

# THE FORERUNNER

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## THE WIFE OF JESUS—BY FR. STEPHEN POWLEY

Over the past several days the media has been making a great deal about the tiny piece of papyrus that contains a statement by Jesus referring to “my wife”. As the “Gospel of Judas” did a few years ago, this discovery has also brought on media frenzy. The big question the media is asking: “Is this piece of papyrus truly from the 4th Century?” They are implying that the ramifications of it being dated at that time are that Jesus may indeed have had a wife and that Christianity will be shaken to its core.



The real concern I have with all of this is not some doctrinal question about Jesus being married. Rather, my concern is why such writings are given any credence whatsoever. The Holy Prophet Isaiah’s words arise again: “*Truth has stumbled in the streets... Truth is nowhere to be found*” (Isaiah 59).

Here’s the opening line from an NBC News article that was headlined this Monday:

*“If a fourth-century fragment of papyrus that purportedly quotes Jesus telling his disciples about “my wife” is authenticated, it could upend the modern church’s understanding of the “son of God.”*”

Good grief, if the “modern church” is about to be upended by this fragment of papyrus, perhaps it is time for this “modern church” to look to the Ancient Church! It is totally ir-

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## COUNCIL CAPSULE

Since our Opening of the Doors in mid July, the days seem to be flying by. Sunday School has started and I understand we have a record number of students this year. I commend all our teachers for their dedication to our youth, the future of our Parish. As reported last month, each week there are more and more new faces in church. Let’s all make an effort to be welcoming not only to newcomers but, to all those who worship with us in our beautiful new church. We had a vision to build upon what our forefathers handed down to us and to address present and future needs so that we may continue to offer an outstanding place of refuge, salvation and fellowship for all those who enter our beautiful house of worship.

Our Stewardship Committee will soon be sending out stewardship information and all parishioners will be expected to return pledge cards. At our Parish Assembly, which is

*(Continued on page 2)*

## SPECIAL POINTS OF INTEREST:

- *The Wife of Jesus*
- *Understanding Christian Stewardship*
- *Orthodox Church Etiquette*
- *The Life of St. Panteleimon*
- *Construction Status*
- *Music Ministry Page*
- *Church Events*

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## COUNCIL'S CAPSULE



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scheduled for November 18<sup>th</sup>, we will be presenting and voting on the budget for 2013 and clarifying where our stewardship commitment goes. We need to educate the community that financial stewardship is an expression of our thankfulness for the blessings that we have been given. It is how all of us together enable the ministries of our parish to pass on the light

of Christ and witness that light beyond our community. In order to grow our ministries and meet our expenses, stewardship contributions must also increase each year. We hope for a positive response from all and look forward to an increased spiritual understanding from all parishioners on being a steward in Christian giving.

Once again, with the food festival upon us, our youth are busy every week with

dance practice, and pastry baking is being completed, even with the small groups that have shown up to help. I urge all of you to give even a few hours of your time and volunteer to work at the festival. You can sign up every Sunday at the social hour.

Barbara Vittas, PC President

WE NEED  
EVERYONE'S  
CAPITAL  
CAMPAIGN  
COMMITMENTS  
TO BE PAID AS  
SOON AS  
PRACTICALLY  
POSSIBLE

## CAPITAL CAMPAIGN COMMITTEE REPORT

With the coming of October, all eyes and hands are focused on our annual Festival. This year the Festival will be even more meaningful as the net results of all of our hard work will be directed towards the reduction of our construction loan. The net result of our Festival will be a component of the lump sum payment we are planning to make, on or before December 31st, to reduce the principal amount of the construction loan before it transitions into a mortgage in March, 2013. In turn, this will make it easier to completely retire the mortgage before the next phase of our Capital Development Program can begin.

