

# THE FORERUNNER

VOLUME XXIX NUMBER 2 FEBRUARY 2013

## THE GREAT CONFUSION

Last night I went to a talent show at my kids' school. It was enjoyable to watch an entirely random blend of performances unfolding in front of a room full of parents eager to applaud at the slightest hint of aptitude showing on the stage. I know this because I was one



of them. There really was true talent to applaud and, even when talent was not really present, there was a lot of courage to be praised.

The one thing that set me back was the poor choice of songs by a number of children, averaging roughly ten years of age. Why, for instance, would a little girl sing with excitement that she's getting married tomorrow? Or sigh with desire for a lost relationship with an abusive type of a boyfriend? What happened with the age appropriate subjects? Are there no more things in God's creation that can entertain a middle schooler without instantly jumping over childhood?

*(Continued on page 3)*

## COUNCIL CAPSULE

On January 6<sup>th</sup>, His Eminence Metropolitan Isaiah joined us in celebrating our church's Name Day after which a wonderful dinner was held. Many thanks to our fabulous chefs, Michael Eftimie, Chris Geil, Raj Shah and Larry Leeders who prepared and cooked the dinner, and to the entire council who worked to clean out the hall and set up for the dinner.

Also on Sunday, directly after the Oath of Office, the newly appointed Parish Council, convened for a special meeting to elect officers for 2013-2014 year. The results of that meeting were: Harry Karegeannes, Vice President, Nancy Medvic, Treasurer, Hope File, Recording Secretary and yours truly who has the privilege of serving as your Council President for another year. We hope to have a productive year ahead of us and look forward to doing everything to the best of our ability to serve St. John's. One of the items on the agenda for this year is the re-establishment of the Planning Committee. We are blessed to have as its co-chairs, Joe Sullivan and George Vittas.

I would like to remind everyone that we are still seeking a chairperson or persons for our annual

*(Continued on page 2)*

## SPECIAL POINTS OF INTEREST:

- *The Great Confusion*
- *Stewardship program for 2013 is on going, join today!*
- *Victory in the 2013 Metropolis Basketball Tournament*
- *GOYA Upcoming Events*
- *Music Ministry Page*
- *Church Events*

## INSIDE THIS ISSUE:

COUNCIL CAPSULE	2
PHILOPTOCHOS NEWS NEWS	3
STEWARDSHIP	4
YOUTH MINISTRIES	6
MUSIC MINISTRIES	8
CALENDAR	11

## COUNCIL'S CAPSULE



(Continued from page 1)

food festival. As you know, the proceeds from the food festival go directly to the building of our church and this year more than ever we need a profitable festival with the added expense of repaying our loan to complete the church. There are previous

chair people that will lend their expertise to anyone

who is willing to undertake the job. Please consider volunteering and help fill this important position.

I would also like to remind everyone to fill out your 2013 stewardship card if you haven't done

so already. Remember, you must be a steward of the church to vote at general assemblies, run for a position on the council or chair any of the various church committees and organizations.

Barbara Vittas

Parish Council President

## ST. COLUMCILLE — AN ORTHODOX CELTIC SAINT

THERE IS NO DOUBTING THE PROFOUND INFLUENCE OF IONA ON THE CELTIC CHURCH AS A WHOLE, AND ON THE SPREAD OF CHRISTIANITY IN SCOTLAND AND NORTHERN ENGLAND.

There are several accounts of Columba's life, all attesting to the miraculous signs which preceded his birth at Gartan, Co. Donegal, in 521. An angel assured his mother that she would bear a son of great beauty who would be remembered among the Lord's prophets. Saint Buite, the dying abbot of Monasterboice in Co. Louth, is said to have foretold the birth of "a child illustrious before God and men". Columba was of royal blood. His father Phelim was of the Uí Néill clan and descended from the famous Niall of the Nine Hostages, while his mother Eithne was descended from a king of Leinster.

