

# Holy Trinity Russian Orthodox Church

1723 E. Fairmount Avenue, Baltimore, MD. 21231  
 410-276-6171 [www.HolyTrinityOrthodox.com](http://www.HolyTrinityOrthodox.com)



**9<sup>th</sup> Sunday after Pentecost**  
**Tone 8**

**August 5/18, 2019**

Forefeast of the Transfiguration of our Lord. Martyr Eusignius of Antioch (362); Hieromartyrs Antherus (236) and Fabian (250), Popes of Rome; Martyr Pontius the Roman (257); Righteous Nonna (374), mother of St. Gregory the Theologian; Venerable Job the cave-dweller (1628); Martyrs Cantidius, Cantidian and Sibelius of Egypt (4<sup>th</sup> C.); Hieromartyr Stephan, priest (1918); **Martyrs Eudocia, Daria, Daria and Maria (1919)**; Hieromartyr Simon, bishop of Ufa (1921); Hieromartyr John, deacon (1939).

**Today's Scriptural Readings:**

1 Corinthians 3: 9-17 / Matthew 14: 22-34

This Week's Liturgical Calendar	
<b><i>The Dormition Fast: August 14 – 28 / Fasting from meat, dairy and eggs</i></b>	
Sunday, August 18 <sup>th</sup> – 4:00 PM <i>Eve of Transfiguration</i>	Vigil Service at the Chapel <i>Blessing of Fruit</i>
Monday, August 19 <sup>th</sup> – 9:00 AM <i>Transfiguration</i>	Divine Liturgy in Church <i>Blessing of Fruit</i>
Saturday, August 24 <sup>th</sup> – 6:00 PM	Vigil Service at the Chapel
Sunday, August 25 <sup>th</sup> – 10:00 AM <i>Private Confessions start at 9:15 AM</i>	Divine Liturgy in Church

**Saints Peter & Paul Chapel**  
**Holy Trinity Orthodox Cemetery at Cathedral Gardens**  
 6480 Elibank Drive, Elkridge, MD. 21075

Divine Services at Holy Trinity are live-streamed at  
<https://www.youtube.com/user/HolyTrinitySermons>

## Welcome to our Chapel – Come to the picnic

### Spas Picnic – Today

Today, Sunday, August 18<sup>th</sup>, the Divine Liturgy will be celebrated at Sts. Peter & Paul Chapel. Afterwards, we will conduct our annual “Spas” Fish Fry picnic at the Ray Zaitin Pavilion. An expanded menu of various grilled fish and salmon burgers will be offered. We offer our thanks to everyone who donated salads, fruit, side dishes and homemade desserts. Your generosity is truly appreciated. Thank you.

### Brotherhood Crab Fest – Friday, August 23<sup>rd</sup> – 6:30 PM

The St. Alexander Nevsky Brotherhood will sponsor a **Crab Fest on Friday, August 23<sup>rd</sup>** beginning at 6:30 PM at Cathedral Gardens Ray Zaitin Pavilion. All-you-can-eat fresh steamed crabs, corn on the cob and soft drinks will be served. **Reservations are strongly recommended.** Price: \$30/person if RSVP by Wednesday, Aug. 21<sup>st</sup>; Price at the door: \$45/person. For reservations/ information, call Albert Blaszak: 410-799-3226.

### School Supply Drive

Our parish is partnering with the Baltimore City Detention Center to help provide Back-to-School-Supplies to children of the inmates in the detention center. You can help by purchasing school supplies and/or by making a monetary donation. Our goal is to fill 36 back packs (already donated) with the following items: pens, pencils, pencil sharpeners, spiral notebooks, composition notebooks, folders, erasers, rulers, art supplies, index cards, etc. Deadline for donations: August 25. For more information contact Marty Masiuk 410-336-8909.

