

THE FORERUNNER

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THE BOND OF LOVE—TWO YEARS AFTER

NOTE: Since on July 14th we will celebrate two years from the opening of the doors of our Church, I am reposting a sermon I delivered 4 years ago as the last in a series associated with our Capital Campaign. It is, in my opinion, very relevant today and something that we need to hold on for the future. Enjoy! Many years parish of St. John's!

Jesus said to him, You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And the second is like it, You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets. ([Mat 22:37-40](#))

St. John the Little, a disciple of St. Pachomius the Great, said once "Nobody builds his house from the roof down but from the foundation up". Asked what he meant by this he said "our foundation is our neighbor; to him I should tend first, because on him hang all the commandments of Christ." The



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COUNCIL CAPSULE

Unfortunately, I must start this article with some bitter-sweet news. I regret to announce that due to personal circumstances Nik Stanosheck is not able to continue in his roles as the Parish Council Treasurer and as a Parish Council member; he has submitted his formal resignation for both posts. However Nik remains as a member of the Parish and a great friend. On behalf of the Parish Council I would like to thank Nik for his service this year!

On a more cheerful note, I am happy to announce that Nancy Medvic accepted a nomination to rejoin the Parish Council for the remainder of Nik's term. The Parish Council convened a special session on Sunday June 15th at which time Nancy Medvic was unanimously elected, and was immediately sworn in. Nancy also graciously accepted a nomination to the Office of Treasurer, and was also unanimously elected. For those of you who may not know, Nancy has had only a six month break from her previous service on the Parish Council where she also served as Treasurer. On behalf of the Council I offer my sincere thanks to Nancy in accepting these roles so willingly.

Changing subjects slightly, I would like to offer my gratitude for all who participated in our Committee Fair on Sunday June 29th, thank you. I truly believe that this model of opera-

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SPECIAL POINTS OF INTEREST:

- *The Bond of Love—Two years after*
- *On Jesus prayer— by Metr. Hilarion Alfeyev*
- *The Ascent of Prophet Elias—by D. Panagopoulos*
- *Parish Council Capsule*
- *The Stewardship program 2014 needs your attention*
- *Mid Cities Greekfest 2014*

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COUNCIL'S CAPSULE



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tion will allow us to act in the most effective and responsible manner as stewards of our wonderful Parish. Additionally, I hope that this will also foster an increased sense of community as many of us pitch in at the same time toward a common goal, which is important with so many new faces around over the last few years. We have such a beautiful history of being a tight-knit community, and

honestly, it is one of the things we are known for.

This kicked off the first phase of this effort with additional committees to be organized and announced in the future. If you did not have an opportunity to attend you can reach out to anyone on the Council in order to get information on the established committees and learn what role would be best for you. Thank you again for your amazing willingness to contribute your Time,

Talent, and Treasure in pursuit of our Parish's operation, maintenance, and growth.

Jeremy Ellis, Parish Council President

A COMMUNITY OF FAITH HAS TO BE FIRST OF ALL A COMMUNITY OF LOVE. WE CANNOT BE IN COMMUNION WITH THE LOVE INCARNATE IF WE DON'T SHARE THIS SENTIMENT AMONG OURSELVES.

THE BOND OF LOVE (CONT.)

(Continued from page 1)

essence of Christianity is love, but love has to be directed to someone other than us, otherwise it becomes selfishness. Our relationship with God depends on our relationship with our brothers and sisters. If I don't love my brother and do not want to be with him than how could I be with God that loves my brother?

Agape signifies a love that is unconditional, selfless, genuine, and cheerful. It is the type of love that never asks but always gives, is a love that does not bother to suspect anything but trusts, it is the love that does not talk bad about others, or ever gets upset, or yells or has swinging moods. It is how God love us and how we should love our neighbor.

universal love of God, a perfect unity of persons that has all the love He needs and yet He creates the world and in it He puts Man so He can have other subjects that can partake in the perfect love of the Holy Trinity.

God did not needed this for Himself, He did not just wanted a partner to play with, but He, unselfishly, wanted someone to share with what He already had in abundance: love. He offered man the possibility to enter into a relationship of love with Him, a relationship wanted from both sides, a relationship of unbiased free choice. Any other solution beside the total freedom to join in or not, which also includes the risk of rejection, would have fallen into the category of arranged marriages.

