

Holy Trinity Russian Orthodox Church

1723 E. Fairmount Avenue, Baltimore, MD. 21231
410-276-6171 www.HolyTrinityOrthodox.com



11th Sunday after Pentecost
Tone 2

August 19/September 1, 2019

Afterfeast of the Dormition. Martyr Andrew Stratelates and 2,593 soldiers with him in Cilicia (284-305); Martyrs Timothy, Agapius, and Thecla of Palestine (304); Holy Hierarch Pitirim, Bishop of Perm (1455); Synaxis of the saints of Moscow; St. Nicholas priest-confessor (1933). Icon of the Most Holy Theotokos "Of the Don" (1591).

Today's Scriptural Readings:

1 Corinthians 9: 2-12 / Matthew 18: 23-35

But now the Mother of God has her dwelling in Heaven whither she was today translated, for this is meet, Heaven being a suitable place for her. She "stands at the right of the King of all clothed in a vesture wrought with gold and arrayed with divers colors" (cf. Ps. 44:9), as the psalmic prophecy says

concerning her. By "vesture wrought with gold" we understand this as her divinely radiant body arrayed with divers colors of every virtue. She alone in her body, glorified by God, now enjoys the celestial realm together with her Son. St. Gregory Palamas

***We magnify Thee, O All-undefiled Mother, of Christ our God,
and we praise Thine all-glorious Dormition***

This Week's Liturgical Calendar	
Saturday, September 7 th – 6:00 PM	Great Vespers in Church <i>Order of Confession</i>
Sunday, September 8 th – 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: Anna-Zumrat and Dmitriy Shkurba

School Supply Drive – Thank you!

Last week in partnership with the Baltimore City Detention Center, our parish donated **44 back packs** generously filled with a wide variety of school supplies to the children of women incarcerated at the detention center. We sincerely thank Marty Masiuk for coordinating this charitable project – collecting donations, shopping for supplies, filling and delivering the back packs. And we thank everyone who donated supplies and/or monetary donations. More than \$500 in supplies and \$800 in cash was collected and used to fill the back packs. Thank you!

Special Guests Today

Today, we welcome Sergey and Marina Sinelnik and their family from St. Petersburg, Russia. They sailed across the Atlantic on a wooden sailing ship built strictly according to the standards of the 18th Century. During coffee hour they will show some photos and talk a little bit about their travels. Very interesting...!

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. It is necessary that a form be filled out for each child so that we can plan class size, teachers, etc. **The first day of Sunday School is Sunday, September 15th.**

Choir Rehearsal – September 7th

The choir will conduct a formal rehearsal on Saturday, September 7th from 4:00 – 5:45 PM. All members are asked to attend. The choir will then stay and sing at the Vespers service beginning at 6:00 PM. With everyone's cooperation we will conduct these rehearsals every first Saturday of the month. Thank you!

Sunday School Parents/Teachers – September 8th

On Sunday, September 8th, the parents, teachers and volunteers will conduct a short meeting to begin planning for the new school year. For more information contact Olga Hansen 410-967-6738.

Challenge Grant – Matching Donations – Will close on October 27

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 #8 / Join a Group – Help your brothers and sisters

Group #8 will clean the week of Sept 2-7: Larisa Hidar, Elena Shultieva; Kanatbek-Nikolai Sharsheev; Aleftina Gumeniuk and Angelina Sapojnik. 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 info: 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. Fr. John, Fr. Deacon Michael and Martin Masiuk as lay delegate will represent our parish. 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.

