

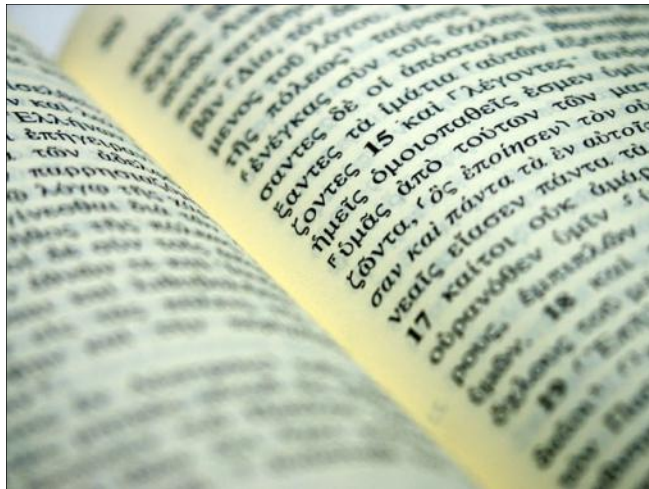
# THE FORERUNNER

VOLUME XXVIII NUMBER 11 NOVEMBER 2012

## BEYOND SEMANTICS

One of the interesting linguistic phenomena in the English language is semantic change, or in layman terms, the change in one of the historical meanings of a word.

Archbishop Dmitri of blessed memory, for example, was always making waves during pan Orthodox Lenten Vespers when he was blessing the fasting meal using the prayer "Our Lord Jesus Christ bless Thee the *meat* of Thy servants". He always enjoyed clarifying that



the original meaning of the word **meat** in Middle English was actually food, of all varieties, not just of animal origin. It made for sure an interesting conversation over baked potatoes.

There are other changes, however, that occasionally can draw attention to cultural shifts in the society. Take for instance the word holiday. In the Christ centered society of Old England, the original word, *hāligdæg*, referred to actual Holy Days, as in religious feasts. In the tradition of the Church, kept in Orthodoxy until nowadays, it was customary for people not to work, but to live aside their usual occupations and spend these days attending services and rejoicing in the festivities that always accompanied these days. As we moved into

*(Continued on page 3)*

## COUNCIL CAPSULE

Another great accomplishment has been achieved with our 21<sup>st</sup> Annual Food Festival behind us. Once again our small group was able to successfully undertake this huge task and successful it was! The food was outstanding, and watching our youth proudly dancing on the stage is something I never get over. All the volunteers who put in many hours should be proud of their accomplishment. Without their hard work this food festival would not have been possible. Many thanks to Larry Leeders, our fearless chair who once again stepped up to the plate and agreed to run the festival. And many thanks go to the Goyans and their parents for hosting a wonderful Taverna Night.

The final figures on the festival will be reported at our November General Assembly that will be held on Sunday Nov. 18<sup>th</sup>. Please make plans to stay after liturgy for our last General Assembly of the year. We will be voting on the budget for 2013, and nominations for

*(Continued on page 2)*

## SPECIAL POINTS OF INTEREST:

- *Beyond Semantics*
- *General Assembly November 18*
- *Stewardship Sunday November 11*
- *Iconography progress*
- *Chosen and Appointed by God to Go and Bear Fruit*
- *Construction Status*
- *Music Ministry Page*
- *Church Events*

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### COUNCIL'S CAPSULE



*(Continued from page 1)*

the 2013-2014 council will be announced. We will also hear updates on the successful Capital Campaign program chaired by George Vittas that officially ends December of this year. Reports from Joe Sullivan on our beautiful new

church will also be heard. Much appreciation needs to be given to these two men who worked tirelessly to raise the money and supervise the construction of our church. I don't know where we would be without their dedication and the dedication of their committees.

Remember, in order to vote at the General Assembly, you must have filled out a stewardship card and made payments toward your pledge.

Barbara Vittas

Parish Council President

### FESTIVAL PHOTOS





## BEYOND SEMANTICS (CONT.)

*(Continued from page 1)*

more recent and secular times however, the Christian meaning was lost, and all that is left today from the original significance is that in these days people don't work and can pretty much do whatever they want.