God wanted a true love, a love based on mutual understanding and informed consent: a simple

(Continued on page 3)

The ancient Greeks had a real fondness for the concept of love and were very particular in describing it, employing several words to describe its different meanings. For this they had *eros*, which is the passionate love, more linked with the flesh in the modern understanding, but not necessarily the only meaning of it; they also used *philia* for the love toward our friends and the things we enjoy in life; *storge* represented the family love, like parents for their children; and finally they had *agape*.

On Easter day, the holiest day for Orthodox people, we hold a service that we also call "*Agape*" vespers. Maybe you have wondered where this name comes from. Its true meaning is linked with the Gospel of the day that according to Tradition is read in many different languages. The languages are a symbol of the love God has for all the people of this world, not just for the Israelites, but for all the gentiles that were all called to be a new holy nation under Christ, united into His holy body, the Church. This represents the real *agape*: the



THE BOND OF LOVE (CONT.)

(Continued from page 2)

choice and man would have had everything. Man however, we know the history by now, rejected this union initially and sold it for an immaterial dream of existence in creation without its Creator.

The day of the great fall was a sad day in the existence of Man but in the same time one that made possible the revelation of



God's supreme commitment to Man, a revelation of His profound love for mankind, a love that goes all the way to sacrifice. Not a sacrifice of animals: doves or lambs or goats, but a meaningful sacrifice, the sacrifice of the only Son of God, Who came down to give us another chance to be redeemed and to rejoin God in His plans for union with Mankind.

God emptied Himself of all His heavenly glory and from His greatness He made Himself small, one of us, so we can be made great; as St. Athanasius said: *God became man so man can become, at his turn, god.* This is the great mystery of love: one becoming small so the other could

grow; one renouncing his will for the other's will, one giving the other receiving, always cheerful, always joyful, always holding the other one in first regard.

We re-enact this great mystery every Sunday when during Liturgy we partake of the Eucharist. Christ makes Himself again small so we can take Him in our bodies and in turn we become big, we become one with God, as He always wanted. But through Him we also become one with all that partake with Him; through communion with Christ we actually become a Church. One becomes many and many become one. When one joins the church one ceased being alone, from one, living in isolation one becomes part of a community that shares everything in agape.

What unites the bricks of His Church, us, His people, is not mortar, but is Him, love incarnate, the genuine and original agape. His love however is one that compels us to imitation. If we want our church to be solid and last forever we should make sure we have enough of this special cement. Hear the words of the Holy Apostle Paul: *"I want you to know what a great conflict I have for you [...] that [your] hearts might be comforted, being knit together in love."* ([Col 2:1-2](#)).

This is the only way: to love each other as Christ loves us. The bonds that form between people through unconditioned love, respect and consideration are the only ones that could last a lifetime and dare I say an eternity. A community of faith has to be first of all a community of love. We cannot be in communion with

the love incarnate if we don't share this sentiment among ourselves. We join the Church because we love God, but the expression of this love is made through our brothers and sisters. They are the true gate to paradise, our long waited ticket to heaven.

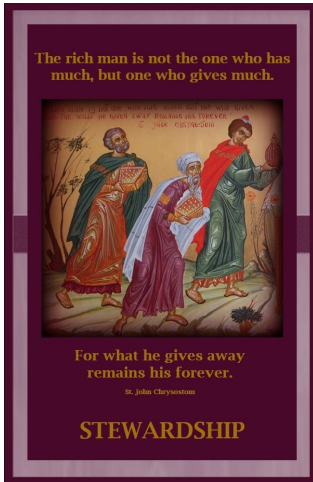
Only united in one holy body the building blocks we need for our Church will be brought together in an unbreakable bond. In love and unity our sacrifice and commitment will serve the holy purpose of living a true life in Christ.

Now therefore you are no longer strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom every building having been fitly framed together, grows into a holy sanctuary in the Lord; in whom you also are built together for a dwelling place of God through the Spirit. ([Eph 2:19-22](#))



THIS IS THE ONLY WAY: TO LOVE EACH OTHER AS CHRIST LOVES US. THE BONDS THAT FORM BETWEEN PEOPLE THROUGH UNCONDITIONED LOVE, RESPECT AND CONSIDERATION ARE THE ONLY ONES THAT COULD LAST A LIFETIME





2014 STEWARDSHIP -

In the May 2014 Orthodox Observer under Archdiocese News there was a thought provoking and inspirational article about Stewardship. The article spoke of “Stewardship Training” and how the transformation after parishioners took part in a spiritual retreat was described as “Amazing”. The article reflected on one church’s struggles with Stewardship and other issues and like St. John the Baptist, the mission is always clear. It is to be a spiritual home to all who enter; to be a Christ-like community active in worship, fellowship, service and witness and through participation in the sacraments, to come into union with God. Their (Holy Trinity Church) vision is no different than ours. To create a welcoming and vibrant Orthodox parish dedicated to serving the changing needs of our parishioners and the greater community.

