

The Desert



Messenger

"Behold, I send My messenger before Your Face, who shall prepare Your way..." (Matthew 11:10)

Volume 18, Issue 7 St. John the Baptist Greek Orthodox Church, Las Vegas, NV

July 2020

**From
Father
John**

Beloved in Christ:

Ευχές για Καλό Καλοκαίρι! Blessings for a Good Summer!

Summer is traditionally a time when we make plans for a holiday with our spouse, family members or closest friends. However, with the uncertainty and disruption of our "normal" lives caused by the COVID 19 pandemic – whether due to concern about contracting the virus, or having suffered the loss of employment and/or income, or having to cancel travel plans due to current restrictions – most of us are approaching the Summer months this year as a period for moving toward a sense of normalcy and stability in our lives. Toward that end, for those of us who are healthy and blessed to be working, let us remember to give thanks to God each day – and for those of us who have the ability to offer work for our brothers or sisters who are unemployed, please let me know, as this opportunity would be very much welcomed as the Hand of God at work. For those who are truly in need, but embarrassed to speak up, please do not hesitate to contact me: All matters will be addressed with utmost confidentiality. I am most grateful to God for those of you who have reached out to me to offer support, through your words of commitment to assist or your donations to the Priest's Discretionary Fund, for those who are truly struggling at this time: *"He who is kind to the poor lends to the Lord, and He will repay him for his deed."* (Proverbs 19:17)

Regarding the movement toward normalcy, this has been also going on in our Parish – and for every other place of worship in our State, Country and throughout God's created world! By the grace of God, we were able to open St. John the Baptist Greek Orthodox Church for worship on the first weekend of June, appropriately in time for the Feast of Holy Pentecost, but still, it was in a very restricted manner and with required reopening measures put into place. Many of our faithful have appreciated and embraced our efforts, while admittedly there are others who are upset and have chosen to stay away for the time being: Along with my brother priests and Parish leaders, I can completely empathize with people on both sides of the coin. Please understand that your priests and Parish leaders are just doing what we are required to do so that we can make the Divine Liturgy and Holy Communion – which we priests continue to administer in the ancient and customary manner of the Orthodox Church – available to our faithful Parish members. Unfortunately, it has been difficult to schedule Baptisms and Weddings with all these procedures in place – and there are weekly Zoom meetings with Metropolitan Gerasimos and the Metropolis clergy to address our challenges. We are hopeful and prayerful that during these summer months we will see a decline in the number of COVID 19 cases and, moreover, the loosening of restrictions and procedures placed on our Church, so that more of us can freely attend and participate in the Divine Services and Holy Mysteries.



(Continued on Page 3)

WORSHIP SCHEDULE

Sundays: 8:45 am Orthros ~ 10:00 am Divine Liturgy

*All our Sunday Divine Services are Available on Live-Stream!
Access the Live-Stream on <http://youtube.com/vegasgreekorthodox>*

Sunday, July 5/4th Sunday of Matthew/St. Athanasios of Mt. Athos/St. Lampados the Wonderworker

Orthros: Tone Three

Resurrection Gospel (Orthros): Luke 24:1-12

Epistle: Galatians 5:22-26, 6:1-2

Gospel: Matthew 8:5-13

**Saturday, July 11/St. Euphemia the Great Martyr
9:00 am Divine Liturgy**

Epistle: 2 Corinthians 6:1-10

Gospel: Luke 7:36-50

Sunday, July 12/5th Sunday of Matthew/St. Paisios of Mt. Athos/Ss. Proklos and Hilarios of Ancyra

Orthros: Tone Four

Resurrection Gospel (Orthros): Luke 24:13-35

Epistle: Romans 10:1-10

Gospel: Matthew 8:28-34, 9:1

Sunday, July 19/Holy 630 Fathers of the Fourth Ecumenical Council/St. Makrina the Teacher, the Sister of St. Basil the Great

Orthros: Tone Five (First Plagal)