### Challenge Grant – Matching Donations – Will soon close...make your donations!

Three families in our parish have pledged to match all donations for the flooring and altar icons on a 1:1 ratio. For every dollar you donate, they will match one dollar, up to \$30,000, towards the Church Restoration Fund. Double the value of your donation: \$20 becomes \$40, \$50 becomes \$100, and \$100 becomes \$200! Special donation forms are on the candle stand in the vestibule of the church.

### Cleaning Group – Group #7 / Join a Group – Help your brothers and sisters

**Group #7** will clean the week of **Aug. 26-31**: Anna-Zumrat and Dmitriy Shkurba, Olga Mychko, Margarita Vinogradova, Tatyana Kalish. Please join a group. We always need more members. Thank you!

### Cleaning Groups Need More Volunteers...please help!

We need more volunteers for our cleaning groups. Only 38 individuals work in eight groups. With a new floor the cleaning responsibilities have changed. Please help you fellow brothers and sisters; join a group. Please contact Larisa Hidar for more information: 443-986-0047.

### Convocation of the Patriarchal Parishes

The 14<sup>th</sup> Convocation of the Patriarchal Parishes is scheduled for September 30 – October 3, 2019 at Antiochian Village in Western PA. In addition to the parish clergy, one (1) lay delegate and one (1) alternate for each parish with up to 250 families/individuals shall participate in the convocation. Delegates are selected from the devout members of the parish. Active pledging members of our

parish who are interested in participating in the convocation should submit their names to Victor Marinich 443-512-0985 who will then bring the list to the parish council at its regularly scheduled meeting in August for selection. Our registration must be received by Sept. 7<sup>th</sup>. Also, at this conference we will discuss plans for celebrating in 2020 the 50<sup>th</sup> Anniversary of the Patriarchal Parishes in the USA. All parishes are requested to present proposals on how best to mark this milestone. Please discuss your ideas with any member of the parish council. Contact Fr. John for more information.

### Sunday School Registration

**Sunday School Registration is now open** for the 2019/20 Sunday School classes. Please register your child/children and submit your registration form(s) to Ekaterina Radchenko by September 8<sup>th</sup>. It is necessary that a form be filled out for each child so that we can plan class size, teachers, etc.

### Russian Festival 2019 – October 18, 19, 20

[www.russfest.org](http://www.russfest.org)

*Plan your vacations accordingly so you have the time to help your parish during these important days.*

**On the following days we will prepare food for the Russian Festival in the hall.**

Saturday, Aug. 31 <sup>st</sup>	Bread Baking	Saturday, Sept. 28 <sup>th</sup>	Bread Baking
Saturday, Sept. 7 <sup>th</sup>	Bread Baking	Sunday, Sept. 29 <sup>th</sup>	Goluptsi (Stuffed cabbage)
Sunday, Sept. 8 <sup>th</sup>	Chicken Kotlety	Saturday, Oct. 5 <sup>th</sup>	Bread Baking
Saturday, Sept. 14 <sup>th</sup>	Bread Baking	Sunday, Oct. 6 <sup>th</sup>	Baking Desserts
Sunday, Sept. 15 <sup>th</sup>	Vareniki	Saturday, Oct. 12 <sup>th</sup>	Bread Baking
Sunday, Sept. 22 <sup>nd</sup>	Vareniki	Sunday, Oct. 13 <sup>th</sup>	Baking Tea Balls
<i>For details contact Albert Blaszak 410-799-3226 We need everyone's help.</i>			

**1. Soda / Water Donation Drive Underway !** Please help us reduce our Festival expenses...buy a few cases of soft drinks (12 oz. cans) and bottled water (½ liter) over the next several weeks as they go on sale in area supermarkets. We need Coke, Pepsi, Diet Coke, Diet Pepsi, Sprite, Fanta (**no generics**). Water: Deer Park, Aquafina, etc. Thank you for your generosity !!!

**2. Festival Desserts Table** We need donations of desserts to supply our desserts table. This year we ask your help to increase both the quantity and variety of items. We need your ideas on what new dessert items we can offer this year. Please contact co-captains: Tania Masiuk 410-987-4850 or Alla Gordon 410-718-3046.

