfelt thanks.

Bill Poletes, Choir director



St. Roman the Melodist



SACRAMENTS IN THE PAST MONTH

**Chrismations:** The Ellis Family: David, Nina, Joshua, Katherine and Miriam, joined our Church through the service of Chrismation on Sunday March 18.

GLADSOME LIGHT DIALOGUES

Gladsome Light Dialogues will continue to be off in April.

In the meantime check our blog that you can visit at <http://dialogues.stjohndfw.info>

*MAY YOU ALL HAVE A BLESSED REMAINDER OF THE LENTEN SEASON AND A JOYOUS AND LIBERATING PASCHA!*

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

AGELESS WONDERS

The Ageless Wonders will meet on Tuesday, April 24, 2012 at 8:30 a.m. at Highway 121 and Glade Rd. for a trip by bus to Winstar World in Oklahoma 1 hr from the area. The bus leaves from the Lowes on the south-east corner of Glade and 121 at 9:00 a.m. The cost is \$10 per person and the facility gives you \$15 back when you get there. We leave there at 3:p.m. and are back at Lowes by 4:30p.m. I will need a count in order to

make reservations, so I'll be calling everyone.

Hope all of you have a Blessed Pascha. Please think about supporting the Philoptochos "Festival of Tables" on May 5th. It is their biggest fundraiser and supports all their charities.

Questions?? Call Margaret. 817-354-7731  
P.S....Car pooling can be arranged from the church to Lowes.

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.: Mr. & Mrs. Christopher Geil (April 1)
- 2nd Sun: Parish Council
- 3rd Sun: GOYA
- 4th Sun: Philoptochos
- 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

## APRIL 2012

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
	+	+	+	+	+	
<p><i><b>Sunday of St. Mary of Egypt</b></i>                      Orthros 8:30 AM                      Divine Liturgy 9:30 AM                      Catechism Class                      Teen Class                      Pan-Orthodox Vespers (St. Seraphim) 6:00 PM</p>	<p><i><b>Great Compline</b></i>                      6:00 PM</p>		<p><i><b>Presanctified Liturgy</b></i>                      6:00 PM</p> <p><i><b>Catechism Class</b></i>                      7:00 PM</p>		<p><i><b>Small Compline w/ Canon of St. Lazarus</b></i>                      6:00 PM</p>	<p><i><b>Lazarus Saturday</b></i>                      Orthros 8:30 AM                      Divine Liturgy 9:30 AM</p> <p><i><b>Lenten Retreat</b></i>                      10 AM - 1PM</p> <p><i><b>Great Vespers</b></i>                      6:00 PM</p>
8	9	10	11	12	13	14
	+	+	+	+	+	+
<p><i><b>Palm Sunday</b></i></p> <p>Orthros 8:30 AM                      Divine Liturgy 9:30 AM                      Catechism Class                      Teen Class                      Bridegroom Service 7:00 PM</p>	<p><i><b>Holy Monday</b></i></p> <p>Pre-Sanctified Liturgy 5:45 AM</p> <p>Bridegroom Service 7:00 PM</p>	<p><i><b>Holy Tuesday</b></i></p> <p>Pre-Sanctified Liturgy 5:45 AM</p> <p>Bridegroom Service 7:00 PM</p>	<p><i><b>Holy Wednesday</b></i></p> <p>Pre-Sanctified Liturgy 5:45 AM</p> <p>Holy Unction Service 6:00 PM</p> <p>Holy Thursday Orthros 7:00 PM</p>	<p><i><b>Holy Thursday</b></i></p> <p>Holy Supper Liturgy 10:00 AM</p> <p>Washing of the Feet of the Apostles Service 11:30 AM</p> <p>Passions Service 7:00 PM</p>	<p><i><b>Holy Friday</b></i></p> <p>Royal Hours 10:00 AM</p> <p>Apokathelosis Service 3:00 PM</p> <p>Lamentations Service (w/ Myrofores) 7:00 PM</p>	<p><i><b>Holy Saturday</b></i></p> <p>Baptisms/Chrismations 9:00 AM</p> <p>Holy Saturday Liturgy 10:00 AM</p> <p>Resurrection Service 11:30 PM</p>
15	16	17	18	19	20	21
						
<p><i><b>Great and Holy Pascha</b></i></p> <p>Agape Vespers 12 PM                      Agape Luncheon 1:00PM                      Pascha Egg Hunt</p>	<p><i><b>Renewal Monday</b></i></p>	<p><i><b>Renewal Tuesday</b></i></p>	<p><i><b>Renewal Wednesday</b></i></p>	<p><i><b>Renewal Thursday</b></i></p>	<p><i><b>Renewal Friday</b></i></p> <p>Theotokos of the Life-giving Font Liturgy 5:45 AM</p>	<p><i><b>Renewal Saturday</b></i></p> <p>Great Vespers 6:00 PM</p>
22	23	24	25	26	27	28
					+	
<p><i><b>St. Thomas Sunday</b></i>                      Orthros 8:30 AM                      Divine Liturgy 9:30 AM                      Teen Class                      Vespers 6:00PM</p>	<p><i><b>George the Great Martyr</b></i>                      Divine Liturgy 6:00 AM</p>	<p>Ageless Wonders 8:30 AM</p>	<p><i><b>Paraklesis</b></i>                      6:00 PM</p>			<p><i><b>Sophia Puddy Baptism</b></i>                      4:00 PM</p> <p><i><b>Great Vespers</b></i>                      6:00 PM</p>
29	30					
						
<p><i><b>Holy Myrrhbearers Sunday</b></i>                      Orthros 8:30 AM                      Divine Liturgy 9:30 AM                      Graduation Luncheon 1:00 PM</p>			<p><i><b>Fast Free</b></i></p> <p style="text-align: center;"></p>	<p><i><b>Strict Fast</b></i></p> <p style="text-align: center;">+</p>	<p><i><b>Wine/oil allowed</b></i></p> <p style="text-align: center;"></p>	<p><i><b>Fish/Wine/Oil Allowed</b></i></p>



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

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

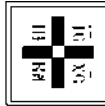
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**THE FORERUNNER**

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The Holy Resurrection of  
Our Lord and God and Savior Jesus Christ  
April 15

