

# THE FORERUNNER

VOLUME XXIX NUMBER 5 MAY 2013

## A YEAR OF FIRSTS

It is the custom in the Orthodox Church on August 6<sup>th</sup>, the day of the Transfiguration of our Lord on Mount Tabor, to bring the first fruits of the fall harvest into church, as a first offering to God from the gifts that he so richly bestows upon us. Of course He personally does not need any material goods from us, as the Creator and Sustainer of the Universe, but He so desires to see us displaying a giving and loving heart “*a humble and lowly heart, God will not despise*” (Ps. 50).

What God hopes is to see that we stop for a minute and reflect on the relationship that exists between us and our Maker, that we respond back to His generous acts of love through a similar gesture, by making a small sacrifice from the plenty He has already offered. He only desires for us to transcend our fallen nature that strays away from God, deepening itself into a lack of thanksgiving, and turn to Him with grateful hearts, drawing close to Him to enter into a new state of being and share into eternal life. True life is an exchange of Gifts, with God making always the first offering, expecting us to respond back, as proof of our love and communion with Him.

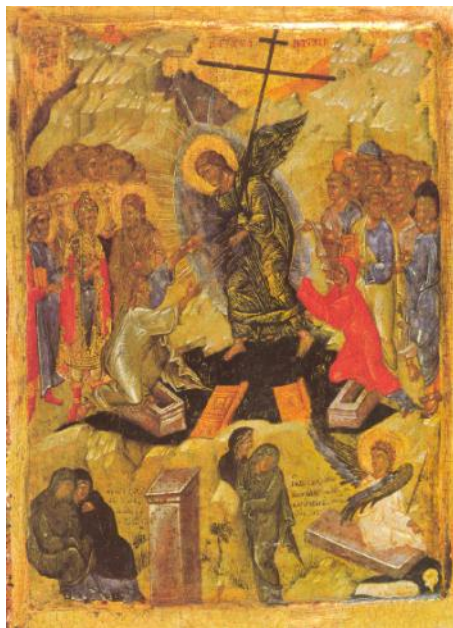
Why am I bringing this up before Pascha?

*(Continued on page 3)*

## COUNCIL CAPSULE

As we enter into May, the Parish Council has been busy with preparations and planning of some upcoming projects including new fencing along the back and side of our property, railings along the steps into the church and of course our Annual Agape Luncheon which I hope you have made plans to attend. Thank you to Larry Leeders and everyone that helped with the spring clean up of our grounds and kitchen. Easter is such a busy time at St John's. Please give of your time when requests for assistance with the various projects that take place around and in the church are announced. An extra hand is always welcome and the rewards that are reaped from helping are immeasurable.

*(Continued on page 2)*



## SPECIAL POINTS OF INTEREST:

- *A Year of Firsts*
- *Stewardship program for 2013 is on going, join today!*
- *Gladsome Light Dialogues New Series: "The forgotten Tradition: regaining our piety in a secular world"*
- *GOYA Upcoming Events*
- *Music Ministry Page*
- *Philoptochos couples retreat*
- *Church Events*

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## COUNCIL'S CAPSULE



(Continued from page 1)

At our General Assembly, the dates for the Food Festival were announced but we have yet to have volunteers step forward to chair this important fundraiser. We have made some headway towards paying off the loan that was taken out to complete our beautiful church but before we can proceed with plans to

renovate our hall, we will need to put this loan to rest. It would be wonderful to have a beautiful hall to hold events, weddings and christenings in with ample room for all and we will with your help! Right now we need to start preparations for the October Food Festival and we can if you step forward and offer your time and talent. A group of a few can accomplish

great things. Please see any council member to volunteer.

Once again I ask your help to attain our stewardship goal. If you have filled out your 2013 stewardship card, we thank you. If not, I urge you to please do so.

Barbara Vittas

Parish Council President

THE PERMANENT  
PLANNING  
COMMITTEE IS  
BEING  
REVITALIZED TO  
BEGIN THE  
DEVELOPMENT  
OF A MASTER  
PLAN OF LONG  
TERM PARISH  
SITE AND  
FACILITIES  
DEVELOPMENT.

## AN ECCLESIASTICAL GREAT LENT AND HOLY WEEK

By Metropolitan Hierotheos of Nafpaktos

The period that begins tomorrow and ends the Friday before the Saturday of Lazarus, together with Holy Week, is a period of alertness, resistance, upliftment and creation. The hymns of the Church prepare us for a struggle towards fulfillment. Fasting, prayer and worship, which consist of the spiritual atmosphere of this period, fit in to this genuine Orthodox humanism.