It was the custom for the children of ruling families to be fostered, but unusually Columba was put into the care of a priest. The boy's daily practice of reading the psalms led his young contemporaries to call him Columcille (Colum of the church) and he is more usually known by that name in Ireland. He went on to study under Saint Finnian of Moville, Co. Down, where his prayers are said to have turned spring water into communion wine. He later became a pupil of Saint Finnian of Clonard and was destined to become the most famous of the latter's "twelve apostles of Ireland". Columba also spent time

with a Leinster bard named Gemman, in whose company he witnessed the murder of a young girl and vowed that as the girl's soul went to Heaven the murderer's soul would go to Hell. When the murderer immediately died, Columba's reputation spread rapidly.

Columba established his first monastery at Derry in 548. Others followed, notably Durrow in Co. Offaly, which became famous for the Celtic artistry of its illuminated manuscripts. In 563 Columba sailed with twelve followers to found a monastery on the Scottish island of Iona, which was part of the Scottish kingdom of Dalriada, ruled by his cousin Conaill.

Legend has it that Columba's exile was an act of penance, and that he deliberately chose an island out of sight of his beloved Ireland. During a visit to Moville, Columba is said to have secretly copied a book of psalms. When Finnian discovered this, he insisted on having the copy. Columba refused to hand it over, and their dispute was referred to the high king, Diarmuid, who ruled: "To every cow her calf, and to every book its copy". Columba already resented Diarmuid for slaying a youth to whom the saint had given sanctuary and he persuaded his kins-

men to wage war. Diarmuid was defeated at Cuidreimhne, Co. Sligo and Columba was blamed for the hundreds of dead. When a synod called on him to make amends by converting an equal number of pagans, he opted to work among the Picts of Scotland.

The extent of Columba's missionary work has probably been exaggerated by his early biographers, but there is no doubting the profound influence of Iona on the Celtic Church as a whole, and on the spread of Christianity in Scotland and northern England. Columba was also a political figure of consequence. His early conversion of Brude, king of the Picts, reduced the threat of attacks on Christian Dalriada. In 575, returning to Ulster for a convention held at Drum Ceatt, he negotiated the Scottish kingdom's independence from the Irish Dalriada. At the same convention he persuaded King Aedh to preserve the bards of Ireland, whose satires had made them unpopular.

Columba died on Iona in 597. Chronicles of his life appeared in the following century, most notably from Saint Adomnán, who attributed to him many prophecies, visions and miracles, not least of which was warding off the Loch Ness monster with the sign of the cross.



St. Columcille of Iona

## THE GREAT CONFUSION (CONT.)

*(Continued from page 1)*

This is probably one of the many signs of the times we live in, where children don't want to be children anymore and, when they become adults, they want to go back to childhood by engaging all kind of immature activities. We seem to have replaced the order that God has put in all creation with a great confusion that leads to no good.

The reshuffling of life seasons is not the only confusion that is perpetuated by our contemporary way of life. Another one with profound ramifications is gender confusion. Today women dress and act more and more like man while man become day after day more effeminate. How many women cut their hair

short now and how many men have replaced the beard with a clean shaved face? Women wearing pants in church was something unheard of a few decades ago. A man wearing a tight fit pink shirt was considered just as outrageous. But nowadays is considered fashionable and very normal.

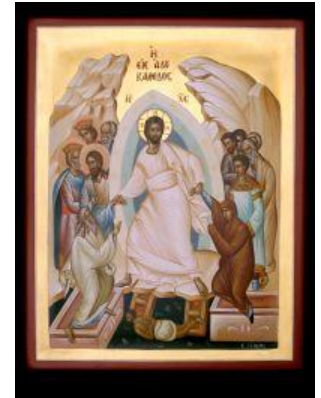
You may ask yourself by now if I really am that old fashioned that I can't understand that we don't leave in the 1800's anymore? Of course not, I do live also in the contemporary world, but this frightening disorder, brought by apparently simple things like fashion, can greatly influence our lives. If men are not men while women are not women anymore and children cease to be children while

adults become like kids, then all bets are off.

The number one victim of this confusion is the family. We see how the God given definition of family is changed today by the political agenda, how younger and younger girls drop off school because of a teenage pregnancy, how divorce becomes the norm and celibacy with a libertarian lifestyle is looked upon as a viable way of living. These are all consequences of this confusion.