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: September 1-7

We offer our best wishes and birthday congratulations to Dmitriy Shkurba (9/06) and **Wedding Anniversary congratulations to Cy & Sue Reshetiloff (9/07 – 62nd)**. 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

September 1-7: Candles offered by Dmitriy Shkurba for the health/salvation of the servants of God: Nikolay and Dmitriy. 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: Tuesday, September 24th – 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
Natallia Makarava <i>Sisterhood President:</i> 443-625-8470	Michael Mickel, <i>Cemetery Manager:</i> 410-666-2870

***Victory Over Death: Homily on the Dormition of the Most Holy Theotokos
St. John of Kronstadt***

*I hymn rejoicing in Thy Dormition!
Irmos of the Canon, Ode 1*

Brothers, what does it mean that the Church calls the end of Mother of God’s earthly life not death, as we usually refer to this moment in the lives of others, but her Dormition, which is the same as repose, or peaceful sleep; and not only does it not grieve or weep by her coffin, but to the contrary sings joyful, triumphant songs to her departure? That the Most Blessed Mother of the Lord in fact did not die, like ordinary people die, but as if fell asleep for a brief time after her heavy sorrows in life, and that her tomb, which was for her the door to the Heavenly Kingdom, conceals much joy for the Christian. Heavenly incorruption breathes also upon us from this tomb, as from the tomb of the risen Lord; or it would be better to say that this tomb immutably promises to us also immortality of soul and incorruption of body, eradicating the fear of death in us.

Glory to the Conqueror of death, the Lord Jesus! Before His coming, death was very frightening for man because it snatched its prize irreversibly, and there were no means to escape it—for sin, by which death was so strong, was pouring out like a tidal flood and no one was strong enough to stop this flood. Meanwhile, everyone knew that people who were snatched away by death were kept like captives in that place where they usually went after death. It’s true that there were two or three examples of men who did not experience death at all; one of them through prayers and tears was granted postponement from it when it was already completely upon him at

the hands of a murderer, and death was not permitted to touch him for another fifteen years. But what are these two or three examples in comparison with the millions of people who died?! Only a drop in the ocean. Especially since the latter case was not entirely consoling for people, because King Hezekiah could not totally escape death, but only obtained through prayer a postponement of it, and the first two—Enoch and Elias—were considered impossible to emulate for the holiness of their lives, for which they were taken up into heaven.

What do we see now, after the Lord's appearance in our flesh and after His victory over sin and death? The whole horror of death has disappeared; it has become like a peaceful sleep, after which will come the joyful morning of the general resurrection. To the measure of which each of us conquers the sin that still lives in us—and now we have been given all the means we need to conquer it (cf. 2 Pet. 1:3)—the fear of death also disappears, so that the triumphant conquerors of sin joyfully greet their deathbed and do not die, but verily fall tranquilly asleep. "Today," says St. John Chrysostom, "The Lord has shattered the gates of hell and destroyed the very person of death. But why do I say, the person of death? Even the very name of death has changed, for it is now called not death, but repose and sleep."

We see the most obvious example of the victory over death in the Most Pure Mother of the Lord. She reclined into the tomb for only a brief rest of the flesh. We say "brief" because according to the testimony of tradition, on the third day after her death, her most pure body was not found in the tomb—it was resurrected and taken to heaven, where it began to delight in the blessedness of heaven along with her soul. After the Mother of God we see the apostles and martyrs who greeted death with joy like the greatest friend, who in exchange for the fleeting good things of this present world, or in exchange for its calamities and sorrows gives them eternal joy in the Kingdom of Heaven. After them we see all the saints, who looked at death with the same joy, seeing in it the end of their earthly labors and the beginning of heavenly glory. The Holy Church tries to settle also into us the same fearlessness of death, exhorting us to cast out the fear of it through the constant uprooting of sins in ourselves, and it calls our dead ones none other than the "reposed"—that is, as if fallen asleep, because now we no longer doubt in the deathless life on the future age, and our right to it is so sure that we cannot or should not look at death in any other way than as sleep. Glory to the endless blessings of God! Before, we sobbed long and inconsolably over our dead and were even allowed to shed tears right over their corpses. *My son*, said the God-enlightened wise one, *shed tears over the dead, and begin to lament... And make mourning for him according to his merit* (Sirach 38:1–18). And now instead of weeping over the grave we sing the hymn, *Alleluia*, or *Praise God*, giving praise for His divine wisdom and goodness, which have made death a translation into immortality.

