

# THE FORERUNNER

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## A CURE FOR DEPRESSION FROM ST. SILOUAN OF ATHOS

The greatest plague of the 21st century is not AIDS, nor cancer, nor the H1N1 flu, but something that affects much more people in ways we can barely start to understand: depression. Reportedly one in ten Americans suffers from one or the other forms of this malady. The rates of antidepressant usage in the United States are just as worrisome. A recent poll unveils that one in eight Americans is using them. Prozac, Zyprexa, Cymbalta are not strange alien names anymore, but familiar encounters in almost every American household. Even children approach the usage rates of adults. These are very high and paradoxical numbers in a country where all are free to enjoy "life, liberty and the pursuit of happiness."

Even in times of crisis, Americans have a better life than most countries in the world, in all respects. Just glance over to the life of the Christians in the Middle East, and you'll realize the blessings we enjoy every day. Most of us have a job, a house, a car or two, enough food, education, equal opportunity, religious freedom to name just a few. Practically we shouldn't be in want for anything; yet, every tenth person is longing for something, is missing something so bad, so important, that they cannot cope with this need on their own. This explains the usage of drugs; with them, the negative aspects of life can be more easily coped with. They are a crutch that helps people move along with their lives for a short while.

But a crutch is still a crutch; it can only take one so far. The depressed man needs a different cure, one that will take care of the root of his problems, will erase his desperation and offer him a new lease on life. A cure, however, cannot come without the understanding of

*(Continued on page 3)*



## COUNCIL CAPSULE

September was a busy month for your Parish Council. A number of operational and maintenance issues needed to be addressed, including the Hall air conditioning system and a permanent location for our trash dumpster. We'll provide more details in a later report and at the Fall General Assembly, November 17, 2013.

However, as the month went on, more and more of our attention was given to our 2013 FoodFest. Yes, it's time again; the FoodFest is here, to be held on October 11th-13th, Friday - Sunday, with Taverna Night to be held Thursday evening, October 10th.

*(Continued on page 2)*

## SPECIAL POINTS OF INTEREST:

- *A cure for Depression from St. Silouan Of Athos*
- *Last Push for Stewardship 2013*
- *Dear Parents with Young Children in Church (Part One)*
- *Festival Baking Schedule*
- *Gladsome Light Dialogues continue throughout October*
- *What Does Philoptochos Really Do?*
- *National Church Music Ministry Sunday, October 6th*
- *The History of Byzantine Music*

## INSIDE THIS ISSUE:

COUNCIL CAPSULE	2
STEWARDSHIP	4
YOUTH MINISTRIES	6
PHILOPTOCHOS	7
MUSIC MINISTRIES	8
CALENDAR	11

## COUNCIL'S CAPSULE



(Continued from page 1)

If you haven't already done so, please see Leo Alexander, Father Vasile or George Vittas to volunteer your time.

All parishioners should have received invitations to Taverna Night, to be held under the tent on the evening of Thursday, October 10th, beginning at 6 PM. This is the traditional event during which the Mayor of Euleus, the Honora-

ble Mary Lib Saleh, formally announces the start of the FoodFest. We hope all of our parishioners will attend to be a part of this event and to enjoy a sampling of the food and entertainment to be featured over the next three days.

Many sincere thanks and blessings to all who have participated in the preparations for the FoodFest to date, and to all who will volunteer to

serve during the FoodFest. Our parishioners are the lifeblood of this annual tradition; it can't be done without you!

Barbara Vittas

President

Parish Council

THE  
PARISHIONERS  
OF ST. JOHN  
THE BAPTIST  
ARE THE  
LIFEBLOOD OF  
THE FESTIVAL,  
IT CAN'T BE  
DONE  
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YOU!

## FOODFEST 2013 IS HERE!

Friday October 11th through  
Sunday October 13th.