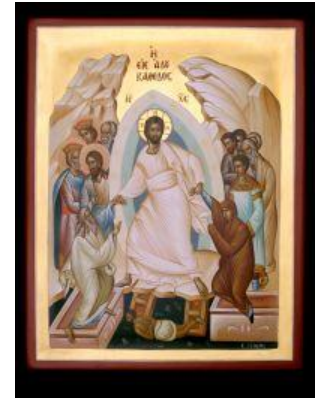
The "holy" part from holiday is so ignored currently, that even a confused day like Halloween, when vampires go out to meet witches and party in Frankenstein's house with the seven dwarves, can be called a holiday. Maybe a more accurate label for it would be an "un-holy-day", but maybe is just me. Sure one can argue that the initial meaning of Halloween was the All Hallow Eve, the formal celebration of All the

Saints of Western Christianity, but this only goes to prove my point.

Another famous example is the word "gay" that used to mean someone jolly, happy, enjoying life, a very benign and frequent word in common English. But starting in the 1950s the meaning was hijacked into an umbrella term for people that practice homosexuality and the original meaning was totally lost. It is not the place nor the time here to discuss the morality of same sex attraction, suffices to say that, to me at least, this is signifies a swing in the society that has become more permissible to such practices and chooses to express this tolerance by attributing them words of wide acceptance.

Christianity is not immune to semantic change either. Take the verb "to sin" for example. The original Greek word is hamartano, which actually means to miss the target. But that's not what Western Christians mean by it today: for them "to sin" is to break the law of God, is trespassing. The original meaning defines sin as an existential failure, as missing the target of your life by walking away from God, while the other one is clear-cut offense that needs to be disciplined. The first one moves you to strive to perfect yourself as Christian in God's Grace to get closer to the target, while the other one render's you in a powerless penitent awaiting God's verdict.

*(Continued on page 9)*



The Resurrection

THERE ARE STILL LIMITED OPPORTUNITIES TO DONATE FOR THE ICONOGRAPHY PROJECT IN HONOR OF ANY OF YOUR FAVORITE SAINTS.

## ICONOGRAPHY PROGRESS

The iconography project in the altar area is well underway. Two of the main scenes have been already finalized: the Theotokos Platytera ton Ouranon (The Mother of God Wider than the Heavens) and the Communion of the Apostles.

Our master iconographer, [Vladimir Grygorenko](#), has recently started to draft the lower level that will contain the Liturgy of the Holy Hierarchs.

The Holy Hierarchs will include the Holy Fathers and authors of the Liturgies: St. Basil the Great, St. John Chrysostom as well as other

Holy Fathers like St. Gregory of Nazianz, St. Gregory Palamas etc.

The murals will also depict some recent holy hierarchs from various backgrounds, expressing the ethnic variety of our parish: St. Nektarios of Egina (recent Greek Saint), St. John of St. Francisco (Russian American Saint), St. Nikolai of Zitsa (Serbian American Saint) and St. Calinic from Cernica (Romanian Saint) will complete the choir of the altar saints to be finalized before the end of this year.

**There are still limited opportunities to donate**

**for the iconography project in honor of any of your favorite saints.** Just let Fr. Vasile know of your intent



## LET STEWARDSHIP BE A WAY OF LIFE



### Stewardship 2012

Countless times and countless ways we ask for parishioners to become stewards and complete a pledge card. We still are shy of our end-of-the year goals.

To date we have 120 stewards and \$197,208 in pledges. Our goal remains \$223,000 in commitments. We can achieve it, but need everyone on board. There really is little left to say. The church, like any house, needs sustenance. We carry on by the generous parishioners at St. John the Baptist Greek Orthodox Church. Only two months remain in the year. Please – complete a card, meet

your committed obligation and pray about what you can and will do to further support our church this year and the coming year.

### Stewardship 2013

On November 11 we will have our 2013 Stewardship Sunday. At this year's festival we saw great joy on visitors' faces as they embraced our culture, tradition and orthodoxy. But all starts with us, fulfilling our duty to support our faith and build on the foundation of stewardship. I've talked to many people who say that their souls gets fed on Sundays with

the by the Sacraments and spiritual teachings and that they take "refuge" in the church as a place of comfort and worship. Please let's prayerfully consider giving something back through our participation in the stewardship program.

We will be making announcements at the end of services throughout the next few weeks. If you have any questions, please don't hesitate to contact Nina Sullivan or Hope File. We can be reached at 817-729-6887 (Hope) or 817-733-0979 (Nina).