Brothers! You have seen the calling of a partaker of heaven in the icon of the all-honorable and glorious Dormition of the Mother of God—how she peacefully reposes. What tranquility and reflection of heavenly joy is in her countenance! It is verily sleep, a brief passing from earth to heaven. Let us also learn by this, and through this assiduity, virtue, and disregard for sinful tendencies, let us make death our peaceful sleep. As long as death reigns in us, death will also be terrible for us, because truly *the death of sinners is evil* (Ps. 33:22). Sin is the cause of death. *For*, it is said, *the wages of sin is death* (Rom. 6:23).

Let us according to our strength conquer sin in ourselves, as the cause of death. Only at first it is very hard to conquer it, but then it will become easy and sweet, because according to the measure of the increase of the *suffering* brought on by our struggle with sin, *so our consolation also aboundeth by Christ* (2 Cor. 1:5); and the Lord Who said that *His burden is easy and His yoke is light* (Matt. 11:30) will surely also make the labor of ascetics easy and life-creating.

Furthermore, we value more greatly what is achieved laboriously, and we are more greatly delighted by it. We are created for labors, and not for luxury and inactivity. Yes, heavenly glory, which has no end, is without a doubt worth the labors, according to our strength, of our whole life. This incomparable blessedness, this kingdom of glory is not given without a cost. *The Kingdom of Heaven*, it is said, *suffereth violence*, that is, it is obtained by great effort, *and the violent take it by force* (Matt. 11:12).

Isn't the reason we are so lazy about conquering passions and evil inclinations in ourselves that we have such weak faith in the life of the future age? But this future age is just as sure as our present life. Won't the One Who has given us the beginning of life here on earth give us the full and perfect life in heaven?! Yes, this inevitably must be, and it is harder for it not to be than to be. And we are assured of it by God's unlying word. *Marvel not at this: for the hour is coming*, it says, *in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation* (Jn. 5:28–29).

Brothers! Eternal life beyond the grave is not subject to any doubt. But neither can there be even the slightest doubt that it can be ambiguous: For the righteous it is blessed, but for hardened sinners it is torment. There is a limit to death, a borderline between the present and future life, and we do not know whether it is far or near to us. Let us be ever ready to step over this threatening borderline between two lives. Amen.

Translation by Nun Cornelia (Rees) <http://orthochristian.com/115366.html>

Sermon on the Dormition of the Mother of God

The Most-Holy Virgin, the Mother of God, lived for some fifteen or twenty years following the Ascension of the Lord Jesus Christ into Heaven. During this time, she was as a wanderer fervently wishing to return to her homeland, preparing herself for the heavenly abode. And finally the day came, and she paid the debt to her physical nature, death.

For three days before her blessed end, amid burning prayer on the Mount of Olives, Archangel Gabriel announced to her that she would make the final passage and gave her a frond from heaven. The Heavenly Queen, the Mother of God, was not confounded, she did not fear for her moment of death, and joyously took to her deathbed. In response to her wish, the Holy Apostles were miraculously gathered at her deathbed to pay their last respects at her funeral. On August 15, at three o'clock in the afternoon, when the Most Holy Virgin Mary lay on her deathbed awaiting her end, and suddenly the light of Divine glory shone forth, and all the candles burning in her home were extinguished. The Apostles and others in attendance were astounded by what they saw.

The roof of the house seemed to disappear, and Jesus Christ Himself descended into the room, surrounded by angels, the Holy Fathers and Prophets, and approached His Mother. Seeing Her Son, the Holy Mother was overjoyed; rising from her deathbed, she bowed before Him and

peacefully and painlessly left this earth, entrusting her Most-Pure soul to Her Son and Her God. It was as though she had not died, but only fell into a deep sleep, because in 2-3 days she rose to eternal life.

For the Most-Holy Mother of God, death was simply a passage into another existence, the beginning of a new, blessed life, when she entered into constant communion with God and her glory then shone forth with Divine miracles (the second sticheron on “Lord I have cried...”).