But God has not created the world in this way, he did not planted disorder. He made a child different than an adult and a woman different than a man. Strip them all naked of modern fashion, culture,

*(Continued on page 9)*



The Resurrection

PHILOPTOCHOS  
VALENTINES  
LUNCHEON ON  
SUNDAY, FEB. 10

## PHILOPTOCHOS NEWS

December showed the true colors of Philoptochos, as we had two big service projects. Our **Outreach Committee** visited several ill and homebound people. Coordinator Rena Poletes had teams of 2 and 3 people going on several visits. The beautiful thing about the visits is that those who are most touched, are usually the visitors themselves!

We also had a beautiful report from our elves that delivered the **Adopt-A-Family** gifts. Thank you to all parishioners who donated to this cause. Both families were very down and out, struggling in many

ways, and your provisions helped to give hope where there may have been little or none.

Next up on our plate is our **Valentines Luncheon on Sunday, Feb. 10** with a desert raffle. Look for info in the parish hall.

And on **March 1**, we will hold our annual **Membership Tea** with guests, Martha Stephanidakis and Marian Catechis from Houston. Our membership campaign this year is, "This is Not Your Mother's Philoptochos"

Lastly, thank you to those who supported the Vasilopita

Auction. As we said at the auction, all proceeds will be forwarded to St. Basil's Academy for the betterment of the students who attend.

Joanie Ruppel

President, St. Irene Philoptochos



## LET STEWARDSHIP BE A WAY OF LIFE



*“Chosen and Appointed by God to Go and Bear Fruit”* John 15:16

I reread January's Forerunner, paying particular attention to the detailed article about Stewardship and what it means to be an Orthodox Steward. I confess that at times I glance quickly and nod in approval or agreement, but I asked myself when reading the article if I really focus on the meaning of Stewardship and how important it is to

become a Steward in the Orthodox Church.

There really is no place for catchy phrases or clichés when talking about our responsibility as Stewards of the Church. Stewardship is a way of life for all Orthodox Christians. As Stewards, we affirm that every aspect of our lives comes from God. Giving our time, talent and treasure expresses our loyalty and love to a God who shows us unconditional

love.

To date we have 70 Stewards with total pledges of \$138,750. Our \$265,000 goal is attainable. Please prayerfully and cheerfully commit to becoming a Steward if you have not already completed your stewardship card.

Nina Sullivan and

Hope File

PLEASE  
PRAYERFULLY  
AND CHEERFULLY  
COMMIT TO  
BECOMING A  
STEWARD OF  
GOD AT ST.  
JOHN'S

## 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

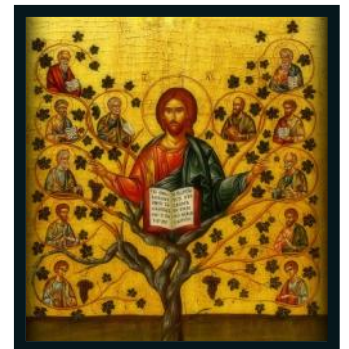
time, talent, and treasure to support the Parish and her Ministries, which in turn also support the National Ministries of our Archdiocese, Metropolises, and institutions.

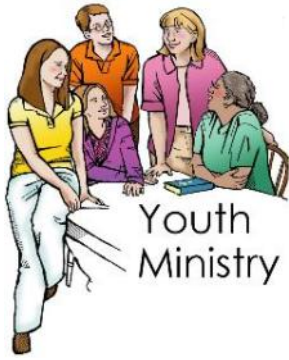
### **Stewardship is not about paying the bills.**

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.

AN ORTHODOX  
CHRISTIAN  
STEWARD IS AN  
ACTIVE  
PARTICIPANT IN  
THE LIFE OF THE  
CHURCH.





## YOUTH MINISTRIES ON THE MOVE

Congrats to our GOYANs and their advisors for their participation in the annual GOYA Basketball Tournament in Dallas. The GOYANs included: Katie Moutafis, Athena Adaska, Jackson Wright, Nick Ruppel, Zoe Crawford, Alex Shah, Alex Genovezos, Timmy and Vassi Gianitsos, Peter and Demi Pursley, Nicole Henry, Elizabeth Seals, Sophia Manos, John and Abbie Molhoek, Bennet Kerbow, Luca and Maria Tudora and Savva, Christaki and Sandro Zingas. The advisors included Gina Poulakos, Chris and Becky Blake, Michael Poriotis, Danny Peters and Elena Bouras. You made your parish proud.

