

JULY 2019



Voice of St. George

SAINT GEORGE GREEK ORTHODOX CHURCH
OF THE DESERT

74-109 LARREA ST., PALM DESERT, CALIFORNIA



“DO NOT LET US FALL INTO TEMPTATION!” ?

Inside this issue

The June 6, 2019 issue of *USA Today* reported: “Instead of saying, ‘Lead us not into temptation,’ Catholics will say, ‘Do not let us fall into temptation.’” This change in the Lord’s Prayer comes courtesy of Pope Francis. Justifying this unprecedented change, Pope Francis said, “A father doesn’t do that; a father helps you to get up immediately. It’s Satan who leads us into temptation; that’s his department. I’m the one who falls; it’s not him pushing me into temptation to then see how I have fallen.”

Of course, to add or subtract from the very words of the Holy Bible goes extremely contrary to Apostolic Tradition. Doing so simply gives license to anyone at large to change the wording of Holy Scripture – something that has led to grave heresies in the past. In this regard, Pope Francis is now on very dangerous ground.

The Lord’s Prayer, in particular, is the answer that Jesus gave to his Disciples when they asked Him to “teach us how to pray.” This Prayer is a lesson by which we learn how to think properly so that we can “be delivered from evil” on an *every-day* basis. We remind ourselves, through the Lord’s Prayer, that God is our loving Father, Whose Name is to remain sacred in all of our thoughts and affairs and Whose Will is one of love, in which we must have complete faith. Christ is our “Daily Bread,” both in terms of the Sacramental Life of Holy Communion, imparting to us eternal salvation *and* in terms of calling to mind His Name daily when dealing with our personal affairs, seeking His Wisdom for good deeds. Finally, we remind ourselves of the importance of forgiveness.

While “tampering” with the Lord’s Prayer may be problematic in many

ways, there are two themes that Pope Francis does bring into the conversation: 1) the *purpose* and *causes* of temptations, and, 2) that *falling* into temptation is, as he states, something that *we* do--he says, “I’m the one who falls.”

St. Maximos the Confessor suggests that the Lord’s Prayer tells us that, we are not forgiven by God if we do not forgive “those who trespass against us.” It is God Who delivers us from evil, provided that we are *with* God. St. Maximos points out: “*This surely is why God wishes us first to be reconciled with one another...He wishes to purify us of our passions and show us that the measure of grace conferred on those who are forgiven corresponds to their inward state...Whoever does not completely forgive those who stumble, and has not brought his heart to God free from grievance and illumin-*

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*ed with the light of reconciliation with his neighbor, will fail to attain the grace of the blessings he has prayed for. Indeed, he will justly be handed over to temptation and evil." (Philokalia, Vol. 2: "On the Lord's Prayer," by St. Maximos the Confessor, pg. 301). According to St. Maximos, prayer that God will "not let us fall into temptation," is only answered by one who is "just" before God, "For the prayer of one who is righteous is effectual and living, animated with the actual fulfilling of the commandments." (Philokalia, Vol. 2, pg. 230). Not applying the lesson of the Lord's Prayer to our inner life of attitudes and emotions, will alienate us from God and we will indeed *be led into temptation and not be delivered from evil.**

St. John Cassian reminds us that temptations do have a purpose, which is to prove our love for God by opting to reject temptation in favor of obeying God's Word. He writes, "If we pray that we be not allowed to be tempted, whence shall we acquire the virtue of constancy proved and tested according to those sayings, 'He that hath not been tried, what manner of things doeth he know?' - and, 'Blessed is the man that suffereth temptations (Ecclus. 34:11 & James 1:12). For Job was tempted, but he was not 'led into temptation'..." (Selected Writings of St. John Cassian, Pub. By St. Paisius Orth. Women's Monastery, pg. 32.)

Regarding the Prophet Job, the theologians of *The Orthodox Study Bible* provide this insight: "St. John Chrysostom remarks that Satan's will is his own, but he derives his power from God, Who does not allow him to act except with justice. He cannot bring harm to the faithful, and even profits those who wage war against him, 'for tribulation makes the strong stronger.'" (pg. 780). Not falling into temptation is a matter of waging spiritual war against Satan through a *prayerful life-style*, patterned after our Lord's Commandment: "Watch and pray, that you not enter into temptation." (St. Matthew 26:41).