### STEWARDSHIP PROGRAM 2013

## 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.



## CHOSEN AND APPOINTED BY GOD TO GO AND BEAR FRUIT

Our theme for 2013 is **Chosen and Appointed by God to Go and Bear Fruit** from chapter 15 of the Gospel of John. At the Last Supper, as we read in Chapter 15 of the Gospel of John, Jesus instructed His disciples, "I Am the Vine; you are the branches."

He was telling us that the purpose of our abiding in Him is to bear fruit for God in the world. "By this My Father is glorified, that you bear much fruit..." Just as the vine bears fruit through its branches, so Jesus has chosen to work in the world through us.

We are the members of His Body. We are the branches through which the True Vine must bear fruit. We bear fruit when we serve and support God and His Church.

### **Stewardship**

Orthodox Christian Stewardship is a way of life, which acknowledges accountability,

reverence, and responsibility before God. A primary goal of Stewardship is to promote spiritual growth and strengthen faith.

Becoming a Steward begins when we believe in God, to whom we give our love, loyalty and trust and act on those beliefs. As Stewards, we affirm that every aspect of our lives comes as a gift from Him. Stewardship calls on the faithful to cheerfully offer back to God a portion of the gifts with which they have been blessed.

### **The Steward**

An Orthodox Christian Steward is an active participant in the life of the Church. The Parish encourages all who accept the Orthodox Faith to become practicing Stewards.

Each year the Steward is expected to carefully review his or her personal circumstances and make a commitment of

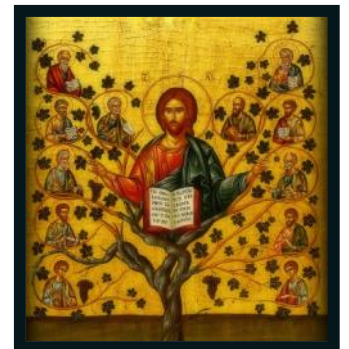
time, talent, and treasure to support the Parish and her Ministries, which in turn also support the National Ministries of our Archdiocese, Metropolises, and institutions.

### **Stewardship is not about paying the bills.**

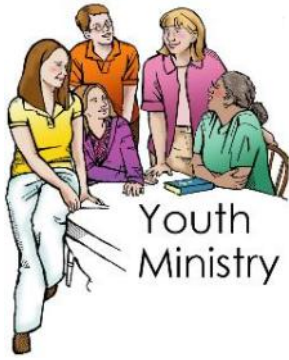
The goal of stewardship is not to pay the bills of the church; the goal of stewardship is to fulfill the purpose of our lives by participating in and enabling the good works of the Church in our Community.

Stewardship is how we should live everyday of our lives, fully engaged and responsible about our life in Him. Stewardship is a practice that can re-shape our world and ourselves in such a way that we can experience God's grace, love and communion in the present. Stewardship is not about survival of the parish, is about personal and communitarian growth in Christ.

STEWARDSHIP IS HOW WE SHOULD LIVE EVERYDAY OF OUR LIVES, FULLY ENGAGED AND RESPONSIBLE ABOUT OUR LIFE IN HIM







## YOUTH MINISTRIES ON THE MOVE

So proud of the youth of our church during the 2012 Festival - they were everywhere! They were serving food in the food line, carrying heavy trays back and forth from the kitchen, selling raffle tickets, helping with the recycling, selling fisherman hats at the Market Place, organizing and running Taverna Night (with their parents) and of course, dancing. Many thanks to Gina Poulakos for organizing our

dance troupe this year along with teachers Christine Wright, Sherri Matheson and Allison Medvic. Kudos too, to Sandra Geil for her help in staying on top of costume cleaning and repairs! St. John's is very fortunate to have such an active group of kids and supportive adults.

Now that it's fall, we look forward to a possible Fall youth retreat at Pine Cove

(outside of Austin), basketball practice for the GOYA tournament in January (to be held once again in Dallas) and for the older classes, a community service project with Habitat for Humanity later this month. We are also awaiting word from the Denver Archdiocese on topics for the 2013 Oratorical Festival. Stay tuned. God Bless.

