

THE FORERUNNER

VOLUME XXX NUMBER 9 SEPTEMBER 2014

WHEN ALL BECOMES TOO EASY

There are many places in the world where the fear of not being able to make ends meet, leaving your family without food, shelter and other means of subsistence, or the fear of a ravaging war is intensely present. With the golden era of prosperity, in the Western world at least, these great survival fears have almost disappeared, morphing into new and shallow anxieties: not being able to land the most fulfilling job fresh out of college, missing the right kind of organic almond milk at the closest health food store or, heaven forbid, not sporting a car aligned with one's social status.

When placed in the euphoric mist of comfort, one has the tendency to lose focus and concentrate on things that don't really matter. Without a motivating purpose even a great athlete becomes a couch potato, gaining weight and losing strength.

In the book of Judges we read the story of Samson who, lured in the pleasuring arms of Delilah, reveals the secret of his strength and loses his life to the enemies. David the King,

(Continued on page 2)



SPECIAL POINTS OF INTEREST:

- *When all becomes too easy*
- *Parish Council Capsule*
- *The Stewardship program 2014 needs your attention*
- *Mid Cities Greekfest 2014*
- *Sponsorship opportunities for the Greek Fest*
- *Sunday School Starts September 7*
- *Catechism Class Fall Semester Begins*
- *What is an icon?*
- *Nativity of the Theotokos icon explained*

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COUNCIL CAPSULE

Happy New Church Year! With the close of August many of us have seen the close of summer break for our young ones, the wrapping up of family vacations, and the start of a fresh year, figuratively and literally. As you know the Orthodox Liturgical Calendar starts over on September 1st and with this we have another opportunity to start fresh with our dedication for this Liturgical year following the Church in her services, commemorations, guidance, and Holy days. I personally need these constant reminders and opportunities to jump back on track and work towards new spiritual growth, and hope you can all join me in an attempt to do just that.

Of course, there is also the daily work of our Parish that comes back to the forefront. Church school is starting soon, a new round of adult catechism classes are starting soon,

(Continued on page 2)

COUNCIL'S CAPSULE

(Continued from page 1)



and Festival efforts are starting to surface in a more visible way now. Your help and participation in the life of the Parish is needed, if you have not already been asked to help please ask where you can be of assistance. You each have wonderful skills and talents that can be exercised to the benefit of the Parish and to you personally.

I would like to take the remainder of my time to speak to you about our upcoming Festival from a different perspective than is often discussed. From a very basic level our Festival provides the Parish a much needed infusion of funds, and it can be easy to focus on this part. However, I would like to submit that the money, or profit that comes from this "fundraising"

event, or any other public event is secondary, at best. Because of the amazing efforts provided over the last couple of decades, our Parish has an amazing annual platform in which to share our Parish, and our Orthodox faith with literally thousands of people within DFW. In my humble opinion, this is the primary objective for the festival. It is from this perspective that I desire to hold a festival that is well run, fully staffed, and upholds our already high standard of excellence to those we wish to serve. This can only be done with your help. From the volunteers that serve food on the food line, to those who are cooking in the kitchen and grill, to those who serve to keep our parking lots safe and orderly, to those who toss the garbage-we need your help to ensure that the Festival runs well, and literally helps to

open the doors of our Parish to those who will walk in and see for themselves what the Orthodoxy has to offer. As more and more requests for volunteers starts increasing in the coming weeks understand that your participation, in any position, ultimately goes towards this effort.

I wish you all a wonderful start to the new Liturgical year and look forward to partnering with each of you in the work of Liturgy and the work of Parish life in the coming weeks and months.

Jeremy Ellis,

Parish Council President

I WISH YOU ALL
A WONDERFUL
START TO THE
NEW LITURGICAL
YEAR

WHEN ALL BECOMES TOO EASY (CONT.)