I struggle with how or what I should say to convince parishioners to become stewards. Should I be doing greater outreach? Do I come on too strong or not strong enough? How can I encourage others that Stewardship is the foundation of our church and enables us to serve our community and other communities in need? On June 29, 2014 the Stewardship ministry team will be in the Parish Hall to talk about Stewardship and would greatly appreciate it if you took the time to discuss your thoughts on Stewardship. All ideas are welcome. We hope to expand the ministry team and enlist others who can help with Stewardship in the future. I say it over and over again: Giving exhibits God’s heart and when we give the blessings flow.

talent and treasure by completing a Stewardship Commitment Card. To date we have 114 Stewards and \$212,532.00 pledged toward our goal of \$278,000. It’s achievable and with your help we can make this the year that we reach or exceed our goal! Please be sure to stop by the Stewardship Ministry table in the parish hall for more information. Tim Cline and I will be happy to listen and share our vision for the future in Stewardship Outreach.

"A Rich Man is not one who has much but one who gives much. For what he gives away remains his forever": (St. John Chrysostom).

Tim Cline and Hope File
Stewardship Ministry

If you have not become a Steward we would love for you to commit your time,

PLEASE BE SURE
TO STOP BY
THE
STEWARDSHIP
MINISTRY
TABLE IN THE
PARISH HALL
FOR MORE
INFORMATION.

FOOD FEST 2014

Mid-Cities Greek Food-Fest October 10-12, 2014
Activities are beginning in preparation for this year’s FoodFest, to be held Friday – Sunday, October 10 – 12, 2014, preceded on Thursday, October 9th by Taverna Night.

This year, Taverna Night will again be sponsored and hosted by our St. Irene Chapter of

the Ladies Philoptochos Society of the Greek Orthodox Archdiocese and Metropolis of Denver. Plans are under discussion to chart a course for the evolution of Taverna Night over the long term to become a significant charity event in the Mid-Cities and Northeast Tarrant County. Joanie Ruppel, as St. Irene Chapter President, is coordinating planning for Taverna Night in addition to her tradi-

tional duties as entertainment program organizer and MC of the FoodFest, as well as security coordinator with the Eulless PD.

As was inaugurated last year, the 2014 FoodFest is being organized along the decentralized lines of major services and venues, with a chairperson for each major activity and venue. The chairpersons are responsible for the deliv-

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FOOD FEST 2014 (CONT)

(Continued from page 4)

ery of goods and services to our FoodFest guests and are supported by an Administrative Group which includes the back office (bank), procurement, advertising/publicity and volunteer worker coordination. This year, to improve sanitation in all of our food storage, preparation and serving activities, as well as site cleanliness each day during the FoodFest, we are adding Sanitation/Health Inspection responsibilities to the Administrative Group. Pete Talleos has volunteered his professional services to assist chairpersons with procedures and training and will be the FoodFest contact and host for City of Euless inspections.

This year's venue and activity chairperson volunteers are:

- **Site and Facilities -**
Jeremy Ellis (Put-Up/
Take-Down, Auto Park-
ing, Lighting/Electrical,

Signage, Storage, Trash
Dumpster and Portable
Toilets) –

- **Retail Sales – Margaret Chokas**
(Marketplace, Jewelry,
Crosses, Artwork, Honey)
- **Pastries and Baked
Good Barbara Vittas -**
(combining Coffee,
Loukoumathes and Baklava
Sundaes) –
- **Kitchen – Adam and
Bill Gianulis**
- **Food Line – Cynthia
Pursley**
- **Gyros, Grills and Sa-
ganaki – Raj Shah**
- **Bar – to be named**
- **Children's Activities
– to be named**
- **Program and Security
– Joanie Ruppel**
- **Dancers – Gina Pou-
lakos**
- **Raffle – to be named**

We will engage in much more
advertising and publicity this
year with the goal of wider

community awareness of the
FoodFest and a resulting in-
crease in attendance and reve-
nue.