The 2013 Oratorical Festival is around the corner. We are hoping that several of St. John's students will present their essays to the parish later this month. The winners of the junior and senior divisions will proceed to the Metropolis level of the Festival which will be hosted by St. George's Parish in Albuquerque, New Mexico on the weekend of April 12-14. The winners of the Albuquerque contest will continue to the National Oratorical on June 7-9 at the Annunciation Church in Memphis, Tennessee.

The Saint John Chrysostom Oratorical Festival began in 1983. It was established by the Archdiocese to provide Orthodox teens with a chance to write and talk about their faith. The program has two levels: a junior division for students in grades 7 through 9; and a senior division for students in grades 10 through 12. Parish finalists in the Metropolis of Denver will travel to the host parish where they will enjoy a weekend of fellowship culminating with the delivery of their speeches before Metropolitan Isaiah and the judges.

Check out Maria Tudora's (our 2012 parish winner) speech on siblings from last year: <http://youth.denver.goarch.org/ministries/oratorical-festival/oratorical-audio-archive>.

Also - graduating high school seniors with plans for higher education (two-year or four-year programs) are invited to apply for the annual Philoptochos Scholarship (\$1,000). Applicants must be Orthodox Christians whose families are current stewards of the church. The application will be judged on the student's participation at St. John's, their GPA and the answer to an essay question. Applicants must

provide a transcript and a letter of recommendation. The deadline to apply is the last Sunday in March. The winner will be notified at the end of April. See Harriet Blake ([hblake@aol.com](mailto:hblake@aol.com)) or Gail Poriotis ([poriotis@sbcglobal.net](mailto:poriotis@sbcglobal.net)) for details.

And for all students interested in attending Camp Emmanuel this summer, the dates have been set: the junior session will be held June 9-15; the senior session from June 16-22. Camp Emmanuel is located at the Manzano Retreat in Torreon, New Mexico. Last year we had five students participate. We would love to see more this year. Like last year, we will coordinate travel with Holy Trinity in Dallas. The deadline to register has not yet been announced. For details, visit the archdiocese website: <http://youth.denver.goarch.org/events/2013-events/2013-camp-emmanuel>

Lastly, our next Youth Ministries meeting will be held on Sunday, March 24, following services. New members always welcome!

PLEASE WELCOME  
OUR NEW  
CHURCH  
SCHOOL  
DIRECTOR –  
**VERONICA  
FISHER.**

ALSO MANY  
THANKS TO  
**KHANH  
MOUTAFIS** FOR  
HER MANY  
YEARS OF  
SERVICE.

WE  
COULD NOT  
HAVE DONE IT  
WITHOUT YOU  
KHANH!

## CHURCH SCHOOL NEWS

Dear Students and Parents,

Please welcome our new Church School Director – Veronica Fisher. Veronica has volunteered to take on this rewarding experience. We are blessed to have her educational expertise on developing our program.

This month the Middle School

and Teen classes will focus on preparing for the Oratorical Festival. Encourage your teens to participate in the local Oratorical Festival.

Do remember that our church school class time is 45 minutes. This allows us to complete our lesson. We will dismiss the children from class upon completion of the

day's lesson. Due to the variance in class start times, we also have to adjust the dismissal time. Enjoy your social during coffee hour and allow your children to complete their lesson. Thank you for understanding.

Praising Him,  
Khanh Moutafis



## GOYA EVENTS

1. Congrats to the junior boys team who won first place in the annual GOYA Basketball Tournament. The team consisted of Sandro Zingas, Alex Genovezos, Alex Shah and Luca Tudora from St. John's; as well as boys from the Oklahoma City and Kansas City churches. In addition, the junior girls won 4<sup>th</sup> place; and the senior boys won 3<sup>rd</sup> place in their respective brackets. This was one of the best showings that St. John's has ever had in the tournament. Bravo!

