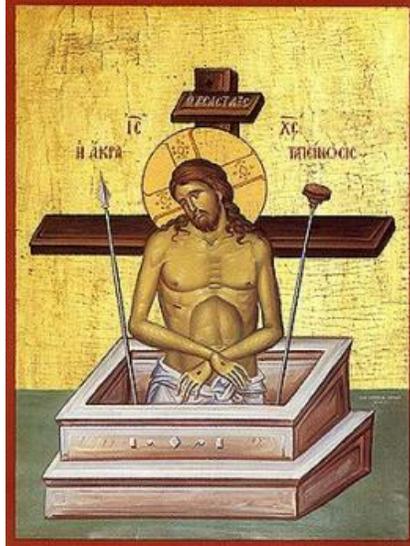


THE FORERUNNER

VOLUME XXIX NUMBER 8 AUGUST 2013

A HUMBLE PERSPECTIVE

Recently, pope Francis made a couple of affirmations in an impromptu press conference that made the headlines of all major news agencies. They deal with the very “hot” issue of the Christian view on homosexuality. In the context of the building pressure from the secular society, the recent development in the [United States’ Supreme Court](#) and the [lawsuit against the Anglican Church](#) that is coming up from a same sex couple in Britain, one can understand why the press was so eager to find out what the Pope had to say about it. The headlines wrote things like: *Pope Francis: The end of 'fortress Catholicism'*, *Pope's gay tolerance no shock* and so forth, implying that the Pope is taking a different stance than his predecessors. But is he really saying anything different?



Fact is that his comments have not gone astray an iota from the doctrine of the Roman Catholic Church: he still believes active homosexuality is a sin and considers any actions of promoting this way of life as sinful. This position unequivocally holds the ground of the Biblical teachings on the issue.

So why would the press get so railed up about his comments? Well, he said one thing that took everyone by surprise: *"Who am I to judge?"* This is a pretty powerful statement, since his predecessors were not shy of being judgmental on homosexuality. So the question that is on everyone’s mind is: could this be considered a crack in the Roman Catholic “armor” that might open wider to eventual doctrinal change or is the pope simply setting a new tone for future conversations on this theme?

(Continued on page 3)

COUNCIL CAPSULE

With summer in full swing it is appropriate to discuss some of the safety concerns that we all share as parents and as Texas inhabitants. The heat in our state can become a real concern especially to young children and the elderly. Sunburn and heat stroke are something we should constantly keep in mind. Take precautions -- such as drink lots of water, wear a hat, stay out of the direct sunlight.

Here at St. John’s we have a nice open and country atmosphere with our property. We also have several old storage sheds and several piles of bricks and materials stored outside. These are favorite places for snakes, spiders, and scorpions to hide especially from the hot

(Continued on page 2)

SPECIAL POINTS OF INTEREST:

- *A Humble Perspective*
- *Stewardship program for 2013 needs your help!*
- *The Dormition of the Most Holy Theotokos*
- *Church School Beginning Soon*
- *Music Ministry Page*
- *Church Events*

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COUNCIL'S CAPSULE



(Continued from page 1)

sun. Please watch your children when they wander or run into the vicinity of the sheds and surrounding bushes. A couple years ago we opened up one of the sheds and found a fire ant mound that was over three feet high.

Barbara mentioned that we are in the process of installing hand rails on the front steps of the new church.

On another note, we must now begin in earnest with the preparations for our food festival which is a little over two months away. A schedule for baking and pre-cooking

will soon be published.

Please sign up even if you are able to give only a few hours of your time. There is much to be accomplished.

So enjoy a safe summer.

Harry Karegeannes

Council Vice President

THE STRENGTH OF PRAYER LIES RATHER IN THE PURPOSE OF OUR SOUL AND IN DEEDS OF VIRTUE REACHING EVERY PART AND MOMENT OF OUR LIFE.

ST. BASIL THE GREAT ON UNCEASING PRAYER

Ought we to pray without ceasing? Is it possible to obey such a command? These are questions which I see you are ready to ask. I will endeavor, to the best of my ability, to defend the charge.

Prayer is a petition for good addressed by the pious to God. But we do not rigidly confine our petition to words. Nor yet do we imagine that God requires to be reminded by speech. He knows our needs even though we ask Him not. What do I say then? I say that we must not think to make our prayer complete by syllables. The strength of prayer lies rather in the purpose of our soul and in deeds of virtue reaching every part and moment of our life. "Whether you eat," it is said, "or drink, or whatever you do, do all to the glory of God."