**3. Artwork needed** for this year's Festival program book cover **in honor of our Centennial**. Past covers are found at: <http://www.russfest.org/programbook.htm>. **Rough sketches are due August 25<sup>th</sup>. Final drawings are due September 7<sup>th</sup>.** Russian themed artwork in any form – water color, charcoal or pencil drawings – are welcomed. The winning picture will be used for the cover of the program book. The original artwork submissions will be framed and sold at the festival in support of the church. Contact Michael Mickel for info: 410-666-2870.

**4. Volunteer Schedules – New Procedure.** All Festival Volunteers returning from last year need to contact their booth captains to schedule their work times. Please go to <http://www.russfest.org/chairpersons.htm> to find contact information for your booth captains. **Tentative schedules must be made by September 8<sup>th</sup>.**

**5. New Volunteers.** All new volunteers who are interested in working at the Festival need to register with the Volunteer Coordinator, Lyudmila Maltsev 443-392-4028.

**6. Russian Festival Meeting – Wednesday, September 4<sup>th</sup> at 7:00 PM.** All are welcome. Please help!

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### **Congratulations!**

We offer our warm congratulations to Yelena Shultieva on the birth of her granddaughter Amelia Robin Patterson born on August 11 to her daughter Katie. Mom and baby are doing fine. May God bless them abundantly.

### **Birthday / Anniversary Celebrations: August 18-24**

We offer our best wishes and birthday congratulations to Vera Pastor (8/18), Michael Mickel (8/19), Julia Aymold (8/20), and Anastasia Volkova (8/22). May God bless them with health, prosperity and many years. To include your birthday /anniversary in the bulletin please call Fr. John.

### **Vigil Candles: On the Altar and near St. Barbara**

**Aug. 18-24:** Candles offered by Elena Loyko for the repose of the soul of the servant of God: +Valentina Loyko. A \$15 donation will keep all three candles lit for one week. Please schedule your candle offering with Elena Loyko 443-537-8978.

### **Special Petitions for the Unity of the Orthodox Church**

Again we pray to the Lord and our Savior to preserve the Orthodox Church abiding in the whole world in unity and right belief, and to grant her peace and tranquility, love and consent, let us all say, Lord, hearken and have mercy.

Again we pray to look upon the Holy Orthodox Church with the goodness of heart and with mercy, and to preserve her from divisions and schisms, from hostility and disorder, so her unity will not be diminished or shaken, but Thine Thrice-Holy name be glorified in her, let us all say, Lord, hearken and have mercy.

### **Submit your 2019 Pledge**

The mission of our parish is to spread the Word of God, to grow, to expand, to improve and not just to preserve our traditions. Our parish shouldn't become stale, but pursue holiness. We strive to fulfill the mission of our parish, through prayer, work and sacrifice. Prayer – because we are called to “pray without ceasing” (1 Thess. 5:17); work – because we are taught to increase the talents given to us (Matt. 25: 14-30); and sacrifice – because "everyone to whom much is given, from him will much be required" (Luke 12:48).

*When you are generous, you are not bestowing a gift, but repaying a debt. Everything you possess materially comes from God, who created all things. And every spiritual and moral virtue you possess is through divine grace. Thus you owe everything to God. More than that, God has given you his Son, to show you how to live: how to use your material possessions, and how to grow in moral and spiritual virtue. St. John Chrysostom*