+FR. THEODORE

ARCHBISHOP ELPIDOPHOROS IS ENTHRONED



Below is an excerpt from the Enthronement Speech given by His Eminence, Archbishop Elpidophoros of America. His entire speech is found on the Archdiocese website:

www.goarch.org.

Dear and distinguished friends,

My heart is especially ready and steadfast to serve this Archdiocese and nation, both of which I have long admired since childhood and from my ministry at the Phanar. Through the decades, I have observed the development of the Church here, the challenges it has encountered, and the ground it has broken. So, I am here—your new Archbishop—to listen to you, to dialogue with you, and to work with you. My prayerful aspiration is to stand before you and beside you, to lead by example and exhortation, and to minister through service and sacrifice. Let us advance together as the Body of Christ and body of believers, as a united Archdiocese and Church, and as a cherished Eparchy of our venerable Ecumenical Patriarchate.

I can think of no higher calling and no finer vocation for my life than to be with you in your joys and your sorrows, your triumphs and your trials. My heart is ready and steadfast—willing and prepared—to serve you at all times and in all tasks. Of the many areas that I hope to address with a sense of pastoral urgency, I would highlight the loving ministry to our beloved youth, the reinforcement of our theological education, as well as the completion of the shrine at Ground Zero. In all these areas, we implore—above and beyond all others and all else—the strength and support of God's grace. For "unless the Lord builds our house, those who labor do so in vain." (Psalm 128:1)

There is a precious lesson and enduring vision about leadership as service transmitted to me by His All-Holiness Ecumenical Patriarch—and that is the importance of building bridges, of creating relationships. Such connections are precisely what the church is all about. None of us is

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*ARCHBISHOP ELPIDOPHOROS' EN-
THRONEMENT SPEECH, Continued*

either born or planted in a vacuum. In the Orthodox Church in particular, we breathe and bequeath the richness of a long and sacred tradition. This is what it means for bishops to be successors in the faith of the apostles. There can only be genuine progression in the church if there is also an unbroken apostolic continuity. We must never forget our forefathers and fathers, patriarchs and prophets, apostles and preachers, saints and martyrs, confessors and ascetics—all those men and women, known and unknown, who have laid the foundations for the church and paved the way for us to belong to the Body of Christ.

This is what it means for a church to look back at its traditions and to look forward to sharing its treasures by establishing its roots in the local surroundings and circumstances. This is what it means to generate connections between the global and the regional in order to reflect the universal in the local. This, finally, is what it means to integrate the cultural and the spiritual elements of a living community. Then we shall be able to address the language of heaven to the reality of this world. For then we can translate the eternal word of God in a way that truly transforms the transient nature of the world. But how shall we prepare for and respond to this calling?

First, if we are to be true to our evangelical roots and spiritual traditions, we must be a Church that embraces our young people, that embraces the strangers in our midst, that embraces all members of our community and our country. Our young people face an ever-growing deluge of information and access to knowledge that is unprecedented. The Church—which means all of us—must be ready to meet our youth where they live and where they learn: in our communities, on college campuses, with all of the range and resources of social media at our disposal. We cannot lose any time, and we cannot wait for them to reach out to us. We must offer them a taste of the sacramental life, of the living Body of Christ. We should welcome and em-

brace them, meeting them—just as the Lord Jesus Himself did with His disciples—on their own terms, in their own hearts, and with their own resources.

Second, our ministry to our youth and our message to our world must be grounded in the development and expansion of our Theological School, the heart of education of clergy and formation of leaders for our Archdiocese but also beyond. I will never forget the extraordinary semester I spent teaching at Holy Cross School of Theology in the spring of 2004. You see, my dear brothers and sisters: the challenges of church management are not merely secular, mundane concerns for the Church. They touch on the very heart of our response to celebrating and communicating the gifts that we have received from God. In a very real sense, we are all deacons! We are all accountable stewards of the resources of the faithful. And if we face our challenges and hurdles humbly and collectively, then I have every confidence that we shall overcome them. If the Lord is our strength and our salvation—our consolation and our illumination—then our brightest days are surely ahead of us.