A second part of the debt reduction payment will be the Capital Campaign funds remaining at the completion and close out of the new church project (Phase III). This is why it is so important

for all parishioners to complete the payments of their commitments to the Capital Campaign. As everyone will recall, our plan from the beginning was to begin construction of the new church as soon as possible with the funds received from initial payments of Capital Campaign commitments. The remaining funds to complete the project would, if necessary, be secured with a temporary loan, a "bridge loan" to allow the remainder of our Capital Campaign commitment payments to catch up during the Campaign's three year period. We did proceed to assume the loan, as planned, in the final principal amount of \$400,000. Now, also as planned, we need everyone's Capital Campaign Commitment to be paid as soon as practically possible so that we may reduce the amount of loan and then re-

tire the loan as soon as possible.

*In addition to the fulfillment of existing Capital Campaign commitments, we invite our parishioners who may not have committed or are new to the Parish, to willingly and joyfully participate in the Capital Campaign over its final three months. You will be joining your fellow parishioners to share in offering glory to God for what we have achieved as a lasting legacy and gift to the future generations of St. John The Baptist here in the Dallas/Fort Worth Metroplex.*

Please see Father Vasile or any member of the Capital Campaign 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 WIFE OF JESUS (CONT.)

*(Continued from page 1)*

relevant if this papyrus is authenticated or what date is given this papyrus. From the very beginning of Christianity there were many, many individuals and groups that began to claim secret or hidden knowledge. These groups all fall under the heading of Gnostic or Gnosticism. Even the Harvard professor who made this discovery focuses her work primarily on Coptic literature, Gnosticism, and women in the Bible.

The amount of Gnostic literature from the early centuries of the Christian Church is incredible and the doctrines/beliefs put forth by them are even more bizarre. The authors of these documents would often write under the

name of an Apostle, like the Gospel of Thomas, often centuries after that Apostle lived.

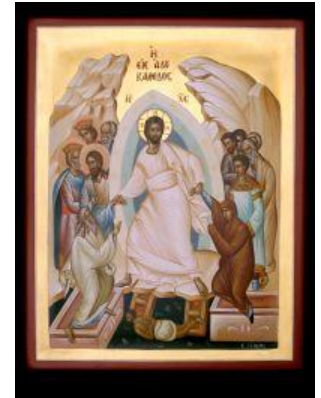
Most headlines have labeled this piece of papyrus as being an early "Christian" writing. What would make this tiny fragment of papyrus an early Christian writing? Is it because it mentions the name of Jesus? Just about every religion and cult in our world today mentions the name of Jesus at some point in their writings. That certainly would not qualify their writings as being Christian.

Here's another quote from that same NBC News article cited above (note the use of Philip's name to try and give the writing legitimacy):

*"Unlike their modern counterparts, there is evidence that some early Christians -- the Valentinian Gnostics -- believed Jesus was married... The recently discovered papyrus... would be the second piece of evidence from an ancient Christian gospel that early Christians were not bothered by the idea of a married Jesus. The first piece of evidence... comes from the Gospel of Philip -- identifies Mary Magdalene as Jesus' wife."*

Good grief again!! Since when did Gnostic writings get labeled as being early Christian writings or ancient Christian gospel? The fact that these writings are even identified as gnostic writings should eliminate them from being referred to as Christian in any

*(Continued on page 9)*



The Resurrection

YOUR HELP IS  
NEEDED  
FOR THE  
INSTALLATION  
OF A SOUND  
SYSTEM FOR THE  
CHURCH !

EVERY CENT  
COUNTS!

## BUILDING COMMITTEE REPORT

As communicated last month, completion of the final punchlist items for the new Church is being deferred until after the Festival to allow Ashton Wynne to focus on their other construction activities and projects. However, they have completed several tasks such as anti-theft protection on the outside air handling units, door hardware installation and staining of the choir loft wood floor. Several Festival-related items will also be completed such as the installation of the new electrical

circuits and an outside water spigot.

We are also interviewing AV companies for the design and installation of a sound system for the Church to improve intelligibility of the Church services. Outcome of this selection process will be communicated upon receipt of the proposals.