**Please Remember in Your Prayers...**

**Archpriest George Konyev; Archpriest Michael Hatrak; Deacon Michael Bishop; Mat. Myra Kovalak; Mat. Klavdiya Burbelo; Kh. Frederica Mathewes-Green; Nun Elizabeth; Nun Magdalena; Mat. Natalia Kosich; Priest Gregory and Mat. Diane Winsky; Mat. Catherine Kowalchik; Marie Vass; Charles Snipes; Arthur-Stephen Lisowsky; Yelena Radchenko; Lydia Zorina; Tatiana; Katherine Plaskowitz; Philip Plaskowitz; Bernadine Borawick; Julia Aymold; Lilli Ann Hoffman; Lara Marinich; Oleg Marinich; Ioann and Galina Zernetkin; Monika-Anastasia & Stephanie Handley; Blanche-Julia Stolkovich; Ekaterina Koroleva; Nina Lewis; Maryann Black; Lyudmila, Anton & Aleksander Karnup; John Alexander Bylen; Katherine Garrett; Stephen Kaminsky; John-Thomas Planinshek; Kenneth Pukita; William and Ann Ferkile; Irina Kononova; Petr and Lyudmila Borodkin; Anthony Bakie; Svetlana & Aleksey; Alla; Anna; Alla; Raisa, Zinaida; Joseph Germano; Pavel, Vladimir, Valentina, Nina, and Maria; Maria Pappas; Bonnie Duke; Joseph Lacomy; Diana Radchenko; Aleksey & Lidia Potapov; Oleg and Andrei; Vitaliy, Tatiana, Olena & Nicholas Berchuk; David, Selina-Sophia, John, Maryann, David, Joseph, Lisa Ann Eichelberger; Cynthia and Bill (Basil) Popomaronis; Andrei, Marina, Valentina and Vladimir; Archpriest Cezar, Mat. Christina, Cezara-Maria, Darius, Justina, Christian; Victoria Lardiero; Richard Wright; Valentina Shultieva; Shanna, Stephen, Trent-Michael, Grant-Alexander, Adalynn Lisowsky; Julie Smith; Tayisia Solvieva; Lubov Pavuk; Leonid and Zoya; Jayne Sudol; Rita and Richard Herber, Mary Orzolek, Shane-Michael Sierakowski; George Matassov; Janice DesLauriers; John DesLauriers; Nicholas Rodzianko.**

**Next Council Meeting: Thursday, August 29<sup>th</sup> – 7:00 PM in the Church Hall**

<b>Fr. John Vass, Rector 443-527-7067</b>	Fr. Deacon Michael Bishop: 410-563-0472
Victor Marinich, <i>Council President:</i> 443-512-0985	Vadim Radchenko, <i>Vice President:</i> 410-465-6172
Andrei Burbelo, <i>Recording Secretary:</i> 443-567-6031	Albert Blaszak, <i>Treasurer:</i> 410-799-3226
Oxana Chumak-Strianese, <i>Stewardship Chair:</i> 831-673-1937	Anna-Zumrat Shkurba <i>Member-At-Large:</i> 443-857-8541
Natallia Makarava <i>Sisterhood President:</i> 443-625-8470	Michael Mickel, <i>Cemetery Manager:</i> 410-666-2870

**The Transfiguration of our Lord Jesus Christ**

The Transfiguration is a *theophany* – a manifestation of God, especially of the divinity of Christ, through a display of His uncreated, divine energy. Therefore, the Orthodox Church celebrates the Transfiguration of the Lord as a major feast day.

**Several elements of the Transfiguration show that Christ is Messiah and God.**

1. Because God is light (1 John 1:5), the bright cloud, the shining of Jesus’ face like the sun, and the whiteness of His garment (Matt. 17: 2,5) all demonstrate that Jesus is God. (In some icons this light is shown as *beyond* white, a blue-white, ineffable color, indicating its spiritual origin).
2. The Father bears witness from heaven concerning His Son. He does not say, “This has become My beloved Son,” but “This is My beloved Son” (Matt. 17:5), indicating that this

divine glory is Christ's by nature. From eternity past, infinitely before Jesus' Baptism and Transfiguration, He is God's Son, fully sharing in the essence of the Father: Jesus Christ is God of God.