2. There is a GOYA spring retreat scheduled for the weekend of April 19-21 at Sky Ranch in Van, Texas

(about 1 1/2 hours away outside Tyler, TX) Kids ages 11-18 are invited. See this link for details: <http://youth.denver.goarch.org/events/2013-events/2013-southern-region-lenten-retreat>

3. Ionian Village summer camp in Greece is open to teenagers who

have completed grades 8 through 12.

There are two sessions: June 23-July 12; and July 20-Aug. 8. Fr. Evagoras (Evans) Constantinides (the son of Holy Trinity's priest, Fr. Chris) is the program director. For deadlines and fees, see

<http://www.ionianvillage.org/>



CONGRATS TO THE JUNIOR BOYS TEAM WHO **WON FIRST PLACE** IN THE ANNUAL GOYA BASKETBALL TOURNAMENT!!

## GOYA NEWS

The **2013 GOYA Basketball Event** was held January 18-21, 2013 in Dallas, Texas!

The annual basketball tournament brings together GOYANS and family members from throughout the Metropolis. It is the largest gathering of any kind in the Metropolis and offers an atmosphere of Christian fellowship and friendly competition.

GOYA participated in the Denver Diocese Basketball Tournament as players and as volunteers. Thanks to Mrs. Khan Moutafis for coordinating the assembly line to make the goodie bags that was given to each registered GOYAn.

This year two teams played in the non-competitive bracket, the Sr. Boys and the Jr. Girls teams. The Jr. Boys played in the competitive bracket.

We appreciated all the cheers and support!

Thanks also to our advisors and coaches for all their time and hard work. Gina, Chris, Michael, Danny, and Becky, we couldn't do it without your support all year long.

### **2013 Southern Region Lenten Retreat**

The 2013 Southern Region GOYA Lenten Retreat will be

held April 19-21, 2013 at the Sky Ranch retreat center in Van, Texas.

GOYAns, ages 11-18, are invited to retreat away from every day challenges for a weekend of growth and fellowship.

If your interested register online: <http://youth.denver.goarch.org/events/2013-events/2013-southern-region-lenten-retreat>

John Molhoek, GOYA President





St. Isaac the Syrian

MUSIC  
MINISTRY,  
CHOIR AND  
CHANTERS  
PAGE

## CHOIR NOTES — THE LITURGICAL GUIDEBOOK

[Last month's wonderful article was written by Sharie Beebe.]

For the past 37 years The National Forum of Greek Orthodox Church Musicians has published the annual guide book. The National Forum creates, publishes and distributes the GUIDEBOOK to more than 900 church musicians, including not only choir directors, but also chanters, clergy, organists and church administrators and webmasters.

The Liturgical Guide Book includes the order of service for each Sunday of the year plus important feast days that occur during other days of the week.

In the Orthodox cycle of weekly liturgies, Sunday commemorates the Resurrection of our Lord. The Sunday "Anastasima" Apolytikia (Resurrectional Dismissal Hymns) are sung before and/or after the small entrance. They number eight, each one following one of the eight Byzantine Modes (four Authentic and four Plagal), sung in rotation once every eight weeks. It is also Orthodox practice to designate one of the eight Modes for each Sunday. The modes are indicated by the first four letters of the Greek Alphabet.

The following hymns are sung every Sunday when there is no substitution for that par-

ticular Sunday. The Guide Books outlines Holidays or Saints feast day and seasonal changes.

Doxology; Simeron Sotiria, First Antiphone Tes Presvies, Second Antiphone": Soson Imas; Third Antiphone, Hymn of the Feast; Apolytikia and Troparia after Small Entrance; Naou-Hymn of the Church; Kontakion; Trisagios Hymn; The Readings: Epistle; Gospel, Cherubic Hymn, Hymn to the Theotokos: Meghalinarion; Communion Hymn; Post-Communion Hymn: Idhomen To Fos; Dismissal Hymn: Ii To Onoma Kyriou, Closing benedictions and responses: Ton Evloghonda for priest.

## THE SPACE BETWEEN US: INTERVALIC RELATIONSHIPS IN THE HISTORY OF ORTHODOX MUSIC

Music is mathematical. This intriguing notion that sound waves produce mathematically predictable results is not a new concept. The ratios and relationships between these frequencies has not been discovered by computers or expensive machines. No, this idea of mathematical music is far more ancient than we realize. In fact, it is far more Greek than we realize.