Resurrection Gospel (Orthros): Luke 24:36-53

Epistle: Titus 3:8-15

Gospel: Matthew 5:14-19

Monday, July 20/Prophet Elias

8:00 am Orthros

9:00 am Divine Liturgy

Epistle: James 5:10-20

Gospel: Luke 4:22-30

Sunday, July 26/7th Sunday of Matthew/Holy Martyr Paraskevi of Rome/St. Hermolaos and his Companions

Orthros: Tone Six (Second Plagal)

Resurrection Gospel (Orthros): John 20:1-10

Epistle: Galatians 3:23-29; 4:1-5

Gospel: Matthew 9:27-35

Monday, July 27/Great Martyr and Healer Panteleimon (His Relics are in our Holy Altar)

8:00 am Orthros

9:00 am Divine Liturgy and Artoclasia (Lekar/ Eliades Family)

Epistle: 2 Timothy 2:1-10

Gospel: John 15:17-27; 16:1-2

*O holy one, victor and healer,
Panteleimon, intercede with the
merciful God that He may grant
remission of the offenses of our souls.*

LIGHTING A CANDLE FOR YOU:

As Church attendance is limited, your Priests are also here to light a candle for you and your loved ones on a request basis. Please call Karen at the Church Office with your request. Any offering you can make during these challenging times, though not required, will be most appreciated.



Fallen Asleep in the Lord: Eternal Memory!

Carol Irene Berta on June 9, 2020. Funeral on June 17.

Filippos Diamantis on May 24, 2020. Funeral on June 23.

From Father John (Continued from Page 1)

Let us remember that all things in this life – even with our thought-out plans, our heartfelt views, our noble goals, and even the directives that come from those in ecclesial or civic authority – occur according to what the Lord allows and in His time: *“Many are the plans in the mind of a man, but it is the purpose of the Lord that will be established.” (Proverbs 19:21)* As we sail together through the sea of these unsettling times – which is sometimes choppy – let us keep our eyes on our Lord Jesus Christ, so that we may stay spiritually afloat. Your continued prayers, understanding, support and cooperation are much appreciated. Let us do our best to be patient with the process of reopening, and empathetic toward one another, including with the Church. Above all, let us do our share in calming the sea of souls, including our own: *“A soft answer turns away wrath, but a harsh word turns up anger. The tongue of the wise dispenses knowledge, but the mouths of fools pour out folly.” (Proverbs 15:1-2)*



We will continue to keep you posted as restrictions are lifted regarding the number of those allowed in Church for the Divine Services. If you are not comfortable coming back to Church but you would like to receive Holy Communion, please contact me at the Church Office and we can schedule a time for you to meet with me personally during the week. I am also available for Holy Confession during the week – and now that we are able to do so, both Father Seraphim and I are available to administer Communion and Unction to those who are sick in hospitals, rehabilitation centers or nursing homes. As your priests remember you with love in our prayers, please also pray for our health and fruitful ministry.

Let us also pause and give thanks for our Church staff, live-streamers, those serving with us at the Divine Services and in our many ministries, and especially our volunteer ushers. Although we are not permitted for the time being to gather at the Church for social events, ministries or even Sunday fellowship . . . let us thank Christ our God that we are able to gather in His Church, to worship Him and especially to receive His precious Body and Blood, for the remission of our sins and Life eternal.

With Much Love in Christ,

“Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted.” (Galatians 6:1)