Joe Sullivan, Building Committee Chairman



## SETTING GOALS



Setting goals...reaching goals...what is our number one goal?

We set goals in life everyday, both personally and professionally. I'm going to apply for that promotion. I will lose ten pounds by the end of the summer. I will retire at 55. We see and hear it everyday. Set your mind on something, work hard and you will achieve your goals. Sadly, we sometimes forget our spiritual goal. We all know that first and foremost we should seek the Kingdom of God. There

should be no greater goal than to do God's will. Supporting our place of worship should be high on our goals list. We encourage new parishioners to become active members of our church through Stewardship. The blessings bestowed when we give provide the greatest joy.

We now have 119 stewards. Nina and I set a goal early in the year - we wanted (and still hope for) 125 stewards. You are aware of our lofty goal of \$223,000. To date our commitments total

\$196,858. Please make stewardship your number one goal this year. Give thanks. Give freely, and give first to God. Thank you to all who continue to contribute to stewardship. Look for upcoming announcements regarding this year's Stewardship Sunday.

Nina Sullivan and Hope File

GIVE THANKS.  
GIVE FREELY,  
AND GIVE FIRST  
TO GOD!

## 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 PANTELEIMON THE ALL-MERCIFUL

He was born in the city of Nicomedia into a wealthy family and was named Pantoleon. His mother St. Eubula (March 30) was a Christian. She wanted to raise her son in the Christian Faith, but she died when he was just a young child. His father sent Pantoleon to a pagan school to study medicine at Nicomedia. Pantoleon came to the attention of the emperor Maximian (284-305), who wished to appoint him as royal physician when he finished his schooling.

The hieromartyrs Hermolaos, Hermippos and Hermokrates were living secretly in Nicomedia at that time. St. Hermolaos saw Pantoleon time and again when he came to the house where they were hiding. Once, the priest invited the youth to the house and spoke about the Christian Faith. After this Pantoleon visited St. Hermolaos every day.

One day the saint found a dead

child on the street. He had been bitten by a great snake, which was still beside the child's body. Pantoleon began to pray to the Lord Jesus Christ to revive the dead child and to destroy the venomous reptile. He firmly resolved that if his prayer were fulfilled, he would become a follower of Christ and receive Baptism. The child rose up alive, and the snake died before Pantoleon's eyes. After this miracle, Pantoleon was baptized by St. Hermolaos with the name Panteleimon (meaning "all-merciful").

St. Panteleimon dedicated his life to the suffering, the sick, the unfortunate and the needy. He treated all those who turned to him without charge, healing them in the name of Jesus Christ. In a short time, reports of the charitable physician spread throughout the city. Envious doctors told the emperor that St. Panteleimon was healing Christian prisoners. Maximian urged

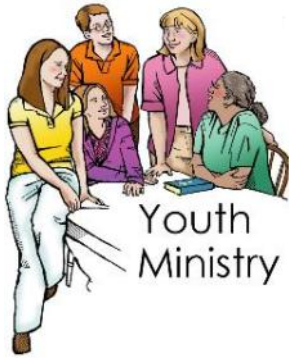
the saint to refute the charge by offering sacrifice to idols. St. Panteleimon confessed himself a Christian, and suggested that a sick person, for whom the doctors held out no hope, should be brought before the emperor. Then the doctors could invoke their gods, and Panteleimon would pray to his God to heal the man. A man paralyzed for many years was brought in, and pagan priests who knew the art of medicine invoked their gods without success. Then the saint healed the paralytic by calling on the name of Jesus Christ. Enraged, Maximian executed the healed man, and gave St. Panteleimon over to fierce torture.

The Lord appeared to the saint and strengthened him before his sufferings. They suspended the Great Martyr Panteleimon from a tree and scraped him with iron hooks, burned him with fire and

(Continued on page 8)

ST.  
PANTELEIMON IS  
VENERATED IN  
THE ORTHODOX  
CHURCH AS A  
MIGHTY SAINT,  
AND THE  
PROTECTOR OF  
SOLDIERS.