(Continued from page 1)



blinded by power, wealth and desire, falls into murder, coveting his friend's wife. King Herod beheads St. John the Baptist in exchange for a lascivious dance, putting a drunkard's promise higher than the life of a prophet.

An experiment has been done with two young trees. One planted outside and one inside a glass house. The tree outside was subject to wind, rain and all the elements. The one inside was sheltered and not a leaf was damaged from his branches by wind or rain. After a while they took the protected tree outside and they were proud of it: it

looked strong and healthy. Then a storm came and started blowing powerfully. The humble outside tree bent to the ground, as it did many times before, but then came back up unharmed. The inside tree, however, with a trunk unused with the hardships of the real world, snapped in

(Continued on page 3)

WHEN ALL BECOMES TOO EASY (CONT.)

(Continued from page 2)

two, bringing his pampered life to a tragic end.

Everyone wants a life without suffering and pain, with everything aligning to our every wish, but is this really helpful to us? If God would give us everything we're asking, and protect us from all harm, would we be inclined to do more for God through our fellow men? Would we be more motivated to better ourselves everyday? Would this keep us on the path of salvation?

If we look at the direction that our prosperity culture is leading we see an increased focus on materiality and a lack of inner spirituality. The more external stuff we have the least we are prone to concentrate on the needs of the internal man. This leads to an atrophy and numbness of the soul that stops being moved even by other people sufferings. We see terrible news on TV and, unable to bear the weight of what we see, we switch to the happy channel. It is not our problem; we are fine, thank God for our good life!

This is why the spiritual path proposed by the Christian faith, as we the Orthodox understand it, is not an appealing proposition for many, certainly not for the indulged. Our narrow path leads the believer to incredible heights, but it also takes him through

many tribulations. It goes through many seasons of fasting, painstakingly long services, vigils, resisting temptation, accepting our faults in Confession, taking responsibility for our families, sharing our treasure with the poor, humbling ourselves and, most importantly, trying to love everyone, including those that hate us.

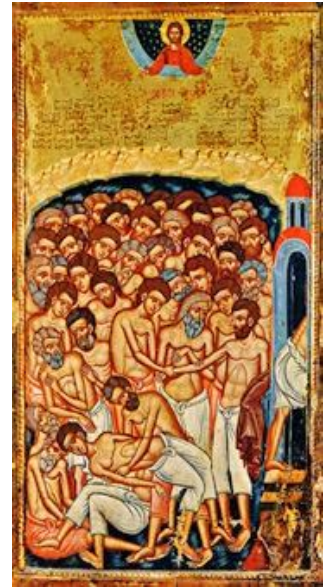
All these things are overwhelming and many times can bring one to the brink of despair. But it is exactly there that we meet God and experience His power. God said to the Holy Apostle Paul *"My grace is sufficient for you, for my power is made perfect in weakness."* (2 Corinthians 12:9). We struggle to stay on the straight and narrow but it is God Who actually fulfills our efforts with His grace through the Holy Spirit.

The comfort of this world is not the purpose; yet, the suffering is not the purpose either. Even the exercises of the spiritual life are not the end but only means to an end. The purpose is only in God. The only mode of existence of mankind is in the presence of God. Only in His loving presence we truly are. The comfort of this life can make us and forget this; lost in the indulgences of creation we forget the Creator. The tribulations of the spiritual life, on the other hand, have the purpose of awakening the soul and building an acute mindfulness of God's presence in

our lives. By renouncing food during Lent, God rises as the Feeder of the hungry, in the pious prayer God emerges as the Bestower of mercy, in fighting temptations God reveals Himself as the Conqueror of evil. As we advance on the ladder of virtues God is more and more present in our lives and becomes the focus of our existence. This is what the saints did; this is what we should all do; perfection is a universal call.