Preparations for the 2013 Festival are nearly final. Now is the time to make your commitment of time to serve as a festival volunteer. We really do need all hands "on deck" to make this another successful FoodFest and it is always a great opportunity for our parishioners to join together in fellowship while serving a great purpose. New members of the parish will especially enjoy this opportunity to meet and become better acquainted with their fellow parishioners. Here are the areas where we need volunteers now. Please see the appropriate chairperson heading each area, or Father Vasile or Leo Alexander to volunteer your time.

**Facilities - Jeremy Ellis, or Tony Pachares**, responsible for set-up and break-down, site services (trash,

clean-up, electrical power, etc.), automobile parking.

**Food Services - Raj Shah**, responsible for preparing and serving all foods including the Dinner Line, Gyros and other Grill items, Saganaki and of course all cooking and salad/rice preparation in the kitchen.

**Beverages - Joe Sullivan**, responsible for the Bar and also Coffee, Loukoumathes and Baklava Sundaes.

**Retail Services - Margaret Chokas**, responsible for Pastries, the Marketplace and Vendors.

The final Festival Baking Schedule is published in the weekly bulletins and in parish emails to all... Please join your fellow parishioners in these fun baking activities, you'll learn something new and we will become closer as a community. Men are gladly

welcomed to participate in the various baking and pastry making activities (especially since men tend to consume most of the pastries J), our ladies will be most appreciative of the help. Please make it a point to see or contact Leo Alexander ([LeoAlexander@MHD.com](mailto:LeoAlexander@MHD.com)), Father Vasile, George Vittas or any of the above Chairpersons to volunteer your time to assist in any of the organizing activities and during the festival... *THE PARISHIONERS OF ST. JOHN THE BAPTIST ARE THE LIFEBLOOD OF THE FESTIVAL, IT CAN'T BE DONE WITHOUT YOU!*



## A CURE FOR DEPRESSION FROM ST. SILOUAN OF ATHOS

(Continued from page 1)

the underlying disease. So, this begs a question: why is America depressed? What are we still missing in the abundance that surrounds us?

A short answer is: we miss God. We may think we miss something else, we can justify our depression by creating some imaginary needs, but at the end of the day, we miss Him. He has created us for a purpose: union with Him unto eternity. Losing sight of this, we lose it all and, in our shortsightedness, we keep longing for something we don't know we have lost. It all goes back to who we are, what are we doing here and where we are going; it is back to the basics.

In the midst of the information revolution, the world wide web and the boom of technology, man still yearns for the same fundamental things: purpose and direction. The secular society can't give him either. The purpose is temporary, ceasing to exist when life expires, and the directions one gets are so contradictory that they end up canceling themselves. So man is confused, lost and at the brink of despair. He is thirsty, but there is no well of life, he is hungry but there is no food for his eternal soul, he is lonely and he has no man.

So what to do? In an interview I recently read (you can find it [here](#), it is very edify-

ing), the Archimandrite Sophrony Sacharov, of blessed memory, at that time a younger monk, was asked by a visiting priest: "Fr. Sophrony, how will we be saved?" Fr. Sophrony prepared him a cup of tea, gave it to him, and told him, "*Stand on the edge of the abyss of despair and when you feel that it is beyond your strength, break off and have a cup of tea.*" Obviously this was a very odd answer, and the young priest was definitely confused. So off he went to St. Silouan the Athonite, who lived not far from there, and told him everything, asking for advice. Long story short, next day, St. Silouan came to the cell of Fr. Sophrony and the two started a conversation about salvation. The beautiful fruit of their conversation was an unforgettable phrase that I would like to also offer as the answer to our conversation today about depression: "*Keep your mind in hell and despair not.*"