As you take your seat at table, pray. As you lift the loaf, offer thanks to the Giver. When you sustain your bodily weakness with wine, remember Him Who supplies you with

this gift, to make your heart glad and to comfort your infirmity. Has your need for taking food passed away? Let not the thought of your Benefactor pass away too.

As you are putting on your tunic, thank the Giver of it. As you wrap your cloak around yourself, feel yet greater love to God, Who alike in summer and in winter has given us coverings convenient for us, at once to preserve our life, and to cover what is unseemly.

Is the day done? Give thanks to Him Who has given us the sun for our daily work, and has provided for us a fire to light up the night, and to serve the rest of the needs of life.

Let night give the other occasions of prayer. When you look up to heaven and gaze at the beauty of the stars, pray to the Lord of the visible world; pray to God the Architect of the universe, Who in wisdom has made them all.

When you see all nature sunk in sleep, then again worship Him Who gives us even against our wills release from the continuous strain of toil, and by a short refreshment restores us once again to the vigor of our strength. Let not night herself be all, as it were, the special and peculiar property of sleep. Let not half your life be useless through the senselessness of slumber. Divide the time of night between sleep and prayer. Yes, let your slumbers be themselves experiences in piety; for it is only natural that our sleeping dreams should be for the most part echoes of the anxieties of the day. As have been our conduct and pursuits, so will inevitably be our dreams.

Thus will thought pray without ceasing; if thought prays not only in words, but unites itself to God through all the course of life and so your life be made one ceaseless and uninterrupted prayer.

From St. Basil's *Homily on the Martyr Julitta*.



A HUMBLE PERSPECTIVE (CONT.)

(Continued from page 1)

I tend to favor the latter. I don't think the pope is trying to change anything of substance in the way the Roman Catholics understand homosexuality as sin from a doctrine point of view. What he is aiming at is how we deal with it at a personal level; how do we interact, as Christians, with our coworker, friend or even family member that displays a same sex attraction?

The tone we are taking when addressing these hot buttons is indeed one of the major barriers in the societal dialogue. If we start a conversation with accusations and judgment we should not expect the other side to act any different and things will only go south from there. Being non judgmental is a very good start. This attitude is not a fabrication of a popular pope but again a Biblical truth: "*Do not judge and you will not be judged*" (Luke 6:37). This does not mean that we endorse sin in any way, but simply that if we are conscious that, at our turn, we are also sinful, the conversation should be rolled out from this humbling perspective.

One of the biggest problems in all that we see happening today is that active homosexual life is not differentiated from just same sex attraction, but all is lumped together creating a lot of confusion. Pope Francis's compassionate comments presses the society

to look closer at these differences.

No matter what the cause might be (we can respectfully agree to disagree on that one, for today's purpose) we cannot go around the fact that some people are attracted to the same sex. In the same time, people are also attracted to things like stealing, committing adultery, coveting, lying etc. All these people, including those who experience a same sex attraction, have a choice: acting or not acting upon these sinful impulses. There is always a choice. Some choices are harder than others, but the choice is always there: do I follow the teachings of my faith and advance closer to God no matter the consequences or I choose to ignore them and do what I feel like, again, no matter the consequences?

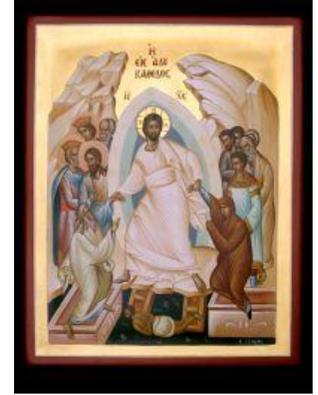
Some people choose to act on the impulses they have and enter into a state of sin. There is no way around the fact that once we act upon our passion we have fallen into sin. Active homosexuals have therefore crossed the barrier between just having an attraction to actually acting upon it. They are not guilty of the impulse they have, but of the choice they made to act on it. This is not unique to this type of sin because the liar is also guilty, so is the adulterer, the thief and everyone that acts on his sinful impulses.

