

THE FORERUNNER

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HONEY, WHAT TO DO WITH OUR KIDS FOR HALLOWEEN?

Or, the pains of American Orthodox during the fall-Winter Holiday season

All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify. (1 Co 10:23)

Spending all my childhood and early youth in native Romania, I have to admit that I am not (yet) emotionally involved with all the major American Holidays. I am working on it, especially since my family has been naturalized a few years ago, but I find myself a bit of a stranger around these days. This fact however offered me the opportunity to research their meaning with fresh inquiring eyes and to not just take them for granted. I take for granted only the Romanian holidays that I grew up with, just like every American does with theirs.



The holidays we grow up with become so engrained over the years up to the point where, although we keep all the rituals, decorations and foods, they start to lose their meaning to us. We celebrate them because that's what we do, but we rarely bother to recollect their deeper significance. Even great Holidays like Christmas, Pascha or Thanksgiving are rapidly losing their meaning to consumerism and marketing.

The situation gets even more complicated when a Christian Orthodox comes to America, or when an American born joins the Orthodox Church.

The fall winter season is particularly challenging. First comes Halloween with all its spooky decorations and misdirected fun. Even if you resist the pressure of "can we go trick-or-

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COUNCIL CAPSULE

Well once again, when everyone pulls together, we can accomplish great things and we've proven it with the success of the 22nd Annual Food Festival. Each year we have trepidations on how our small group will be able to undertake this huge task and yet somehow it all comes together.

Without the countless hours of planning and dedication of a core group led by George Vitas, we would not have had a festival this year. Nor would we have had a Taverna Night if not for the ladies of Philoptochos who when asked at the end of August, whether they would be willing to undertake the task of planning Taverna Night, answered with a re-

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SPECIAL POINTS OF INTEREST:

- *Honey, what to do with our kids for Halloween?*
- *Last Push for Stewardship 2013*
- *If You Don't Hear Crying, the Church is Dying*
- *Gladsome Light Dialogues continue throughout October*
- *The History of Byzantine Music*

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COUNCIL'S CAPSULE



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sounding "YES, WE CAN DO IT"! Many thanks go to everyone who stepped up when asked to chair a committee. All of the volunteers who put in long hours should be proud of their accomplishment.

The final figures on the festival will be reported at our November 17th General Assembly. This is the last Gen-

eral Assembly of the year at which a vote for our 2014 budget will be needed and nominations for the 2014-2016 council members will be announced. If you are interested in serving your church on the Parish Council, please see a council member and let them know you are interested in running for the board.

Remember, in order to run for the council or vote at the General Assembly, you must have filled out a stewardship

card and made payments toward your pledge. Please make plans to attend the meeting.

The Parish Council wishes everyone a safe and Happy Thanksgiving Holiday.

Barbara Vittas

Parish Council President

THE PARISH
COUNCIL WISHES
EVERYONE A
SAFE AND HAPPY
THANKSGIVING
HOLIDAY.

A MIRACLE OF ST. MENAS OF EGYPT

This miracle of Saint Menas took place in 1826 in Herakleion, Crete. Five years prior was the beginning of the Greek Revolution and the Turks had slaughtered a great number of Greeks in Crete, most noteworthy being the Metropolitan of Crete together with many of his bishops of various districts on June 24, 1821 in the Cathedral of Saint Menas, together with the officiating priest who was slaughtered on the very altar during the Divine Liturgy.

Five years later the Turks were devising another slaughter of the Christians on April 18, 1826, which was the Feast of Pascha when all Christians of the city would gather to celebrate the Feast of Feasts. To distract them they set fires on Pascha in

various areas of the city and many gathered towards the church to celebrate the feast and sing "Christ is risen!"

As the gospel was being read proclaiming the Resurrection Feast suddenly a gray haired man appeared and began running around the church holding a sword, and the faithful saw him chase away the Turks who were devising the slaughter.

The Turks thought the man was a fellow Muslim who was sent by the governor of the city to call off the slaughter. However the governor assured them he had sent no one and in fact had not left his home that night. It was then that the Turks realized that this was a miracle of Saint Menas to save the Greeks. It

is for this reason that Muslims began honoring Saint Menas and bringing gifts to the church.