### Ecclesiastical Experience

All of this could sound weird, fitting in to a formality and ritualism, and regarded as some religious procedures. Prayer and fasting can be considered as an exercise of the will and as a singular religious meditation, as observed in all religions. Yet it is distinguished for another purpose, a secret and substantial "entelechy".

When we speak of Orthodoxy we do not mean it as an ideological system or religious organization, but as a Church. There is a great difference between a religion and the Church. The former involves individual beings struggling to survive the pressure of mechanistic processes, while the latter (the Church) requires a community of persons.

The Church is a special and particular community, a family in which we learn to live maturely, responsibly and integrated. An entire community prays, every member cares about each other, as well the entire Church is concerned with the problems that concern wider society. Fasting and prayer are related with philanthropy and awareness for the entire world. Individualism is a mental and spiritual illness.

Speaking of community, we can also consider the Church a therapeutic community, in which humanity and society is healed, because in actuality it is used as primary, secondary and tertiary prevention. I once said in an interview that every parish, and there are many, serves as a perfect therapeutic community, in which entire problems that concern humans are unraveled.

### Masks and Persons

This period is important because the Church helps its members remove its masks in order to become persons. All year we wear our masks of hypocrisy, presenting ourselves as just, democratic, virtuous, and holy, while in reality we are experiencing conflicting situations. Through the existential struggle, which is done with the uncreated Grace of God, we

(Continued on page 9)



## A YEAR OF FIRSTS (CONT.)

*(Continued from page 1)*

First because this change of heart from ungratefulness to thanksgiving, from separation to Communion, is only accomplished in the sacrifice of the First and Only Son of God, Who, on the Great and Holy Friday gives Himself up as an offering for all and unto all. Only through His death and His glorious Resurrection and Ascension into heavens we can change. Only by following in His footsteps we are able to transfigure this mortal flesh into life everlasting.

Second because this is our first year in this beautiful New Church that through the grace of God we were able to build as a stronghold of Orthodoxy in these lands of plenty. It is for us *a year of firsts*: first Liturgy, first Marriage, first Baptism, first Funeral, all culminating in the first Great Resurrection of our Lord and God and Savior Jesus Christ that we are about to celebrate together.

God has again made the first step; He has already offered us plenty. What I want to challenge each and every one of us, as we are about to follow Him onto the road to Resurrection, is what are *we* going to offer as first fruits in return for

the great gifts already bestowed upon us? How are *we* going to show our love for Him, how are *we* going to show commitment to *our* salvation in Him, to *our* personal resurrection?

Someone said that hell is a room that is locked from the inside, but I say we also hold the key to heavens! Christ has open for us the doors of paradise with a sinner, not with a righteous. Aren't we all sinners? Aren't we all awaiting the mercy of God? All we have to do is welcome Him in our lives through true repentance, answer to the knock in which He patiently persists and dine with Him at the Holy Table of the Kingdom.

The first fruits that God truly wants are our redeemed souls. Christ first harvest was in Hades when he lifted up Adam from corruption into life. Adam's restoration could be ours, if in this very moment we commit to Christ and start our journey towards the Kingdom. It is never too late to start, the workers of the eleventh hour will receive just as much pay as the ones that started from the first.

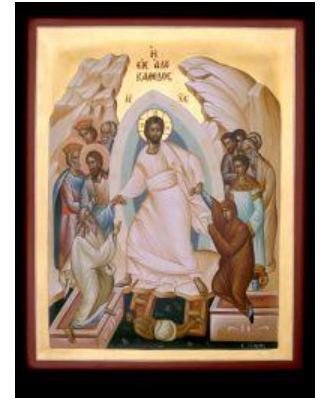
This journey however goes through the hill of Golgotha. Is not an easy road

as it was not easy to Christ to carry up His cross, but He carried it for all of us; we only need to carry ours. From the outside walking up that hill is hard and pointless because at the end is crucifixion, and people are afraid of suffering and death. But Golgotha is not the end, Golgotha is the beginning. The cross is not death, the cross is life.