## YOUTH MINISTRIES ON THE MOVE

Youth Ministries had a great turnout for our annual Burgers, Beans and Brats Back to School Luncheon. We appreciate the parish support. It was so good to see all the kids back at Church School.

Funds raised by the luncheon help all youth-related activities at St. John's including the Oratori-

cal Festival, retreats, Camp Emmanuel, GOYA, JOY and the Dance Troupe. A special thank you goes to Connie Rafeiledes, Chris Geil and Mike Eftimie who helped prepare and grill the meal. Also a big thank you to Athena Pachares for setting up and her continued guidance with YM. Our gratitude also goes to

all the teachers and YM staffers who brought side dishes and drinks and later helped with cleanup.

It was a good sendoff for the new school year.

God Bless.

Harriet Blake, YM Director

## CHURCH SCHOOL NEWS

Church school started with a rousing success. How exciting! Our children need your support and encouragement to have a great church school year.

Please remember to register your children for church school. There are extra registration forms in the church hall in the Church School mail slot. Also, you can download the registration form and church school calendar from

[www.stjohndfw.info](http://www.stjohndfw.info). We use the information on these forms to plan classes. We ask for a donation to offset the cost of books and supplies used in class. Your donation will be recorded on the stewardship statements. Godparent's Sunday and Open House is November 18<sup>th</sup>. Invite your children's Godparents to visit so that your children can show them off to their classmates as well as share what

they've learned in Church School.

This year the teen class is meeting every Sunday therefore there is a change in grade levels. This is to balance our class size.

- Fifth thru Seventh grades: Harriet Blake
- Eighth thru Twelfth grades: Anca Morcovescu, David Walker, Hilary Walker

PLEASE REMEMBER TO REGISTER YOUR CHILDREN FOR CHURCH SCHOOL.

## PHILOPTOCHOS NEWS

As we start our new ecclesiastic year, we renew our efforts to provide for requests we receive from our parish family, our community, our Metropolis and our National organization – many of which affect people around the world. We thank you for your constant support!

One way we add to our treasury is the selling of our **parish cookbook**. If you are new to our parish family you may not even know we have one! The cookbook, entitled, In Yiayia's Kitchen, is available through the bookstore, or you can see a Philoptochos member and we will see you through your purchase. The cost is \$15 and these cook-

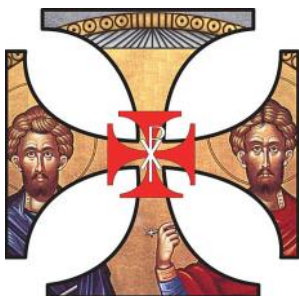
books make a great gift for the holidays or other special celebrations. Consider gifting one to a new bride or a graduate moving in to a new place, or just as a birthday gift.

We are planning on holding a **garage sale** in November and ask that you keep any gently used items stored at your homes until after the festival for obvious reasons!

We would like to thank the Oliver Family for their donation of shoes for our **Shoes for Orphan Soles project**. We wanted to share their idea. They had a birthday celebration for their 2-year old twins and instead

of gifts, they asked their friends and family to bring shoes to be donated to this program. Our box is getting quite full and we would love to fill it to the rim again and again! Please feel free to share any other ideas you have to help us fill the box!

Thank you for your generous donations to the **Hellenic College Holy Cross** tray collection in September. We will forward \$350 to help the students who attend with their studies. To learn more about HCHC, please go to [www.goarch.org](http://www.goarch.org) and click on Hellenic College Holy Cross.



## ORTHODOX TRADITIONS & CHURCH ETIQUETTE

In the Orthodox Church, there are many customs and traditions, which are an important part of our worship. Some are cultural and some are pious customs. Some are essential and some are not.

