

# THE FORERUNNER

VOLUME XXVIII NUMBER 7 JULY 2012

## THE BYZANTINE STYLE

Trying to define the Byzantine style only from an architectural point of view one may sorely miss its deep spiritual meaning. Looking only superficially one might think that this style is stuck in thousand year old formal representation, not keeping pace with all the discoveries in the science and the psychology of the building. But I am asking you: how many times visiting a gothic build-



ing you felt that the acute angles and soaring heights are quite intimidating, *not protective*? How many of the modern, original and impressive temples designed by famous architects *are not helping you find peace to pray*? On the other hand, the architectural language employed by Orthodoxy is aimed to induce the opposite, to produce a feeling of protection and familiarity that can render anyone entering the church into a state of peaceful prayer.

The Byzantine style tries to create an island of harmony secluded from the outside world, a replica of the promised Kingdom, where saints and martyrs dwelling with the angels give praise to God. This is the Triumphant Church, depicted by the iconographers on every inch of the walls. We, the Militant Church, are inspired and strengthened by their presence as we enter, participate or leave the church.

*(Continued on page 3)*

## COUNCIL CAPSULE

It's hard to believe that the day we have been anxiously for is upon us. There are so many individuals who have given countless hours to reach the point we are at today that it would be impossible to thank them all, but to those who have supported our Capital Campaign, without your generosity, we could never have begun such a massive undertaking.

I'm sure by now you have made preparations to attend the Thyranixia, Opening of the Doors ceremony. I promise you it will be an event you will rarely get to see in your lifetime let alone to witness it as a parishioner in your home parish. We are extremely grateful to His Eminence Metropolitan Isaiah and to Fr. Luke Uhl, Chancellor of the Metropolis

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## SPECIAL POINTS OF INTEREST:

- *The Bond of Love*
- *Understanding Christian Stewardship*
- *Construction Status*
- *Music Ministry Page*
- *Church Events*
- *Opening of the Doors Commemorative Booklet Ads Now Available*

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## COUNCIL'S CAPSULE



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of Denver who will be joining us in this celebration. We have planned a wonderful luncheon after Liturgy at the Marriott DFW South and hope you have made plans to continue the celebration there with us.

Your Parish Council is com-

mitted to helping St. John's grow. As you know, we are all volunteers who work hard to support our parish. We urge you to do the same. Give your time, talent and treasure to assist us in achieving our goals, especially our stewardship goal. We have accomplished much but have so much more to do. We

will work tirelessly to secure a bright future for our children and ourselves.

Barbara Vittas, Parish Council President

## CAPITAL CAMPAIGN COMMITTEE REPORT

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

Within days we will celebrate Thyanixia, the opening of the doors of our new church.

*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 this building project could not have happened and there would be no need for ecclesiastical item donations. You know who you are, be glad in what you have done.*

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 interim 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 the payments of their family or individual commitments during this third and final year of the campaign. We need

100% completion of all commitments to begin to pay down the construction/mortgage loan. If your commitment has not yet been completed, or if you have not yet committed to support this historic endeavor, please do so now before the Capital Campaign is ended. The names of all who have made and completed their commitments to the campaign to construct our new church will be permanently enshrined in the narthex of the new church...

*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 and share in offering glory to God for what we are about to celebrate 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 Papaliadis, Robert Steffaro, Margaret Chokas, Larry Leeders, George Vittas - Chairman*



## THE BYZANTINE STYE (CONT.)

*(Continued from page 1)*

When stepping into an Orthodox Church the first space we encounter, the **Exo-narthex**, the outside colonnade, is just an announcement of the entrance, a place of awareness and gathering. Once we enter into the **Narthex**, a place considered not yet restored, we are asked, through the presence of the Old Testament scenes of the murals, to leave the outside world and our earthly thoughts behind us.