Lifting up our crosses by committing first to Christ and giving up so many things other seem to enjoy, is not to die, as it may seem, is to gain real life, life that is anchored not in perishable matter, but in our Incorruptible God. Golgotha is the place on high from where we can lift our wings and fly from this fallen world unto the Kingdom.

**Christ is risen** from this place of death and with His Resurrection starts our journey to Him. **He is risen indeed** and life abounds, heaven is open and we can enter paradise. He has done this first; the response is up to us.

A glorious Resurrection to all!



The Resurrection

A GLORIOUS  
RESURRECTION  
TO ALL!



## LET STEWARDSHIP BE A WAY OF LIFE



To date we have 97 Stewards who have pledged \$202, 590. We are more than \$60,000 shy of our goal this year. I start with the totals to urge all those who have not pledged to please fill out a stewardship card and become active members of our parish.

We write each month and stress that Christian stewardship is a way of living. We all recognize that everything belongs to God. All resources must be used for His glory and the common good. Solidarity is the "fruit" of stewardship. How appropriate are those words to our theme this year. Chosen and Appointed by God to go and

bear fruit. John 15:16

Ask yourselves, "How can I be a faithful steward of God's gifts? Stewardship does not mean giving generous gifts from our possessions. Stewardship means that we recognize that God owns it all. We have been entrusted with the goods of the earth, yet we truly own nothing.

Earlier in the year we shared brochures with the parish about Stewardship. Re-read it and see that we are all Chosen and Appointed. As Father Mark Sietsema wrote and is quoted in the brochure: "Life in Christ is never a bed of roses. He promised pruning. But if we respond to the Gar-

dener's tending as fruitful branches, yielding the sweet vine of virtue, we have the joy of knowing that He chose and appointed us to go and bear fruit – in good times, in bad time, and in eternity."

Nina Sullivan and Hope File  
Stewardship Ministry

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

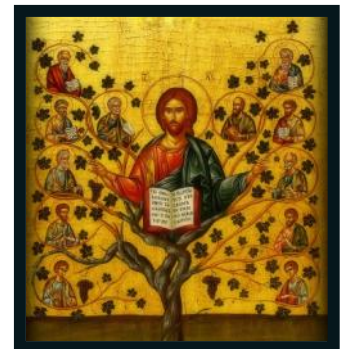
time, talent, and treasure to support the Parish and her Ministries, which in turn also support the National Ministries of our Archdiocese, Metropolises, and institutions.

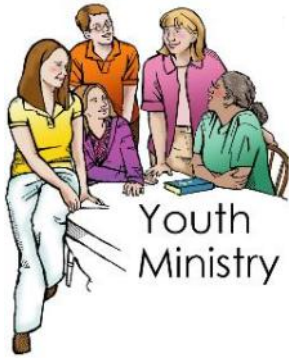
### **Stewardship is not about paying the bills.**

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

Our big news is that one of our own - Alex Shah - won the junior division of the Metropolitan Oratorical Festival and will represent St. John's and the Denver Metropolis in the final round June 7-9 in Memphis. Way to go, Alex! Youth Ministries met at the end of March. Financially we are doing relatively well. We are happy to say, we will most likely be able to pay the registration of the parish children who are interested in attending Camp Emmanuel this summer! Rena Poletes has sent an email to all eligible children and their families. The deadline to register is May 10. The junior division (ages 11-14) is June 9-15; the senior division is June 16-22 (ages 15-18). See the website for details: <http://>

[youth.denver.goarch.org/events/2013-events/2013-camp-emmanuel-home](http://youth.denver.goarch.org/events/2013-events/2013-camp-emmanuel-home) Presbytera Mirela and Carmen Berca are working on putting together a couple of age-appropriate field trips for our JOY students - these are the kids in third to fifth grade. Details to come.

Gina Poulakos is working with Sandra Geil on costumes for the OPA dancers. We will have so many this year that more costumes are needed. Gina will be reaching out to the OPA-age kids' families to see what kind of numbers we are talking about. The sooner parents commit, the better. Sandra has offered to help with making the new costumes IF the orders come in early enough (late May). The dance age groups are as fol-

lows: OPA dancers, ages 4-8; Young Athenian Dancers (ages 9-12); Hellenic Dancers (ages 12 and up); Olympian Dancers (ages vary). Gina would like to start dance practice in mid-August. Gina's email is [gpoulakos@live.com](mailto:gpoulakos@live.com).