### LIGHTING CANDLES

Lighting candles is an important part of Orthodox worship. We light them as we pray, making an offering to accompany our prayer. The Orthodox typically light candles when coming into the Church.

There are times, though, when candles should not be lit. It is not proper to light candles during the Epistle and Gospel Readings, during the Little or Great Entrances, the Sermon, and most of the times when the faithful are standing. If in doubt, a church usher is available to guide you.

### THE IMPORTANCE OF PUNCTUALITY

The time to arrive at Church is before the service starts. If you arrive after the Divine Liturgy begins, try to enter the Church quietly and observe what is happening. If the Epistle or Gospel is being read or the Little or Great Entrance is taking place, wait until it is finished then quickly find a seat.

Try not to interrupt the Liturgy by your entrance. The best way to avoid this situation is to arrive on time.

### "LET US ATTEND"

In the Orthodox cultures, crossing one's legs is taboo and considered very disrespectful. In our North American culture, while there are no taboos, we tend to cross our legs to get comfortable when sitting. Crossing one's legs in church is not permitted, not

because it is 'wrong' but rather because it is too casual and relaxed for being in church.

Remember, sitting in church is a concession, not the normative way of prayer. You surely do not want to get too relaxed and let your minds drift. In fact, when you do sit in church, you should sit attentively. Keep feet on the floor, ready to stand at attention, which is what **"let us attend"** means.

### EXCESSIVE COSMETICS

Women who wear lipstick to church should blot their lips well before venerating an icon, receiving Communion, kissing the Cross or a priest's or bishop's hand.

### DURING CHURCH SERVICES COMMUNICATE WITH GOD . . . ONLY

Wait until coffee hour to say "Hi" to friends and family members. It is not appropriate to greet people and have conversations during the services.

Talk to God while in church through your prayers, hymns, and thanksgiving. He is waiting to hear from you.

### LEAVING BEFORE DISMISSAL

Leaving church before dismissal deprives us of a blessing. Worship has a beginning, **"Blessed is the Kingdom . . ."** and an end **"Let us depart in peace . . ."**

To leave immediately after Communion is to treat the church like a restaurant where we come and go as we please.

### VENERATING ICONS

When you enter the church, it is traditional to venerate the icons. Usually, there are icons at the entrance to the church and

many churches have icon stands in the front as well.

When venerating (kissing) the icon, please be aware that it is improper to kiss an icon on the face.

### HANDLING THE HOLY BREAD (ANTIDORON)

After receiving Holy Communion and at the end of the Divine Liturgy, it is customary to receive a piece of holy bread (antidoron) -- the bread that was left over after Holy Communion was prepared. While antidoron is not Holy Communion, it is blessed bread, and as such, it should be eaten carefully so that crumbs do not fall.

Both adults and children should always remember to treat and consume the antidoron with respect.

### ATTIRE: USING GOOD JUDGEMENT

When attending services, there are those who feel that God will accept us regardless of our attire. Yes, God does accept us as we are, but what are we doing to prepare ourselves for Him? This is why we must take proper care in what we wear. We need not be dressed 'fancy' as to impress others. We need to be dressed 'respectfully' to present ourselves to God. Preferably, the women should wear dresses and the men should wear suits or semi-formal attire during the summer season.

From time to time, medical or other reasons arise which may prohibit the wearing of certain clothing. You should use your good judgment when these situations arise. Speaking with your priest will help also.



IN THE  
ORTHODOX  
CHURCH, THERE  
ARE MANY  
CUSTOMS AND  
TRADITIONS,  
WHICH ARE AN  
IMPORTANT PART  
OF OUR  
WORSHIP





St. Isaac the Syrian

MUSIC  
MINISTRY,  
CHOIR AND  
CHANTERS  
PAGE



St. John Koukouzelis

## CHOIR NOTES

When my husband Jeremy and I traveled to Bulgaria to visit my parents this year we had the opportunity to make a few pilgrimage stops – we visited the monasteries at Meteora, in Greece. We also heard the choir at St. Alexander Nevsky orthodox cathedral in Sofia, Bulgaria. In a few short words I will try to relate my experience of these encounters with orthodox worship in the “old countries.”