From the story of the Dormition of the Mother of God we see how peacefully, painlessly, how happily our Queen, the Most-Holy Mother of God presented herself to God. This was a truly Christian death, which is so sweet for the pure soul, for it is nothing more than moving from this sinful world to the joy of eternal heaven. The Most-Merciful Lord will send to each righteous person His holy Angels upon death, as we know from the parable of the Rich Man and Lazarus. The righteous do not die, but like lifelong travelers return home for eternal rest. Let us remember the death of Prophet Jacob: his children surrounded his bed, and he blessed each one of them, then lay down and painlessly passed into the other world, to the better, heavenly world. And this was during the Old Testament, before death was trampled by the death of Christ.

In the New Testament, “death was put to death, and we were given life,” so the true Christian does not die so much as falls asleep. “Children,” said St John the Theologian to his followers, “dig me a grave!” He entered the grave and gave his soul over to God. Sensing his impending death, St Dimitry of Rostov summoned choir singers and had them sing several favorite church prayers; then, dismissing everyone, he sank to his knees before an icon of the Savior and died. “Precious in the sight of the Lord is the death of His saints.” All the martyrs and ascetics proved this truth in life and in death. Some of them preserved constant prayer and kneeling, redeeming their peaceful souls. Others were burned alive, or faced the executioner’s blade—but with joyful faces, praising Christ the Lord and rejoicing at their speedily approaching unification with Him. In our daily lives we also witness the good Christian deaths of the righteous.

As death approaches a person who lived and tended to his soul, he senses the proximity of the end, but is convinced that by the will of the Merciful Father in Heaven, it is unavoidable, and ponders it in peace. True, he sympathizes with his friends and relatives, for he has loved them, and separation is difficult, but he believes that there, beyond the grave, in the land of the living, he will once again meet them. His body may ache, but such sufferings are mitigated by the knowledge that this ancient temple of his body must be destroyed in order for the soul it harbors to rush to the One Who is the Source of eternal life. By genuine repentance they cleanse their sinful wounds. The servant of God, a pastor of the Church, a spiritual father carries with him the deposit towards eternal life—the Holy Mysteries—he administers Holy Communion, he pours quiet joy into the soul of the righteous, the foretaste of eternal life. And in the moment of mysterious death, the icy breath covers the face of the dying, but without any doubt, the Merciful gaze of the Savior will open for him the Kingdom of Eternity, and his Guardian Angel stands at the deathbed in order to take the believing and loving soul and escort it to the heavenly abodes.

Yet this is not the death of the sinner. Even in luxurious mansions, within elegantly-appointed chambers, he dies a horrible death. In this terrifying moment of death, the wicked demons surround his deathbed, and with all the demonic power of their impatience for the soul to

depart the body, they seize it to drag into the darkness of Hades. His conscience will awaken, but it will be too late. He will see that his reliance in his treasures will have been in vain.

His riches will be left behind on earth, and he will depart for the other world to the Righteous and Virtuous Judge. His pleasures had held him captive, but the time now comes when pleasures are exchanged for agonies. He sees that his entire life was a great mistake, that “I have profaned my soul with shameful sins and have wasted my life in laziness.” For the sinner, the agony of Hades sometimes already begins on earth. The Word of God and the history of the Church have preserved for us several horrifying examples: Herod, the murderer of the Infants of Bethlehem, was eaten alive by worms. Judas the Betrayer and Arius the Heretic died degrading deaths. When you read about this, you cannot but fear for yourself. For these people were once good: Judas was an Apostle, and so among the finest of men. Arius was a scholar and a pious man in his own right. Herod was a wise man: he was called “the Great” for good reason. But this is what sin does to man, and this is the bitterness of the death of a sinner.

Most-Holy Queen, Mother of God, you in your honorable Dormition stood before the very Throne of the Omnipotent. Beseech your Son that He gives us living on earth the strength and endurance to fervently seek Heaven, as did you; may He then allow us a peaceful Christian death, and upon arrival in the world on high, grant us consolation and endless holy joys which you enjoy in the Kingdom of His Glory. **Priest Alexander Mramornov / Bratskij listok, No. 172, 1909**

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	Onions – <i>Ludmila Karnup</i>	\$ 300	Wine
\$ 75	Rice – <i>Alexey Shevelkin</i>	\$ 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 – <i>Anonymous</i>	\$ 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