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

5300 S. El Camino Rd.
Las Vegas, NV 89118

Rev. Father John Hondros
frjohn@vegaskgreekorthodox.com

Rev. Father Seraphim Ramos
frseraphim@vegaskgreekorthodox.com

Karen Rawlinson
Administrative Assistant

Michelle Eugenio
Bookkeeper

Mara Braun
Catering & Events

Constantin Petriuc & Ramona Tasios
Maintenance & Grounds

Office Hours

Monday - Friday 9:00 am - 5:00 pm

Telephone: (702) 221-8245
www.vegaskgreekorthodox.com

Parish Council: Gus Flangas

Philoptochos: Benita Beeman

Stewardship & Community Outreach:
Justina Szukiewicz

Choir: Athena Mertes

Chanters & Youth Choir:
Presvytera Maria Hondros

Church School: Eileen Koutsulis

Altar Servers: Father John

GOYA:
Kouli Pouridis & June Likourinou

Orthodox Family Fellowship:
Jelena Boskovic & Amy Khuri

Young Adults:
Fr. Seraphim & Melissa Fleetwood

Greek Folk Dance: Sia Dalacas

Greek School: Paula Kelesis

Mr. & Mrs.:
Fr. John, Fr. Seraphim & Presvyteres

Kali Parea: Demetrious Asim &
Joy Wolfenbarger

Adult Basketball:
TBD

Forerunners: Victoria Xikis

Orthodox Bookstore:
Constantine Frangakis,
Paisios & Mary Pursell

Greek Food Festival: Gus Flangas

Hellenic Historical Society:
Nitsa Filios, Cheryl Pandelis &
Susan Stamis

Photography: Bill Bruninga

Parish Council Report

Welcome back! As you all know, we opened our Church for Divine Liturgy on Saturday, June 6. After the diligent work of Gus Flangas and Father John, under the directives of the Metropolis of San Francisco as well as the State of Nevada, our reopening plan went into effect and we are currently offering Divine Liturgy on Sundays, and select Saturdays and weekdays. The reopening plan was shared with all of you last month and is available on the Church website: www.vegasgreekorthodox.com.

While we are disappointed that the State directive currently allows for no more than 50 attendees, it is a start in allowing our faithful parishioners to attend and participate in our Liturgy. The 50 includes ushers, celebrants, altar servers, chanters and live-streamers – and through the contributions of Steve Likourinou, Panos Hall is set up for closed circuit broadcast of the service, allowing for an additional 50 attendees. So far, all has gone smoothly with these changes to our normal routine in place, including reserving in advance, signing in, having ushers distribute the candles, ongoing sanitizing, etc. These are in addition to the requirement of face masks and spacing that ensures a minimum of six feet for social distancing. If you have questions when you attend, the ushers on duty will be happy to direct you. Of course, the live-streaming of our services is ongoing, although now only for Orthros and Divine Liturgies on Sundays and Great Feasts. One of the current clichéd phrases in use is the “New Normal”. However, there is nothing normal about this, so let us refer to our current situation as the *Temporary Normal* and with faith, I am certain that we will soon be back to our traditions that have served us well over the past 2000 years!

While the world seemed to come to a halt over the past two and a half months, the Parish Council has been at work on various projects around our campus, the most important of which is the roof replacement on the Church that is taking place as I write this. With the generosity of Stewards who donated specifically for this crucial maintenance of our Church, our Sanctuary and the priceless Iconography that have been installed will now be protected from the imminent danger of water damage that existed prior to this replacement. We give thanks for this generosity.

Church maintenance is a costly and ongoing process, and the Greek Food Festival proceeds are supposed to be earmarked for these projects; but as we all know, the Festival proceeds typically take care of the shortfall from Stewardship, which is supposed to cover operating costs. I will not belabor the point of financial shortages that are even more serious due to the pandemic, but it is common knowledge that we depend on income from the Food Festival to meet our obligations. While our 2020 Festival has not been officially canceled at this writing, with all of the uncertainty that is part of our lives right now, in the parlance of our City of Las Vegas, the odds of it occurring are slim. With that being said, we will be making an official announcement over the summer, and discussion is taking place about moving away from our traditional September schedule. There is a plethora of outdoor events that we compete with annually in September, and there has been discussion in the pre-pandemic past about moving the event to the spring rather than late summer/fall. The Parish Council has begun discussions on making a switch to May in 2021, but this is a very fluid issue and you will be hearing more about this in the months to come.

During these unprecedented times, we as Orthodox Christians should remain prayerful, use common sense and judgment as we participate in opening up society in addition to our Church, and have faith that our trust in God will steer us through to a better tomorrow.

In Christ, John Matsis, Parish Council Vice President



Philoptochos News

Dearest Sisters of Philoptochos and the St. John the Baptist Community,

As we start to attend Church in small groups, let us humbly remind ourselves that we are not in control: Let us acknowledge that God is in control and humbly submit to His Commandments and holy will. We are looking forward to the time when we will be able to hug and embrace one another as sisters and brothers. Until then let us put our trust in God and realize that the inconveniences are temporary.