More awareness and greater
attendance will require our
best volunteer effort to work
the various activities and ser-
vice venues. We will in ear-
nest be calling upon our pa-
rishioners to assist by volun-
teering their time and talents
wherever needed. Beginning
soon we will have flyers avail-
able at the church and in the
Parish Center hall to begin
attracting volunteers for the
various jobs needing to be
filled. Please give serving at
the FoodFest your most fa-
vorable consideration; we
need everyone's help to be
successful.

More information on the
FoodFest will be forthcoming
in the next Forerunner. In
the meantime, please save the
dates, **October 10 - 12,**
2014, on your calendar.



THIS YEAR'S GREEK
FOODFEST WILL BE
HELD ON
OCTOBER 10, 11
AND 12, 2014

STEWARDSHIP PROGRAM 2014

We encourage you all to ac-
tively participate in our Stew-
ardship Program in 2014 by
prayerfully considering your
contribution in our 2014
stewardship program and
beyond.

Our intent is to develop a
culture at St. John's that emu-
lates the Kingdom of God,
here and now. We want it to
be a place populated with

dedicated people, overflow-
ing with joy, peace and love
in the Lord, a place where
everyone is welcomed. We
want everyone to start living
now as responsible citizens of
the Kingdom; we want you to
become active members at St.
John's.

The Commitment Card you
are asked to bring is a visible
sign of the beginning of your

involvement. Before complet-
ing it, please give prayerful
consideration to the commit-
ment you are making. Giving
is not a substitute for commit-
ment - it is an expression of
your commitment. The
question is not, "How much
do I give to say that I am a
Steward?" but "How can I
thank God for my many bless-
ings?"





YOUTH MINISTRIES

Many thanks to Margo Yiantsou, who once again, organized and executed the End of Year Picnic for Church School. Thanks, too, to the moms who assisted Margo, including Marie Pachares, Corey Ellis and Melissa Ellis. Kudos also go to Michael Poriotis and Nikos Pagoulatos for their help on the grill.

We also want to thank Veronica Fisher for her tireless efforts in running our Church School Program all year long and for her work with Vacation Bible School last month. The children who came had a great time, learning about the 12 apostles and becoming "fishers of men" through stories, plays, and crafts. We are grateful for the participation

of our teenagers - Katie Moutafis, Maria Tudora and Penelopi Yiantsou — who assisted throughout the week, including sessions on Greek dancing.

Camp Emmanuel was a big success. The junior division had seven campers (Joe Berca, Vivian Geil, Katerina Genovezos, Sydney and Zoe Georgulas and Matei and Luca Tudora); the senior division had two (Maria Tudora and Alex Genovezos). Thank you to Fr. Vasile who accompanied the first group and to Presbytera Mirela for going with the second group.

Youth Ministries will hold its summer meeting in August, date to be announced. God bless and have a wonder-

ful rest of the summer!

Harriet Blake
YM Coordinator

CAMP
EMMANUEL
WAS A BIG
SUCCESS THIS
YEAR

CHURCH SCHOOL NEWS

Families and Parishioners

We had another great year of Vacation Bible School this year.

We had ten fabulous kids come during the week. We learned about Jesus and his 12 Disciples.

In many stories that we hear for kids, focus is put on how the Disciples were each a friend to Jesus. The one piece I asked the students to remember, if they remember only one thing, is that the 12 all followed Jesus because they knew in their hearts that

they should. They were called to follow Him.

We had lots of fun crafts and we made a great banner that we will carry at the end of our Apostles Fast and we will sing a song we learned to help us remember the names of the 12 Disciples of Christ.

Thank you to all the families for allowing your children to share part of their Summer with us.

Thank you to our many volunteers who made this year's VBS so great: Harriet Blake, Katie Moutafis, her two

friends Emily and Sarah, Maria Tudora and Penelopi Yiantsou. This volunteer participation was priceless! The teens did such a great job and the VBS kids had such a wonderful time due to their interactions.

Have a great rest of your Summer!

Veronica Fisher

Church School Coordinator



ON JESUS PRAYER— BY METR. HILARION ALFEYEV

The Apostle Paul says: Pray without ceasing (1 Thessalonians 5:17). People often ask: How can we pray without ceasing, if we are working, reading, speaking, eating, sleeping, etc.? That is, if we are doing things that would seem to be incompatible with prayer? The answer to this question in the Orthodox tradition is the Jesus Prayer. The faithful who practice the Jesus Prayer attain to constant prayer, that is, to a ceaseless standing before God. How is this done?