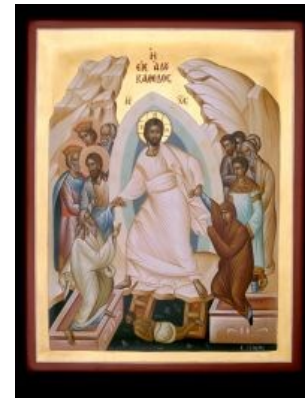
At first glance, St. Silouan's take on salvation is not less strange that Fr. Sophrony's initial answer, but it actually makes great sense. In traditional Christianity, the difficulties of life, the hardships are assumed as part of our fallen existence. Our bodies and our minds suffer the torments, but this is nothing but a temporary stage. The ascetic Fathers considered them as tests on par with the athletic exercises, very useful in practicing and improving the powers of the soul like pa-

tience, kindness, hope, faith and so forth. We keep our mind in hell when we consciously assume the pain of living in a fallen world, when we learn from this passing agony to avoid the even greater torture of an eternity without Christ. But there is hope in this suffering because Christ himself has suffered them first and has opened for us a way out of despair, a way out of pain, a way out of death. Christ is the well of life, the bread of eternity, and the only Man we need.

So as Christians we keep our minds in hell and we despair not, but courageously give glory to God in all things, even in pain, hoping, always hoping, in our Savior, the only One who can take us out of the brink of despair and set us for a new life in Him. In Him we put our hope, in Him we find our purpose, and on Him we set our goal.

Through the intercessions of our Father among the Saints Silouan the Athonite, through the prayers of Fr. Sophrony of Essex, of all the ascetic Fathers and all the saints, O Lord of compassion and hope, have mercy on us and save us!

See more at: <http://www.soundingblog.com/index.php/blog/Fr.-Vasile-Tudora.html>



The Descent of Christ into Hades

*"KEEP YOUR  
MIND IN HELL  
AND DESPAIR  
NOT."*

ST. SILOUAN OF  
ATHOS



## LET STEWARDSHIP BE A WAY OF LIFE



To date we have 123 Stewards and \$229,501 pledged towards our Stewardship goal of \$265,000. We've been blessed with new families this year and hope and pray that those parishioners that have not become Stewards do so by completing a Stewardship Commitment Card.

I started reading over the Stewardship Ministry materials in hopes that I can be moved by words to encourage others towards Stewardship. What resonated with me was our theme this year, *"I chose you and appointed you that you should go and bear fruit."* John 15:16

**"I CHOSE YOU  
AND  
APPOINTED  
YOU THAT YOU  
SHOULD GO  
AND BEAR  
FRUIT." JOHN  
15:16**

## 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

This month let's remind ourselves what Christian 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.

. . . our active commitment to use all of our time, talent and treasure for the benefit of humankind in grateful acknowledgement of Christ's redeeming love.

. . . caring for the needs of others.

. . . offering one's self to God as He offered Himself to us.

. . . what a person does after saying "I believe . . ." as proof of that belief.

. . . devotion and service to God and His Church as person, as families, as diocese/ metropolis, as national Church and Church universal.

Stewardship Ministry

Hope File and Nina Sullivan

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 strengthened 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

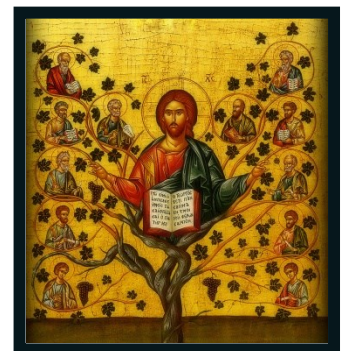
time, talent, and treasure to support the Parish and her Ministries, which in turn also support the National Ministries of our Archdiocese, Metropolises, and institutions.

### **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 wants to thank the entire parish for their support in a very successful Back to School Luncheon.

Despite the lack of air conditioning, everyone seemed to enjoy our Brats, Burgers and Beans Luncheon.

Kudos to all who brought side dishes and especially to Connie Rafeledes who did the purchasing and set up, as well as our "sous chefs": Khanh Moutafis, Maria Kerbow and

Tina Molhoek. Thanks, too, to our grill crew: Jeremy Ellis, Michael Poriotis, Chris Geil, Michael Eftimie and Nico Pagoulatos.