The next step is leading us into the place of prayer, **the Nave**, where the saints on the walls invite all

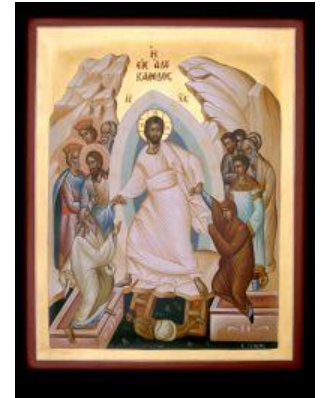
the Christians to participate in the Mysteries of our Church. The **Cradle vault** (the half cylinder ceiling of the nave) and the **groin vaults** of the lateral colonnades (intersection of two half cylinders) are a reminder of the motherly protection of the Theotokos as well as the Arch of the Covenant between God and Noah.

From a simple cross plan, the building blooms into a **cross in square** play of volumes. Following a brilliant architectural layout dating back to the 9<sup>th</sup> century, the **Dome** is placed in the center of the liturgical space, from where Christ Pantokrator, the Creator of

all things, is blessing the whole creation, and holds the church fast from Heavens. Underneath Him, the angels and prophets are announcing His second coming, while the four Evangelists, depicted on the **pendentives** (the spherical triangles at the base of the dome), spread His Gospel in all the four corners of the world.

The rounded **apses** on the sides of the Nave are the places that the monks, starting at Mount Athos, have dedicated to the choirs. The alternative responses (antiphony) coming from both choirs adorn

*(Continued on page 9)*



The Resurrection

THE OPENING  
OF THE DOORS  
OF OUR NEW  
CHURCH

JULY 14 2012!

## BUILDING COMMITTEE REPORT

By the time you read this article we trust that you have had the opportunity to experience our new Church firsthand.

Ashton Wynne has worked diligently to enable substantial completion for the official opening of the Church on July 13-14. We will have many “finishing touches” to fully complete the project and will be working off punch list items over the next several months. What an incredible journey it has been over the last 18 months to realize this wonderful dream of our new home at St. John’s!

I would like to thank all members of the Building Committee: Mirela Tudora, Stacia Leeders, Harry Karegeannes, George Moutafis and Mitch Chokas with much support from Father Vasile to see the project through completion. Your many hours of dedication and attendance at 36 Building Committee meetings over the last 3 years have been appreciated. July, 2012 will truly stand out as a major milestone in all of our Church lives!

Joe Sullivan, Building Committee Chairman



## LET STEWARDSHIP BE A WAY OF LIFE



When you give to God, you discover that God gives to you. We are so close, fellow parishioners! To date we have 114 faithful stewards and shy only \$27,332 of our lofty \$223,000 goal. God bless all of you who have found it in your heart to commit to the continued growth of our glorious church. We continue to feel God working in miraculous ways to grant us such a beautiful new church with dedicated parishioners, coun-

cil and spiritual leadership and guidance. It's as important as ever that we not lose momentum. Wouldn't it be remarkable if we exceeded our goal? We are all anxiously awaiting our church opening and with that brings so much to sustain. Please, if you have not already completed your stewardship cards do so today!

"I was once young and now I am old, but not once have I been witness to God's failure

to supply my need when first I had given for the furtherance of His work. He has never failed in His promise, so I cannot fail in my service to Him."

Nina Sullivan and Hope File  
Stewardship Committee

GOD HAS NEVER  
FAILED IN HIS  
PROMISE, SO I  
CANNOT FAIL IN  
MY SERVICE TO  
HIM

## 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—SAINT MARTIN THE MERCIFUL, BISHOP OF TOURS

Martin was born of pagan parents in the Pannonian [modern Hungary] town of Sabaria in the year 316. His father was a Roman officer, and the young Martin was given over to military service against his will. By then, however, he was already a catechumen in the Christian Church. From early childhood he had loved the Church with all his heart.