Harriet Blake, YM Director

EXEMPLARY  
ENGAGEMENT OF  
OUR YOUTH  
DURING THE  
GREEKFEST 2012!

GREAT JOB  
GOYA!



## CHURCH SCHOOL NEWS

Dear Students and Parents, These next couple of months will be a busy time for us all with the chaotic schedules we keep during the holidays. As we begin planning our festivities, please remind our children the focus of the holidays is our Lord.

Church School will be collecting items for a local food pantry. Please send something with your children so that they may contribute to the basket themselves. It's

good to have them with you on a shopping excursion so they can select the item. This is a valuable lesson for our children to learn as they contribute to the pantry. We will send home a list of items for the pantry.

Godparent's Sunday and Open House is November 18th. 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.

Don't forget 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).

There will NO church school on November 25th due to Thanksgiving Break.

Thank you and God Bless,

Khanh Moutafis



## PHILOPTOCHOS NEWS

Congratulations to Barbara Vittas for her appointment to serve on the National Philoptochos Board for the second term. We are proud and happy to have her representing our small parish in a BIG way! Recently, **Barbara went to the National Philoptochos Board Meeting in NYC** and upon return, gave us a detailed report on the rebuilding of St. Nicholas church near Ground Zero. The ladies toured the hallowed ground as part of their meeting functions.

Barbara and Bertha will both be attending the **10<sup>th</sup> Anni-**

**versary of the Denver Metropolitan Center** in November. An 8-section wall mural is being unveiled during the celebration.

Philoptochos is sponsoring a **gift card collection** in honor of Godparents for **Godparents Sunday, Nov. 18**. Anyone who wishes to donate any size gift card for grocery stores or discount stores (like Target & Walmart) may do so in honor of their Godparents. We will give the cards to Father Vasile for the church Benevolent Fund.

In December, we will have our

usual events and fundraisers. A **bake sale, Mid-Cities Christmas Providers program, the Poinsettia flower sale**, and our annual **Christmas dinner**.

We are always accepting donations to **Safe Haven and Shoes for Orphan Souls**.

Joanie Ruppel

President, St. Irene Philoptochos



PHILOPTOCHOS  
IS ALWAYS  
ACCEPTING  
DONATIONS TO  
SAFE HAVEN  
AND SHOES FOR  
ORPHAN SOULS.

## FESTIVAL ACOLADES

This year's Food Festival was a great success. It could not have been done without YOU!!

We also thank Larry, Tony and Harry; they did a GREAT job for the long hours of planning out such a great undertaking. Leo and Theresa Alexander would like to thank you, the many great workers, we had

this year. Also the many young adults we had this year!

Once again — THANK YOU!!! -

**Leo and Theresa Alexander**

What an amazing Festival we had! All the Dancers did amazing & I am so proud of all of

them! Thank you for all your hard work and dedication & especially to the parents as well. Special thanks to Allison, Christine, Sherri & Sandra for all their hard work. I can not wait until next year! OPA!!!!!! -

**Gina Poulakos, Dance Instructor**





St. Isaac the Syrian

## CHOIR NOTES

In Loving Memory of Dr. George T. Demos of Denver, Colorado.

The Denver Metropolis of Greek Orthodox Church Music Musicians

George was a church musician extraordinaire, a most faithful servant of our Church and the second National Chairman of the National Forum of Greek Orthodox Church Musicians. He will be most remembered for his boundless energy for his knowledge of all things Orthodox and beyond, and for his love and knowledge of church music. He made scores of church music available through the Metropolis of Denver Church Music Federation's publishing house, and collaborated with Dr. Ted Bogdanos to edit that important resource for church musicians entitled "Hymnology and Order in the Greek Orthodox Church," and the English translation of the

Vilakis TYPKON. He was the guiding force behind the institution of the Forum's Church Music Endowment Fund which ultimately presented \$100,000 to the Iakovos Library at Hellenic College/Holy Cross School of Theology for a church music room and another \$350,000 contribution to Holy Cross to establish an Endowment for the Chrysanthos Visiting Scholar Program for Byzantine and Choral Church Music. He was honored by the Patriarchate of Constantinople with the election as an Archon of the Knights of St. Andrew. Among his many awards, he received the Archbishop Iakovos 30 years of service Award and the St. Romanos Medallion of the National Forum. The icon of St. Romanos The Melodist was with him as he laid in state at the Assumption Greek Orthodox Cathedral during his funeral.

military and was compassionate and caring as a physician, but his true passion was music and the hymnology of the Greek Orthodox Church.