YM will continue with some small fundraisers throughout the year. Thanks to the generosity of our parish, we have been able to reimburse registration for all Camp Emmanuel attendees who requested it.

Our next event will be the

Halloween Hideaway on Oct. 31, chaired by Athena Russo. Details to come.

God bless.

Harriet Blake

## PARENTS:

PLEASE REMEMBER TO REGISTER YOUR CHILDREN FOR CHURCH SCHOOL, IF YOU HAVE NOT YET HAD THE OPPORTUNITY.

## CHURCH SCHOOL NEWS

Church School Families,

I am excited to say that Church School started with a terrific turnout. We look forward to your support and encouragement throughout our year.

Please remember to register your children for church school, if you have not yet had the opportunity. Each classroom has extra forms and you may also download the registration form and church school calendar from [www.stjohnndfw.info](http://www.stjohnndfw.info).

We use the information on these forms to plan classes and for regular parent communication. We ask for a donation to offset the cost of books and supplies used in class. Your donation will be recorded on the stewardship statements.

Here are some upcoming important dates to mark on your calendar:

Oct. 13 No Church School – Food Festival

Oct. 27 Begin the Thanksgiving Food Basket Program - bring a canned vegetable (can of corn, green beans, yams)

Nov. 3 Bring flour, stuffing mix or drink

Nov. 10 Bring a canned fruit (cranberry sauce, fruit pie filling)

Nov. 24 No Church School - Thanksgiving break

### Coffee Hour Hosts:

October 6th--- the Geil family

November 3rd---Jeremy and Melissa Ellis

December 8th---Hope and Russell File

Thank you to all of the families who have volunteered to host Coffee Hour on the behalf of Church School. We appreciate your kindness.

If you have any questions, comments or suggestions, you can contact me any time at

[veroncafisherps50@gmail.com](mailto:veroncafisherps50@gmail.com)

Thanks again for joining us this year for Church School.

We look forward to a fabulous year.

Veronica Fisher

Church School Coordinator



**Andrew Ballas**

*a great husband, father,  
grandfather &  
great grandfather  
is turning 90 on Oct 6.*

**We all love you !**



**WHAT DOES PHILOPTOCHOS REALLY DO?**

Have you ever wondered the answer to this question? You participate in fundraisers we have, donate to the causes we ask you to help with, and are generous supporters in all of our endeavors. Where then do your contributions go? Here is where they go!

We have almost 20 obligations to our national organization that we donate, with an amount determined by our chapter to keep our chapter in good standing with these charities. A few examples of national obligations are: HC/HC twice a year (of which you generously gave in a free will donation a few Sundays ago); OCF or Orthodox Christian Fellowship, that supports our young college students on their campuses; and the Vasilopita Fund, again where you support this fund with the purchasing of the many vasilopita loaves we auction off in early January.

We then have 8 obligations to our Metropolis of Denver.

Examples of these are Youth Ministries (which helped reward Alex Shah his monies for winning the Oratorical Festival), Social Services, and Pascal Appeal.

We also choose to support our community (parish and local community) with several contributions. We love this category the most because our involvement affects our own community and the areas we feel close to home. We support Safe Haven (the women's shelter in Arlington), South Eules Elementary School, and the USO. In the past we have purchased new car seats for Texas Health Hospital HEB, have been instrumental in securing a \$25,000 grant for Cook Children's Hospital in Ft. Worth, and another \$2,000 for the Child Study Center in Ft. Worth through our national organization, and are about to complete our \$6,000 pledge to the Capital Campaign.

If that doesn't make you want to be a part of our organization, I'm not sure what will. Your Philoptochos chapter offers the way for you to participate and perform the good works Father Vasile repeatedly tells us we need to do as one of the ways to gain entrance into heaven.