As Christians we struggle everyday against the passions that ravage our mortal and fallen nature. We are weak and we fall everyday, it is our reality, but this does not mean that we should be complacent with this sinful state and call it normality. This is where we part ways from the secular and libertarian society. In this case the society says it's ok to sin if you feel like it, while we continue to say is not.

The Christian call to holiness is to always strive to get better and learn how to act against these impulses that harm our spiritual development. So if the one that has a tendency to steal, or covet, or lie should fight those impulses and not act upon them, also the one attracted to the same sex should be doing the same thing, if he is just as committed to the faith. As a consequence if one chooses celibacy as a response to his same sex impulses this is an action pleasing to God and we should not judge him for just being tempted but applaud and support him for fighting the good fight.

This is the core of the issue and where the rubber in pope Francis' comment meets the road: we should not judge people by the tendencies they have towards one sin or the other, we should rather concentrate on helping them make the right choices with patience, love and care. It is only love that conquers and

(Continued on page 9)



The Resurrection

WE ARE NOT
EXEMPT FROM
SHOWING LOVE
AND
COMPASSION TO
ALL PEOPLE, NO
MATTER WHAT
THEIR SINFUL
TENDENCIES ARE.



LET STEWARDSHIP BE A WAY OF LIFE



"Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms." (1 Peter 4:10)

Many people think of Stewardship as nothing more than paying bills. It is so much more. Stewardship supports our ministries and helps us reach out to those in need. Read on.

I just finished reading the most recent edition of The Orthodox Observer and was touched by how Orthodox churches around the country are responding to those in

need in such devastating times. I was moved by the article Orthodox Respond to Assist Victims of Oklahoma Tornadoes. What struck me was the tireless commitment of the International Orthodox Christian Charities and Presbytera Anastasia Leonides. She described her role as offering care and support to families who lost their homes and all of their possessions. She expressed how wonderful it was to help people first hand and the outpouring of support from the Orthodox presence in the area. As Presbytera stated in the arti-

cle, *"It puts things in perspective, and shows how truly importantly family and friends are and how unimportant the "stuff" is."*

Stewardship is about giving and supporting our church and ministries. St. John the Baptist is our "church" family and what better way to commit to helping ourselves and others.

If you have not pledged in completing a Stewardship card please do so. We have 113 Stewards and \$212,490 in pledges. We are still \$52,060 shy of our \$265,000 goal.

WE NEED YOUR HELP!

WE ARE STILL
\$52,060 SHY
OF OUR
\$265,000
ANNUAL NEEDS.

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

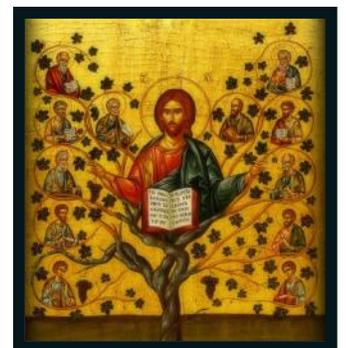
time, talent, and treasure to support the Parish and her Ministries, which in turn also support the National Ministries of our Archdiocese, Metropolises, and institutions.

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 NEWS

Youth Ministries is preparing for the new school year with a planning session on Sunday, Aug. 18, following church services.

All Church school teachers, GOYA officers, interested parents and others vested in the activities of St. John's youth are invited to attend.

We will discuss the September Back-to-School Luncheon, one of YM's two annual

fundraisers. We also will talk about the funding of our various youth activities and look at ways we may improve and maximize our fundraising efforts.

God bless.

Harriet Blake

CHURCH SCHOOL WILL BEGIN ON SEPTEMBER 8, 2013

AFTER AUGUST
15H PLEASE
COMPLETE
REGISTRATION
FORMS FOR ALL
CHURCH SCHOOL
CHILDREN

CHURCH SCHOOL NEWS

Church School Parents and Students,

We are planning another fun and exciting year. We will send out registration forms this month or you can download a form from our website, after August 15th. Please complete these forms for all church school children; we use this information for ordering supplies, planning activities and contacting and communicating with our families.

Due to the wonderfully attended Vacation Bible School in June, I am happy to say that we will need your financial assistance to continue providing books and snacks for this upcoming school year. We've used much of our annual budget to provide a fan-

tabulous program this summer. There will be envelopes in the narthex to make an extra contribution, or you may make a donation when you fill out your Church School registration form. We greatly appreciated the participation of the many families in June, and thank you in advance for your donation.