This miracle is celebrated every year on Bright Tuesday following Pascha in the city of Herakleion. It is also during the Vespers Service of the feast that the relic of Saint Menas is displayed for veneration by the faithful.



HONEY, WHAT TO DO WITH OUR KIDS FOR HALLOWEEN?

(Continued from page 1)

treating this year?" that kids put on you, just walking through a neighborhood or turning on the TV around Halloween exposes you and your children to unwanted graphic violence and gore. I live to think that I have pretty robust sense of humor, but some of the stuff you see out there is really bizarre. This year, for example, someone found amusing to leave [a pair of fake crushed corpses](#) under his car on the driveway, prompting the neighbors and other passers to call 911; I bet was fun for the emergency operators. But amidst all this mix-up, some actually remember that the night of Halloween started as the evening celebration of the mass for the souls of the departed, or the All Hallows Eve. I read the other day about a gentleman that, on Halloween, sits on a chair on his front porch and hands out lit candles, along with a treat, for the kids that stop by. He also explains to them that the candle is lit for the souls of the departed people that we pray for on this day. Yes, I know is not an Orthodox holiday, but I find this much better than scaring the kids with a chainsaw.

Thanksgiving follows right after, but not without its own challenges. This time we all consent it is a wonderful family holiday... except for the (in)famous turkey dinner, falling right in the middle of the Nativity Lent! For an Or-

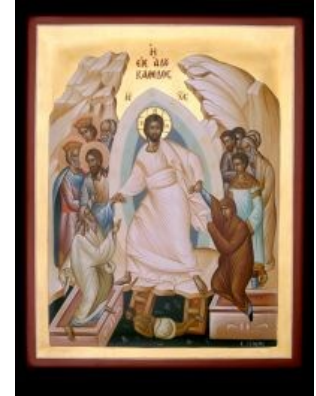
thodox priest this never grows old. The American born Orthodox are torn between their love for their American tradition and their love for their newly embraced Orthodox Church; the cradle Orthodox are torn between their Orthodox Tradition and this new culinary tradition that everyone seems to enjoy so much around. In fact I personally think that we all forget that true Thanksgiving comes from the heart and not from the oven, and the best expression of love is not in what we put in our mouth but in what comes out of it; and this is all I have to say about Thanksgiving.

After the Thanksgiving truce comes Christmas, a great Feast during which we should all find ourselves at peace. But even Christmas, an essential Holy Day for Christians of all nations, [has lost its track](#). In the recent "tradition", rather than preparing ourselves for the coming of the Messiah Christ, through prayer, fasting and almsgiving, we now hold anticipatory Christmas parties (again in Lent) and we spend what's left of our yearly budget on decorations and gifts.

Understand now my drama? As an Orthodox Christian living in the New World, I feel a tension growing every day between our pure and wholesome Holy Tradition, kept intact by the blood of many generations of martyrs, and the society around that,

losing many of its Christian roots, challenges now everything I hold dear. As Orthodox I have to choose again and again every day and the choice is getting harder.

This is why in the end I won't give you any advice on what to do for Halloween; I won't tell you what to eat for Thanksgiving or how to celebrate Christmas. I will only remind you that as Orthodox Christians, old or new, we share a sacred responsibility, no matter where we are, to preserve intact what we have received from our forefathers, so, at our turn, to hand it over to our children, just as pure as we have received it. We are the salt of the earth; we are to change the world by revealing Christ to all, not to let the world change us in turn.



The Descent of Christ into Hades

I FEEL A TENSION GROWING EVERY DAY BETWEEN OUR HOLY TRADITION AND THE SOCIETY AROUND THAT, LOSING MANY OF ITS CHRISTIAN ROOTS, CHALLENGES NOW EVERYTHING I HOLD DEAR.



LET STEWARDSHIP BE A WAY OF LIFE



There are still many parishioners who have not completed stewardship cards for this calendar year. Time is running out, but it is never too late! To date we have 123 stewards and \$225,901 pledged. I know several parishioners have donated faithfully but not completed a Stewardship card. Please see Nina Sullivan, Hope File or any Parish Council member about completing your card. **We are still \$39,099 shy of our \$265,000 goal but we are still hopeful that we can reach the goal by the end of the year.**

I recently read an article by Fr. Luke A. Veronis about the

spirit of Stewardship and thought I would share some of the article because it truly speaks to the heart of Stewardship.