On the day of the feast of the Transfiguration, we went to liturgy at St. Alexander Nevsky Cathedral, in Sofia. It is a beautiful large temple, with gold-plated domes and frescoes on every inch of the interior. The choir sounded absolutely beautiful and the acoustics carried a large echo. The style of the music is very similar to the Russian four parts choirs. The words of the hymns were very hard to understand partly because of the echo and partly because they are not sung in Bulgarian, but in church Slavonic, which is an ancient language, now only used in church services. The most dear memory however from that service

is the silhouette of an old man, as if not from this century bowing to all visitors at the doors and holding out a little plastic cup in which people put a few coins. I recognized him immediately – elder Dobri! He was dressed in 19 century peasant garb, his face and demeanor were gentle, warm and humble, he would say something softly when you looked at him. He didn’t seem to belong among us but he didn’t seem to notice that he was different. Elder Dobri is the largest donor of the temple St. Alexander Nevsky, he travels every day from his village to Sofia, and stands in the temple. He begs money from the visitors and gives it over to the church.

A few days later we drove south into Greece and went to see the monasteries at Meteora. Pictures are better than words to describe the combination of natural beauty and the harmonious architecture of the ancient monasteries. Unfortunately, the bus-loads of tourists descending on the monasteries at this time of year had forced all the monks into retreating in

their quarters; all were out of sight. My most treasured souvenir from Meteora are the two CDs of Valaam chant. When I listen to them, I try to imagine a different time, when the solitude of the rocks had not yet been violated. The town in the foothills of the monasteries, Kalampaka, is a very lively and friendly place, especially at night, when the summer heat eases up. In the town center, amid the children playing and the adults enjoying an evening stroll or a cold beer in one of the many taverns, I noticed an old priest, sitting on a bench. He sat there still for a long time, at times by himself, other times one of the town’s people would take a seat next to him and would talk with him for a while, as if seeking counsel.

Ana “Annie” Forcum

## THE LIFE OF ST. PANTELEIMON (CONT’D.)

*(Continued from page 5)*

then stretched him on the rack, threw him into a cauldron of boiling tar, and cast him into the sea with a stone around his neck. Throughout these tortures the martyr remained unhurt, and denounced the emperor. At this time the priests Hermolaos, Hermippos and Hermokrates were brought before the court of the

pagans. All three confessed their faith in the Savior and were beheaded (July 26).

By order of the emperor they brought the Great Martyr Panteleimon to the circus to be devoured by wild beasts. The animals, however, came up to him and licked his feet. The spectators began to shout, "Great is the God of the Christians!" The enraged Maximian ordered the soldiers to

stab with the sword anyone who glorified Christ, and to cut off the head of the Great Martyr Panteleimon. They led the saint to the place of execution and tied him to an olive tree. While the martyr prayed, one of the soldiers struck him with a sword, but the sword became soft like wax and inflicted no wound. The saint completed his prayer, and a

*(Continued on page 9)*



## THE WIFE OF JESUS (CONT.)

*(Continued from page 3)*

way. This is nothing more than another gnostic writing that goes right into the pile of heresies that have attacked the Faith since the days of St. Paul (see Colossians).

The early Church had to deal with all of these Gnostic groups or individuals. Seven Ecumenical Councils were called together for the purpose of setting forth the Truth that had been handed down and always been believed from Christ to His Apostles to their disciples and so on. The canon of the New Testament was given to us by the Church as they defined which writings were to be included in the New Testament. They also set down

which non-Biblical writings that were around then were still beneficial for all Christians to read and which writings were to be avoided as heretical.