Pythagoras, the mathematician whose name has been memorized by every young math student in the country, was also the man who discovered and wrote about these ratios.

Music ratios start simple, but

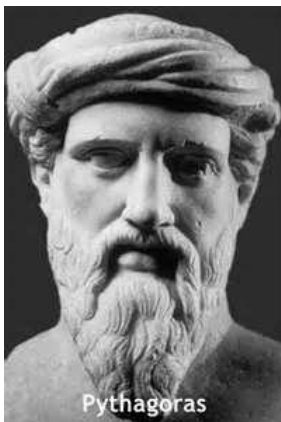
then grow quite complex very quickly. While these are interesting to the most avid of musician or music fan, there are plenty of places one can find detailed information about Pythagoras's system. The fundamental concept to remember is that Pythagoras set up the systems of intervals that become a measurable standard for thousands of years.

Now, what is this doing in an article about Byzantine chant? Well, it sets the stage for further understanding of our musical world, especially in the Orthodox church with those who are perplexed by the sounds and scales of this ancient Christian music. If we do

not understand Bach or Pythagoras, then we may have difficulty understanding Petros Lampadarios or Theodoros Phokaeus.

Clearly music has changed over the centuries, but have intervals stayed the same, even on instruments? For next month, we will look into this very issue and how it affects us even today.

David Walker



Pythagoras



## THE GREAT CONFUSION (CONT.)

(Continued from page 3)

prejudice, political correctness and you will see the true face of the world that is still there, buried, just as it was created by God.

Adam and Eve in paradise wore no clothing because they were pure and immaculate. They were vested with the royal garment of grace and no confusion dawned upon them. They knew God and God knew them just as they were made. But through sin they lost this original purity and started wearing garments of skin that could be fashionably interchanged to hide what's really underneath, that create a false identity, an identity that is hiding further away from God, in a garden of confusion and deception. The secular tendencies of our contemporary living are exactly such gar-

ments, hiding the true God given nature and purpose of the world and replacing it with a self-made unguided hodgepodge.

God intent for order is very clear in the book of Ecclesiastes "to every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; [...] a time to kill and a time to heal, a time to tear down and a time to build, a time to weep and a time to laugh, a time to mourn and a time to dance. (Ecc 5:1-5). He has created all things with a purpose in mind and when we forget or change this purpose we miss the very goal of our existence which is to be with God. We can rebel against this fact, we can try to cover it, but this will only bring pain in our lives because we act against ourselves, against who we really are.

All our problems arise when we fight against the faultless order of God and try to replace it with a man-made flawed proposition. We think that we can outsmart God, but in doing that we only trade perfection for limitation, eternity for a lifetime, communion for isolation, and love for indifference.

But we don't have to reinvent anything: God has already created everything perfect. We only have to shake off these garments of skin and wear again the cloth of grace by aligning our will with His will and rediscovering our personal identity by paradoxically uniting ourselves with Him. *He that has my commandments, and keeps them, he it is that loves me: and he that loves me shall be loved of my Father, and I will love him, and will manifest myself to him. (John 14:21)*



Archangel Gabriel

By Photios Kontoglou

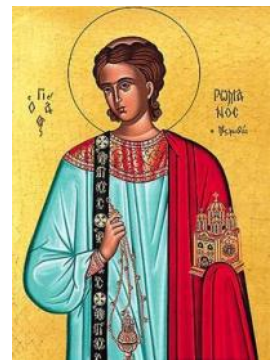
TO EVERY THING  
THERE IS A  
SEASON, AND A  
TIME TO EVERY  
PURPOSE UNDER  
THE HEAVEN  
  
(ECCLESIASTES  
5:1)

## PARENT'S PRAYER FOR THEIR CHILDREN, RELATIVES & FRIENDS

O God, our heavenly Father, who loves mankind and are a most merciful and compassionate God, have mercy upon Your servants (Name those whom you wish to remember) for whom I humbly pray to You to care for and protect. O God, be their guide and guardian in all their endeavors, lead them in the

path of Your truth, and draw them nearer to You, so that they may lead a godly and righteous life in Your love as they do Your will in all things. Give them Your grace, and mercy so that they may be patient, hard working, tireless, devout and charitable. Defend them against the assaults of the enemy, and grant them

wisdom and strength to resist all temptation and corruption, and direct them in the way of Salvation, through the goodness of Your Son, our Savior Jesus Christ, and the prayers of His Holy Mother and the blessed saints. Amen.