Joanie Ruppel reports that our junior choir consists of two girls - Vivian Geil and Katerina Genovezos. Their wonderful voices have been absorbed into the adult choir until there is time to restart the junior choir ministry. Linda Papadimitriou has graciously offered to coordinate the Myrofores girls this year. All eligible girls and their families will be contacted by Linda. Linda's email is: [5pas@verizon.net](mailto:5pas@verizon.net).

*(Continued on page 7)*

END OF  
CHURCH  
SCHOOL  
PICNIC ON  
**MAY 19TH.**

## CHURCH SCHOOL NEWS

Wow! We had a terrific Journey to Pascha. I am so glad that we were able to participate in this beautiful program. The kids did a great job keeping up with their passports and remembering to get their stamps. We learned more about our history-rich services of the Great Lent.

Thanks to all the students who attended our Lenten Retreat and helped with the making of our Palm Crosses. I will have to keep an eye on some of our students and try to learn from their expertise.

We will have our End of Church School Picnic on May

19th. Please look for upcoming emails for details.

We will begin Vacation Bible School the second week of June. We will meet Monday through Thursday, from 9:00 a.m. to 1:00 p.m. A short enrollment form will be available soon. We are looking forward to a great week!

If you are new to the church, your child is welcome to join us for Church School. Students and Teachers are dismissed by Father Vasile following communion and we go as a group to the classrooms. Classes are 45 minutes in duration, and teachers walk younger students to the

hall to meet their parents. Middle School and High School students are dismissed from the classrooms. You may fill out a registration form following Divine Liturgy. Also, if your child has been attending class, but you have not had an opportunity to register, it is never too late.

Veronica Fisher  
Church School Coordinator



## GOYA EVENTS

*(Continued from page 6)*

The Easter Egg Hunt is being coordinated by Athena Russo (athena\_russo@yahoo.com) and Melissa Barnes (melissa.barnes22@gmail.com). Candy and monetary donations are being accepted in the hall in the box marked "Easter Candy."

The End-of-the-year Picnic will be held Sunday, May 19.

Back by popular demand, Margo Yiantsou has agreed to coordinate again this year. The students will receive their graduation certificates and the altar boys will receive a small gift. The picnic will follow. Our graduation lunch will take place later than usual this year on June 2. We will be honoring our high school and college graduates. Please let us know if one of your family members is graduating in 2013. We would

like to recognize them at our luncheon. We will also present the Philoptochos Scholarship at this time. The graduation luncheon is one of our two Youth Ministries fundraisers each year. Please join us!

God bless. Harriet Blake

YM Coordinator



## FESTIVAL DANCERS

### ANNOUNCEMENT TO ALL NEW & RETURNING FESTIVAL DANCERS:

Parents please email me your child's full name and age if they will be interested in dancing in the festival this year. The festival is scheduled for October 11-13th. We would really appreciate

it if we could get this information by the end of May. Some groups may be getting new costumes this year and in order to do so we must know the exact amount of children in each group. Any child ages 5 & up are more than welcome to join.

If any parents have any other questions or concerns, please feel free to call or email me.

Email: [gpoulakos@live.com](mailto:gpoulakos@live.com)

Phone: [817-395-3656](tel:817-395-3656)

Thank you all and I can not wait to have another fabulous year of Dancing! -Gina Poulakos

## PHILOPTOCHOS HAPPENINGS

Sat., April 27—Bake Day and Monthly Meeting

Sun., April 28 — Bake Goods Pick Up & DEADLINE FOR MEMBERSHIP PLEDGE

Thurs., May 2 — Red Egg Dyeing (see below)

Fri., May 3 — Decorate Epitaphios

Sun., May 12 — Artoclasia and Memorial Service for Mothers (see below)

Sun., May 19 — Elections

### **RED EGG DYEING**

For the past 30 years ladies of the Phil. have dyed the red eggs used on Holy Pascha. This year, we will be donating the red dye to anyone

who would like to dye the eggs for our parish celebration. We have written directions on the procedure. If this is your talent, please see Toni Nicholas, Pat Ballas, or Kathy Fox in the bookstore for the dye. We will need at least 5 volunteers.

### **MOTHER'S DAY CELEBRATION**

Participate in this new project of Philoptochos in the honoring of mothers, aunts, grandmothers, step-mothers, mothers of any type, even those "like" mothers both living and departed. These women have a special place in our hearts and will be honored with an artoclasia and

memorial service on Sunday, May 12. Just fill out the form including the names of those you wish to honor for a simple \$5 donation for each person. Philoptochos will use the funds to continue the good works done throughout the year, including our continuing monetary support to women who seek refuge at Safe Haven, the local women's shelter.