Sadly, some of modern day Christendom have ignored or forgotten the early Christian Church and their battle to keep the Truth alive. When gnostic writings are discovered today, they are given great attention and even made into movies at times. What were considered obvious lies by the Early Church many, many years ago are now being looked at as if they were some great new revelation. The famous saying: "Those who do not learn from history are doomed to repeat it" (George Santayana) is being lived out

in in some portions of Christendom these days.

The final word for this Up-Word Glance will be a very "politically incorrect" statement from Saint Paul:

*"I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed."*

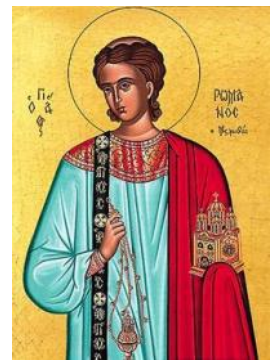
(Galatians 1:6-8)



Archangel Gabriel

By Photios Kontoglou

"I MARVEL THAT YOU ARE TURNING AWAY SO SOON FROM HIM WHO CALLED YOU IN THE GRACE OF CHRIST, TO A DIFFERENT GOSPEL."



St. Roman the Melodist

## THE LIFE OF ST. PANTELEIMON (CONT'D.)

*(Continued from page 8)*

Voice was heard from Heaven, calling the passion-bearer by his new name and summoning him to the heavenly Kingdom.

Hearing the Voice, the soldiers fell down on their knees before the holy martyr and begged forgiveness. They refused to continue with the execution, but St. Panteleimon told them to fulfill the emperor's command, because otherwise they would have no share with him in the future life. The soldiers tearfully took their leave of the saint with a kiss.

When the saint was beheaded, the olive tree to which the saint was tied became covered with fruit.

Many who were present at the execution believed in Christ. The saint's body was thrown into a fire, but remained unharmed, and was buried by Christians. Portions of the holy relics of the Great Martyr Panteleimon were distributed throughout all the Christian world. His venerable head is now located at the Russian monastery of St. Panteleimon on Mt. Athos.

St. Panteleimon is venerated in the Orthodox Church as a mighty saint, and the protector of soldiers. This aspect of his veneration is derived from his first name Pantoleon, which means "a lion in everything". His second name, Panteleimon, given him at Baptism, which means "all-merciful",

is manifest in the veneration of the martyr as a healer. The connection between these two aspects of the saint is readily apparent in that soldiers, receiving wounds more frequently than others, are more in need of a physician-healer. Christians waging spiritual warfare also have recourse to this saint, asking him to heal their spiritual wounds.

The holy Great Martyr and Healer Panteleimon is invoked in the Mystery of Anointing the Sick, at the Blessing of Water, and in the Prayers for the Sick.



SACRAMENTS IN THE PAST MONTH

**40 day Blessings:** Tina Bond, Erin Mourton,

**Memorial Services:** Carnation (Connie) Laverty

AGELESS WONDERS

Since we have been so busy this month with the festival, I am planning an outing for us that will be easy for all of us!! More " info" will be available at a later date. Check your e-mail after the 10th of the month.....Margaret

FESTIVAL: OCT 12-14

Please sign up! Thank you to all of you who have!

**We need plenty of help:**

- Food Line
- Parking
- Van driving
- Gyro booth
- Cleanup

Reminder: If you work the Bar, please alert Joe Sullivan. You need to take a class to work Bar.

Thanks! Leo  
leoalexander@mhd.com

**DON'T MISS THIS OPPORTUNITY TO BE A PART OF OUR GREEK FFESTIVAL AS A VOLUNTEER!**

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.: (Oct 7- packing pastries)
- 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.

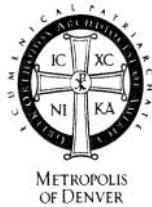
Wash off hall tables and kitchen counters.