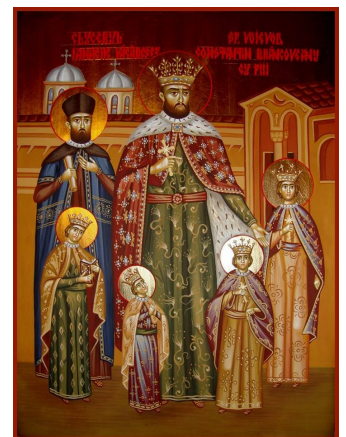
There is however, no victory without a fight; there is no reward without a struggle. We contest and God rewards us plentifully; we suffer and labor now, but in the end, in Him we will find peace. *"Come to me"*, He says, *"all you who are weary and burdened, and I will give you rest."* (Matthew 11:28) Not the rest and comfort of a transitory prosperity, but the eternal peace and delight of the Kingdom, in the presence of God.

Christ did all of these first. He gave up His glory and in His great humility became One of us so we can become like Him. He suffered through His passions and, although we rejected Him, He called us to be His family. We have to accept His call, take up our crosses and follow Him into His suffering and even into death, so that also through Him we will enter into life. Amen.

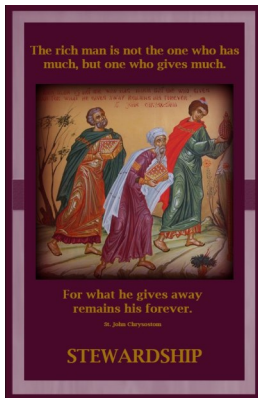


Holy 40 Martyrs of Sebaste

THE ONLY MODE
OF EXISTENCE OF
MANKIND IS IN
THE PRESENCE OF
GOD.



Holy King Martyr Constantine and his sons beheaded by the Ottoman Turks



HELP US REACH
OUR
STEWARDSHIP
GOAL,
SUPPORT YOUR
PARISH
NOW!

2014 STEWARDSHIP

Our Goal is in sight!!!

Only \$50,008 and we are there. The Stewardship Ministry team is excited about the next several months. We are asking you to get excited too! Our goal is within reach and what better time to increase the number of our stewards, reevaluate and perhaps increase our pledges or reach out to someone who hasn't pledged and ask them to become an active member of St. John's. What better conversation to have but to convince another that greater communion with God and participation in your church is so gratifying and bestows such wonderful blessings. All who are

Stewards share in the blessings that flow with giving our first fruits to God.

To date we have \$223,792 pledged and 118 Stewards towards our goal of \$278,000. We have until the end of December to reach our goal. I'm excited and encourage everyone to get involved. Our vision is and will always be the same: to create a welcoming and vibrant Orthodox parish dedicated to serving the changing needs of our parishioners and the greater community.

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

talent and treasure by completing a Stewardship Commitment Card. Our goal is achievable and with your help we can make this the year that we reach or exceed our goal! Please be sure to reach out to your ministry team 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

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 traditional duties as entertainment program organizer and MC of the FoodFest, as well as security coordinator with the Euless 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 delivery 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 (Put-Up/Take-Down, Auto Parking, Lighting/Electrical, Signage, Storage, Trash Dumpster

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FOOD FEST 2014 (CONT)

(Continued from page 4)

and Portable Toilets) –
Jeremy Ellis

Retail Sales – Margaret Chokas (Marketplace, Jewelry, Crosses, Artwork, Honey)

Pastries and Baked Goods (combining Coffee, Loukoumathes and Baklava Sundaes) – Barbara Vittas

Kitchen – Adam and Bill Gianulis

Food Line – Cynthia Pursley

Gyros – Raj Shah

Grills – Chris Geil

Saganaki – Cara Cline

Bar – Michael Poriotis

Children’s Activities – to

be named

Program and Security – Joanie Ruppel (Dancers – Gina Poulakos)

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 increase in attendance and revenues.

More awareness and greater attendance will require our best volunteer effort to work the various activities and service venues. We will in earnest be calling upon our parishioners to assist by volunteering their time and talents wherever needed. Beginning soon we will have flyers available 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 favorable consideration; we need everyone’s help to be successful.