A BIG thank you to Leo & Theresa Alexander for chairing the recent Pan-Orthodox Vespers and the Anastasi Reception.

Joanie Ruppel, President, St. Irene Philoptochos

MOTHERS  
WILL BE  
HONORED WITH  
AN ARTOCLASIA  
AND MEMORIAL  
SERVICE ON  
**SUNDAY,  
MAY 12.**





St. Isaac the Syrian

MUSIC  
MINISTRY,  
CHOIR AND  
CHANTERS  
PAGE

## CHOIR NOTES

*Our choir is wearing new robes during Pascha!*

This comes with great pride from each one of us to thank the individuals, choir mem-

bers and parish for their contributions for our new robes.

We extend to our church community a most Blessed and Joyous Pascha, and soon

to share in the joy of the Resurrected Christ!

In His Service,  
Bill Poletes

## THRASYVOULOS STANITSAS AND THE TROPARION OF KASSIANI

Thrasyvoulos Stanitsas, born in Constantinople in 1910, was the Archon Protopsaltes of the Great Church of Christ under the Ecumenical Patriarchate. He had a unique talent and ability in Byzantine Chant and his fame spread while still a Lambadarios throughout Constantinople primarily for the beauty in which he executed the complex "Σὲ ὑμνοῦμεν" (We praise you...), the Communion hymns and foremostly the "Troparion of Kassiani", which after chanting it at the Patriarchate he was called to chant it also at other churches of the City "at the modest patriarchal command".

Stanitsas was Lambadarios for 20 years opposite Constantine Priggos, and thus sucked in all his art and majesty. After a lengthy illness of his predecessor C. Priggos, in 1960, Stanitsas was promoted by the Ecumenical Patriarch Athenagoras I into Archon Protopsaltes of the Great Church of Christ. Stanitsas died on the 18th August, 1987.

In the following intertext links Thrasyvoulos Stanitsas can be heard chanting the longer version of the Troparion of Kassiani, for which he was famous, on 16 April 1957 in the Patriarchal Church of Saint George.

Turn your computer volume up and click on the links below to hear it.

[Part 1](#)

[Part 2](#)

Here is the text in English.

### **Doxastikon of Saint Kassiani**

*Sensing Thy divinity, O Lord, a woman of many sins takes it upon herself to become a myrrh-bearer, And in deep mourning brings before Thee fragrant oil in anticipation of Thy burial; crying:*

*"Woe to me! For night is unto me, oestrus of lechery, a dark and moonless eros of sin. Receive the wellsprings of my tears, O Thou who gatherest the waters of the oceans into clouds. Bend to me, to the sorrows of my heart,*

*O Thou who bendedst down the heavens in Thy ineffable self-emptying.*

*I will kiss Thine immaculate feet and dry them with the locks of my hair;*

*Those very feet whose sound Eve heard at dusk in Paradise and hid herself in fear.*

*Who shall reckon the multitude of my sins,*

*or the abysses of Thy judgment, O Saviour of my soul?*

*Do not ignore Thy handmaiden, O Thou whose mercy is endless."*

Kalo Pascha to all, and when the time is right Christ is risen! He is risen indeed!





## AN ECCLESIASTICAL GREAT LENT AND HOLY WEEK

(Continued from page 2)

eliminate the "hideous masks" and become persons. Then there is no difference between "what we are and what we appear to be".

When one speaks of persons much can be said. I will confine myself to highlighting two key elements. The person is distinguished by love and freedom. And of course in speaking of person, I do not mean personality, as is done in psychology, but of existence, the development of the hypostatic principle. The person/hypostasis is distinguished by love and freedom.

Love is not an emotional state, nor a superficial and typical altruism, but a mutual interchange of hypostaseis. One comes out of their hypostasis, without losing his personal character, and enters into the hypostasis of another. He tries to understand the other, outside of his own

specifications, and continuously struggles to appropriate the strengths of the other and then obtain hypostatic unity, without of course eliminating the particular, the otherness.

Freedom is not a choice among many things, as we learned through Western philosophy, but it is the elimination of the gnostic will and the survival of the natural will, the freedom of the person from every power that wants to impose upon created things, even the institutions. The person is not dominated by any necessity. Ultimately, freedom is the transcendence of death.