On June 12, 2020, the Greek Orthodox Ladies Philoptochos Society, Inc. was pleased to announce an immediate disbursement of \$275,000 to Hellenic College/Holy Cross School of Theology. These funds will be used to install state-of-the-art technology infrastructure and systems at the campus.

The National Ladies Philoptochos Biennial Virtual Convention will be *August 21-22, 2020*. The registration fee is \$50 for all delegates and observers. The registration link is forthcoming.

As we are in the summer months and our down time, please remember that our ladies of Philoptochos carry on their work by reaching out to those in need. We will continue to demonstrate our love and compassion to all.

Please always know you can reach out to me with any needs or comments at (702) 885-6217. May you and your families enjoy a very blessed, wonderful and safe summer.

With Love in Christ, Benita Beeman, Philoptochos President



Stewardship and Community Outreach



*“Cast all your anxieties on Him, for He cares about you.”
(1 Peter 5:7)*

In this hyper-connected world full of electronic devices – on our wrists, in our pockets, on our desks, in our cars – one can become inundated with information. If you search for bad news you will find it. If you search for good news you will find it, although that seems to take a lot more effort these days. Yet we can thank God that the search need go no further than the Good News proclaimed in the Bible to bring this chaotic world back into perspective. The Good News speaks to our fretting, to our worries, and to our concerns. God offers salvation to a fallen world; God cares for us; and God is with us always. Thank God!

Yes, our Church has been tested during this pandemic and yes, many people are concerned, worried, and fretting. This seems to be a study of contrasts, writ large. The Church may be financially weaker but it has emerged spiritually stronger through expanded communication channels and a renewed unity of purpose. Community attendance may differ this year from last but clever people have figured out how to use today's tools, such as YouTube, to continue yesterday's work of spreading the Good News. The Good News may be available online from dozens, if not hundreds, of Parishes but the age-old problem remains – in order to hear, share, and live God's Word, people must “tune in.”

Take the time and make the effort to “tune in” to God's Word. Leave thirsting after headlines behind. Quench that thirst, instead, with the Good News. We can all become more fully engaged, and by doing so, we will help ensure Church members, Church staff, Church ministries and programs, and Church facilities regain a strong footing. Being engaged is being a good steward.

Special thanks go out to all stewards who have continued their support during these challenging times. Mike Beeler for the Stewardship and Outreach Committee

“Bear one another's burdens, and so fulfil the law of Christ.” (Galatians 6:2)

Ministry News

Greek Folk Dance

Hope everyone is enjoying their summer and beating the heat! Under normal circumstances, we would be starting our efforts to register the youth of our great Parish for our Greek Folk Dance Ministry. However, we are not living in normal circumstances! At this time, we have no information as to when or how our Dance Ministry will come alive again. We await additional guidance from the both the Governor and the Metropolis as it relates to additional reopening procedures and safely resuming in person meetings for our Church ministries. Once we have any information, we will pass it along. In the meantime, please be patient and stay safe!

Much Gratitude, The Folk Dance Board (FDB)

GOYA - For Teenagers

As we are still socially-distancing, we are not yet able to gather in person in large groups. Please join us therefore for another Zoom GOYA Night Video Chat *on Sunday, July 12 at 5:00 pm*. We will be both emailing and texting you the information to get onto the call. If you would like to be included on our email or text blast list and are not currently on, please let us know at frseraphim@vegaskorthodox.com.

Young Adults

As we are still socially-distancing, we are not yet able to gather in person in large groups. Please join us therefore for another Zoom Young Adult Video Chat *on Sunday, July 12 at 7:00 pm*. We will be both emailing and texting you the information to get onto the call. If you would like to be included on our email or text blast list and are not currently on, please let us know at frseraphim@vegaskorthodox.com.

Orthodox Bookstore

Greetings from the Bookstore!