“Ultimately, whatever we have isn’t ours. All is God’s and we are simply caretakers of His riches. As we learn to generously give of ourselves, of our time, talents and treasure, we only increase our wealth and make eternal investments. Christian Stewardship is all about becoming good caretakers of all that God has given us. Think about all that God has given us: our health, our family, our opportunities in life, our intelligence, and our talents.

God has given each of us special and unique gifts. Everything we have is temporal. We don’t know for how long we have it. The fundamental question, though, is how will we use all that we have for the glory of God?”

“The rich man is not the one who has much, but the one who gives much. For what one gives away, he keeps for eternity.” St. John Chrysostom

“THE RICH MAN IS NOT THE ONE WHO HAS MUCH, BUT THE ONE WHO GIVES MUCH. FOR WHAT ONE GIVES AWAY, HE KEEPS FOR ETERNITY.” ST. JOHN CHRYSOSTOM

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 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

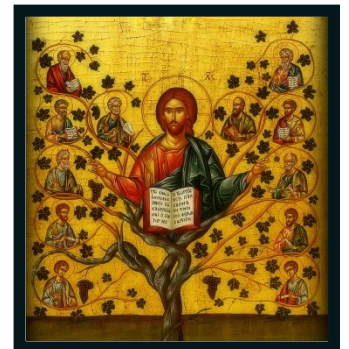
time, talent, and treasure to support the Parish and her Ministries, which in turn also support the National Ministries of our Archdiocese, Metropolises, and institutions.

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

We are SO proud of our dance troupe, led by the wonderful Gina Poulakos, who put an amazing amount of time and energy into teaching and rehearsing our kids. Allison Medvic was terrific (and patient) as always with our adorable OPA dancers. And many thanks to Sandra Geil for keeping tabs and maintaining repairs on the costumes. A shout out too, to Louie Papaliadis for organizing the always-entertaining Souma dancers. People come to our festival for the food, but I think we all agree that the reason they stay is for the dancing. OPA!

By the time you receive this Forerunner, we will have had our second annual Halloween Hideaway. Children were invited to come for pizza, games and pumpkin carving on Oct. 31. Many thanks to Athena Russo for organizing this event.

The topics for the 2014 Oratorical Festival have been announced. We are encouraging students from the middle and high school classes to participate, either by writing a few paragraphs or by writing AND presenting their speeches to the parish in late February/early March (date to be announced). Last year, Alex

Shah won the junior division for the Denver Diocese and represented us and the diocese at the finals in Memphis. Upcoming community service projects: The middle and high school classes have been invited to help with a Habitat for Humanity project on Saturday, Nov. 2. We will be doing the landscaping for a home in Fort Worth. And on Nov. 17, the middle school class will once again serve lunch to the women and children residing at Safe Haven, the domestic violence shelter, in Arlington.

Have a blessed November and Thanksgiving.

PARENTS:

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

CHURCH SCHOOL NEWS

Church School Families,

We have had a terrific September and October.

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

- Oct. 27 Began 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

On October 6th, the Geil family hosted coffee hour on behalf of Church School. Thank you very much for graciously agreeing to represent our students and families.

Upcoming Coffee Hour hosts:
November 3rd---Jeremy and Melissa Ellis

December 8th---Hope and Russell File

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

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.stjohndfw.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.

If you have any questions, comments or suggestions, you can contact me any time at veronicafisherps50@gmail.com

Thanks again for joining us this year.

Veronica Fisher



IF YOU DON'T HEAR CRYING, THE CHURCH IS DYING

By Tony Alexiou

People were bringing little children to Christ to have Him touch them, but the disciples rebuked them. When Jesus saw this, he was indignant. He said to them “Let the children come to me, and do not hinder them, for the Kingdom of God belongs to such as these. I tell you the truth, anyone who will not receive the Kingdom of God like a little child will never enter it.” Mark 10:13-16

I have young kids – ages 5 and 3 to be specific. They’re great kids, my wife and I love them incredibly and thank God each day for the blessings He gave us. These two little blessings though can be quite active, and loud and usually at times when we wanted nothing more than for them to be still and quiet – especially when they were babies. Taking them to church was always a challenge – when one was a toddler and one was an infant, it didn’t take long for them to become bored – who needs Christ when all you

really want is to run around and explore, right?