He entered into eternal life, poignantly at his desk as was his habit, awake and working at 3:00 a.m. on the morning of October 12th, the translation and final edits all but finished, his computer screen illuminated by the words of the Third Antiphon: *"I would rather be laid low in the house of my God. For the Lord loves kindness and truth. The Lord will not deny good things to those who walk in innocence"*.

Let us all celebrate our lives as George did hi, with gladness I our hearts and singing praises to the Lord.

Eonia I mnimi

George served honorably in the

MUSIC  
MINISTRY,  
CHOIR AND  
CHANTERS  
PAGE

## THE LIFE OF ST. JOHN OF DAMASCUS

In the history of our ecclesiastical traditions, one comes across excellent composers and musicians, who have shaped into the sacred art of music elements of their personality, as their own history has also become the history of sacred music. Among these men belongs St John of Damascus, this great father and teacher of the Church. He became known for his profound theology, setting the bases of dogmatic theology; and was also an excellent composer, the greatest writer of ecclesiastical sacred chants.

He is considered to be the turning point between our ancient and modern ecclesiastical music, having formalised and renewed the

sacred music and its writing system, and setting an end to the increasing since the IVth century musical misuse.

He cleansed the ecclesiastical chant from the improper elements of the secular music that had been introduced into the Church, without, however, dismissing the existing ecclesiastical songs, which were prescribed since antiquity. As, for instance, the ancient Greeks included into their music parts from other peoples, the Phrygians and the Lydians (cf. Phrygian and Lydian modes), they took care to develop and advance it, and to give to this foreign music the same character. Thus, Christianity did not fulfill itself with what it received from the

national music of the Greeks, but took care to transform this music to fit the needs of its divine worship, to cultivate and gradually advance it to something that provoked awe. Thus, the so-called «Byzantine» music came into existence; a music which was shaped by the Fathers of the Church and especially by St John of Damascus to fit the needs of our holy faith and the character of our religious poetry and hymnody.

With St John of Damascus, a second period of melody creation starts. In this period, the joint work of the writer and the musician gets divided; that is

*(Continued on page 9)*



St. John of Damascus



## BEYOND SEMANTICS (CONT.)

(Continued from page 3)

“Repentance” in today’s Christian circles means to feel sorry about something you did, to have remorse. The original patristic term was actually *metanoia*, from the words *nous*-mind-heart and *meta*-after. The current meaning refers to a simple feeling, emotion, that doesn’t necessarily drives to action, while the original refers to a fundamental change of mind and heart that happens after one understand the consequences of their actions. This understanding of repentance is kept as such in Eastern Christian Orthodoxy.

Even the word Orthodox itself, that originally meant the right worship or glory, is nowadays almost an insult as it refers almost condescending to someone that is too stubborn to change.

So words matter, words change and with them our understanding of the world. Sometimes it is worthwhile to dig into a word to understand more than just semantics but to recognize the direction in which the society is shifting,

The reason why Orthodoxy is so stubborn in preserving the original meaning of its words and its teachings is that they are based on the revelation of

the only original Word, the Word of God that chose to be incarnate from the Virgin Mary and become Man so we can understand Him. He translated Himself into humanity so we can grasp even a small portion of His Divine Wisdom and using this little knowledge to draw closer to Him and fulfill our lives’ potential. The world may swirl around and move and shake, but the Word of God remains forever unchanged, giving our lives direction and salvation.



Archangel Gabriel

By Photios Kontoglou

WITH ST JOHN OF DAMASCUS, A SECOND PERIOD OF MELODY CREATION STARTS IN THE ORTHODOX CHURCH

## THE LIFE OF ST. JOHN OF DAMASCUS (CONT'D.)

(Continued from page 8)

why the poets are no longer called melodists, but instead hymnographers. The first period of melody creation started from the first centuries and continued until the VIIIth century and contains the *Irmologikon* and the *Sticherarikon melos*, in which the melodies are rather plain and symmetric. The second period contains various kinds of hymns, such as cherubic hymns, communion hymns, alleluia's, *kratemata*, *polyelei*, which belong to the papadic genre, which is the more advanced than the others.