Third, as I stand on this throne—beholding all of you in this splendid cathedral and addressing so many more of you by means of modern communications—I also behold the sacred image and relics of St. Nicholas the Wonderworker. Precisely because we believe in miracles; precisely because St. Nicholas works wonders; and precisely because the name Nicholas means “victory of the people,” we are able to echo the words of the Letter to the Romans, which proclaims: “We are able to overcome every challenge through the God who loved us.” (Romans 8:37)

It is this victory and miracle that the Saint Nicholas National Shrine at the World Trade Center represents and symbolizes—not only for our Archdiocese, but for the City of New York, and in fact for the entire American nation. On that bitter day of Sept. 11, 2001, so many lives were lost,...and our St. Nicholas Church was obliterated in the collapse of the Twin Towers.

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ARCHBISHOP ELPIDOPHOROS' ENTHRONEMENT SPEECH, *Continued*

Yet, hatred was ultimately overcome by hope, violence was overcome by forgiveness, and despair was overcome by mercy, compassion and love.

It is our duty and our responsibility as Orthodox Christians -- but also our obligation and commitment to God and His people -- to complete and open the doors of the Saint Nicholas National Shrine as a witness and vision of what is best and what is beautiful in all people of faith and religious conviction. I assure you that my heart is ready and steadfast in this task as well.

SPIRITUAL THOUGHTS FOR THE MONTH
by Deacon Euthym

"God knows when to give us what we ask for, so we won't be harmed spiritually. Sometimes we ask God for something, but we have no patience and are troubled." --St. Paisios of Mount Athos.

THY WILL BE DONE! If we end every prayer, every glorification, every heartfelt request with those four words, we know that whatever God has in mind for us is better than what we ask for, or can imagine. St Paul reminds us that *"the mind cannot conceive, nor the ear hear, or the eye see what God has in store for those who love Him"*. If that is the case why are we impatient, troubled, anxious and worried? The answer is simple...we have not surrendered our will to God's will. We ask for what we want and not what we need particularly in terms of our spiritual advancement. Our prayers can be as detailed as we want, just end it with a full-hearted, meaningful, committed...**THY WILL BE DONE!**

"As a flame of fire in dry wood, so too is a body with a full belly."

--Venerable Isaac the Syrian, bishop of Nineveh

Why do I always read these quotes right after I eat? Fasting and ascetic living suppress temptations and allow us to live in a way that we are not distracted by sin. A "full belly" can mean not only food, but other vices such as lust, drugs, al-

cohol, greed, gossip, envy etc. Food however is central though to the spiritual life. Controlling our intake by following the fast of the church and avoiding gluttony opens our senses for spiritual blessings. Otherwise, we dull our senses through overeating and over-indulging, and impact our ability to resist temptation. Let us be purposeful in all areas of our life, with the goal to being in constant communion with our Lord.

THE ROLE OF ECUMENICAL COUNCILS ON WORSHIP AND FAITH

For the Orthodox Christian Faith, the temporal supreme judge on matters of belief and faith has always been the Ecumenical Council of the Church. In periods that are closely connected to Easter, in the celebration of the Lord's Resurrection from the dead, we dedicate the Sunday before Pentecost to the Holy Fathers of the First Ecumenical Council. This Council was convened at the request of Emperor Constantine, who himself was a new convert to Christianity. It was convened to settle the issues surrounding our understanding of the Holy Trinity, especially the relation between the Father and the Son.

Accordingly, we profess that the Father is the center of all things divine; the Son is Begotten eternally of the Father and is His main expression and Image - *the radiance of the Father*. It is important to note that this "begotten" is not a historical event, but an eternal event, not in time, but outside of time. The begetting of the Son has the Father giving existence to His main Expression and gives rise to all creation and life. He was Begotten of the Father before and outside of all ages. At the same time, the Son is *of the same essence* with the Father.