We're always searching for guest lecturers for our Teen class. It is a rewarding experience to guide and stimulate those developing minds. This class cements the spiritual roots for our young adults prior to various exposures in college. Please let me know if you are interested in sharing your talent. The teen class includes 8th grade thru 12th grades.

Church School will begin on September 8, 2013

Thank you to Mr. and Mrs. Bishara Maayeh for hosting Coffee Hour on behalf of Church School in July. Here is a short list of upcoming hosts:

August 4, 2013 – Mr. & Mrs. Michael Efftimie

September 1, 2013 – Mr. & Mrs. Dean Hodges

Please let me know if you have any questions or would like a little support with hosting Coffee Hour.

I hope everyone has a fabulous remainder of Summer Break!

Veronica Fisher
Church School Coordinator



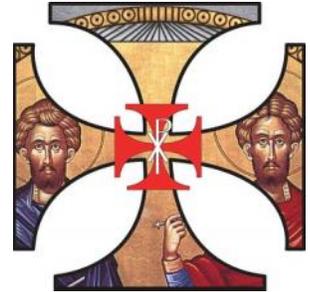
FESTIVAL DANCERS

Greek dance practice will begin on Sunday, August 18th following the Church service. Please remember that it is very important that each child par-

ticipating be present at every practice. Any kids wanting to dance from the ages 4 & up are more than welcome to join. If you

have any questions feel free to contact me at Gpoulakos@live.com

Thank you! -Gina Poulakos



PHILOPTOCHOS HAPPENINGS

Saturday was a very heartfelt trip. Mike and I went to Moore Okla. to deliver all the items that our community collected for Tacie and Brian. They were very sur-

prised and happy. It was like watching children on Christmas morning opening their gifts, it was very heartfelt.

For you that donated we want to thank all of you...

Kathy & Mike Fox

THE DORMITION OF THE MOST-HOLY THEOTOKOS

The Lord Who, on Mt. Sinai, commanded by His Fifth Commandment: "Honor your father and your mother" (Exodus 20:12), showed by His own example how one should respect one's parent. Hanging on the Cross in agony, He remembered His mother and indicating to the Apostle John, said to her: "Woman behold your son" (St. John 19:26). After that, He said to John: "Behold your mother" (St. John 19:27). And so providing for His mother, He breathed His last.

John had a home on Zion in Jerusalem in which the Theotokos settled and remained there to live out the end of her days on earth. By her prayers, gentle counsels, meekness and patience, she greatly assisted the apostles of her Son. Primarily, she spent her entire time in Jerusalem often visiting those places

which reminded her of the great events and of the great works of her Son. She especially visited Golgotha, Bethlehem and the Mount of Olives. Of her distant journeys, her visit to St. Ignatius the Theophorus (God-bearer) in Antioch is mentioned, as well as her visit to Lazarus (whom our Lord resurrected on the fourth day), the Bishop of Cyprus, her visit to the Holy Mountain (Athos) which she blessed and her stay in Ephesus with St. John the Evangelist (The Theologian) during the time of the great persecution of Christians in Jerusalem.

In her old age, she often prayed to the Lord and her God on the Mount of Olives, the site of His Ascension, that He take her from this world as soon as possible. On one occasion, the Archangel Gabriel appeared to her and revealed to her that within

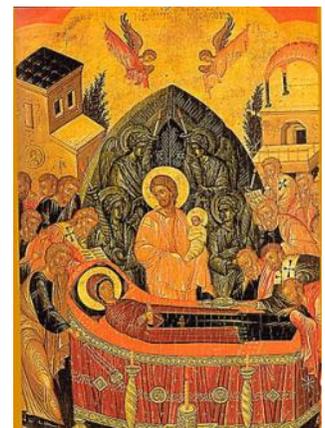
three days she will find repose. The angel gave her a palm-branch to be carried at the time of her funeral procession. She returned to her home with great joy, desiring in her heart once more to see in this life, all of the apostles of Christ.

The Lord fulfilled her wish and all of the apostles, borne by angels in the clouds, gathered at the same time at the home of John on Zion. With great rejoicing, she saw the holy apostles, encouraged them, counseled them and comforted them. Following that, she peacefully gave up her soul to God without any pain or physical illness.