St. Roman the Melodist



SACRAMENTS IN THE PAST MONTH

**Baptisms:** Lauralee Knight (Mary Magdalene)

**Chrismations:** Monty Truit (Michael), Bert McKee (Daniel), Travis Province (Columcille)

CATECHSIM CLASS

The spring semester for the catechism class for seekers into the Orthodox faith will start February 10 after Divine Liturgy. If you are interested please contact Fr. Vasile Tudora so we can add you to the e-mail list and get you started!

CATECHISM CLASS STARTING FEBRUARY 10 AFTER DIVINE LITURGY

USHER SCHEDULE

- 1<sup>st</sup> Sunday: Hope File, Jeremy Ellis
- 2<sup>nd</sup> Sunday: Tim Cline, Michael Eftimie
- 3<sup>rd</sup> Sunday: Chris Geil, Larry Leeders
- 4<sup>th</sup> Sunday: Nina Sullivan, Raj Shah
- 5<sup>th</sup> Sunday: Nancy Medvic, Barbara Vittas
- Fill-in: Harry Karegeannes

GLADSOME LIGHT DIALOGUES

After a long break due mostly to the construction of the New Building the Gladsome Light Dialogues, our adult faith weekly interactions will be back in 2013!!

Stay tuned for more information. In the meantime please visit us for the latest articles on the web at [Gladsome Light Dialogues Blog](#)

AGELESS WONDERS

The Ageless Wonders will meet on Tuesday, February 19, 2013, for lunch and a movie, weather permitting. I'll let y'all know details as soon as I can. Twenty five members attended our January potluck luncheon and planning meeting. We want to welcome our newest members Ted and Connie Sarros, Teresa Moursi, Eleanor Harris and Renata Wagner. Word is getting out about our being such a fun group!!!! I want to encourage everyone to attend the Philoptochos Valentine Luncheon on Sunday, February 10, 2013 after church. We always have a good time and it's for a worthy cause. .... I'll be calling you.....Margaret

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: (Feb 3 — Mr. & Mrs Manolis Arapis)
- 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**  
**FEBRUARY 2013**

SUN	MON	TUE	WED	THU	FRI	SAT
					<b>1</b>	<b>2</b>
					✙ Vespers 6:00 PM	<i>Presentation of Our Lord in the Temple</i>  Orthros 8:30 AM Divine Liturgy 9:30AM  Great Vespers 5:00 PM
<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>
<i>15th Sunday of Mathew</i> Orthros 8:30 AM Divine Liturgy 9:30 AM			✙  Paraklesis 6:00 PM			Orthros 8:30 AM  Great Vespers 5:00 PM
<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>	<b>15</b>	<b>16</b>
<i>16th Sunday of Mathew</i> Orthros 8:30 AM Divine Liturgy 9:30 AM Valentine's Day luncheon			✙  Paraklesis 6:00 PM		✙	Great Vespers 5:00 PM
<b>17</b>	<b>18</b>	<b>19</b>	<b>20</b>	<b>21</b>	<b>22</b>	<b>23</b>
<i>Sunday of the Canaanite</i> Orthros 8:30 AM Divine Liturgy 9:30 AM			✙  Paraklesis 6:00 PM		✙	Great Vespers 5:00 PM
<b>24</b>	<b>25</b>	<b>26</b>	<b>27</b>	<b>28</b>		
<i>Sunday of the Publican and Pharisee: (Triodion Be- gins )</i> Orthros 8:30 AM Divine Liturgy 9:30 AM					Fasting Symbols:  Fast Free  Fish allowed 	Wine/oil allowed    Strict Fast  ✙

Clergy Retreat—Denver



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

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

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[HTTP://STJOHNDFW.INFO](http://stjohndfw.info)**



**THE FORERUNNER**

Vol. XXIX No. 2 February 2013



The Entrance of the Lord in the Temple  
February 2nd

