

Holy Trinity Russian Orthodox Church

1723 E. Fairmount Avenue, Baltimore, MD. 21231

410-276-6171 www.HolyTrinityOrthodox.com



10th Sunday after Pentecost

Tone 1

August 12/25, 2019

Afterfeast of the Transfiguration. Martyrs Photius (Photinus) and Anicetus of Nicomedia (305); Hieromartyr Alexander, Bishop of Comana (3rd c.); Martyrs Pamphilus and Capito; Synaxis of the Saints of Valaam; Synaxis of the Saints of Kemerovsk; Venerable-Martyrs of Belogorsk: Barlaam abbot of Belogor St. Nicholas monastery and brotherhood: Anthony, Sergius, Iliia, Vyacheslav, Iosaph, John, Bessarion, Micah, Matthew, Euphemius, Barnabas, Hermogenus, Arcadius, Euphemius, Markell, John, Sergius, Dimitrius, Sabbas, Jacob, Peter, another Jacob, Alexander, Theodore, Alexis and Peter (1918); Hieromartyr Basil, priest (1918); Hieromartyrs Leonidas, John and Nicholas, priests (1937).

Today's Scriptural Readings:

1 Corinthians 4: 9-16 / Matthew 17: 14-23

We magnify Thee, O Life-giving Christ, and we do homage to the exceedingly glorious Transfiguration of Thy Body Most Pure.

This Week's Liturgical Calendar	
<i>The Dormition Fast: August 14 – 28 / Fasting from meat, dairy and eggs</i>	
Tuesday, August 27 th – 6:00 PM <i>Eve of Dormition</i>	Vigil Service in the Chapel <i>Blessing of Flowers and Herbs</i>
Wednesday, August 28 th – 9:00 AM <i>Dormition of the Theotokos</i>	Divine Liturgy in Church <i>Blessing of Flowers and Herbs</i>
Saturday, August 31 st – 6:00 PM	Vigil Service at the Chapel
Sunday, September 1 st – 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>

Please Join us for Coffee Hour – Today after Services

Today's sponsors: Adele Pastor, Angelina Sapojnik and Eka Chighladze

Panikhida

Today we will serve a panikhida for +Leonid Sapojnik (6th annual)
and +Valentina Loyko (1st annual).

Annual “Spas” Picnic – Thank you!

We offer our sincere thanks to Vadim Radchenko and Debbie Blaszak for coordinating last week's successful Spas Picnic, to all who prepared and donated the salads and desserts, and to everyone who helped set up and clean up. Your hard work and dedication are noticed and greatly appreciated. Picnics are successful not only because of the delicious food, but also because of the fellowship. Approximately 90 people attended. Thank you.

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 14th 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. 7th. Also, at this conference we will discuss plans for celebrating in 2020 the 50th 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 Fr. John by September 8th. 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

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 st	<i>Bread Baking</i>	Saturday, Sept. 28 th	<i>Bread Baking</i>
Saturday, Sept. 7 th	<i>Bread Baking</i>	Sunday, Sept. 29 th	<i>Goluptsi (Stuffed cabbage)</i>
Sunday, Sept. 8 th	<i>Chicken Kotlety</i>	Saturday, Oct. 5 th	<i>Bread Baking</i>
Saturday, Sept. 14 th	<i>Bread Baking</i>	Sunday, Oct. 6 th	<i>Baking Desserts</i>
Sunday, Sept. 15 th	<i>Vareniki</i>	Saturday, Oct. 12 th	<i>Bread Baking</i>
Sunday, Sept. 22 nd	<i>Vareniki</i>	Sunday, Oct. 13 th	<i>Baking Tea Balls</i>
<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 25th. Final drawings are due September 7th.** 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 8th.**

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 4th at 7:00 PM. All are welcome. Please help!

Come to Holy Confession... Frequent Confession is important and necessary!

Let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body (1 Corinthians 11: 28-9).