Thank-You



**St. John the Baptist Greek Orthodox Church**  
**OCTOBER 2012**

SUN	MON	TUE	WED	THU	FRI	SAT
	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>6</i>
			+		+	<i>Great Vespers 5:00 PM</i>
<i>7</i>	<i>8</i>	<i>9</i>	<i>10</i>	<i>11</i>	<i>12</i>	<i>13</i>
<p><i>3rd Sunday of St. Luke</i></p> <p><i>Orthros 8:30 AM Divine Liturgy 9:30 AM Catechism Class 12:00 PM</i></p>			+	<i>Taverna Night</i>	+	<i>Greek Festival  Great Vespers 6:00 PM</i>
<i>14</i>	<i>15</i>	<i>16</i>	<i>17</i>	<i>18</i>	<i>19</i>	<i>20</i>
<p><i>4th Sunday of St. Luke</i></p> <p><i>Orthros 8:30 AM Divine Liturgy 9:30 AM No Church School No Catechism Class Greek Festival</i></p>			+	<i>Luke the Evangelist</i>	+	<i>Great Vespers 5:00 PM</i>
<i>21</i>	<i>22</i>	<i>23</i>	<i>24</i>	<i>25</i>	<i>26</i>	<i>27</i>
<p><i>6th Sunday of St. Luke</i></p> <p><i>Orthros 8:30 AM Divine Liturgy 9:30 AM Catechism Class 12:00 PM</i></p>			+	<i>Vigil 6:00 PM</i>	 <b>The Holy Great Martyr Demetrius</b>	<i>Great Vespers 5:00 PM</i>
<i>28</i>	<i>29</i>	<i>30</i>	<i>31</i>			
<p><i>7th Sunday of St. Luke OXI Day</i></p> <p><i>Orthros 8:30 AM Divine Liturgy 9:30 AM Catechism Class 12:00 PM</i></p>			+		<p><u>Fasting Symbols:</u></p> <p style="text-align: center;">   <i>Fast Free</i> </p> <p style="text-align: center;">   <i>Fish Wine, Oil allowed</i> </p>	 <i>Wine/oil allowed</i>
					+	<i>Strict Fast</i>



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

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

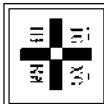
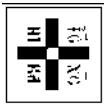
Return Service Requested

NONPROFIT

Sponsorship for This Month's Forerunner

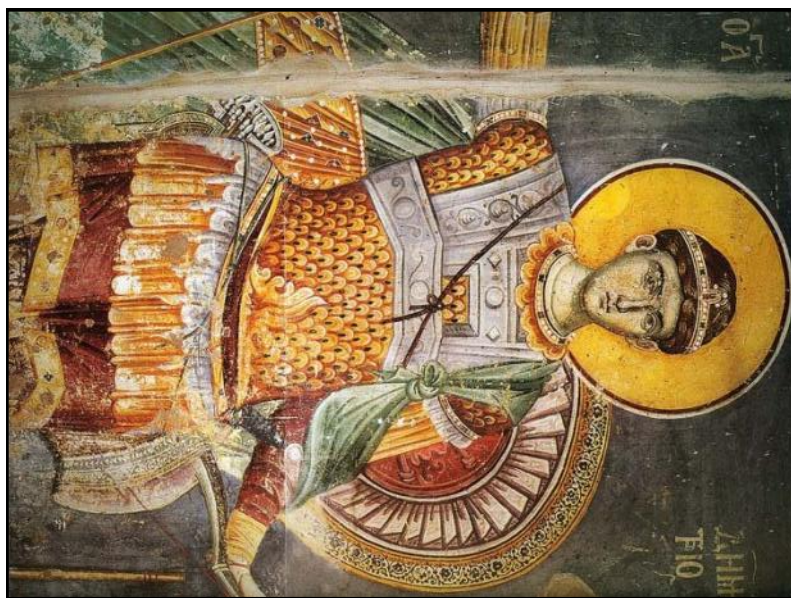


**WE'RE ON THE WEB AT  
[HTTP://STJOHNDFW.INFO](http://stjohndfw.info)**



**THE FORERUNNER**

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The Holy Martyr Demetrios  
October 26