One winter, while traveling with his companions to the town of Amiens, he saw a beggar before the town gates, almost naked and shivering from the cold. Martin felt sorry for him, and fell behind his companions. He then removed his military cloak and cut it in two with his sword. He gave one half to the beggar and wrapped the other around himself, and left. That night, the Lord Jesus Christ appeared to him in a dream, wrapped in the other half of his cloak, and said to His angels: "Martin is only a catechumen, yet behold: he has clothed Me with his garment!" Leaving the army, Martin was immediately baptized, and then baptized his mother. He was

then tonsured a monk in the diocese of St. Hilary of Poitiers and led a life of true asceticism. Martin was exceptionally humble, for which God endowed him with an abundant gift of working miracles, such that he raised the dead and drove out evil spirits.

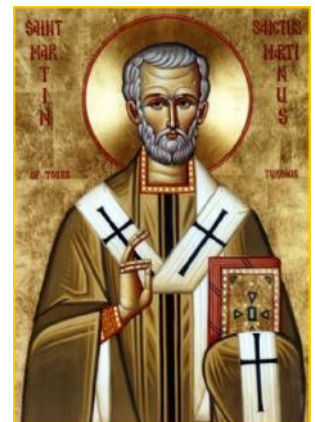
Once, St. Martin was traveling from France to Pannonia to visit his parents. While he was crossing over the Alps, murderous robbers captured him. When one of the robbers raised his sword to behead him, Martin showed no fear, and remained motionless; he did not beg for mercy but was completely at peace, as if nothing were happening. The robber, amazed at such behavior, lay aside his sword and asked Martin who he was. Martin replied that he was a Christian, and hence, he was not afraid, for he knew that God, according to His great mercy, is always close to men, especially in times of danger. The thieves were astonished at the rare virtue of this man of God, and he who had drawn his sword against Martin believed in Christ, was baptized, and later became a

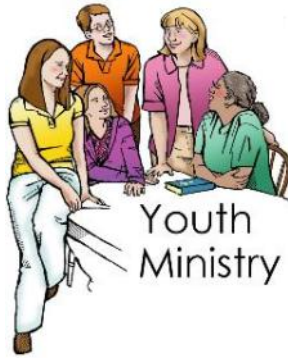
monk.

When the episcopal throne in Tours became vacant, the people wanted Martin to be bishop, but Martin did not. However, certain citizens of Tours craftily lured him from the monastery and carried him off. They came to the gate of Martin's monastery and told Martin that a sick man was out there with them, and they begged him for a blessing. When Martin came out they seized him, took him to Tours, and had him consecrated bishop. In old age, he foresaw his approaching death. He told his brethren and they began to weep copiously, begging him not to leave them. The saint, seeking to comfort them, prayed to God in their presence and said: "Lord, if I am still needed by Thy people, I do not reject the labor. Let it be according to Thy holy will."

After abundant labor in the vineyard of the Lord, and after a difficult struggle with pagans and Arian heretics, St. Martin gave his holy soul into the hands of his Lord in the year 397.

ST. MARTIN WAS  
EXCEPTIONALLY  
HUMBLE, FOR  
WHICH GOD  
ENDOWED HIM  
WITH AN  
ABUNDANT GIFT  
OF WORKING  
MIRACLES





## YOUTH MINISTRIES ON THE MOVE

Youth Ministries was happy to see five of our parish children attend Camp Emmanuel in New Mexico in June. The five campers were Katerina and Alex Genovezos, Caleb

Ellis, and Luca and Maria Tudora. We hope to have even more next year!

Youth Ministries will hold its fall meeting in mid August-

date to be announced. New members welcome!

God bless, Harriet Blake

## CAMP EMMANUEL REPORTS 2012

### Alex Genovezos

This was my third year at camp. By now I am a pro at this. I was ecstatic to see my friends. The first thing I noticed was how much bigger they got.

Every day was structured in a similar fashion. We would start off the days with our morning prayers followed by breakfast. Then we would break into groups and complete two sessions of Orthodox life. We would eat lunch and sign up for activities. Then we would do a mini session of Orthodox life. Afterwards we would do our activities, followed by evening prayers. Then we would eat supper and perform a skit

that we would create. My favorite was Aladdin in which I was the sultan.