Birthday / Anniversary Celebrations: August 25-31

We offer our best wishes and birthday congratulations to Julia Hidar (8/25) and Ludmila Karnup (8/26). 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. 25-31: Candles offered by Angelina Sapojnik for the repose of the soul of the servant of God: +Leonid Sapojnik (annual). 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 Kaminitzky; 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 29th – 7:00 PM in the Church Hall

Fr. John Vass, Rector 443-527-7067	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
Natalia Makarava <i>Sisterhood President:</i> 443-625-8470	Michael Mickel, <i>Cemetery Manager:</i> 410-666-2870

St. Theophan the Recluse
Thoughts for Each Day of the Year

[I Cor. 4: 9-16; Matt. 17: 14-23] *This kind goeth not out but by prayer and fasting* (Matt. 17:21). If this kind goes out by the prayer and fasting of another person, then it is even less able to enter one who fasts and prays. What protection! Although there are a huge number of demons and all the air is packed with them, they cannot do anything to one who is protected by prayer and fasting. Fasting is comprehensive temperance, and prayer is comprehensive communication with God. The former defends from the outside, whereas the latter directs a fiery weapon against the enemies from within. The demons can sense a man of abstinence and prayer from a distance, and they run far away from him so as to avoid a painful blow. Is it possible to think that where there is no fasting and prayer, there is already a demon? Yes, it is. The demons lodging in a person do not always reveal their presence, but lurk there, stealthily teaching their host every evil and turning him away from every good. This person is certain that he is doing everything on his own, but meanwhile he is only fulfilling the will of his enemy. Just commence prayer and fasting, and the enemy will immediately depart, waiting on the side for an opportunity to somehow return again. And he really will return, as soon as prayer and fasting are abandoned.

St. Theophan the Recluse
Thoughts for Each Day of the Year

Dormition

Mary hath chosen that good part (Luke 10:42). The Dormition of the Mother of God represents a good end to such a choice. The Savior Himself received her soul in His arms at her Dormition. Many saints were made worthy of the same. In various ways and degrees, all those who choose that good part meet with this. At the time this choice is made, the saints foresaw this end through hope, and even felt it to a certain degree; but then come labors, struggle and forcing oneself, shrouding the chosen path. The good end of that good part remains as a guiding star. It is as a faraway shining light for a traveler who is overtaken by darkness. Hope is the stimulator of energy and the maintainer of patience and constancy in what was begun, while hope itself is strong through faith. People make their choice according to faith, and through hope they are firm in their choice; while through patience they attain that good end.



Dormition of the Mother of God, the Ever-Virgin Mary
August 15/28

The circumstances of the Dormition of the Mother of God were known in the Orthodox Church from apostolic times. Already in the first century, the Hieromartyr Dionysius the Areopagite wrote about Her "Falling-Asleep." In the second century, the account of the bodily ascent of the Most Holy Virgin Mary to Heaven is found in the works of Meliton, Bishop of Sardis. In the fourth century, St Epiphanius of Cyprus refers to the tradition about the "Falling Asleep" of the Mother of God. In the fifth century, St Juvenal, Patriarch of Jerusalem, told the holy Byzantine Empress Pulcheria: "Although there is no account of the circumstances of Her death in Holy Scripture, we know about them from the most ancient and credible Tradition." This tradition was gathered and expounded in the Church History of Nicephorus Callistus during the 14th century.

At the time of Her blessed Falling Asleep, the Most Holy Virgin Mary was again at Jerusalem. Her fame as the Mother of God had already spread throughout the land and had aroused many of the envious and the spiteful against Her. They wanted to make attempts on Her life; but God preserved Her from enemies. Day and night She spent her time in prayer. The Most Holy Theotokos went often to the Holy Sepulchre of the Lord, and here She offered up fervent prayer. More than once, enemies of the Savior sought to hinder Her from visiting her holy place, and they asked the High Priest for a guard to watch over the Grave of the Lord. The Holy Virgin continued to pray right in front of them, yet unseen by anyone.