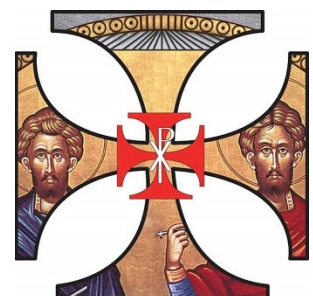
Please consider joining us, whatever age you are, whatever time you have. We need you.

Our current endeavor is coordinating Taverna Night. It is always a big task to set up for the evening, so please plan on helping us Thursday, Oct. 10 at 9am to decorate and set up the tables. And if you are able, please buy a ticket and join us that evening to kick off the festival!

Joannie Ruppel

YOU PARTICIPATE IN FUNDRAISERS WE HAVE, DONATE TO THE CAUSES WE ASK YOU TO HELP WITH, AND ARE GENEROUS SUPPORTERS IN ALL OF OUR ENDEAVORS.

WHERE THEN DO YOUR CONTRIBUTIONS GO?





St. Isaac the Syrian

## CHOIR NOTES

Our parish community observes National Church Music Ministry Sunday, October 6th. It comes each year in the month of October, the Sunday closest to the feast day of Saint Romanos, the Melodist (October 1st).

On this day, we recognize those women and men who have heard and responded to

the Lord's invitation to be church musicians: that is, parish chanters and choir singers. As church musicians, these people represent the laity in the liturgical dialogue of our worship services. In glory to God, the Holy Trinity, they commit themselves to learning the hymns of our Orthodox faith, understanding the sequence of our litur-

gical worship, and actively offering their prayers in song to enhance the beauty of our worship.

We ask each of them, and our congregation as well, to be mindful of the special ministry they fulfill in singing the hymns of our faith and leading us to worship.

## THE HISTORY OF BYZANTINE MUSIC—PART 2

By Dimitri Conomos, Ph. D

Two concepts must be understood if we are to appreciate fully the function of music in Byzantine worship.

**The first**, which retained currency in Greek theological and mystical speculation until the dissolution of the empire, was the belief in the angelic transmission of sacred chant: the assumption that the early Church united men in the prayer of the angelic choirs. This notion is certainly older than the Apocalypse account (Revelations 4:8-11), for the musical function of angels as conceived in the Old Testament is brought out dearly by Isaiah (6:1-4) and Ezekiel (3:12). Most significant in the fact, outlined in Exodus 25, that the pattern for the earthly worship of Israel was derived from heaven. The allusion is perpetuated in the writings of the early Fathers.

The effect that this concept had on church music was threefold: first, it bred a high-

ly conservative attitude to musical composition; secondly, it stabilized the melodic tradition of certain hymns; and thirdly, it continued, for a time, the anonymity of the composer. For if a chant is of heavenly origin, then the acknowledgement received by man in transmitting it to posterity ought to be minimal. This is especially true when he deals with hymns which were known to have been first sung by angelic choirs—such as the Amen, Alleluia, Trisagion, Sanctus and Doxology. Consequently, until Palaeologan times, was inconceivable for a composer to place his name beside a notated text in the manuscripts.

**The second** concept was that of *koinonia* or "communion." It is one of the key ideas for understanding a number of realities for which we now have different names. With regard to musical performance, this concept of *koinonia* may be applied to the primitive use of the word

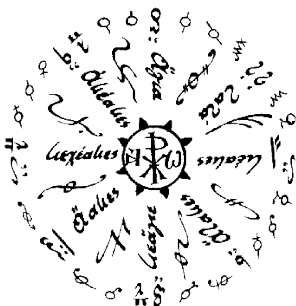
*choros*. It referred, not to a separate group within the congregation entrusted with musical responsibilities, but to the congregation as a whole. St. Ignatius wrote to the Church in Ephesus in the following way:

*You must every man of you join in a choir so that bring harmonious and in concord and taking the keynote of God in unison, you may sing with one voice through Jesus Christ to the Father, so that He may hear you and through your good deeds recognize that you are parts of His Son.*

A marked feature of liturgical ceremony was the active part taken by the people in its performance, particularly in the recitation or chanting of hymns, responses and psalms. The terms *choros*, *koinonia* and *ekklesia* were used synonymously in the early Byzantine Church.