At the Second Ecumenical Council the Holy Fathers defined our Faith in the Holy Spirit. The Holy Spirit is omnipresent in all of life. The relation between God and the Holy Spirit was defined by this Second Council, which was held in Constantinople around 389 A.D. Here, the Creed of our Faith expresses that the Holy Spirit "proceeds" from the Father. So, the Son is Begot-

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*THE ROLE OF ECUMENICAL COUNCILS,
Continued*

ten of the Father and the Spirit proceeds from the Father. With these two Ecumenical Councils, the understanding and faith in the Holy Trinity is settled.

Subsequent Ecumenical Councils dealt with the Person of Christ, in addressing such questions as, "Is the Incarnate Son really God, yet also truly Man?" The divinity and humanity of Christ would be defined at the Fourth Ecumenical Council, proclaiming that Christ is fully God and fully Man and, accordingly, He *saves us*. This Council was held in 351 A.D. Only by being God, can Jesus accomplish salvation; but only as Man He can stand in our place as our Savior. The Fifth and Sixth Councils would further define the two natures of Christ, being both fully divine and fully human.

The Seventh Ecumenical Council confirmed the use of icons for prayer and worship. The use of pictures or images is proper and just. The Son took human form and thus should be shown in images in order to allow our minds and souls to more easily contemplate Him. The use of images serve to help us in prayer and worship by expressing the Truth of God as contained in written Scripture.

What is the final conclusion of all of this? God the Son is begotten of the Father and is also Perfect God. Therefore, He forgives our sins and accomplishes redemption. Only as Perfect God and Perfect Man could Jesus Christ redeem us. The Councils give us the brief formula to believe in Jesus Christ: The Creed. The Councils allow us to find in Christ the God/Man that we need so that we can find redemption and, as such, the Councils are the expression of our Christian Faith.

--MATTHEW DAVIS

**METROPOLITAN NIKITAS TO BE THE
ARCHBISHOP OF ENGLAND**

The Greek Orthodox Metropolis of San Francisco shares news of the unanimous decision of the Holy and Sacred Synod on June 12, 2019 announcing the election of His **Eminence Metropolitan Nikitas of the Dardanelles as the Archbishop of Thyateira and Great Britain**. "AXIOS to Metropolitan Nikitas, for he truly is worthy of this honor," stated His Eminence Metropolitan Gerasimos. "The Metropolis of San Francisco has been blessed with his presence for the past 12 years, and he has become an integral part of our family. His regular visits to our parishes, his paternal care for clergy and laity, and the depth of his faith have been an inspiration to us. We pray for the Lord's abundant blessings as he embarks on this new and exciting chapter in his ministry."

On July 21, the parish of **St Anthony in Pasadena** will host a farewell luncheon in honor of His Eminence **Archbishop Nikitas of Thyateira and Great Britain** following the hierarchical Divine Liturgy. His Eminence will be leaving the next day for his enthronement on July 27 in London. His Eminence has been a great friend to all of us in the Los Angeles Vicariate and we all wish him many years in his new assignment. The following is scheduled:

Sunday, July 21, 2019

Saint Anthony Greek Orthodox Church, 778 S. Rosemead Boulevard, Pasadena, CA 91107 - 8:45 a.m. Orthros / 10:00 a.m. Hierarchical Divine Liturgy Luncheon to follow (\$25 per person, \$15 ages 6 - 12; 5 and under free). Advance reservations can be requested by contacting **Pana Pastis Gelt**: at: July21Pasadena@gmail.com or: 626-293-7588.

In support of the ministry of His Eminence Archbishop Nikitas, donations are gratefully accepted by making a secure contribution online at www.sanfran.goarch.org/donate, or by sending your contribution to: Greek Orthodox Metropolis of San Francisco (*Memo: Archbishop Nikitas Enthronement*), 245 Valencia Street, San Francisco, CA 94103.