In Orthodox life, more commonly called O.L., we would talk to the priest about the daily gospel reading. Considering Christ was the theme this year. Towards the end we would ask questions. This made me more knowledgeable about my faith.

I'm so happy I was able to come another year. I'm glad that more of my Saint John church friends were able to come. I hope more people can come next year. I hope everybody that came this year had as much fun as I did.

### Katerina Genovezos

This was my first year of Camp Emanuel, and when we first arrived, I just knew I would have a good time. I was a little worried though, what if I didn't make any friends? But it turned out to be the exact opposite!

Also, there were SO MANY cool activities you could do! Pool, field, crafts, gym and a cool game called ninja! But before we went and did the activities, we went to chapel every morning. On Thursday morning, we had Liturgy and Wednesday night Paraklesis.

Every day, Mrs. Pappas gave us two themes for two pictures we have to take. The

*(Continued on page 7)*



Christ blessing children

## CHURCH SCHOOL NEWS

Vacation Bible School was not successful this year. Thank you to our many volunteers who made this enriching event possible. Mrs. Tina Molhoek organized the event with assistance from Mrs. Voula Crawford, Mrs. Harriet Blake, Ms. Allison Medvic and Father Vasile. Thank you to our GOYA volunteers: Zoe Crawford,

Abbie Molhoek, and Katie Moutafis.

The Got Jesus VBS Lockin for our GOYA aged children was a huge success. There were positive comments and great bonding times for the attendees. The children sorted donations at the Community Storehouse in Keller. After this worthwhile service pro-

ject, the children had a spiritual conversation with Father Vasile. Many thanks to all our parent volunteers and our GOYA advisors.

Church School will begin again on September 9, 2012.

With His Blessings,  
Khanh Moutafis

## PHILOPTOCHOS NEWS

On July 1-4, the National Philoptochos will hold their annual meeting in conjunction with the Clergy-Laity in Phoenix, Arizona. We will have two ladies attending in varying functions. Rena Poletes will be attending as our chapter delegate. She will attend all the meetings and at our first meeting in September, will give us an overview of what she experienced. Barbara Vitatas will also attend as a National Board member. If you recall, several years ago we produced the DVD "Angels & Autism" as a chapter challenge

assigned to us from the National Board. Barbara has come full circle on this project as now she is in charge of the Chapter Challenge as one of the four committees she serves on at the National Level. We look forward to hearing about the ways chapters across the country have chosen to express their philanthropy to others.

Philoptochos has for sale some beautiful jewelry and a newly designed scarf if you have a special someone that needs a lovely gift. You can access these items at the National Philoptochos website:

[www.philoptochos.org/assets/files/resources/nps2011bylaws.pdf](http://www.philoptochos.org/assets/files/resources/nps2011bylaws.pdf)

Thank you, Rena and Barbara, for using your time, talent, and treasures to represent St. Irene Philoptochos at this national gathering.

We would also like to welcome our newest members: Jessica Fisher, Cecilia Junell, Andy MacPherson, and Maria Naval. We look forward to having you in the Sisterhood of Philoptochos!

Joanie Ruppel  
President



## CAMP EMMANUEL REPORTS 2012 (CONT)

*(Continued from page 6)*

pictures were not what you may think, they were silly pictures! Next, Mrs. Pappas would give us a theme related to the Gospel that was read at chapel. Basically, we had to create a skit and/or a song to go with the skit. It was a lot of fun!

Camp Emanuel is a lot of fun, but if I had to pick what my favorite thing out of the WHOLE thing was, I would have to say everything. Even though I didn't write about everything we did. With the amount of stuff we did, that would take a lot of time. And I could use that time to help my ninja skills up so I will be ready for next time's game!

### **Maria Tudora**

Camp Emmanuel is by far one of the best camps I've ever been to. (It's also one of the only!) But either way, you can never get bored of it. The days there are full of non-stop action, and they're always making us use our brains from writing skits, to questioning the priests at the camp and so on. Speaking of priests, there can be so many interesting stories to hear from the ones at the camp. 90% of the knowledge I collected at the camp was from the experiences that the priests openly shared with us.