*To be continued...*

MUSIC  
MINISTRY,  
CHOIR AND  
CHANTERS  
PAGE





## DEAR PARENTS WITH YOUNG CHILDREN IN CHURCH (PART ONE)

Written by *\*that\* mom*

You are doing something really, *really* important. I know it's not easy. I see you with your arms overflowing, and I know you came to church already tired. Parenting is tiring. Really tiring.

I watch you bounce and sway trying to keep the baby quiet, juggling the infant carseat and the diaper bag as you find a seat. I see you wince as your child cries. I see you anxiously pull things out of your bag of tricks to try to quiet them.

And I see you with your toddler and your preschooler. I watch you cringe when your little girl asks an innocent question in a voice that might not be an inside voice let alone a church whisper. I hear the exasperation in your voice as you *beg* your child to just sit, to be quiet as you feel everyone's eyes on you. Not everyone is looking, but I know it feels that way.

I know you're wondering, is this worth it? Why do I bother? I know you often leave church more exhausted than fulfilled. But what you are doing is *so* important. When you are here, the church is filled with a joyful noise. When you are here, the Body of Christ is more fully present. When you are here, we are reminded that this worship thing we do isn't about Bible Study or personal, quiet contemplation but coming together to worship as a community where all are

welcome, where we share in the Word and Sacrament together. When you are here, I have hope that these pews won't be empty in ten years when your kids are old enough to *sit quietly and behave in worship*. I know that they are learning how and why we worship now, before it's too late. They are learning that worship is important.

I see them learning. In the midst of the cries, whines, and giggles, in the midst of the crinkling of pretzel bags and the growing pile of crumbs I see a little girl who insists on going two pews up to share peace with someone she's never met. I hear a little boy slurping (quite loudly) every last drop of his communion wine out of the cup determined not to miss a drop of Jesus. I watch a child excitedly color a cross and point to the one in the front of the sanctuary. I hear the echoes of *Amens* just a few seconds after the rest of the community says it together. I watch a boy just learning to read try to sound out the words in the worship book or count his way to Hymn 672. Even on weeks when I can't see my own children learning because, well, it's one of *those* mornings, I can see your children learning.

I know how hard it is to do what you're doing, but I want you to know, *it matters*. It matters to me. It matters to my children to not be alone in the pew. It matters to the

congregation to know that families care about faith, to see young people... and even on those weeks when you can't see the little moments, it matters to your children.

It matters that they learn that worship is what we do as a community of faith, that everyone is welcome, that *their* worship matters. When we teach children that their worship matters, we teach them that they are *enough* right here and right now as members of the church community. They don't need to wait until they can believe, pray or worship a certain way to be welcome here, and I know adults who are still looking to be shown that. It matters that children learn that they are an integral part of this church, that their prayers, their songs, and even their badly (or perfectly timed depending on who you ask) cries and whines *are* a joyful noise because it means they are present.

I know it's hard, but thank you for what you do when you bring your children to church. Please know that your family - with all of its noise, struggle, commotion, and joy - are not simply tolerated, you are a vital part of the community gathered in worship.

From <http://iamtotallythatmom.blogspot.ca>

Note: this article is written by a mom and minister's wife in a different Christian church, therefore some aspects like Communion cups, hymnal books and so forth do not apply to our faith, but nevertheless the article is edifying in many aspects.



Archbishop Demetrios with children in Church

I KNOW IT'S  
HARD, BUT  
THANK YOU FOR  
WHAT YOU DO  
WHEN YOU  
BRING YOUR  
CHILDREN TO  
CHURCH.