CHURCH & WELLNESS

Stigma vs. Ministry

Over many generations in the past, people suffering spiritual and emotional illnesses carried with them a stigma, as a result of which people in general would shun those suffering from depression, paranoia, memory loss, alcoholism, addiction, etc. - or, more recently, PTSD, which is common among military personnel (yet is also widespread). Rarely would they be accepted into regular social circles or gatherings. Such stigma also has tended to marginalize those whose loved ones suffer from such emotional or spiritual conditions.

The good news is that many of our Greek Orthodox parishes are finding ways to help parishioners to minister to one another by forming support groups, according to a wonderful article that appeared last month in the Spring 2019 edition of *Praxis Magazine*, which is issued under the auspices of our Archdiocese. In her article "Connecting Church Families in their Struggles," Malissa Tsongranis, shares the ministries of various parishes of our Archdiocese through which fellow Orthodox parishioners help each other through support groups. She urges us all to "*gather with [our] community in worship and build networks of love and support in the parish.*" (pg. 27).

Lest we forget, all of us are in need of continuous vigilance regarding our spiritual health, because, in general we are all struggling against stress and temptations that lead us into difficult situations. Through the Sacrament of Confession and repentance, our Lord helps us to overcome our flaws and become better people. Aside from the strictly *sacramental* aspect of the relationship between priest and penitent, the principles of Holy Confession can be played out in relationships built around sincere Christian love and respect for one another. Forgiveness of one another and spiritual support for one another reflects the practice of sharing one another's burdens with Christ-like love. Support groups--especially those with an Orthodox Christian flavor--carry with them elements of confession, on the one hand, as one admits to his or her spiritual or emotional

battles--and forgiveness, on the other hand, as group members offer compassion and prayer.

Peter Boutenoff, in his book, *How to Be a Sinner*, quotes Fr. Meletios Webber's book in reference to the 12-Step program of Alcoholics Anonymous, entitled, *Steps of Transformation*, "*The title alcoholic is worn as a badge of honor and it gives the bearer a sense of belonging in a group where everyone bears that title.*" Boutenoff, in making an analogy of Fr. Webber's thoughts about belonging to a group that bears a title, writes: "*Translating that [concept] into the language of 'sinner,' we understand ourselves as sinners-in-community, being redeemed in the communion of the Church. [Thus], we call ourselves 'sinners' as part of acknowledging the problem, submitting ourselves to God...as a member of the Church - the hospital for transgressors. All of us in the Church are. We have to accomplish by our selves and together with each other our way forward in Christ toward freedom from sin.*" (pgs. 77-78).

As Orthodox Christians, we can easily embrace the words of both Peter Boutenoff and Fr. Meletios Webber, suggesting that, in truth, the Church is *the hospital for souls*, offering healing to the broken (or breaking) souls of those who deal with depression, despair, or other conditions that disrupt one's ability to function and to relate with other people constructively.

Lastly, an article had recently been posted by the Orthodox Church in America (www.oca.org/orthodoxy), pertaining to the Parable about the Last Judgment in St. Matthew 25:31-46. The thirsty; the hungry; the naked; the imprisoned; the sick - are all *images of Christ Himself*. He suffered all of these conditions in many ways in the wilderness and on the Cross. The aloneness and pain of suffering have a spiritual quality, since they contribute to temptations that lead to sin. This is why ministering to one another with love in Christ makes us His co-workers in overcoming each other's physical and spiritual weaknesses. Indeed, as we celebrate the Divine Liturgy we ask our Lord to "*give us a share of [His] pure Body and Precious Blood and though us to all His people.*"

+FR. THEODORE

PHILOPTOCHOS NEWS



The Philoptochos has been very busy for the past months of May and June with memorials every single Sunday but one.

In the month of June we helped to organize the church annex storage, the Philoptochos storage room, and the kitchen storage. We expect this re-organization to help facilitate the many duties we perform for the church.

Our Philoptochos calendar for the next year is complete and is posted on the bulletin board in the hall. It shows meeting dates, outreach dates, and other special events for our organization.

We are in the process of updating the Philoptochos directory with current and new member information, to be available in September, at our next general members meeting.