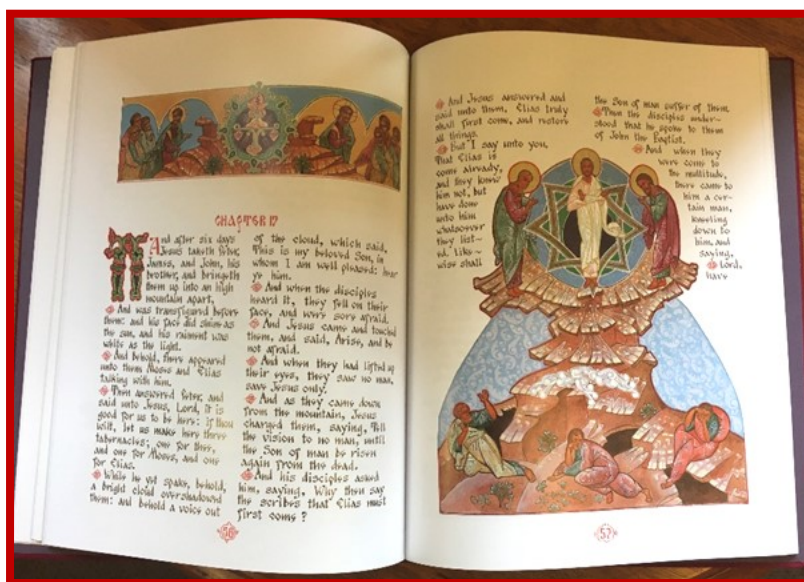
The Bookstore is open by appointment only: Please call the Karen at the Church Office.

"In order to fulfill the commandments of Christ, you must know them! Read the Holy Gospel, penetrate its spirit and make it the rule of your life!" (St. Nikon of Optina)

This month, we are featuring *The Illuminated Gospel of St. Matthew: Calligraphy and Iconographic Illuminations in the Byzantine/Slavic Style*. This deluxe, oversized edition of the Gospel according to Matthew is entirely hand lettered using the King James Version of the text. It contains over 35 full color iconographic illuminations depicting relevant scenes from the Gospel, and is a beautiful addition to any library.

The Bookstore also carries *The Orthodox Study Bible*. This version is a complete Bible with both Old and New Testaments: The OT is translated from the Septuagint and the NT is from the NKJV. It contains insightful commentary drawn from the early Church Fathers of the first ten centuries after Christ.

Until next month, God Willing, Mary Pursell and the Bookstore Team



From Father Seraphim

The month of July is very special for our Parish here in Las Vegas. We celebrate two of the three martyrs whose relics were sealed into the Holy Altar Table in 2005 at the Consecration of our Church: *St. Kyrikos the Child Martyr on July 15 (together with his mother Julitta), and St. Panteleimon the Great Martyr and Healer on July 27*. The Church has from the very beginning kept the tradition of placing the bones of three martyrs within the altar, and in doing this the Church knew that there would always be those who would love God so much, that they would die for Him. Let us recall just one of the prayers that Metropolitan Gerasimos said as he placed the three relics of Holy Martyrs in the center cavity of the Holy Altar forever: “O Lord our God, Who hast bestowed upon the holy Martyrs which suffered for Thy sake this glory also, that their relics should be sown in all the earth, in Thy holy Churches, and should bring forth fruits of healing: Do Thou, the Same Master, Who art the giver of all good things, through the intercession of the Saints whose relics Thou hast graciously permitted to be placed in this Thy venerable Altar, enable us without condemnation to offer unto Thee thereon the bloodless sacrifice: And grant us all those petitions which are unto salvation, vouchsafing also to the relics therein of those who have suffered for Thy holy Name, that they may work miracles unto our salvation.”