In one such visit to Golgotha, the Archangel Gabriel appeared to Her and announced Her approaching departure from this life to eternal life. In pledge of this, the Archangel gave Her a palm branch. With these heavenly tidings the Mother of God returned to Bethlehem with the three girls attending Her (Sepphora, Abigail, and Jael). She summoned Righteous Joseph of Arimathea and other disciples of the Lord, and told them of Her impending Repose.

The faithful, whose number by then was impossible to count, gathered together, says St John of Damascus, like clouds and eagles, to listen to the Mother of God. Seeing one another, the Disciples rejoiced, but in their confusion they asked each other why the Lord had gathered them together in one place. St John the Theologian, greeting them with tears of joy, said that the time of the Virgin's repose was at hand.

Then came the third hour (9 A.M.), when the Dormition of the Mother of God was to occur. A number of candles were burning. The holy Disciples surrounded her beautifully adorned bed, offering praise to God. She prayed in anticipation of Her demise and of the arrival of Her longed-for Son and Lord. Suddenly, the inexpressible Light of Divine Glory shone forth, before which the blazing candles paled in comparison. All who it saw took fright. Descending from Heaven was Christ, the King of Glory, surrounded by hosts of Angels and Archangels and other Heavenly Powers, together with the souls of the Forefathers and the Prophets, who had prophesied in ages past concerning the Most Holy Virgin Mary.

Seeing Her Son, the Mother of God exclaimed: "My soul doth magnify the Lord, and my spirit hath rejoiced in God My Savior, for He hath regarded the low estate of His Handmaiden" (Luke 1:46-48) and, rising from Her bed to meet the Lord, She bowed down to Him, and the Lord bid Her to enter into Life Eternal. Without any bodily suffering, as though in a happy sleep, the Most Holy Virgin Mary gave Her soul into the hands of Her Son and God.

Then began a joyous angelic song. Accompanying the pure soul of the God-betrothed and with reverent awe for the Queen of Heaven, the angels exclaimed: "Hail, Full of Grace, the Lord is with Thee, blessed art Thou among women! For lo, the Queen, God's Maiden comes, lift up the gates, and with the Ever-Existing One, take up the Mother of Light; for through Her salvation has come to all the human race. It is impossible to gaze upon Her, and it is impossible to render Her due honor" (Stikherion on "Lord, I Have Cried"). The Heavenly gates were raised, and meeting the soul of the Most Holy Mother of God, the Cherubim and the Seraphim glorified Her with joy. The face of the Mother of God was radiant with the glory of Divine virginity, and from Her body there came a sweet fragrance.

Bewailing their separation from the Mother of God, the Apostles prepared to bury Her all-pure body. The holy Apostles Peter, Paul, James and others of the Twelve Apostles carried the funeral bier upon their shoulders, and upon it lay the body of the Ever-Virgin Mary. St John the Theologian went at the head with the resplendent palm-branch from Paradise. The other saints and a multitude of the faithful accompanied the funeral bier with candles and censers, singing sacred songs. This solemn procession went from Zion through Jerusalem to the Garden of Gethsemane.

With the start of the procession there suddenly appeared over the all-pure body of the Mother of God and all those accompanying Her a resplendent circular cloud, like a crown. There was heard the singing of the Heavenly Powers, glorifying the Mother of God, which echoed that of the worldly voices. The circle of Heavenly singers and radiance accompanied the procession to the place of burial.

The unbelieving of Jerusalem, taken aback by the extraordinarily grand funeral procession and vexed at the honor accorded the Mother of Jesus, complained of this to the High Priest and

scribes. Burning with envy and vengefulness toward everything that reminded them of Christ, they sent out their own servants to disrupt the procession and to set the body of the Mother of God afire.

An angry crowd and soldiers set off against the Christians, but the circular cloud accompanying the procession descended and surrounded them like a wall. The pursuers heard the footsteps and the singing, but could not see any of those accompanying the procession. Indeed, many of them were struck blind.