Each Sunday my wife and I would undergo the same ritual – get up, take care of the kids, go to church with our bag of tricks in tow and keep them occupied and quiet, distract them (which would work until about the Great Entrance) and end up in the cry room with a bunch of other bleary-eyed parents annoyed that they are again technically at church but not really at church.

The reason we did all of that was for the benefit of other parishioners. When our youngest was really young, we had all intention of staying the full service with her. We figured it was easy – feed her, distract her, next thing we’d know the parish council president would be giving the weekly announcements at the end of the liturgy and off to the hall we’d go for coffee and fellowship. Great success! We (I) figured that if the baby cried a bit, we’d handle it and besides, it was a small baby,

who would mind a couple of small cries from a temporarily fussy baby?

Apparently, a lot of people did. The amount of dirty looks we would get, hushed voices that felt like they were condemning us to a parental purgatory, sighs and pursed lips with eyes of indignation from little old ladies was too much to bear – at least for my wife. I didn’t care – the way I saw it, we had as much a right to pray as everyone else did. Just because we had young kids we should be banished from church? Well, my family and I pretty much were – as are many families in my situation each and every Sunday by people that feel they need monastery standards of quiet to be able to pray.

The cry room is not a place where one can pray – it’s a place where cheerios are flying every which way, where kids are wrestling for the same ball and where people catch up and chit chat. It’s a place where little kids maneu-

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**RED
POINSETTIAS
ORDERS MUST BE
PLACED BY
DECEMBER 1**

PHILOPTOCHOS NEWS

Now that one big Festival is behind us, let’s get our creative juices flowing for Philoptochos’s big fund raiser: the Festival of Tables February 22nd, 2014 at the Marriott South, Centrepont Drive. Create a theme and contact Kathy Fox or Connie

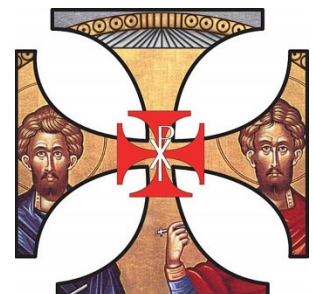
Rafailedes.

The holidays will soon be upon us and it would be wonderful to see red poinsettias gracing the altar of the church. Orders can be “IN MEMORY” of or “IN HONOR” .

All orders must be placed by

December 1. As in the past the cost is \$15.00 and you will be able to take your plant home after the Christmas Eve Service.

Contact Angela Cline or Connie Rafailedes





St. Isaac the Syrian

TRAVELS OF A 65-YEAR CHOIR MEMBER

As a 16-year old in Akron, Ohio, joining the "Choir" was sort of a rite of passage . . . All my good buddies were participants! Admittedly, at that time the main attraction was sort of fun, especially if you liked singing anyway. But with each passing year spirituality grew . . . And grew. Maturing in the Military, I sang with the choir at

St. Sophia in San Antonio, TX and eventually at St. Demetrius in Ft. Worth, and ending up here at St. John's.

What keeps me coming back for more? Delight in singing praises to our Lord for sure . . . but then in addition to that main attraction and satisfaction, the fellowship of others with similar feelings of joy

both at a local level, plus Diocesan and National gatherings, too!

I would sincerely encourage anyone, young or old who might be interested, to give the choir a try . . . YOU WILL BE GLAD YOU DID !!!!

In His Name, Tony Pachares

THE HISTORY OF BYZANTINE MUSIC—PART 3

The development of large scale hymnographic forms begins in the fifth century with the rise of the *kontakion*, a long and elaborate metrical sermon, reputedly of Syriac origin, which finds its acme in the work of St. Romanos the Melodos (sixth century). This dramatic homily, which usually paraphrases a Biblical narrative, comprises some 20 to 30 stanzas and was sung during the Morning Office (*Orthros*) in a simple and direct syllabic style (one note per syllable).

In the second half of the seventh century, the *kontakion* was supplanted by a new type of hymn, the *canon*, initiated by St. Andrew of Crete (ca. 660-ca. 740) and developed by Saints John of Damascus and Kosmas of Jerusalem (both eighth century). Essentially, the *canon* is a hymnodic complex comprised of nine odes which were originally attached to the nine Biblical canticles and to which they were related by means of corresponding poetic allusion

or textual quotation.