Some of my favorite things about the camp were how close everyone got. It was like we've know each other for years, but in reality, a lot of us have only been together

for 2 weeks in the past 2 years! When you go to camp for the second time, it's like going to the biggest family reunion. Another one of my favorite things at the camp was the information we received. Every day I felt like I learned a billion new things. We all got the opportunity to go to Orthodox Life with 2 priests twice each day to talk about the topic of the day, and at the end we got to talk about any faith questions we had.

Overall, Camp Emmanuel did exactly what it promised: to make friends, learn about God, and get closer to Him.







St. Isaac the Syrian

MUSIC  
MINISTRY,  
CHOIR AND  
CHANTERS  
PAGE

## WHY WE SING (PART II)

The musical arm of the Archdiocese that strengthens and perpetuates Greek Orthodox liturgical music in America is the *National Forum of Greek Orthodox Church Musicians*. It is the Archdiocesan ministry responsible for liturgical music and chant activities and the development, support and recognition of church musicians. Chartered in 1976 as an official auxiliary of the Greek Orthodox Archdiocese of America, the *National Forum* serves as the liaison among local church musicians, metropolis church music federations and the Archdiocese.

Among the founding members of the National Forum was Dr. Frank (Fotios) Desby. Born in Cleveland, Ohio on February 4, 1922, he moved to Greece with his family at the age of seven to live in a village near the city of Kalamata. It was there he first heard and fell in love

with Byzantine chant and it became a lifelong passion. Upon returning to America his main interest was in the composition and arrangement of music for church services and the renewal of Byzantine chant. During the early 1950s, after many years of composing, arranging and performing church and secular music (he actually learned to play every orchestral instrument), he was appointed music director of the new St. Sophia Cathedral in Los Angeles, a position he held until the end of his life. In 1951, he completed and published the composition and arrangement of his choral music for the Divine Liturgy of St. John Chrysostom which to this day remains a mainstay of liturgical music in the Greek Orthodox Church and is frequently the music heard in full or in part during liturgy here at St. John the Baptist. In the late 1950s, Desby completed his

Doctorate in Musical Arts in Sacred Music with a thesis on *The Modes and Tuning in Byzantine Chant*. He spent parts of two summers on Mount Athos doing his doctoral research on manuscripts unavailable anywhere else in the world.

Desby was a prolific contributor to the music of his Greek Orthodox faith, having transcribed and arranged many hymns in both unison chant and four-part harmony to further a mixed choir choral movement that had started in Europe in the late 19th century and in the U.S. in the early part of the 20th century. Parts of his Divine Liturgy music, as well as those of other notable Greek Orthodox composer/arrangers, will be sung by a mass chorus of *National Forum* musicians from across the country during the Hierarchical Divine Liturgy at

(Continued on page 9)



St. John Koukouzelis

## TWO CHANTERS GIFTED BY THE THEOTOKOS

The Most-Holy Theotokos has often appeared to holy men in need: sometimes to encourage them in asceticism, or to heal them from sickness, or to reveal a certain mystery to them.

Two similar, wonderful events took place in the Great Lavra on the Holy Mountain.

In Great Lent, during the chanting of the Great Akathist, St. John Koukouzelis was tired and sat down, facing the icon of the Theotokos. As he sat, he fell asleep. Just then, the Holy Most-Pure One appeared to him in heavenly light and said: "*Rejoice, O John! Chant and do not stop chanting, and*

*for this I will not abandon you.*"

With this, she placed a gold coin in John's hand. When he awoke from sleep, the gold coin was still in his hand. After this, many wonderful miracles were worked from the icon of the Theotokos, as well as from the gold coin.