The Jesus Prayer is: “Lord Jesus Christ, Son of God, have mercy on me, a sinner.” There is also a shorter form: “Lord Jesus Christ, have mercy on me.” But one can also reduce the prayer to three words: “Lord, have mercy.” One who practices the Jesus Prayer repeats it not only during the divine services or when praying at home, but when travelling, eating, and going to sleep. Even if one is

talking without someone or listening to someone then, without losing the intensity of his perception, he can nevertheless continue to repeat this prayer in the depths of his heart.

The meaning of the Jesus Prayer does not of course consist in its mechanical repetition, but in always feeling the living presence of Christ. This presence is felt by us first us all because, by pronouncing the Jesus Prayer, we pronounce the name of the Savior.

The name is a symbol of its bearer; in the name is present, as it were, the person to whom it belongs. When a young man falls in love with a young woman, he ceaselessly repeats her name, because she is, as it were, present in her name. And inasmuch as love fills his whole being, he feels the need to repeat this name over and over again. In just the same way, a Christian

who loves the Lord repeats the name of Jesus Christ, because his whole heart and being are drawn to Christ.

It is very important when performing the Jesus Prayer not to try to imagine Christ, depicting Him like someone in some life situation or, for example, hanging on the Cross. The Jesus Prayer should not be paired with images that might arise in our imagination, because then there is a substitution of real imagination. The Jesus Prayer should be accompanied only by an inner sense of Christ’s presence and a feeling of standing before the Living God. No external images are appropriate here.

Source: <http://www.pravmir.com/prayer-xix-jesus-prayer/#ixzz36PsgkKk5>



THANK YOU
FOR
SUPPORTING
OUR
FATHER’S
DAY AND
MOTHER’S
DAY
HONORING

PHILOPTOCHOES NEWS

Philoptochos Update

Thank you for supporting our Father’s Day and Mother’s Day honoring and memorial projects. These are truly days that speak directly to our hearts!

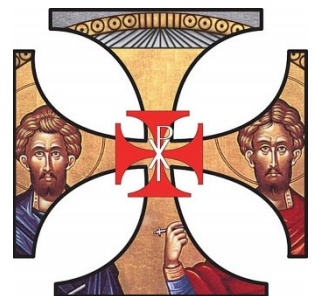
Another thank you to those who donated items for the garage sale. Despite the Cul- lum drive construction, it was a big success. Thanks to the

Ageless Wonders who gave their time to help work the sale and to the Philoptochos ladies too!

The Executive Board will meet informally during the summer to prepare for Taverna Night and then have a formal meeting in August to plan for the year. NOW is a good time to mark your calendar for the festival weekend, Oct 10-12 with Taverna Night

being Thursday, Oct. 9. Perhaps you can plan now to take a day off of work to help set up on Thursday or clean up on Monday. Everyone who is able is needed to make our festival a success!

In His Service,
Joanie Ruppel, President





CHOIR MINISTRY

2014 National Forum Annual Meeting to be held in conjunction with the 42nd Biennial Clergy-Laity Congress Philadelphia, PA - July 6-10, 2014

Our choir is represented as delegates to the National Forum of Greek Orthodox Church Musicians meeting. A combined choir

sings The Divine Liturgy at St. George Cathedral. National Forum members sing the National Anthems for the opening of the Philoptochos Meeting and at the Official Congress Opening. All metropolises are represented where we exchange ideas with church musicians from across our Archdiocese about the use of English, new music, youth

involvement, choir director development, chanter training, congregational singing and more.

A very happy and safe summer to our St. John's Community.

Rena Poletes

MUSIC MINISTRY, CHOIR AND CHANTERS PAGE

BYZANTINE MUSIC AND LITURGICS—BASILIOS PSILACOS

Continued from last month

The liturgical books used in the Orthodox Services are:

The Book of the Gospels. "This contains the text of the four Gospels arranged in sections, following the order in which they are read throughout the year."

The Book of the Epistles. "This contains the readings from the Acts of the Apostles and the Epistles for the whole year: as with the Book of the Gospels, it is arranged in extracts according to the order of the daily Epistle readings."

The Psalter. "The 150 Psalms of David, divided into their kathismata, together with the nine Biblical Canticles."