Volunteers made two trips to feed and clothe the homeless during the month of June. Outreach was done in Palm Springs at the Sunrise Park location. We provided donations of clothing and household items (towels, sheets, blankets) along with our emergency kits and food. On our latest trip of June 27th, we fed about 75 homeless individuals a spaghetti meal with meat sauce, garlic cheese bread, and cookies. Our thanks to all the volunteers who came together to cook, package, and deliver the meals and donations. Please see the Philoptochos calendar for the timing of the July outreach event. We hope you can join us.

It's not too late to still join Philoptochos for the 2019 year that runs to March 2020. Membership is \$45.00 annually. Activities and meetings will be back in full swing by September after the summer break. If you are interested in joining, please contact Rhonda Latkovic, Philoptochos President. tel. 714-875-4661 email r.s.fleminglatkovic@gmail.com

AHEPA NEWS



Our prayers are with our AHEPA brothers: our Chapter President, **Wynn Storton**, and **Nick Krespis**, as we pray for their healing and health over the next few months.

His Eminence, Archbishop Elpidophoros of America will be the special guest at this year's Annual **Supreme AHEPA Convention**, which is to be held from **July 1st through July 6th, 2019** at the Palmer House Hilton Hotel in **Chicago, Illinois**. His Eminence will be meeting with the clergy of the Chicago Metropolis and will attend the Sons of Pericles/ Maids of Athena Awards Brunch. He will also be meeting with Chicago Metropolis leadership and with leaders of the young adult ministries.

We look forward to the **next AHEPA Chapter meeting**, scheduled for **September 4, 2019** at St. George parish hall at 6:30 p.m. We wish all AHEPA members a joyful and rewarding summer.

ST.SOPHIA SUMMER CAMP



The annual summer camp program held at St. Sophia Camp for Orthodox Christian children and youth will include two sessions this year: **Session 1** - from **Saturday, July 21, 2019 - Saturday, July 27, 2019** and **Session 2**- from **Saturday, July 27 - August 3, 2019**. For information to register your children, contact **Perry Skaggs** at: SaintSophiaCamp@gmail.com, or call: (323) 397-5436.

Time is quickly running out to register children for St. Sophia Summer Camp and it may be sold out already. However, it is possible that arrangements can still be made. Scholarships may also still be available.

MEMORIAL WALL UPDATE

Our Saint George Memorial Wall & Garden dedication and memorial blessing service was held on Sunday, June 23rd.

We received the wall on Tuesday, June 18th and it was installed over a two-day period that week.

All sixty nameplate spaces on this first wall plaque are taken. We are still awaiting delivery on the final two outstanding nameplate orders, which should be complete by mid-July.

We wish to thank our Lord and Savior, Jesus Christ, for the many blessings bestowed on our parish in order to facilitate this loving tribute to our Orthodox family that have fallen asleep in the Lord. Secondly, we wish to thank our generous benefactor, **Mr. Nick Demetropoulos**, for donating the funding needed to make this project possible. We wish to thank all the parishioners who lovingly donated monies to purchase nameplates to remember their family members who have passed. May their memory be eternal! And we wish to thank **Father Ted Pantels** and **Deacon Euthym Kontaxis** for their input and guidance with the memorial project coordinator, **Rhonda Latkovic**.

We would like to inform you of a few interesting details about the Saint George Memorial Wall & Garden project. The design is a customized piece of aged bronze with a domed top made by W & E Baum Company. We chose to do a dome shape at the top of the plaque to be consistent with the many architectural domes we have in and on our property, i.e. our church dome, the domes inside the church, & our outside gates. The bronze was chosen to be consistent with and to highlight the front church bronze doors. The laurel leaf design at the top of the wall was selected to represent "victory over death". Of course, the Greek cross was purposely selected and the inscription at the top is from our Orthodox memorial service. The wall was installed in a similar way as the mosaic icons inside the church. It is raised about a half inch away from the wall and plastered around the edges to mimic the icon installation. In

addition, the garden plants were selected to attract butterflies and hummingbirds to add to the peacefulness and serenity of the area.