The second incident involved St. Gregory the monk, who, like John Koukouzelis, was a church chanter. Patriarch Kallistos had established that in the Liturgy of St. Basil the Great, "*All Creation Rejoices in Thee*" be sung in place of "*It Is Truly Meet*". His successor, Patriarch Philotheus, rescinded this, reinstating "*It Is Truly Meet*"

because of its brevity. But then, on the eve of the Theophany, and in the presence of Patriarch Gregory of Alexandria, St. Gregory sang "*All Creation Rejoices in Thee*" instead. Immediately after this, the Holy Most-Pure One appeared to him, and, as she had done to John Koukouzelis, placed a gold coin in his hand. She said: "*I am very grateful for your singing in my honor.*" Because of this, it was instituted that all Liturgies of St. Basil would thereafter include "*All Creation Rejoices in Thee*".

By St. Nikolai Velimirovic



## THE BYZANTINE STYLE (CONT.)

(Continued from page 3)

the long vigil nights, Sundays or regular weekday services. The form of the apses with the conch on the top naturally amplifies the voices. The *Stasidia* that are furnishing the apses are part of the church architecture, as they were the only sitting allowed in church. Many times the *stasidia* are also found alongside the walls of the Nave.

The most sacred place of the church, the **Altar**, is seen the first moment when one enters the nave, being the highest place in the church. The altar is always oriented toward the East in anticipation of Christ's return.

The altar has several symbolical meanings. First the altar is the dwelling place of God, the continuation of the Holy of the Holies from the Jewish Temple. This is the place where the Holy Mysteries take place and

the grace of God is imparted to all the people. The altar is also Golgotha, the Hill of the Passions, the place where Christ sacrificed Himself for the life of the World, that we remember when we bring the offerings of bread and wine into the altar during the Great Entrance. Finally the altar is also the Tomb of Christ exulting life to the entire world. From the Altar's walls, the Holy Fathers are concelebrating with the priest the Holy Liturgy, and, above them all, the Mother of God, the Theotokos, is opening her arms to embrace us all.

Between the Altar and the Nave, at the border between the two worlds, stands the *Iconostasis wall* as an indication that the Mysteries of God are not to be seen with earthly eyes. It is the most specific element of the entire Byzantine architecture, not missing from any Orthodox

church no matter how traditional or not the building is.

All these Byzantine church elements are also part of our new church that is almost complete now, waiting to open its doors to us all. We all worked hard as a parish to see it finished. But looking back over the last four years I understand that building a Byzantine church nowadays is not an occasion for vanity but a totally humbling experience because it takes more than human efforts to see it through. Working from the very beginning with resources far from being realistic, we have witnessed many miracles along the way. Without them we would still be looking at our dream on a colored piece of paper. We are not finished yet, there is still much to do. But give praise to God, He was, He is and He will be always with us!

*Presbytera Mirela Tudora*



Archangel Gabriel  
By Photios Kontoglou

“WHAT UNITES  
THE BRICKS OF  
HIS CHURCH, US,  
HIS PEOPLE, IS  
NOT MORTAR,  
BUT IS HIM,  
LOVE  
INCARNATE, THE  
GENUINE AND  
ORIGINAL AGAPE.

## WHY WE SING (PART II)

(Continued from page 8)

the 41st Biennial Clergy-Laity Congress in Phoenix early this coming July. (There will be four voices from the Denver Metropolis in the mass choir, three of whom will be representing St. John the Baptist here in Euless - Bill Poletes,

Rena Poletes and I.)

This Part II article concludes with the words of St. Athanasios the Great, a Church Father of the 4th Century, which beautifully summarize the roles and responsibilities of all church musicians: “When chanters chant with the tongue and also with the mind, they greatly benefit

*not only themselves but also those who want to hear them. To recite the psalms with melody is not done from a desire for pleasing sound, but it is a manifestation of harmony among the thoughts of the soul.”*

Musically yours, George Vitas



St. Roman the Melodist



SACRAMENTS IN THE PAST MONTH

**40 day Blessings:** Elise and Mia (Panayota) Jones

**Baptisms:** Anika (Nicoletta) Barnes

**Chrismations:** Erin (Elisabeth) Mourton

**Weddings:** Aaron & Melissa Barnes

AGELESS WONDERS

The Ageless Wonders are not having a formal meeting this month.