The Euchologion. "This is a book for the use of the priest -and to a lesser degree, of the deacon- containing the sacraments and other services, together with numerous special prayers and blessings."

The Horologion or Book of Hours. "The Euchologion is an altar book for the priest; the Horologion, a choir book for the reader and singers, it includes: the fixed portions of the daily offices, a list of the feasts and saints' days throughout the year,

and miscellaneous canons and other services in frequent use."

The Octoechos or Book of Eight Modes. "Also known as the Parakletike. This contains the variable portions for the daily offices throughout the week. Eight series of offices are provided, one for each of the eight tones[or modes]; and within each series there are seven sets of services, one for each day of the week. Throughout the year, the services proceed week by week through the various tones[or modes]: on the Sunday of St. Thomas (the first after Easter) the sequence begins with Tone One [or First mode], and then through the different tones until Tone Eight [or Plagal Fourth mode] is completed; after which the offices for Tone One[or First mode] are resumed, and so once more through the whole sequence."

The Triodion. This contains "the texts for the Great Fast of Lent: the book begins with the Sunday of the Publican and Pharisee (the tenth before Easter: twenty-two days before the beginning of Lent), and concludes with Saturday in Holy Week."

The Pentekostarion. "This is a companion volume to the Lenton Triodion, and contains the

services for Eastertide and Pentecost: it covers the period from Easter Sunday until the Sunday of All Saints (the first after Pentecost)."

The Menaia. "In this are contained the services for the fixed feasts throughout the twelve months, from 1 September (the beginning of the ecclesiastical year) until 31 August."

The Eirmologion. "This gives the text of the irmoi sung at the beginning of various canticles of the canon. The larger service books, such as the Menaia and the Triodion, often give only the opening words of the irmos: and so a cantor who does not know the irmoi by heart will need to have the Eirmologion ready to hand."

The Typikon. "This contains the rules and rubrics governing every aspect of the Church services and their celebration throughout the year." The typikon that is practiced today, though some parts are omitted and others abbreviated, is a synthesis between two traditions: one for the monastic life (focusing more on readings), and the other for the city life (focusing more on melody). **To be continued**



THE ASCENSION OF PROPHET ELIJAH—BY D. PANAGOPOULOS

There seems to be a misconception - not only among heretical groups but also among many Christians – which involves a belief that the Prophet Elijah either died just like every other Prophet, or, that he ascended bodily into heaven. Let's examine what the truth really is.

It is true, that some of us – both of the laity and of the Clergy - have not observed with the appropriate attention the relative passage of the Old Testament, in which is mentioned the ascension of the Prophet Elijah.

If one studies this passage carefully, one will notice there is a tiny 2-letter (Greek) word "ΩΣ" ("as if"), which will greatly facilitate the understanding of the Church teaching on the subject. [...] And here is the text of the event in question (4 Kings 1:11):

"And it came to pass, while they were walking, as they walked and spoke (Elijah and Elisha), behold, a chariot of fire and horses of fire parted the two of them, and Elijah was swept up, in a whirlwind, AS IF into the heavens."

The expression "AS IF into the heavens" is clear evidence that he did not actually ascend INTO heaven. However, many people have been misled and have incorrectly interpreted this text, because they have read a paraphrased Old Testament text, and not the actual text. The paraphrased text says: "And Elijah went up

by a whirlwind INTO heaven", proof that this little word "ΩΣ" carries the potential to solve the issue and to prove that Elijah did not go up into heaven.

In the 5th Ode of the second Canon dedicated to the Lord's Ascension, there is the following hymn:

"Foreign is Your Birth, foreign is Your Resurrection, foreign and dire, O Life-giver, is your divine Ascension, which Elijah foreshadowed with his four-horsed ascent, thus glorifying You, o Philanthropist."

The Hymn-writer in this text is telling us, among other things, that the ascension of the Prophet Elijah was a precursor, a foreshadowing (not INTO Heaven, only AS IF into heaven), of the Ascension of the Lord that was to come later on.