We have added LED spot lights so the wall itself will be lit up at night. We have already installed a park bench by the wall and two more additional park benches are to be added on Friday, 28th in the general vicinity.

With Phase One now complete, we have two alternate plans for expansion of the project to discuss, review, and select. Time frame will be late 2020 for completion of this next Phase Two.



"Leave-taking" of Pentecost: Memorial Service for the departed named on the Memorial Wall. (Left to Right)- Nicholas Demetropoulos (benefactor), Fr. Ted, Rhonda Latkovic, (Project coordinator)



The St. George Memorial Wall with names of parishioners' loved ones stands with our bell tower glowing in the morning sunshine.



Serving the homeless on June 27th...left to right: Rhonda Latkovic, Margarita Pagoulatos, Louise Dobbs Barringer, Fr. Ted

STREET LIFE OUTREACH

Volunteers from the Saint George Ladies of Philoptochos prepared meals for the homeless on Thursday, June 27th, 2019. Our kitchen crew prepared spaghetti
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STREET LIFE OUTREACH, Continued

with meat sauce and garlic-cheesy bread in the morning. We want to extend our thanks to **Pat Dalkas & Christina Kundanis**, who did the cooking. In the afternoon, another set of volunteers packaged the spaghetti meals in individual containers. Many thanks to **Nick Kaperonis, Pauline Latkovic, Emily Tcharos, Irene Stambolos, & Margarita Pagoulatos**. The meals were loaded into two cars and taken to Sunrise Park in Palm Springs & were distributed to the homeless by **Father Ted Pantels, Margarita Pagoulatos, Louise Dobbs-Barringer, & Rhonda Latkovic**. We could not have done this without the help of our many volunteers who came together to make this effort possible, Thank you and God Bless You All! Our combined efforts provided food and donated clothing to around 60-75 homeless individuals at two locations.

The Street Life Project group that we have been directing our volunteer efforts with are continuing to work on a tiny home project that will provide shelter to the homeless. A parcel of land has been donated for their use in Desert Hot Springs. A local church is offering to help cook meals and provide a structure for the management of the village. They have developed a prototype tiny home that will cost \$4500 each. Their plan is to develop a tiny home village that will temporarily house homeless individuals and transition them into productive members of society. Street Life Project members lobbying efforts with the local cities have been in process with attempts to obtain monies to help their non-profit group fund the tiny home village plan. With the hot weather hitting our valley, the homeless population in need has increased slightly. The homeless numbers in the west val-

ley (Palm Springs, Cathedral City, Rancho Mirage, Palm Desert, Desert Hot Springs) now are over 60% of the entire homeless population of the Coachella Valley. The east valley (Coachella, Indio, La Quinta, Mecca) homeless numbers have decreased because there are many more facilities that offer assistance to the homeless.

Our next outreach is planned for July 23rd in Indio.

FR. TED TO BE AWAY

Fr. Ted will be away from **Monday, July 8th to Saturday, July 13th**. Contact **Fr. David Kruse**, pastor of St. Raphael Antiochian Orthodox Church in Thousand Palms, California at (760) 408-6116, or **Fr. Andrew Lesko**, pastor of St. Nicholas Greek Orthodox Church in Murrieta, California (909) 224-5046 in case of emergency.

MID-WEEK FEAST DAYS IN JULY 2019**Friday, July 19th:**

Vesper Service at St. Prophet Elias Greek Orthodox Church in San Bernardino, California....6:30 p.m.

Saturday, July 20th:

**ST. PROPHET ELIJAH THE TISHBITE
Orthros-8:30 a.m.**

Divine Liturgy-9:30 a.m.

***At St. Prophet Elias Church in
San Bernardino, CA***

Friday, July 26th:

**ST. PARASKEVI THE MARTYR
Orthros-8:30 a.m.**

Divine Liturgy-9:30 a.m.

BIBLE STUDY DATES IN JULY 2019:

**Tuesdays, July 16th, July 23rd and July 30th
at 10:00 a.m.**