Please save the dates,
October 10 - 12, 2014, on your calendar.



PLEASE
CONSIDER
BECOMING A
SPONSOR OF
THE MID-
CITIES GREEK
FOODFEST,
OUR CHURCH’S
PRIMARY
FUNDRAISER.

FESTIVAL BOOKLET

We are offering all parishioners an opportunity to advertise their businesses or pay tribute to their families in the 2014 festival booklet.

Please consider becoming a sponsor of the Mid-Cities Greek FoodFest, our church’s primary fundraiser.

This year we are offering sponsorships at a variety of levels.

Deadline: Friday, Aug. 22.

Cost Sponsor Level Perks

\$1500 Platinum

Your ad, table for eight at

Taverna Night, two complimentary bottles of wine, raffle tickets for table guests, your name on booklet cover

\$1000 Gold

Your ad, table for eight at Taverna Night, your name on our special sponsor page

\$500 Silver

Table for eight at Taverna Night your name on our special sponsor page (no ad)

\$500 Bronze

Your ad, your name on our special sponsor page (no table)

*Table for eight at Taverna Night is \$400

Contacts:

Debbie Manos
dmanos@4cornerscapital.com, or 214-507-5324

Harriet Blake,
hlblake@aol.com;

214-995-4290





YOUTH MINISTRIES

We are kicking off the start of the new church school year with our annual Brats, Burgers & Beans Luncheon Sunday, Sept. 7. This is a fundraiser for Youth Ministries - please join us and help **support the youth of our parish!**

And if you are looking for a place to share your talents

and you love children, please consider becoming a part of our ministry.

We meet twice a year and help direct and raise funds for the various youth-related activities of the parish. This includes Church School, the Oratorical Festival, Camp Emmanuel, the GOYA retreats, the GOYA basketball

tournament, the Dance troupe, Vacation Bible School and more.

God bless.

Harriet Blake
YM coordinator

CHURCH
SCHOOL WILL
BEGIN AGAIN
ON
SEPTEMBER 7,
2014.

GOYA FALL RETREAT NOW OPEN FOR REGISTRATION

The 2014 Southern Region GOYA Fall Retreat will be held November 14-16, 2014 at Pine Cove Outback Retreat Center in Columbus, Texas.

GOYAns, ages 11-18, are invited to retreat away from every day challenges for a weekend of growth and fellowship. Online registration

will open September 1, 2014 and will close on November 1, 2014.

The registration fee for this retreat is \$125.

CHURCH SCHOOL NEWS

The new Church School year is almost here. I hope everyone has had a fabulous summer so far. We will be starting off our school year with a great "Meet the Teacher" opportunity on Sunday, September 7th. You can fill out your Church School registration form at that time and ask any questions you may have. We will also be having our "Back to School Burgers and Brats"

that day. Our first class with a lesson will be the following Sunday, September 14th.

The teachers have been working on getting ready and have some excellent lessons and activities planned for this school year.

We will also pass out our Church School Calendar on Sunday, September 7th. We participated in a meeting on

August 24th to finalize our calendar.

We look forward to another terrific year all of our families!

Veronica Fisher
Church School Coordinator



PHILOPTOCHOS UPDATE

Veronica Fisher and Barbara Vittas represented our chapter at the National Clergy/Laity and Philoptochos convention in Philadelphia this summer. Here are Veronica's own words on the experience.

The Philoptochos Biennial Convention took place in Philadelphia July 6-9, 2014, in conjunction with the 42nd Biennial Clergy/Laity Congress. The theme was The Orthodox Christian Family: A Dwelling of Christ and a Witness of His Gospel. Veronica Fisher was sent as a delegate to the convention.

The Convention was an amazing gathering of Philoptochos sisters. The opportunity to hear so many first-hand accounts of philanthropic deeds was life-changing. Stories were told of homebound that were visited, so many sick being comforted and thousands of hungry now having nourishing meals. I was able to share stories from our St. Irene Philoptochos Chapter at St. John the Baptist Greek Orthodox Church.