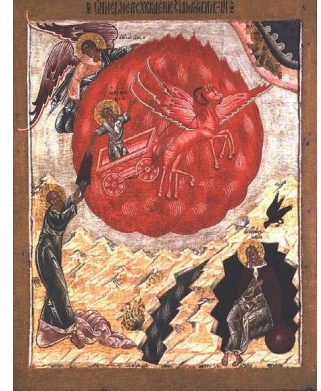
We also have the words of Saint Athanasius the Great, who clarifies things even more. According to him:

"Therefore you, my beloved one, observe with precision the word ΩΣ, and let not this Scriptural syllable's treasure and power escape your notice, nor through any misinterpretation (of the ascension) be misled into equating the Lord with the supplicant (Elijah). FOR ELIJAH DID NOT ASCEND INTO HEAVEN, nor did he - by traversing the firmament - become a resident of its courts; instead, pay attention to what the text mentions: 'Upon sweeping up Elijah AS IF into Heaven'. Behold, one small word

(ΩΣ) was given to portray Elijah as moving upwards; for it was enough that the Prophet was honored by a semblance (AS IF) of ascent; Heaven could never receive a supplicant (Elijah) before receiving the Lord – for 'nobody has ever gone up to Heaven, except the Son of Man, Who is in Heaven'. Heaven was reserved for the Creator, the beginner of mankind. Thus, with Enoch and Elijah, God gladdened the people with a promising hope, by spreading before them an 'airborne highway', as though for horse-drawn vehicles" (Homily 2 on the Ascension).

In other words, this pillar of Orthodoxy, our Athanasius the Great, urges us to notice the tiny syllable ΩΣ, which should not escape our attention as it is a syllable of Scriptural treasure and power, because it alone testifies that Elijah did NOT ascend INTO heaven. It furthermore implies that nobody else has ascended into Heaven except the One Who descended from it. In the words of the Lord in John 3:13: "Nobody has ever ascended into Heaven, except He Who descended from it; the Son of Man, Who is in Heaven". Also, that Heaven is reserved for the Lord, the Master and Creator, and not for a servant (supplicant). Therefore, both the ascension of Elijah, as well as the transfer of Enoch, were nothing more than advance notices of the Lord's forthcoming Ascension, and, following His, our own.

Read the entire article [here](#)



*THEREFORE YOU,
MY BELOVED
ONE, OBSERVE
WITH PRECISION
THE WORD ΩΣ,
AND LET NOT
THIS SCRIPTURAL
SYLLABLE'S
TREASURE AND
POWER ESCAPE
YOUR NOTICE*





SACRAMENTS IN THE PAST MONTH

Baptisms Daniel and Damianos Younger

Weddings: Gabe and Lauren Brambila

40 day memorials: David-Gabriel Constantineanu

CATECHISM CLASSES AND GLADSOME LIGHT DIALOGUES

Catechism Classes and Gladsome Light Dialogues take a break for the Summer and we'll be back in first Sunday in September with our 2014-2015 Fall Semester

Inquirers into the Orthodox faith please contact Fr. Vasile for information on the Fall Semester registration.

AGELESS WONDERS

The Ageless Wonders will not have a formal meeting during the month of July. Please stay informed of the upcoming days for Foodfest preparation and come and help when you can!!! I want to thank everyone who helped with the Philoptochos garage sale. In spite of the construction on Cullum Dr., we had a successful sale. Thanks to all who donated and worked!!!!Margaret

PLEASE SUPPORT OUR COFFEE HOUR FELLOWSHIP BY SIGNING UP TO SPONSOR A SUNDAY WITH YOUR FAVOURITE MINISTRY GROUP

USHER SCHEDULE

- 1st Sunday: Tim Cline, Nik Stanosheck
- 2nd Sunday: Hope File, Michael Eftimie
- 3rd Sunday: Chris Geil, Olympia Genovezos
- 4th Sunday: Olga Papadopoulos, Jeremy Ellis
- 5th Sunday: Kirsten Shah, Harry Karegeannes
- Fill In: Harry Karegeannes