The nine canticles are: (1) and (2) The two songs of Moses (Exodus 15:1-19 and Deuteronomy 32:1-43); (3)-(7) The prayers of Hannah, Habbakuk, Isaiah, Jonah and the Three Children (1 Kings [1 Samuel] 2:1-10; Habbakuk 3:1-19; Isaiah 26:9-20; Jonah 2:3-10; Apoc. Daniel 3:26-56); (8) The song of the Three Children (Apoc. Daniel 3:57-88); (9) The Magnificat and the Benedictus (Luke 1:46-55 and 68-79).

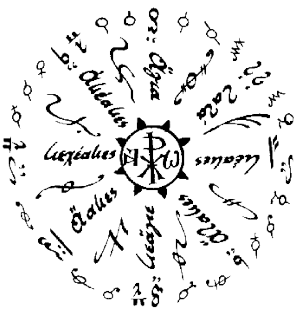
Each ode consists of an initial *troparion*, the *heirmos*, followed by three, four or more *troparia* which are the exact metrical reproductions of the *heirmos*, thereby allowing the same music to fit all *troparia* equally well.

The nine *heirmoi*, however, are metrically dissimilar; consequently, an entire *canon* comprises nine independent melodies (eight, when the second ode is omitted), which are united musically by the

same mode and textually by references to the general theme of the liturgical occasion, and sometimes by an acrostic. *Heirmoi* in syllabic style are gathered in the *Heirmologion*, a bulky volume which first appeared in the middle of the tenth century and contains over a thousand model *troparia* arranged into an *oktoechos* (the eight-mode musical system).

Another kind of hymn, important both for its number and for the variety of its liturgical use, is the *sticheron*. Festal *stichera*, accompanying both the fixed psalms at the beginning and end of Vespers and the psalmody of the Lauds (the *Ainoi*) in the Morning Office, exist for all special days of the year, the Sundays and weekdays of Lent, and for the recurrent cycle of eight weeks in the order of the modes beginning with Easter. Their melodies preserved in the *Sticherarion*, are considerably more elaborate and varied than in the tradition of the *Heirmologion*. *To be continued*

MUSIC
MINISTRY,
CHOIR AND
CHANTERS
PAGE



IF YOU DON'T HEAR CRYING, THE CHURCH IS DYING

(Continued from page 7)

ver to get what they need; toys, space, another kids snack; plotting their next moves to become King of the room – all while the parents are trying to keep some sort of futile order. It's like a well-dressed version of Lord of the Flies set to the soundtrack of sniffles. No cavalry to save the day shows up to save the say. Ever. A lot of stuff goes on in the cry room, none of it is praying though.

A couple of weeks of this was all it took before my wife and I figured there was no point in even coming to church anymore. We could do what we were doing in the cry room at home without the early morning mustering and getting out the door. Why expose our kids to germs? Why get dressed up only to spend two hours in the church building trying to balance on toddler sized chairs, making labored small-talk with other parents that don't want to be in this little jail any more than you do? Yeah, no thanks.

Where I take solace in this story is that for all the people that don't want children in church for fear of being disturbed, just as many do but those people are just more coy about it. A church is not a monastery. A church is filled with families that want to pray. It's filled with parents that want to put their kids on the right path. It is these young families that, believe it or not, are the future of the

church. Of the faith itself. By pushing away families with young children, you are condemning the church to a slow and quiet death. There are many parishes across this country that are facing that right now. When parishioners age and pass on to the next life, with no one coming up behind them, who is going to support this church?

My family's story ended differently than that, thankfully. After spending a couple of Sunday's at home, we resolved not to be chased away from prayer because our kids are full of life. If the church wasn't going to change to adjust to young families, we would help it change. My wife began a group for mothers of infants and toddlers – one that was very well received and it still running strong even though my kids (and wife) graduated out of it. I became an usher (mostly) to give courage (and some advocacy) for other young parents that wanted to take part in the service. We grew a resolve because we were not going to let some parishioners dictate our praying... and our faith. Not all parents do that. They just don't come back. What's worse still is that I know priests that discourage young families; that ask families with kids that make any sound to leave – one priest in particular would actually stop the liturgy and ask the parent to take their child outside. Needless to say that this church became a church of

senior citizens and only now is beginning to change with a new priest at the helm.