### The Problem of Death

Death is not a final act that will happen at the end of biological life, but a reality that is experienced by our birth. It is a paradoxical thing to talk about the coexistence of life and death, from birth. Corruptibility and mortality,

which occurs with diseases, the increase of the body, insecurity, uncertainty, insurances and pensions, the existential void that occurs in a particular way at all ages, is the experience of death.

That is why this period is the heart of the ecclesiastical year, with worship, prayer, fasting, and philanthropy, which give us the opportunity to gain experience of the community, and to dispel emotional and psychological bereavement. At the same time we become persons, destroying all of its numerous and diverse masks, and above all driving out of the depths of our being the foundation of death. Because the most tragic death and fearsome foundation is located in the bowels of existence.

Source: *Paremvasi*, February 1998. Translated by John Sanidopoulos

<http://www.johnsanidopoulos.com/>



Archangel Gabriel  
By Photios Kontoglou

DEATH IS NOT A  
FINAL ACT THAT  
WILL HAPPEN AT  
THE END OF  
BIOLOGICAL LIFE,  
BUT A REALITY  
THAT IS  
EXPERIENCED BY  
OUR BIRTH.



St. Roman the Melodist



SACRAMENTS IN THE PAST MONTH

**Memorial Services:** John Vittas

**Funerals:** Haralambos Stephanou

GLADSOME LIGHT DIALOGUES

After The Glorious Resurrection we will start a new Series of Gladsome Light Dialogues entitled:

*"The forgotten Tradition: regaining our piety in a secular world"*

We will start after Paraklesis and we will meet in the bridal Room in the Church.

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 Saturday, May 18, 2013, at 2:15 p.m. at the Artisan Theater in Hurst to see the musical "FORTY SECOND STREET". If we have 15 or more attending tickets will be \$12.each. After the show we will go to dinner at a local restarant. I'll be calling everyone soon for reservations. FYI !!!

On Saturday, June 15. The Ageless Wonders will have a day at the Horse Races at Lone Star Park in Grand Prairie. So mark your calendar and let me know when I call you if you want to go. We need to make reservations A.S.A.P. for both of these events.

HAPPY MOTHERS DAY to all !!!!.....Margaret

COFFEE HOUR HOST

- 1st Sun: Sunday School
- 2nd Sun: Parish Council
- 3rd Sun: GOYA
- 4th Sun: Philoptochos
- 5th Sun: Parish Council (if applicable)

NEW GLADSOME DIALOGUES SERIES

*"THE FORGOTTEN TRADITION: REGAINING OUR PIETY IN A SECULAR WORLD"*

USHER SCHEDULE (2/21)

- 1<sup>st</sup> Sunday: Tim Cline, Jeremy Ellis
- 2<sup>nd</sup> Sunday: Hope File, 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

ACOLYTE SCHEDULE

- 1st Sunday: Bennett Kerbow, Jackson Wright, Alex Genovezos, Caleb Ellis, Luca Tudora
- 2nd Sunday: Michael Beebe, John Molhoek, Alex Shah, Chris Eftimie, Joseph Berca
- 3rd Sunday: James Seals, Alex Genovezos, Caleb Ellis, Luca Tudora, Matei Tudora
- 4th Sunday: Michael Beebe, John Molhoek, Alex Shah, Chris Eftimie, George Manos
- 5th Sunday: Michael Beebe, James Seals, Alex Genovezos, Alex Shah , Luca Tudora