In light of our positive stance – our confidence in the martyrs’ miraculous power to intercede for us – it is extremely important to remember the starkly contrasting ancient pagan stance toward death. Under both Greco Roman and Jewish Law, death was associated with ritual impurity. If you even touched a dead body you had to be cleansed as one defiled. Corpses in particular were thought to pollute their surroundings. In Roman law it was even illegal to bury a human body within the boundaries of a city. In the ancient world death was, for the majority, an inevitable evil to be avoided at all costs, leading to the philosophy of, “Eat, drink, and be merry, for tomorrow we die.” (Epicurus)

However, the advent of the Christian Faith radically altered the relationship of humanity to death. Christians were no longer afraid of death: They were willing to endure holy martyrdom to give witness to the world that Jesus Christ – the only True God – was Risen. We believe that a death sentence for refusing to deny Christ (either by sacrificing incense or bowing down before pagan gods) is a sure passage to eternal life. Many Christians were even happy to die for their faith in the Holy Trinity in the first three centuries under the pagan Roman Empire, so that they might provide practical proof of the

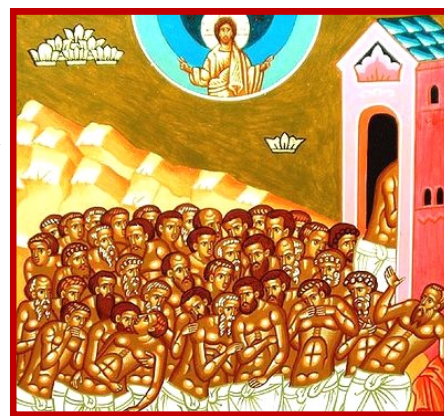


Resurrection of the Crucified Christ. By dying for Him, they persuaded the inhabitants of Rome that they would not have despised the present life with such great pleasure if they themselves had not been utterly convinced that they were about to ascend to the Glorified Lord Jesus and join Him in Heaven. St. Ignatius of Antioch, for example, was fed to the lions: It was said that he shed his flesh with as much ease as someone who would take off his clothing. He viewed the wild animals reverently – not as someone torn away from life, but as someone who was invited to the banquet of the next life. Indeed, he thought that their mouths would be gentler than the tyrant’s tongues and rightly so: for his mouth led to hell, but their mouths led to the Kingdom of Heaven. Some of St. Ignatius’ most famous words encapsulate this mentality: “I am God’s grain. I am ground by the teeth of the wild animals so that I might become pure bread.”

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From Father Seraphim (Continued from Page 7)

Christians were killed in many and horrendous ways under Roman rule beginning with the general persecution instituted by the Emperor Nero in 64 AD until the Edict of Milan (the toleration of Christians) in 313 AD. The very first category of saints was the early martyrs. People like Eusebius (one of the first Church Historians), tell us in vivid detail how many Christians were systematically rounded up and executed – thousands at a time in different cities and in different years. In these mass martyrdoms it would have been difficult to know who was who after the carnage, but in the smaller-scale executions and persecutions the members of the Christian community were known and beloved, and their remains were gathered reverently and buried with great respect and honor.



This led to the tradition of the early Christians celebrating the “Agape Meal” – the earliest form of the Divine Liturgy – in the first century on the tombs of the martyrs, deep underground in the catacombs! As time went on many miracles began to happen at the tombs of these saints. Why would people be led to pray to the martyrs? It is precisely in dying for God as a human being that the notion of intimacy with God, for the saints, was developed. This led to the idea that the Christian martyr was able to intercede for and protect his or her fellow human beings. The only reason these Saints gave up their life was their love for God: It was not cancer or old age. They became His friends and could thus petition God from Heaven for special graces and miracles to be bestowed upon the people venerating their relics – literally the skin and bones of their slaughtered bodies – and honoring their memories on the day each year when they had gone up to heaven.

In association with these miracles, a distinct theology of relics and the Resurrection arose, which held that relics of the martyrs neither made a place impure nor had a neutral impact, but rather, *purified the place where they resided*. This was a reversal of traditional beliefs which paved the way for the placement of relics initially inside places of worship and ultimately within Churches inside city precincts. In Christian communities, rituals surrounding death went from private gatherings of family members only, to public celebrations of a heroic victory over death by the saints who gave their lives to Christ in hope of the Resurrection. People used to march out to the tombs of the martyrs outside the cities in their yearly festival and Divine Liturgy. Their holy relics linked the martyrs to a specific hallowed place. With the movement of relics inside the city the saints became less attached to the place of their martyrdom, and wherever the bones of the martyrs went they sanctified that place. Most remarkably, instead of the stench of death, the martyrs’ bones and bodies exuded the sweet scent of sanctity. Just think about how incredibly amazing that is! How is death turned into something sweet? We have a whole category of saints who are myrrh-streaming – meaning that their bones exude heavenly-smelling myrrh which cures all manner of sicknesses and diseases and never stops “flowing” from their long “dead” bones. The Great-Martyr St. Demetrios of Thessaloniki is the most eminent and famous of these saints, but there are many others as well, including St. Symon the Myrrh-Streaming in Simonopetra on Mount Athos.