The Convention was a week filled with important messages from all over the country. The messages are important for every part of the country, especially our small part here in Texas. The ladies of the Philoptochos Society were called modern day "Myrrh – bearing women" by our

Ecumenical Patriarch. So, if you find yourself asking the question, "What is the mission of Philoptochos?" here is the answer:

"To aid the poor, the destitute, the hungry, the aged, the sick, the unemployed, the orphaned, the imprisoned, the widowed, the disabled, the victims of disasters, to undertake the burial of impoverished persons and to offer assistance to anyone who may need the help of the church through fundraising efforts."

We hosted a fabulous membership tea before summer began. It was lovely to see new faces and spend time catching up with our members.

Please do consider becoming a member of St. Irene Philoptochos. We INVITE you to become a member and EMBRACE the spirit of helping others live better lives. Become INVOLVED! You can join us at any time during the year. You don't have to wait for the next membership tea. Join us today or on Sunday, but take part in any way you can to help those around us.

Respectfully submitted by
Veronica Fisher.

With this renewed enthusiasm, St. Irene's Philoptochos will be kicking off the new ecclesiastic year with a literacy project coordinated by the new members of our society. These ladies have young children and can relate on a per-

sonal level how literacy affects them day in and day out.

Most of us a blessed to be able to read but many, many in our community have no books or the ability to learn to read. The people in these situations will be who we hope to help with this project.

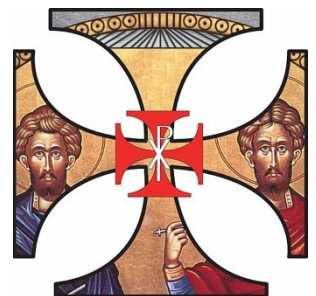
We will also be coordinating Taverna Night. Have you signed up for a table yet? There are many options available for sponsorship. Taverna Night takes place on Thursday night before the festival opens and is a wonderful evening of fellowship and fundraising.

Thank you for your continued support of our organization, the philanthropic arm of the church.

Joanie Ruppel,
President



PLEASE DO
CONSIDER
BECOMING A
MEMBER OF
ST. IRENE
PHILOPTOCH
OS.



BILL POLLETES RETIRES AFTER 25 YEARS AS CHOIR DIRECTOR



Dear St. John the Baptist Greek Orthodox Church Community,

I am retiring as choir director of St. John the Baptist Greek Orthodox Church, to be effective on August 24, 2014. It has been an honor to serve in this role for the past 25 years. Over this time, I have been privileged to direct a dedicated and talented group of choir members.

Please know that my passion for choir music remains. I will continue to sing in the choir. I also plan to stay actively involved in the Denver Metropolis of Church Musicians and the National Forum of Greek Orthodox Church Musicians as a supporter of church choirs.

Kirsten Shah has taken on the

role as our new director. I am confident in her experience and ability to lead the choir and look forward to singing under her leadership. I'd like to recognize and thank Joanie Ruppel for her long-time role as organist and my committed assistant. Thank you also to Carol Bitner-Collins for her devoted service as our organist-assistant.

Above all, I thank God for blessing me with this opportunity to glorify His Name in musical ministry.

Respectfully,
Bill Poletes

What does the term "ison" or "isokratema" mean?

The ison (pronounced eeson) is the sole accompaniment of Byzantine music. The ison ("ἴσον") of a musical Mode is - by definition - the pitch of its basis. For instance, the ison of Second Soft Chromatic Mode is the note DI.

To hold ("κρατώ") the ison means to continuously sing the pitch of the basis while the melody of a hymn is being chanted by the psaltis.

The person "holding the ison" is called the isokratis ("ἰσοκράτης") [plural

WHAT IS THAT SOUND? IT'S AN ISON...

isokrates ("ἰσοκράτες") or isokratai ("ἰσοκράται").