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**  
**MAY 2013**

| SUN  | MON   | TUE   | WED  | THU   | FRI   | SAT   |
|--|---|---|--|---|---|---|
|  |   |   | <i>1</i>   | <i>2</i>  | <i>3</i>  | <i>4</i>  |
| <b>PALM SUNDAY</b><br><i>Orthros 8:30 AM</i><br><i>Divine Liturgy 9:30 AM</i><br><br><i>Holy Monday Matins 7:00 PM</i>   | <b>HOLY MONDAY</b><br><i>Pre-Sanctified Liturgy 6:00 AM</i><br><br><i>Holy Tuesday Matins 7:00 PM</i>   | <b>HOLY TUESDAY</b><br><i>Pre-Sanctified Liturgy 6:00 AM</i><br><br><i>Holy Wednesday Matins 7:00 PM</i>    | <b>+</b><br><b>HOLY WEDNESDAY</b><br><i>Pre-Sanctified Liturgy 6:00 AM</i><br><br><i>Holy Unction 6:00 PM</i><br><i>Holy Thursday Matins 7:00 PM</i> | <b>+</b><br><b>HOLY THURSDAY</b><br><i>Vesperal Liturgy 10:00 AM</i><br><i>Washing of the Feet Service 11:30 AM</i><br><br><i>Passion Service 7:00 PM</i> | <b>+</b><br><b>HOLY FRIDAY</b><br><i>Royal Hours 10:00 AM</i><br><br><i>Apokathelosis Service 3:00 PM</i><br><br><i>Lamentations Service 7:00 PM</i>  | <b>+</b><br><b>HOLY SATURDAY</b><br><i>Chrismations/Baptisms 9:00 AM</i><br><br><i>Pre-Resurrection Liturgy 10:00 AM</i><br><br><b>GREAT AND HOLY PASCHA SERVICE 11:30 PM</b>   |
| <i>5</i>   | <i>6</i>  | <i>7</i>  | <i>8</i>   | <i>9</i>  | <i>10</i>   | <i>11</i>   |
| <br><i>Agape Vespers 12:00 PM</i><br><br><i>Agape Luncheon</i>                    | <br><b>Renewal Monday</b><br><br><i>GOYA Tex's Star Fundraiser</i> | <br><b>Renewal Tuesday</b> | <br><b>Renewal Wednesday</b>  | <br><b>Renewal Thursday</b><br><br><i>Vespers 6:00 PM</i>                | <br><b>Renewal Friday</b><br><br><i>Theotokos of the Life-Giving Spring Divine Liturgy 6:00 AM</i><br><br><i>Camp Emmanuel registration deadline</i> | <br><b>Renewal Saturday</b><br><br><i>Great Vespers 5:00 PM</i>  |
| <i>12</i>  | <i>13</i>   | <i>14</i>   | <i>15</i>  | <i>16</i>   | <i>17</i>   | <i>18</i>   |
| <b>Thomas Sunday</b><br><i>Orthros 8:30 AM</i><br><i>Divine Liturgy 9:30 AM</i><br><i>Mother's Day Artoclasia &amp; Memorial Service</i>                           |   |   | <br><br><i>Paraklesis 6:00 PM</i>                                 |   | <b>+</b>  | <b>John Russo Baptism 10:00 AM</b><br><br><i>Ageless Wonders 2:15 PM</i><br><br><i>Great Vespers 5:00 PM</i>  |
| <i>19</i>  | <i>20</i>   | <i>21</i>   | <i>22</i>  | <i>23</i>   | <i>24</i>   | <i>25</i>   |
| <b>Myrrhbearers Sunday</b><br><i>Orthros 8:30 AM</i><br><i>Divine Liturgy 9:30 AM</i><br><i>Church School Picnic/ Certificates Philoptochos Meeting/ Elections</i> | <br><br><i>Vespers 6:00 PM</i>  | <b>Sts. Constantine and Helen</b><br><i>Divine Liturgy 6:00 AM</i>  | <b>+</b><br><br><i>Paraklesis 6:00 PM</i>  |   |    | <b>Third finding of the Head of the Forerunner</b><br><br><i>Orthros 8:30</i><br><i>Divine Liturgy 9:30</i><br><br><i>Great Vespers 5:00 PM</i>   |
| <i>26</i>  | <i>27</i>   | <i>28</i>   | <i>29</i>  | <i>30</i>   | <i>31</i>   |   |
| <b>Sunday of the Paralytic</b><br><i>Orthros 8:30 AM</i><br><i>Divine Liturgy 9:30 AM</i>  | <br><br><i>GOYA 4:00 PM</i>   | <br><br><i>Clergy-Laity</i><br><br><i>Vespers 6:00 PM</i>   | <br><b>Mid Pentecost</b><br><br><i>Divine Liturgy 6:00 AM</i>     | <br><br><i>Clergy-Laity</i>   | <br><br><i>Clergy-Laity</i>   | <br><br><i>Clergy-Laity</i><br><br> <i>Fast Free</i><br> <i>Fish Allowed</i><br> <i>Wine &amp; Oil Allowed</i><br> <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

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Resurrection  
May 5th

**THE FORERUNNER**

Vol. XXIX No. 5 May 2013