Finally, it is worth noting that St. John Chrysostom reports in his Homily for the Martyr that only five years after the death of St. Meletios of Antioch, people began to take his name for their children. This shows just how long Christians have been named after a holy person, who is well pleasing to God and thus becomes an intercessor, a patron and a model of faith. Could we ever really die for Christ? How could we give up living in a good house? How could we give up the food and drink and pleasures? What about our beautiful bodies? Hopefully if it came to that, we would be like the 40 Martyrs of Sebaste, calling to each other from the freezing waters of their martyrdom: “Just a little longer and we will be together with Christ in the Kingdom, endure this short pain for Christ and do not give up!” In so doing we would be crowned, like them, with a victory from Heaven, our only true hope and final destination.

With Love in Christ,

Father Seraphim

WELCOME TO ST. JOHN THE BAPTIST GREEK ORTHODOX CHURCH!!!

*Continuing in July . . .
Our Church is Open for the Scheduled Divine Services,
By Reservation on a First Come/First Serve Basis,
Per the Guidelines of the State of Nevada and
The Greek Orthodox Metropolis of San Francisco.*

FOR THE SAFETY OF ALL, PLEASE FOLLOW THESE GUIDELINES:

- ~ If you have felt sick in the last 48 hours, please do not enter the Church.
- ~ Hand washing units and sanitizers are available for your use.
- ~ Social distancing must be followed.
- ~ Face masks are required (except for infants and toddlers).
- ~ Our Ushers will assist you with the Candles.
- ~ Please do not kiss the Icons, Gospel or Priest's hand.
- ~ Please follow the direction of the Ushers regarding seating.
- ~ If you feel you are unable to remain in place for the duration of the Service, please inform the Usher prior to seating.
- ~ You are responsible for supervising your own children.
- ~ Our Priests will give instructions regarding Holy Communion.
- ~ There will be no distribution of Antidoron during Communion – only at the dismissal of the Divine Liturgy.
- ~ Please leave your offering in the designated Trays.
- ~ There will be no Fellowship Hour until the restrictions are lifted.

THANK YOU FOR YOUR PATIENCE AND COOPERATION.

GLORY TO GOD!!!



*Once the fire of love for the Lord was lit in you,
through ascetical rigor you gave yourself to God.
O God-bearing St. Paisios, for many you became consolation,
giving counsel with God-inspired words, and by your prayers
working wonders. And now, devout one,
you intercede for the whole world unceasingly.*

2020 Stewardship Report (as of 6/15/20)

Stewardship Gifts Pledged: \$410,830 (\$417,033 in 2019)
Stewardship Gifts Received: \$284,008 (\$245,536 in 2019)
Unfulfilled Pledge Balance: \$126,821 (\$171,497 in 2019)
Stewardship Families Pledged: 361 (363 in 2019)
Average Pledge to Date: \$1,138 (\$1,149 in 2019)
Average Pledge Needed: \$2,756 (361 Families)