What is the purpose of ison?

a) To help the psalti learn and chant correct intervals. The co-sounding of the melody with the ison enhances the "idea" of the mode being chanted and helps the psalti apply the correct melodic attractions and intervals in general.

b) As a result of a) to help maintain the pitch of the basis of the mode throughout a (long) piece

c) As a result of a) to enhance the character of the mode being chanted and therefore contribute in transmitting the meanings of

the melody the composer intended in places where modulation according to the meaning of the text takes place.

d) To enhance the beauty of chanting

e) To allow apprentice psaltai (and even non-psaltai) participate in chanting and learn by helping with holding the ison

f) To help cover up interval mistakes by the psaltis

For a real in-depth discussion on ison go [here](#)

THE NATIVITY OF THEOTOKOS - ICON EXPLAINED

Together, the Great Feasts serve to tell us the story of the Incarnation, which has its climax in the centre of the year with the celebration of the “Feast of Feasts” – Pascha. It is therefore fitting that the first Great Feast of the Church year, which begins in September, is that of the Nativity of the Theotokos.

The early life of Mary, the Mother of God, up to the occasion of the Annunciation is described in the ancient Protoevangelium of James. Hymnography and iconography for the feasts celebrating Mary’s conception, birth, and dedication to the Temple as a child, all borrow from this early (c. 2nd century) account.

The Mother of God’s birth was miraculous, not because she was born without original sin, nor because she was born of a virgin, but instead because she was born of a man and her barren wife: Joachim and Anna.

The icon of the feast ([see icon on cover of Forerunner](#)) is a more-or-less faithful imaging of the protoevangelium, with the composition echoing the Nativity of Our Lord Jesus Christ which Mary’s birth prepares the way for. Anna is reclining in a bed, in a similar way to how Mary herself reclines in icons of Christ’s Nativity. Below Anna, the infant Mary is being bathed by midwives, just as the infant Christ is washed by Salome in the icon of His own birth. Likewise, just as Joseph is shown removed from the main scene of the birth in Nativity icons, Mary’s father Joachim is also shown apart from the scene in

icons of the Theotokos’ birth.

As for the differences, the main one is that the surroundings. Whereas Christ’s birth is shown to be in a cave, in the wilderness, the Mother of God’s birth is shown within the city walls, amid what appears to be a beautifully decorated house, because Joachim was “a man rich exceeding-ly” (Protoevangelium). Instead of a cave, Mary is inside Anna’s bed-chamber, which according to the protoevangelium was made into a sanctuary until the time Mary entered the Temple. Whereas Mary and the Christ-child are attended by angels in their relative solitude, around Anna is a hive of activity: the “undefiled daughters of the Hebrews” whom Anna brought into the bed-chamber to attend to her. A table by Anna shows the feast which Joachim prepared on Mary’s first birthday, to which were invited the scribes, priests and elders of Israel.

Other details which may be present are separate details of Anna, Joachim and the infant Mary together in a loving embrace. Scenes from before the Theotokos’ nativity may also be shown, such as the angel visiting Joachim in the desert to tell him of the upcoming conception, and Joachim and Anna embracing at the gateway to their house, an image also depicted separately as the “Conception of the Mother of God”. At the bottom of the Icon there is sometimes a fountain of water or water fowl in a small garden. This describes Anna’s “double lament” beneath the laurel tree of her garden, when she thought that

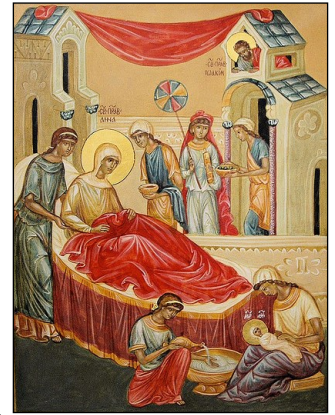
she would neither conceive or see her husband again:

Alas! Who begot me? And what womb produced me? Because I have become a curse in the presence of the sons of Israel, and I have been reproached, and they have driven me in derision out of the temple of the Lord. Alas! To what have I been likened? I am not like the fowls of the heaven, because even the fowls of the heaven are productive before You, O Lord. Alas! To what have I been likened? I am not like the beasts of the earth, because even the beasts of the earth are productive before You, O Lord. Alas! To what have I been likened? I am not like these waters, because even these waters are productive before You, O Lord. Alas! To what have I been likened? I am not like this earth, because even the earth brings forth its fruits in season, and blesses You, O Lord.

The icon of the Nativity of the Theotokos show us the relatively exalted beginnings of Mary’s birth. Yet in her humility she does not expect the tidings that the Archangel Gabriel brings just a few years later, and bears with quietude the spartan surroundings of her own Son’s birth in Bethlehem.

Today the Virgin Theotokos Mary The bridal chamber of the Heavenly Bridegroom. By the will of God is born of a barren woman, being prepared as the chariot of God the Word. She was fore-ordained for this, since she is the divine gate and the true Mother of Life.

Text found [here](#)



TO CARRY THE
WORD OF
GOD, JESUS
CHRIST,
WITHIN US IS
THE CALLING
OF ALL
CHRISTIANS:
TO BEAR HIM
SPIRITUALLY
WITHIN US
DURING OUR
LIVES, AND
SHINE WITH
HIS GLORY.





FOOD FESTIVAL PREPARATION

Koulourakia – *Tuesday, September 23 at 9:00 am.* Please come help – we need you!

Dolmathes - *Saturday, September 27 from 9:00 am* until we are finished.

This is a big job and we need all the help we can get. Please, please donate a few hours of your time – our goal is to have at least 25 people rolling dolmathes and we want you to be one of them.

Baklava - *Saturday, October 4 at 9:00 am.* We need help!! Please give a few hours of your time.

Packaging - *Sunday, October 5 after Liturgy.* Please stay to help! This gets done quickly when we have enough people. We just need an hour or so of your time

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-



CATECHISM CLASSES AND *LIBRARY PROJECT*

Catechism and faith Enrichment Classes, Fall Semester, will we'll begin Sunday September 7, after Divine Liturgy.

Inquirers into the Orthodox faith, as well as orthodox that are looking to deepen their faith knowledge, please contact Fr. Vasile for the Fall Semester registration.

Also our parish **Library project** is on its way, look for more info in the very near future.

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

AGELESS WONDERS

The Ageless Wonders will meet on Tuesday, September 16, 2014 at 11:00 a.m. at the Parish Hall for a Potluck Luncheon and planning meeting. More details to follow.

Please note the following dates for Foodfest baking and plan to come and help. We need lots of hands to make it easy.

Koulourakia on Tues. Sept. 23 and Dolmathes on Sat. Sept. 27. Men as well as ladies. Looking forward to seeing you all...Margaret

USHER SCHEDULE




- 1st Sunday: Tim Cline, Nancy Medvic—8/3, 10/5, 12/7, Jeremy Forcum—9/7, 11/2
- 2nd Sunday: Hope File, Michael Eftimie
- 3rd Sunday: Jeremy Ellis, Olympia Genovezos
- 4th Sunday: Olga Papadopoulou, Chris Geil
- 5th Sunday: Kirsten Shah, Harry Karegeannes—8/31, 11/30
- Fill In: Harry Karegeannes

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

OUR PARISH LIBRARY PROJECT IS ON ITS WAY, LOOK FOR MORE INFO IN THE VERY NEAR FUTURE.