I am encouraging everyone to participate in the services and festivities that are planned for the "Opening of the Doors" of our new church.

**Saturday, July 14, 8:30 a.m.** services start in the old church and then the Metropolitan will lead the congregation to the new church. He will bless the new church and then we

will have Divine Liturgy at 9:30a.m.

We will have valet parking that day only for everyone.

After church those who have a reservation will proceed to the DFW Marriott Hotel for lunch and a program.

Don't miss this opportunity to be a part of this momentous occasion !!! Questions??? Call me.....Margaret

**DON'T MISS THIS OPPORTUNITY TO BE A PART OF THE MOMENTOUS OCCASION OF OUR "OPENING OF THE DOORS"!**

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.: Mr. & Mrs. Bishara Maayeh (July 1)
- 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

## JULY 2012

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
<p><b>4th Sunday of St. Matthew</b>  <i>Orthros</i>                      8:30 AM  <i>Divine Liturgy</i>                      9:30 AM                      Clergy-Laity &amp; National Philoptochos Congress</p>	<p><i>Clergy-Laity &amp; Philoptochos</i></p>	<p><i>Clergy-Laity &amp; Philoptochos</i></p>	<p style="text-align: center;">+</p> <p><i>Clergy-Laity &amp; Philoptochos</i></p>		<p style="text-align: center;">+</p>	<p><i>Great Vespers</i>                      6:00 PM</p>
8	9	10	11	12	13	14
<p><b>5th Sunday of St. Matthew</b>   <i>Orthros</i>                      8:30 AM  <i>Divine Liturgy</i>                      9:30 AM</p>			<p style="text-align: center;">+</p> <p><i>Paraklesis</i>                      6:00 PM</p>		<p style="text-align: center;">+</p> <p><i>Vespers</i>                      6:00 PM</p>	<p><b>Thyranixia</b>  <i>Opening of the New Church Doors</i>  <i>Orthros</i>                      8:30 AM  <i>Procession &amp; Church Blessing</i>  <i>Divine Liturgy</i>                      9:30 AM  <i>Vespers and Artoklasia</i>                      6:00 PM</p>
15	16	17	18	19	20	21
<p><b>Sunday of the Holy Fathers</b>  <i>Orthros</i>                      8:30 AM  <i>Hierarchical Divine Liturgy</i>                      9:30 AM</p>			<p style="text-align: center;">+</p> <p><i>Paraklesis</i>                      6:00 PM</p>	<p><i>Vespers</i>                      6:00 PM</p>	<p style="text-align: center;">✠</p> <p><b>Prophet Elias</b>   <i>Divine Liturgy</i>                      6:00 AM</p>	<p><i>Great Vespers</i>                      6:00 PM</p>
22	23	24	25	26	27	28
<p><b>7th Sunday of St. Matthew</b>  <i>Orthros</i>                      8:30 AM  <i>Divine Liturgy</i>                      9:30 AM                      GOYA BBQ</p>			<p style="text-align: center;">✠</p>		<p style="text-align: center;">✠</p>	<p><i>Great Vespers</i>                      6:00 PM</p> <p><i>Koustoumbardis/Duff wedding &amp; reception</i></p>
29	30	31				
<p><b>8th Sunday of St. Matthew</b>  <i>Orthros</i>                      8:30 AM  <i>Divine Liturgy</i>                      9:30 AM</p>					<p><u>Fasting Symbols:</u></p> <p style="text-align: center;">✠</p> <p style="text-align: center;"><i>Fast Free</i></p> <p style="text-align: center;">🐟</p> <p style="text-align: center;"><i>Fish Wine, Oil allowed</i></p>	<p style="text-align: center;">✠</p> <p style="text-align: center;"><i>Wine/oil allowed</i></p> <p style="text-align: center;">+</p> <p style="text-align: center;"><i>Strict Fast</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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**"Thyranixia"**  
Opening of the Doors of our New Church  
July 14