Church Account Summaries ~ May 2020


Nevada State Bank Accounts	April Ending Balance	Deposits	Transfers In	Withdraws/ Checks	Transfers Out	May Ending Balance	Notes
General Operating Account (GOA)	\$45,269.57	\$41,767.20	\$42,294.90	\$13,767.88	\$59,693.39	\$55,870.40	
Community and Education (C&E)	\$6,535.68			\$1,000.00	\$8.00	\$5,527.68	
Greek Food Festival (GFF)	\$1,732.40	\$9,465.50	\$230.00	\$4,916.83	\$1,323.00	\$5,188.07	
Designated, Restricted & Other (DR&O)	\$306,671.11	\$69,137.00	\$7,439.92	\$2,707.33	\$43,002.51	\$337,538.19	
Folk Dance Group	\$17,974.00				\$8.00	\$17,966.00	
Hellenic Historical Society	\$3,300.94				\$8.00	\$3,292.94	
Designated Funds	April Ending Balance	Deposits	Transfers In	Withdraws/ Checks	Transfers Out	May Ending Balance	Notes
Bookstore	\$8,530.97	\$263.00		\$251.40	\$48.20	\$8,494.37	
Ornaments	\$1,169.41					\$1,169.41	
Restricted Funds	April Ending Balance	Deposits	Transfers In	Withdraws/ Checks	Transfers Out	May Ending Balance	Notes
ICON	\$140,057.76					\$140,057.76	
Library Account	\$1,470.77					\$1,470.77	
Giving Tree	\$0.91					\$0.91	
Line of Credit Reserve	\$16,000.00		\$4,000.00			\$20,000.00	
Building Fund	\$24,119.26					\$24,119.26	
Landscaping	\$6,304.17	\$3,100.00	\$3,439.92	\$2,455.93	\$9,718.28	\$669.88	
Youth Choir	\$2,989.18					\$2,989.18	
Church School	\$1,306.37					\$1,306.37	
Three Priests	\$40,433.49				\$1,517.24	\$38,916.25	
Roof Appeal	\$63,637.22	\$1,274.00				\$64,911.22	
Baptismal Water Heater	\$69.24					\$69.24	
Altar Servers	\$440.00					\$440.00	
GOYA	\$142.36					\$142.36	
PPP Loan - W2	\$0.00	\$32,800.00			\$12,316.25	\$20,483.75	Transfer to GOA for payroll & associated expenses
PPP Loan - Fr John	\$0.00	\$19,300.00			\$11,369.22	\$7,930.78	Transfer to GOA for payroll & associated expenses
PPP Loan - Fr Seraphim	\$0.00	\$12,400.00			\$8,033.32	\$4,366.68	Transfer to GOA for payroll & associated expenses
Designated, Restricted, and Other Total	\$306,671.11	\$69,137.00	\$7,439.92	\$2,707.33	\$43,002.51	\$337,538.19	
Other Funds	April Ending Balance	Deposits	Transfers In	Withdraws/ Checks	Transfers Out	May Ending Balance	Notes
Kokkos Scholarship Fund	\$70,650.45					\$70,650.45	

May 2020 Candles **\$1,722.00**
May 2020 Trays **\$515.00**
May 2020 Trays - Holy Week **\$75.00**
Total May Candles & Trays \$2,312.00



JULY 2020 ~ IN THE YEAR OF THE LORD



<i>Sunday</i>	<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>	<i>Saturday</i>
			1	2	3 Church Office Closed in Observance of Independence Day	4 Independence Day 
5 8:45 am Orthros 10:00 am Divine Liturgy	6	7	8	9	10	11 St. Euphemia 9:00 am Divine Liturgy
12 St. Paisios 8:45 am Orthros 10:00 am Divine Liturgy 5:00 pm GOYA Zoom 7:00 pm Young Adults Zoom Meeting	13	14	15	16	17	18
19 8:45 am Orthros 10:00 am Divine Liturgy	20 Prophet Elias 8:00 am Orthros 9:00 am Divine Liturgy	21	22	23	24	25
26 St. Paraskevi 8:45 am Orthros 10:00 am Divine Liturgy	27 St. Panteleimon 8:00 am Orthros 9:00 am Divine Liturgy	28	29	30	31	

The Desert Messenger

*St. John the Baptist Greek Orthodox Church
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THE DESERT MESSENGER

The Way of the Lord

*“Remember Jesus Christ, risen from the dead,
descended from David, as preached in my gospel,
the gospel for which I am suffering and wearing fetters
like a criminal. But the word of God is not fettered.
Therefore I endure everything for the sake of
the elect, that they also may obtain salvation in
Christ Jesus with its eternal glory.”
(2 Timothy 2:8-10)*