As Orthodox Christians, we need to be mindful of young families. As it is, they are exhausted and nervous about their children misbehaving and wanting to do the right thing. The last thing they need is judgment from other Christians when all they want to do is pray and put their kids on the right path. When you see a parent struggling with a fussy child at church, instead of scowling at them, how about you offer them a hand, like the Christian you purport to be. Instead of chasing them out of the sanctuary with your looks and sneers, help them come closer to God. Realize that this young family is the future of your church and your faith and pushing them out the door to satisfy your need to complete silence helps no one, not even you. Christ said 'bring the children unto me.' Help parents do that so that everyone can reap the reward.

- See more at: <http://www.soundingblog.com/index.php/home-and-family/parenting/if-you-dont-hear-crying-the-church-is-dying.html>



Archbishop Demetrios with children in Church

AS ORTHODOX CHRISTIANS, WE NEED TO BE MINDFUL OF YOUNG FAMILIES. AS IT IS, THEY ARE EXHAUSTED AND NERVOUS ABOUT THEIR CHILDREN MISBEHAVING AND WANTING TO DO THE RIGHT THING.



GREEK FESTIVAL



SACRAMENTS IN THE PAST MONTH

Weddings :

Stacia Leeders and David Dube

Maria Stergiou and Marcus Tamez

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.

Call me for more details...Margaret [817-354-7731](tel:817-354-7731)

WE WOULD LIKE TO THANK ALL FESTIVAL VOLUNTEERS FOR THEIR DEDICATION DURIN THIS YEAR'S GREEKFEST!

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

NOVEMBER 2013

SUN	MON	TUE	WED	THU	FRI	SAT
					1	2
<u>Fasting Symbols:</u>						
Fast Free  Fish allowed 	Wine/oil allowed  Strict Fast 		 Paraklesis 6pm Gladsome Light Dialogues 7pm			Habitat for Humanity Project Great Vespers 5pm
3	4	5	6	7	8	9
<i>5th Sunday of St. Luke</i> Orthros 8:30am Divine Liturgy 9:30am Catechism Class 12pm Thanksgiving Basket Program			 Reader's Paraklesis 6pm	Feast Day Holy Arch- angels Monastery Kendalia, TX	 Feast Day Holy Arch- angels Monastery Kendalia, TX	<i>St. Nektarius</i> Orthros 8:30am Divine liturgy 9:30am Ageless Wonders Artisan Theater 2:15pm Great Vespers 5pm
10	11	12	13	14	15	16
<i>8th Sunday of St. Luke</i> Orthros 8:30am Divine Liturgy 9:30am Leni-Beth Gianulis Memorial & Lunch Sts. Cosmas/Damianos Collection No Catechism Class Thanksgiving Basket Program Vespers 6pm	<i>St. Menas of Egypt</i> Divine Liturgy 6am		 <i>St. John Chrysostom</i> Divine Liturgy 6am No Paraklesis		 Nativity Lent Vespers 6pm GOYA Lock-in	 <i>St. Matthew the Apostle & Evangelist</i> Orthros 8:30am Divine Liturgy 9:30am Gianulis Baptism 3:30pm Great Vespers 5pm
17	18	19	20	21	22	23
 <i>9th Sunday of St. Luke</i> Orthros 8:30am Divine Liturgy 9:30am Gianulis Memorial Godparents Sunday Catechism Class General Assembly Youth to Safe Haven			 Vigil 6pm	 <i>The Entrance of the Theotokos</i> Divine Liturgy 6am		 Great Vespers 5pm
24	25	26	27	28	29	30
 <i>13th Sunday of St. Luke</i> Orthros 8:30 am Divine Liturgy 9:30 Aam No Sunday School GOYA Turkey 11am Catechism Class 12pm Vespers 6pm	 <i>St. Catherine the Great</i> Divine Liturgy 6am		 Paraklesis 6pm Evening Film Dia- logues 7pm		 Vespers 6pm	 <i>St. Andrew the First- Called Apostle</i> Orthros 8:30am Divine Liturgy 9:30am Great Vespers 5pm



ST. JOHN THE BAPTIST GREEK ORTHODOX CHURCH

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

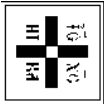
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THE FORERUNNER

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The Holy Great Martyr Menas of Egypt
November 11