The apostles took the coffin with her body from which an aromatic fragrance emitted and, in the company of many Christians, bore it to the Garden of Gethsemane to the

(Continued on page 9)

GREEK DANCE PRACTICE WILL BEGIN ON SUNDAY, AUGUST 18TH FOLLOWING THE CHURCH SERVICE





St. Isaac the Syrian

MUSIC
MINISTRY,
CHOIR AND
CHANTERS
PAGE

CHOIR NOTES

We need to perpetuate our Choir by adding new voices, especially the youth!

It is everyone's calling to give back the blessings bestowed upon us. Those who sing our hymns pray twice. Our Choir sings on Sunday at the worship of the Divine Liturgy. It provides an opportunity for everyone to participate in the liturgical life of the Church in a more personal and meaningful way, singing the beautiful hymns of our Byzantine music. It is open to all parishioners, regardless of age, who feel called to praise God through music. Young parishioners are particularly welcome and are encouraged

to participate.

You do not have to read Greek since all our music is written in English phonetic. Reading music or previous experience is desired, but not required. The commitment does not mean you have to be there every Sunday, as we understand there may be work schedules or other commitments. Our choir are all volunteers. They have families, many of them work and have as little time to spare as anyone else in our community. Yet they sing for the benefit of St. John the Baptist, and to the glory of our Lord and Savior Jesus

Christ.

Our choir is a member of the Denver Metropolis of the Greek Orthodox Church Musicians and many are members of the National Forum of Church Musicians, a part of the Greek Orthodox Archdiocese of America.

Any questions please contact Bill Poletes or Fr. Vasile

Happy 50th Wedding Anniversary, Rena and Bill Poletes!



"And now abide faith, hope, love, these three; but the greatest of these is love."
—1 Corinthians 13:13

With love,
Your proud family

A HUMBLING PERSPECTIVE

(Continued from page 3)

unites all at the loving chest of the crucified Christ.

I know that from an Orthodox perspective we have many things that we disagree with the Roman Catholic

Church, but the recent comments of Pope Francis are also important for us. We are not exempt from showing love and compassion to all people, no matter what their sinful tendencies are. They might reject our love and help, just

as we reject Christ's love and extended hand so many times, but we should continue to love them and, as much as is in our power, bring them closer to Christ.



St. Nikolai Velimirovic

THE DORMITION OF THE MOST-HOLY THEOTOKOS (CONT)

(Continued from page 7)

sepulcher of (her parents), Saints Joachim and Anna. By God's Providence, they were concealed from the evil Jews by a cloud. Anthony, a Jewish priest, grabbed the coffin with his hands with the intention of overturning it but, at that moment, an angel of God severed both his hands. He then cried out to the apostles for help and was healed since declaring his faith in the Lord Jesus Christ.

The Apostle Thomas was absent, again according to God's Providence, in order that a new and all-glorious mystery of the Holy Theotokos would again be revealed. On the third day, Thomas arrived and desired to venerate (kiss) the body of the Holy All-pure one. But when the apostles opened the sepulcher, they found only the winding sheet and the body was not in the tomb. That evening, the Theotokos appeared to the apostles surrounded by a myriad of angels and said to them: "Rejoice, I will be with you always". It is not exactly known how old the Theoto-

kos was at the time of her Falling Asleep but the overwhelming opinion is that she was over sixty years of age.

Reflection

Each one of the faithful can learn much, indeed very much, from the life of the Virgin Theotokos. However, I would like to mention here only two things.

First, she had the habit of frequently on Golgotha, on the Mount of Olives, in the Garden of Gethsemane, to go to Bethlehem and to other places famous because of her Son. At all of these places, especially Golgotha, she prayed on bended knees. By this, she gave the first example and incentive to the faithful to visit the holy places out of love toward Him Who, by His presence and by His passion and glory, made these places holy and significant.

Second, we learn how she, in her prayer, prayed for a quick departure from this life that her soul, at the time of her separation from the body, not see the prince of darkness and his horrors, and hidden from the dark regions not encoun-

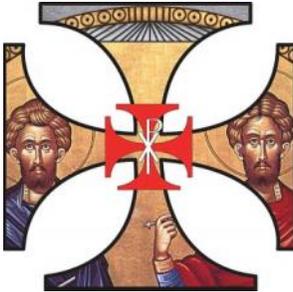
ter the power of Satan. Do you see how terrible it is for the soul to pass from this world? When she, who gave birth to the Destroyer of Hades and, who herself has frightening power over demons prayed thusly, what then is left for us? Out of very great humility, she commended herself to God and did not trust in her own deeds. So much less should we trust in our deeds and even more we should commend ourselves into the hands of God, crying out for His mercy, especially for mercy at the time of the departure of the soul from the body.