According to his biographers he was born in 676 AD and died in 756 AD. He was from Damascus, which is why he was called *Damascene*. His father *Sergios*, was director of Damascus, but according to others he was the treasurer

of the Halif *Abdoul Melik I*. His father paid the ransom of the slave *Kosmas* from Calabria of Italy, who educated John, as well as the hymnodist *Kosmas the Melodist*, who later became bishop of Gaza.

At the supplication of the patriarch of Jerusalem *John*, St John becomes a monk and is ordained by him a priest. He chose to live in the monastery of St *Sabbas* which was not far away from Jerusalem, which is why he is also called *Jerusalemian*. There he passed his life studying and writing. He fought strongly against the iconoclast emperors *Leo III the Isauros* and *Constantine the Copronymos*. He wrote letters to the inhabitants of Constantinople, defending the honor and worship of icons. It is said that *Leo* in rage commanded that they imitate the writing of St John and send to the *Kalife* a faked letter of him, which

would suggest that *Damascene* was giving away Damascus to the Byzantines. The *Kalife* cut of the hand of St John, but that was miraculously cured. Then the sacred psalmist wrote the First *Irmos* of the Canon of the Tone I «Σοῦ ἡ τροπαιοῦχος δεξιᾶ, θεοπρεπῶς ἐν ἰσχύϊ δεδόξασται». Because of his rhetorical ability, he was named «*Chrysorrhoeas*» and «*Chrysostom*», and among the melodists «*Master of music*». *Copronymos* called him «*Mansour*», and his other opponents called him «*Saravaites*» and «*Arklas*» to ridicule him. The Orthodox Church celebrates his memory on the 4th of December, whereas the Western Church on the 6th of May.

Read more here: <http://www.ec-patr.net/en/history/damascenos.htm>



St. Roman the Melodist



SACRAMENTS IN THE PAST MONTH

Athena Russo: 40 day Blessing

Penny Sparto—1 year Memorial

AGELESS WONDERS

We would like to thank Esther Petercsak for the wonderful job she did for arranging to promote our Greekfest to all the senior centers in the metroplex. Kudos to everyone who helped us with the seniors when they arrived for lunch.

Onward and upward !!! On Tuesday, November 13, 2012, at 10 am we will car-

pool to the Kimbell Art Museum in Fort Worth to see the "40 yrs. of Art at the Kimbell" Exhibition. Then we will lunch at the former Scampi's restaurant now called "Shaw's Burgers and Shakes" still owned by our friend LEMONIA Diakis Shaw.

FYI : We are still going to ask that you donate a \$10 gift card per person from Walmart for our Christmas families. Since we are planning an after-Christmas event for December 29, we will collect the cards at the beginning of December. We are working on a project for the new church. More details to follow...See y'all soon.....Margaret

MANY THANKS TO ALL THE VOLUNTEERS TO THIS YEAR'S GREEKFEST!

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

1<sup>st</sup> Sunday: Bennett Kerbow, Jackson Wright, Alex Genovezos, Caleb Ellis, Luca Tudora

2<sup>nd</sup> Sunday: Michael Beebe, John Molhoek, Alex Shah, Chris Eftimie, Joseph Berca

3<sup>rd</sup> Sunday: James Seals, Alex Genovezos, Caleb Ellis, Luca Tudora, Matei Tudora

4<sup>th</sup> Sunday: Michael Beebe, John Molhoek, Alex Shah, Chris Eftimie, George Manos

5<sup>th</sup> Sunday: Michael Beebe, James Seals, Alex Genovezos, Alex Shah, Luca Tudora

COFFEE HOUR HOST

1<sup>st</sup> Sun.: (Nov 4) Mr. & Mrs. Dean Hodges

2<sup>nd</sup> Sun: Parish Council

3<sup>rd</sup> Sun: GOYA

4<sup>th</sup> Sun: Philoptochos

5<sup>th</sup> 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.