St. John the Baptist Greek Orthodox Church
SEPTEMBER 2014

SUN	MON	TUE	WED	THU	FRI	SAT
	1	2	3	4	5	6
Fasting Symbols  Strict Fast  Wine Oil Allowed	<i>Beginning of the Ecclesiastical Year</i> <i>Labor Day</i> <i>Simeon the Stylite</i> <i>40 Women Martyrs of Thrace</i>	<i>Mammas the Martyr</i> <i>John, Patriarch of Constan</i>	 <i>Anthimos of Nicomedeia</i> <i>Theoctistus and Euthymius</i>	<i>Babyllas the Hieromartyr</i> <i>Moses the Prophet and Godseer</i>	 <i>Zacharias and Elizabeth</i> <i>Urban, Theodore, and Medimnos</i>	<i>Miracle at Colossal Martyr Calodote</i> <i>Great Vespers 5pm</i>
7	8	9	10	11	12	13
<i>Sunday Before Holy Cross</i> <i>Orthros 8:30 am</i> <i>Divine Liturgy 9:30 am</i> Forefeast <i>Nativity of Theotokos</i> <i>Sozom the Martyr</i> Vespers 6pm	<i>Nativity of Theotokos</i> <i>Nativity of Theotokos</i> <i>Sophronios, Bishop Of Iberia</i> <i>Divine Liturgy 6am</i>	<i>Joachim and Anna</i> <i>Severianos of Sebaste</i>	 <i>Menodora, Metrodora, Nymphodora, Poulcheria, the Empress</i> <i>Small Paraklesis 6pm</i>	<i>Theodora of Alexandria</i> <i>Euphrosynos the Cook</i>	 <i>Autonomous the Hieromartyr</i> <i>Cournoutos, Bishop of Iconium</i>	<i>Forefeast of Elevation of Cross</i> <i>Memorial of founding Holy Resurrection of Christ Church</i> <i>Great Vespers 5pm</i>
14	15	16	17	18	19	20
 <i>Exaltation of the Holy Cross</i> <i>Orthros 8:30am</i> <i>Divine Liturgy 9:30am</i>	<i>Nikitas the Great Martyr</i> <i>Philotheos the Righteous</i>	<i>Euphemia the Great Martyr</i> <i>Melitina the Martyr</i>	 <i>Sophia, Faith, Hope, Love</i> <i>Herakleides, & Myron</i> <i>Small Paraklesis 6pm</i>	<i>Eumenios, Bishop of Gortyna</i> <i>Ariadne, the Martyr</i>	 <i>Trophimos, Sabbatios, & Dorimedon</i>	<i>Eustathios and family</i> <i>Eustathios Arb. Of Thessalonica</i> <i>Great Vespers 5pm</i>
21	22	23	24	25	26	27
<i>Sunday after Holy Cross</i> <i>Orthros 8:30 am</i> <i>Divine Liturgy 9:30am</i> <i>Apodosis of the Elevation</i> <i>Quadratus the Apostle</i>	<i>Phocas, Bishop of Sinope</i> <i>Phocas the Gardener</i> <i>Vespers 6pm</i>	<i>Conception of John the Baptist</i> <i>Xantippe & Polyxene</i> <i>Divine Liturgy 6:00 am</i>	 <i>Thekla The-Equal-to-the-Apostles</i> <i>Silouan of Athos</i>	 <i>Falling Asleep of John the Evangelist and Theologian</i> <i>Euphrosyne of Alexandria</i> <i>Paphnoutios & his 546 Companions</i> <i>Divine Liturgy 6:00 am</i>	<i>Kallistratos & his 49 Companions</i> <i>Mark, Aristarchos, & Zenon</i> <i>Great Vespers 5pm</i>	
28	29	30				
<i>1st. Sunday of Luke</i> <i>Orthros 8:30 am</i> <i>Divine Liturgy 9:30 am</i> <i>Chariton the Confessor</i> <i>Alkison of Nicopolis</i>	<i>Kyriakos of Palestine</i> <i>Martyr Petronia</i>	<i>Gregory, Bishop of Armenia</i> <i>Mardonios & Stratonikos</i>				



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

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The Nativity of the Theotokos
September 8

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