From *The Prologues from Ochrid*
by St. Nikolai Velimirovic

SO MUCH LESS
SHOULD WE
TRUST IN OUR
DEEDS AND EVEN
MORE WE
SHOULD
COMMEND
OURSELVES INTO
THE HANDS OF
GOD,



St. Roman the Melodist



SACRAMENTS IN THE PAST MONTH

Baptisms: Theodora Forcum

GLADSOME LIGHT DIALOGUES

The Dialogues are still in summer break, but stay tuned, after the Summer Vacation we will start a new Series of Glad- some Light Dialogues entitled:

“The forgotten Tradition: regain- ing our piety in a secular world”

In the meantime please visit us for the latest articles on the web at [Glad- some Light Dia- logues Blog](#)

AGELESS WONDERS

The Ageless Wonders will not have a formal meeting this month. Preparations are under way for our food festival on Oc- tober 11,12,13,.We will be the Greeters again this year and host the Friday Senior Lunch. Please come and help with all the bak- ing during August and Septem- ber . We need you !!!!Margaret

PLANS ARE UNDERWAY FOR THIS YEAR’S FESTIVAL, TO BE HELD OCTOBER 11, 12 AND 13, 2013... VOLUNTEER TODAY!

USHER SCHEDULE (2/21)

- 1st Sunday: Tim Cline, Jeremy Ellis
- 2nd Sunday: Hope File, Michael Eftimie
- 3rd Sunday: Chris Geil, Larry Leeders
- 4th Sunday: Nina Sullivan, Raj Shah
- 5th 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 HOST

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

COFFEE HOUR DUTIES

SETUP

Arrange pastries/food in a desir- able 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, mix- ing 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
AUGUST 2013

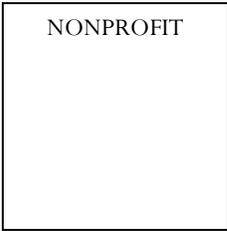
SUN	MON	TUE	WED	THU	FRI	SAT
				1	2	3
Fasting Symbols:  Fast Free  Fish allowed	 Wine/oil allowed  Strict Fast			 <i>Dormition Fast Begins</i> Paraklesis 6:00 PM	 Paraklesis 6:00 PM	 Great Vespers 5:00 PM
4	5	6	7	8	9	10
 <i>6th Sunday of St. Matthew</i> Orthros 8:30 AM Divine Liturgy 9:30 AM GOYA School Supply Drive	 Vigil 6:00 PM	 <i>Transfiguration of our Lord & Savior</i> Divine Liturgy 6:00 AM	 Paraklesis 6:00 PM	 Paraklesis 6:00 PM	 Paraklesis 6:00 PM	 Great Vespers 5:00 PM
11	12	13	14	15	16	17
 <i>7th Sunday of St. Matthew</i> Orthros 8:30 AM Divine Liturgy 9:30 AM GOYA School Supply Drive	 Paraklesis 6:00 PM	 Paraklesis 6:00 PM	 Vigil 6:00 PM	 <i>Dormition of the Theotokos</i> Divine Liturgy 6:00 AM	 Great Vespers 5:00 PM	
18	19	20	21	22	23	24
<i>8th Sunday of St. Matthew</i> Orthros 8:30 AM Divine Liturgy 9:30 AM GOYA Bake Sale GOYA School Supply Drive			 Paraklesis 6:00 PM		 Great Vespers 5:00 PM	
25	26	27	28	29	30	31
<i>9th Sunday of St. Matthew</i> Orthros 8:30 AM Divine Liturgy 9:30 AM GOYA School Supply Drive			 Vigil 6:00 PM	 <i>Beheading of the Forerunner</i> Divine Liturgy 6:00 AM	 Great Vespers 5:00 PM	



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

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

Return Service Requested

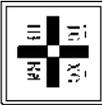


Sponsorship for This Month's Forerunner

Happy 50th Wedding Anniversary
to Bill and Rena Poletes!



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



The Dormition of the Most Holy Theotokos
August 15



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THE FORERUNNER