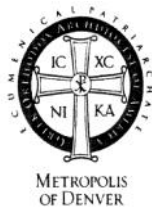
Thank-You

# St. John the Baptist Greek Orthodox Church

## NOVEMBER 2012

SUN	MON	TUE	WED	THU	FRI	SAT
			31	1	2	3
<p><u>Fasting Symbols:</u></p> <div style="display: flex; justify-content: space-around;"> <div style="text-align: center;">   <b>Fast Free</b>    <b>Fish allowed</b> </div> <div style="text-align: center;">   <i>Wine/oil allowed</i>    <b>Strict Fast</b> </div> </div>			 Vespers 6:00 PM	<i>Sts. Kosmas and Damianos</i> Divine Liturgy 6:00 AM  Vespers 6:00 PM		Great Vespers 5:00 PM
4	5	6	7	8	9	10
<p><b>5th Sunday of St. Luke</b>  <b>Orthros</b> 8:30 AM            Divine Liturgy 9:30 AM            Catechism Class 12:00 PM            GOYA Luncheon            Food Pantry            Collection</p>				<i>Synaxis of the Archangels</i> Divine Liturgy 6:00 AM  Vespers 6:00 PM	 <i>Nektarios the Wonderworker</i>  Divine Liturgy 6:00 AM	<i>10th Anniversary of Denver Metropolis</i>  <i>Philoptochos Garage Sale</i>  Great Vespers 5:00 PM
11	12	13	14	15	16	17
<p><b>8th Sunday of St. Luke</b>  <b>Veterans Day</b>  <b>Orthros</b> 8:30 AM            Divine Liturgy 9:30 AM            Food Pantry            Collection            Sts. Cosmas/Damianos            Collection            Catechism Class</p>	Vespers 6:00 PM	<i>John Chrysostom</i>  Divine Liturgy 6:00 AM  <i>Ageless Wonders to the Kimbell</i> 10:00 AM	  No Paraklesis	 <i>Nativity Fast Begins</i>  Pan Orthodox Holy Unction 7:00 PM	 <i>Matthew the Apostle &amp; Evangelist</i>  Divine Liturgy 6:00 AM	  <i>Philoptochos Meeting</i>  Great Vespers 5:00 PM
18	19	20	21	22	23	24
 <p><b>9th Sunday of St. Luke</b>  <b>Orthros</b> 8:30 AM            Divine Liturgy 9:30 AM            Godparents Day/            Open House/            Baskets Delivery            No Catechism            12:00 PM            General Assembly</p>		  Vigil 6:00 PM	 <i>Entrance of the Theotokos into the Temple</i>  Divine Liturgy 6:00 AM	 <i>Thanksgiving Day</i>  Divine Liturgy 9:30 AM		  Great Vespers 5:00 PM
25	26	27	28	29	30	
 <p><b>13th Sunday of St. Luke</b>  <b>Orthros</b> 8:30 AM            Divine Liturgy 9:30 AM            No Church School            Catechism Class            12:00 PM</p>			  Paraklesis 6:00 PM	  Vespers 6:00 PM	  <i>Andrew the First-Called Apostle</i>	





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

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

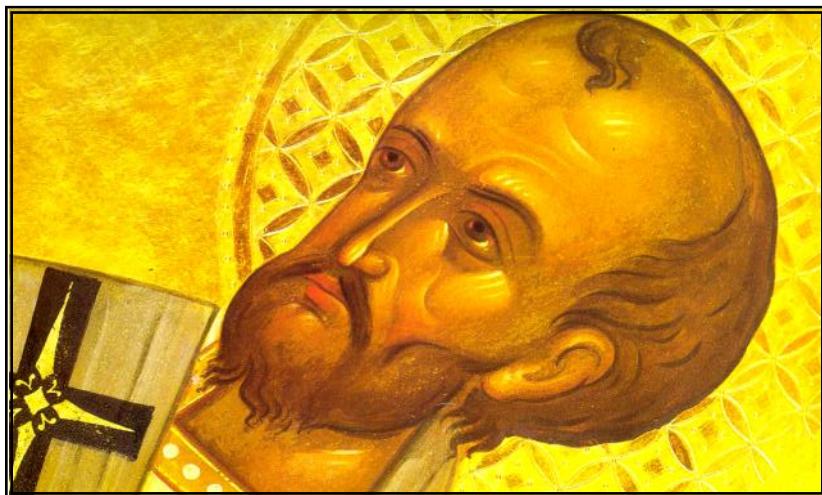
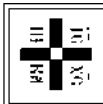
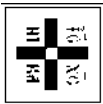
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St. John Chrysostom  
November 13

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**THE FORERUNNER**