3. The Transfiguration not only proclaims Christ's divine sonship, but foreshadows His future glory when He as the Messiah will usher in the long-awaited Kingdom. The bright cloud recalls temple worship and the cloud that went before the Israelites in the wilderness, the visible sign of God being extraordinarily present. Peter sees this as a sign that the Kingdom has come. Knowing that the Feast of Tabernacles is the feast of the coming Kingdom, he asks to build booths (Matt. 17:4), as was done at that feast, to serve as symbols of God's dwelling among the just in the Kingdom.
4. Moses represents the Law and all those who have died. Elijah represents the Prophets and – since he did not experience death—all those who are alive in Christ. Their presence shows that the Law and the Prophets, the living and the dead, all bear witness to Jesus as the Messiah, the fulfillment of the whole Old Testament. The presence of Moses and Elijah also manifests the communion of the saints (Heb. 12:1). Both men are immediately recognizable, and talk with the Lord. The disciples are able to understand Jesus' words, that "Elijah has come already" (Matt. 17:12) referring to John the Baptist. Their eyes have been opened to the fact that Malachi's prophecy (Matt. 4: 5, 6) refers to one coming "in the spirit and power of Elijah" (Luke 1:17), rather than to Elijah himself.
5. Finally, the Holy Trinity is manifest here, for Christ is transfigured (Matt. 17:2), the Father speaks from heaven testifying to Jesus' divine sonship (Matt. 17:5), and the Spirit is present in the form of a dazzling light surrounding Christ's Person, overshadowing the whole mountain (Matt. 17:5). **Orthodox Study Bible**

[The Transfiguration of Christ](#) is one of the central events recorded in the Gospels. Immediately after the Lord was recognized by his apostles as "the Christ [Messiah], the Son of the Living God," he told them that "he must go up to Jerusalem and suffer many things ... and be killed and on the third day be raised" (Mt 16). The announcement of Christ's approaching passion and death was met with indignation by the disciples. And then, after rebuking them, the Lord took Peter, James, and John "up to a high mountain" -- by tradition Mount Tabor -- and was "transfigured before them."

... and his face shone like the sun, and his garments became white as snow and behold, there appeared to them Moses and Elijah, talking with him. And Peter said to Jesus, "Lord, it is well that we are here; if you wish I will make three booths here, one for you and one for Moses and one for Elijah." He was still speaking when lo, a bright cloud overshadowed them, and a voice from the cloud said, "This is my Beloved Son, with whom I am well pleased; listen to him." When the disciples heard this, they fell on their faces with awe. But Jesus came and touched them, saying, "Rise, and have no fear." And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, "Tell no one the vision, until the Son of Man is raised from the dead" (Mt 17:1-9, see Mk 9:1-9; Lk 9:28-36; 2 Peter 1:16-18).

The Jewish Festival of Booths was a feast of the dwelling of God with men, and the transfiguration of Christ reveals how this dwelling takes place in and through the Messiah, the Son of God in human flesh. There is little doubt that Christ's transfiguration took place at the time of the Festival of Booths, and that the celebration of the event in the Christian Church became the New Testament fulfillment of the Old Testament feast in a way similar to the feasts of Passover and Pentecost.

In the Transfiguration, the apostles see the glory of the Kingdom of God present in majesty in the person of Christ. They see that in him, indeed, all the fullness of God was pleased to dwell," that "in him the whole fullness of deity dwells bodily" (Col 1:19, 2:9). They see this before the crucifixion so that in the resurrection they might know who it is who has suffered for them, and what it is that this one, who is God, has prepared for those who love him. This is what the Church celebrates in the feast of the Transfiguration.

Thou wast transfigured on the mount. O Christ God, revealing Thy glory to Thy disciples as they could bear it. Let Thine everlasting light shine upon us sinners. Through the prayers of the Theotokos, O Giver of Light, glory to Thee (Troparion).

On the mountain wast Thou transfigured, O Christ God, and Thy disciples beheld Thy glory as far as they could see it; so that when they would behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world that Thou art truly the Radiance of the Father (Kontakion).