The Jewish priest Athonios, out of spite and hatred for the Mother of Jesus of Nazareth, wanted to topple the funeral bier on which lay the body of the Most Holy Virgin Mary, but an angel of God invisibly cut off his hands, which had touched the bier. Seeing such a wonder, Athonios repented and with faith confessed the majesty of the Mother of God. He received healing and joined the crowd accompanying the body of the Mother of God, and he became a zealous follower of Christ.

When the procession reached the Garden of Gethsemane, then amidst the weeping and the wailing began the last kiss to the all-pure body. Only towards evening were the Apostles able to place it in the tomb and seal the entrance to the cave with a large stone.

For three days they did not depart from the place of burial, praying and chanting Psalms. Through the wise providence of God, the Apostle Thomas was not to be present at the burial of the Mother of God. Arriving late on the third day at Gethsemane, he lay down at the tomb and with bitter tears asked that he might be permitted to look once more upon the Mother of God and bid her farewell. The Apostles out of heartfelt pity for him decided to open the grave and permit him the comfort of venerating the holy relics of the Ever-Virgin Mary. Having opened the grave, they found in it only the grave wrappings and were thus convinced of the bodily ascent of the Most Holy Virgin Mary to Heaven. Courtesy of www.oca.org

Metropolitan Anthony of Sourozh (+2003)

Dormition of the Mother of God

In the name of the Father, the Son and the Holy Spirit.

The Feast of the Dormition of the Mother of God - which combines two events: Her death and Her resurrection in the body on the third day - has been for centuries, indeed, from the very beginning of the existence of the Russian Orthodox Church its Feast, its joy, its glory.

The Mother of God has not been a passive instrument of the Incarnation; without Her 'Amen' the Incarnation would have been as impossible as without the will of God. She is the response of the whole creation to God's love and to God's gift of self not only to mankind but to the whole Cosmos He has created. And in that we rejoice, because Her word is our word. Her word was perfect, as Her trust was, Her faith was, Her gift of self was. Ours is imperfect, and yet our voices resound within Hers, weakly, hesitantly at times, but with faith and also with love.

She is the glory of all Creation; the Mother of God: one might have expected that death could not touch Her; but if death and a death so cruel could touch Her Divine Son, the Son of God and the Son of Mary, the Son of God and the Son of man - of course She had to pay the tribute of all the earth to the sin of man and also die. But according to Orthodox Tradition, death could not

keep Her prisoner. She had given Herself unreservedly and perfectly to God, and it was to God, no longer to the earth that She belonged. And on the third day, when the Apostles came and reopened Her grave for one of them to be able to venerate Her, who had not been present at Her burial, it was found empty: She had risen because the bonds of death could not hold Her, and corruption could not touch a body which had been the body of the Incarnation. What a wonderful joy to think that now, side by side with the risen and ascended Christ, one of us, of mankind, a woman of flesh and blood is enthroned and in Her we can see the glory which will, we believe, be ours if we are faithful to God as She was.

So, let us rejoice... with the whole Russian Church, and with all those who belong to it and are scattered over the face of the world, one with the Mother Church, one with the Mother of God, worshipping the Lord with all there is in us and seeing in Her the image of the whole Creation in adoration before the Living God. **Amen.**

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 Blaszk 410-799-3226.

Russian Festival Sponsorship List – 2019			
\$ 60	Onions – <i>Ludmila Karnup</i>	\$ 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	\$ 300	Russian Ads
\$ 150	Eggs	\$ 350	Russian Beer – ½ of costs
\$ 150	Potatoes	\$ 350	Russian Beer – ½ of costs
\$ 175	Salmon	\$ 350	Kolbasa – ½ of costs
\$ 175	Sour Cream	\$ 350	Kolbasa – ½ of costs
\$ 175	Turkey / Ham	\$ 400	Newspaper Ads
\$ 175	Sauerkraut	\$ 400	Electronic Ads
\$ 200	Cleaning Supplies	\$ 500	Security – ½ of costs
\$ 200	Chicken – <i>Eduard/Yelena Yaditsky</i>	\$ 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