ACOLYTE SCHEDULE

- 1st Sunday: 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
JULY 2014

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
<p><i>Fasting Symbols</i></p> <p> <i>Wine Oil Allowed</i></p> <p> <i>Strict Fast</i></p>		<p><i>Cosmas and Damian Unmercen</i></p> <p><i>Constantine, Martyr of Cypress</i></p>	<p> <i>Deposition of Robe of the Theotokos in Vlachernae</i></p> <p><i>Juvenal, Pat. of Jerusalem</i></p>	<p><i>Hyacinth of Caesarea</i></p> <p><i>Anatolios, Pat., of Constan.</i></p>	<p> <i>Andrew of Crete</i></p> <p><i>Martha, mother Symeon (Stylite)</i></p>	<p><i>Athanasios of Mount Athos</i></p> <p><i>Lampadus the Wonder-worker</i></p> <p><i>Great Vespers 5pm</i></p>
6	7	8	9	10	11	12
<p><i>4th Sunday of Mathew</i></p> <p><i>Orthros 8:30 am</i></p> <p><i>Divine Liturgy 9:30 am</i></p> <p><i>Sisoos the Great</i></p> <p><i>Archippus, Philemon, Onesimus</i></p>	<p><i>Thomas of Maleon</i></p> <p><i>Kyriaki the great Martyr</i></p>	<p><i>Prokopios the Great Martyr</i></p> <p><i>Theophilios the Myrrh bearer</i></p>	<p> <i>Pancratios, Bishop of Sicily</i></p> <p><i>Dionysios the Orator</i></p> <p><i>Paraklesis 6pm</i></p>	<p>45 Martyrs <i>Nikopolis, Armenia</i></p> <p><i>Martyr Apollonios</i></p>	<p> <i>Euphemia the Great Martyr</i></p> <p><i>Olga, Equal-to-the-Apostles</i></p>	<p><i>Proklos & Hilarios of Ancyra</i></p> <p><i>Michael Maleinus</i></p> <p><i>Great Vespers 5pm</i></p>
13	14	15	16	17	18	19
<p><i>Sunday of the Holy Fathers</i></p> <p><i>Orthros 8:30am</i></p> <p><i>Divine Liturgy 9:30am</i></p> <p><i>Synaxis of Archangel Gabriel</i></p> <p><i>Stephanos of Savvas Monastery</i></p>	<p><i>Aquila of the 70</i></p> <p><i>Joseph the Confessor</i></p>	<p><i>Julitta y Kyrikos the Martyrs</i></p> <p><i>Vladimir, Equal-to-the-Apostles</i></p>	<p> <i>Athenogenes of Heracleopolis</i></p> <p><i>Julia of Carthage</i></p> <p><i>Paraklesis 6pm</i></p>	<p><i>Marina of Antioch</i></p> <p><i>Veronika & Speratos the Martyrs</i></p>	<p> <i>Emilianos of Bulgaria</i></p> <p><i>Paul, Thea and Oulalentine</i></p>	<p><i>Macrina, sister of St. Basil</i></p> <p><i>Dios, Abbot of Antioch</i></p> <p><i>Great Vespers 5pm</i></p>
20	21	22	23	24	25	26
<p><i>6th. Sunday of Matthew</i></p> <p><i>Orthros 8:30am</i></p> <p><i>Divine Liturgy 9:30am</i></p> <p><i>Elias the Prophet</i></p>	<p><i>Symeon the Fool for Christ</i></p> <p><i>Parthenios, Bishop of Arta</i></p>	<p><i>Mary Magdalene, Myrrhbearer</i></p> <p><i>Markella of Chios</i></p>	<p> <i>Phocas, Bishop of Sinope</i></p> <p><i>Ezekiel, the Prophet</i></p>	<p><i>Christina the Great Martyr</i></p> <p><i>Athenagoras the Apologist</i></p>	<p> <i>Dormition of Anna, mother of the Theotokos</i></p> <p><i>Olympias the Deaconess</i></p>	<p><i>Hermolaos & his Companions</i></p> <p><i>Paraskevi of Rome</i></p> <p><i>Great Vespers 5pm</i></p>
27	28	29	30	31		
<p><i>7th. Sunday of Matthew</i></p> <p><i>Orthros 8:30 am</i></p> <p><i>Divine Liturgy 9:30 am</i></p> <p><i>Panteleimon the Great Martyr</i></p> <p><i>Nicholas of Novgorod</i></p>	<p><i>Prochoros, Nicanor, Timon</i></p> <p><i>Irene of Chrysovalantou</i></p>	<p><i>Kallonikos of Asia Minor</i></p> <p><i>Theodote and her Children</i></p>	<p> <i>Silas & Silvanos of the 70</i></p> <p><i>Julitta of Caesaria</i></p>	<p><i>Forefeast of the Precious Cross</i></p> <p><i>Joseph of Arimathea</i></p>		



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

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

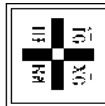
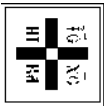
Return Service Requested

NONPROFIT

Sponsorship for This Month's Forerunner



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



July 20, 2014
Holy Prophet Elijah



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THE FORERUNNER