Besides the fundamental meaning which the event of the Transfiguration has in the context of the life and mission of Christ, and in addition to the theme of the glory of God which is revealed in all of its divine splendor in the face of the Savior, the presence of Moses and Elijah is also of great significance for the understanding and celebration of the feast. Many of the hymns refer to these two leading figures of the Old Covenant as do the three scripture readings of Vespers which tell of the manifestation of the glory of God to these holy men of old (Ex 24:12-18; 33:11-34:8; 1 Kings 19:3-16).

Moses and Elijah, according to the liturgical verses, are not only the greatest figures of the Old Testament who now come to worship the Son of God in glory, they also are not merely two of the holy men to whom God has revealed himself in the prefigurative theophanies of the Old Covenant of Israel. These two figures actually stand for the Old Testament itself: Moses for the Law and Elijah for the Prophets. And Christ is the fulfillment of the Law and the Prophets (Mt 5:17).

They also stand for the living and dead, for Moses died and his burial place is known, while Elijah was taken alive into heaven in order to appear again to announce the time of God's salvation in Christ the Messiah. Thus, in appearing with Jesus on the mount of Transfiguration, Moses and Elijah show that the Messiah Savior is here, and that he is the Son of God to whom the Father himself bears witness, the Lord of all creation, of the Old and New Testaments, of the living and the dead. The Transfiguration of Christ in itself is the fulfillment of all of the theophanies and manifestations of God, a fulfillment made perfect and complete in the person of Christ. The Transfiguration of Christ reveals to us our ultimate destiny as Christians, the ultimate destiny of

all men and all creation to be transformed and glorified by the majestic splendor of God himself.  
www.oca.org

### **The Significance of the Lord's Transfiguration**

Forty days before He was delivered to an ignominious death for our sins, our Lord revealed to three of His disciples the glory of His Divinity. "And after six days Jesus taketh Peter, James, and John his brother and bringeth them up into a high mountain apart; and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light" (Matt. 17:1-2). This was the event to which our Lord was referring when He said, "There be some standing here which shall not taste of death till they see the Son of man coming in His Kingdom" (Matt. 16:28). By this means the faith of the disciples was strengthened and prepared for the trial of our Lord's approaching passion and death; and they were able to see in it not mere human suffering, but the entirely voluntary passion of the Son of God.

The disciples saw also Moses and Elijah talking with our Lord, and thereby they understood that He was not Himself Elijah or another of the prophets, as some thought, but someone much greater: He Who could call upon the Law and the Prophets to be His witnesses, since He was the fulfillment of both.

Orthodox theology sees in the Transfiguration a prefigurement of our Lord's Resurrection and His Second Coming, and more than this - since every event of the Church calendar has an application to the individual spiritual life - of the transformed state in which Christians shall appear at the end of the world, and in some measure even before then. In the foreshadowing of future glory which is celebrated in this Feast, the Holy Church comforts her children by showing them that after the temporary sorrows and deprivations with which this earthly life is filled, the glory of eternal blessedness will shine forth; and in it even the body of the righteous will participate.

The blessing of fruit reminds us that the divine energies penetrate into all created matter and transfigure the world in light of the age to come.

#### **Why we bless fruit on Transfiguration**

On the feast of Transfiguration grapes are blessed, and in those places in Russia where grapes do not grow apples are blessed. The custom to offer fruit at an appropriate time is undoubtedly ancient, and in the Christian Church is partly the continuation of a similar custom in the Old Testament Church (Gen. 4:2-4; Ex.13:23; Num. 15:19-21; Deut.8:14) and partly an apostolic establishment (1 Cor.16:27). Writing concerning this custom is already mentioned in canon 3 of the Apostolic Canons (compare canon 46 of Carthage and canon 28 of the 6th Ecumenical Council).

The simple establishment of the custom to offer fruit (grapes) on August 6/19 is that in Greece fruit are ripe by this time, most of which are new ears of grain and grapes, which are offered for blessing as a sign of thanksgiving for the acceptance of these fruits in the livelihood of man. St. John Chrysostom teaches: "the farmer receives fruits from the earth not so much from his labor and diligence but as much from the grace of God returning these; for "it is neither the planting nor the watering, but that God nurtures".