**GREEK FESTIVAL**



SACRAMENTS IN THE PAST MONTH

**Baptisms:** Madeline Vittas  
**40 Day Blessings:** Melissa Barnes

REVISED FESTIVAL BAKING DATES

Wed. 10/2—baklava  
 Sun. 10/6—packaging pastries

GLADSOME LIGHT DIALOGUES

**Gladsome Light Dialogues continues throughout October with our current theme:**

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

**We re-started our Evening Film Dialogues, as well, on the last Wednesday of Every Month**

**Please visit us for the latest articles on the web at [Gladsome Light Dialogues Blog](#).**

AGELESS WONDERS

The Ageless Wonders will meet on Saturday, **November 9, 2013** at 2:15p.m. at the Artisan theater in Hurst, to see the matinee performance of their production of "The Philadelphia Story". For those of you old enough, remember this was a great movie with Cary Grant, Jimmy Stewart and Katherine Hepburn. Cost is \$14 PER PERSON. Dinner will follow at a local restaurant.

Since we have all been so busy with our Festival I have decided to combine our Oct and Nov. meetings. Please do all you can to help with the Festival !!! We Need You!!!! Call me for more details....Margaret [817-354-7731](tel:817-354-7731)

*OUR YEARLY FOOD FESTIVAL IS SCHEDULED 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 desirable manner on the appropriate tables in the parish hall.

You are responsible for making the coffee. Make two pots: one regular, one decaf. Plug in be-



fore going into church. The instructions are in the kitchen.

Prepare a tray with sugar, creamer, sugar substitute, mixing straws, a few spoons. Set with trash bucket.

Put donation basket out with appropriate sign.

**CLEAN UP**

Wash all dishes soiled, including coffee pots.

Return sugar tray to kitchen and replenish it.

Wash off hall tables and kitchen counters.

Thank-You

**St. John the Baptist Greek Orthodox Church**  
**OCTOBER 2013**

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
	Vigil 6pm	<i>Holy Protection of the Theotokos</i> Divine Liturgy 6am	✝ <i>Preparation of Baklava</i> Paraklesis 6pm Gladsome Light Dialogues 7pm		✝	Great Vespers 5pm
6	7	8	9	10	11	12
<i>3rd Sunday of St. Luke</i> Orthros 8:30am Divine Liturgy 9:30am Catechism Class 12pm Packaging of Pastries			✝ Paraklesis 6pm Gladsome Light No Dialogues	Taverna night	Food Festival	Food Festival  Great Vespers 5pm
13	14	15	16	17	18	19
<i>4th Sunday of St. Luke</i> Orthros 8:30am Divine Liturgy 9:30am No Sunday School No Catechism Class Food Festival			✝ Paraklesis 6pm Gladsome Light Dialogues 7pm	Vespers 6pm	 <i>Luke the Evangelist</i> Divine Liturgy 6am	Great Vespers 5pm
20	21	22	23	24	25	26
<i>6th Sunday of St. Luke</i> Orthros 8:30am Divine Liturgy 9:30am No Catechism Class FOCUS NA Visit Philoptochos Meeting		Parish Council 6:30pm	 Paraklesis 6pm Gladsome Light Dialogues 7pm		✝  Vespers 6pm	<i>Holy Martyr Demetrios</i> Orthros 8:30am Divine Liturgy 9:30am Wedding Great Vespers 5pm Wedding
27	28	29	30	31		
<i>7th Sunday of St. Luke</i> Orthros 8:30 AM Divine Liturgy 9:30 AM Catechism Class 12pm			✝ Paraklesis 6pm Evening Film Dialogues 7pm		<u>Fasting Symbols:</u>  Fast Free  Fish allowed 	Wine/oil allowed  Strict Fast ✝



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

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

Return Service Requested

NONPROFIT

Sponsorship for This Month's Forerunner



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



The Holy Protection of the Theotokos  
October 1st

**THE FORERUNNER**