Besides, grapes are brought to the church for blessing because it is directly connected to the Mystery of the Eucharist. According to the Rudder [Book of Canons], "clusters of grapes more than any other vegetable are more tolerably brought into church; inasmuch as wine is made from them, the fulfillment of the bloodless sacrifice is understandable". Similarly, and in the prayer "in the partaking of clusters of grapes" the priest prays: "Bless, O Lord, this new fruit of the vine, through the healthfulness of the air, by rain showers and temperate weather, Thou art well pleased to attain ripeness at this time. May our partaking of this birth of the vine be for gladness and for offering Thee a gift for the cleansing of sins through the sacred and holy Body and Blood of Thy Christ". Apples, itself substituting for grapes, are blessed with another prayer as only the first fruits of vegetables.

A more special meaning of the sanctification of fruit on the 6th (19th) day of August can be deduced by the general reasoning of the Church that the event of the transfiguration pleasing to the Lord was to show the new situation in which human flesh enters into the resurrection of the Lord and enters into the general resurrection of all believers. But as all nature became subject to God together with man for the last sin, so together with him she also waits for her renewal from the blessing of God. From here the church blessing of fruit makes man worthy of faith in this hope. **Why we bless fruit on Transfiguration courtesy of <http://www.transfigcathedral.org/faith/Bulgakov/0271.pdf>**

Please help us to cover the costs of our annual Russian Festival. Donations of any size are very much appreciated. May God bless you for your sincere generosity. Please call Michael Mickel 410-666-2870 or Albert Blaszak 410-799-3226.

Russian Festival Sponsorship List – 2019			
\$ 60	String Beans	\$ 300	Wine
\$ 75	Rice	\$ 300	Wine
\$ 75	Red Beets	\$ 300	Vodka – ½ of costs
\$ 75	Russian Candy	\$ 300	Vodka – ½ of costs
\$ 100	Cabbage	\$ 300	Russian Ads
\$ 100	Coffee Supplies	\$ 350	Russian Beer – ½ of costs
\$ 150	Eggs	\$ 350	Russian Beer – ½ of costs
\$ 150	Potatoes	\$ 350	Kolbasa – ½ of costs
\$ 175	Salmon	\$ 350	Kolbasa – ½ of costs
\$ 175	Sour Cream	\$ 400	Newspaper Ads
\$ 175	Turkey / Ham	\$ 400	Newspaper Ads
\$ 175	Sauerkraut	\$ 400	Electronic Ads
\$ 200	Cleaning Supplies	\$ 500	Security – ½ of costs
\$ 200	Chicken – ½ of costs	\$ 500	Security – ½ of costs
\$ 200	Chicken – ½ of costs	\$ 500	Beef
\$ 200	Butter – ½ of costs	\$ 600	Bread ½ of costs
\$ 200	Butter – ½ of costs	\$ 600	Bread – ½ of costs
\$ 300	Entertainment – ¼ of costs	\$ 600	Wash Balalaika Soc. – ½
\$ 300	Entertainment – ¼ of costs	\$ 600	Wash Balalaika Soc. – ½
\$ 300	Entertainment – ¼ of costs	\$ 800	Tent – ¼ of costs
\$ 300	Entertainment – ¼ of costs	\$ 800	Tent – ¼ of costs

\$ 300	Paper Goods – ½ of costs	\$ 800	Tent – ¼ of costs
\$ 300	Paper Goods – ½ of costs	\$ 800	Tent – ¼ of costs
\$ 300	Decorations	\$ 900	Icon of St. Anatole of Irkutsk
\$ 300	Flour – ½ of costs	\$ 1,000	Stage – ½ of costs
\$ 300	Flour – ½ of costs	\$ 1,000	Stage – ½ of costs