



**ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΩΝ ΜΑΡΙΑΣ ΜΑΓΔΑΛΗΝΗΣ ΚΑΙ ΜΑΡΚΕΛΛΗΣ**

**STS. MARY MAGDALENE & MARKELLA GREEK ORTHODOX CHURCH**

## 2019 JUNE-AUGUST NEWSLETTER



3714-16 Dublin Road, Darlington, MD 21034

### PRESIDING PRIEST

THE REV. FR. ELEFTERIOS PLEVRAKIS

Office: 410-457-0303

Email: [frelefterios@gmail.com](mailto:frelefterios@gmail.com)

Website: [stsmm.org](http://stsmm.org)

### OFFICE HOURS

TUESDAY - FRIDAY

10:00 A.M. - 2:45 P.M.

**QUESTIONS? CALL OR VISIT US**

**(FOR OFFICE VISITS PLEASE CALL IN ADVANCE)**

## LETTER FROM THE PRIEST

Dear Brothers and Sisters in Christ,

Christ is Risen! Truly He has Risen!

I pray that you are all well and that the eternal light of God continues to shine in your hearts. I know many will be taking trips this summer to various places, or just taking some personal time off from work to relax and unwind, but I want to keep fresh in the minds of the faithful that the works of the Holy Spirit continues to work in our lives even when we are away from our day-to-day routine. Our need to be close to God is just as important now as ever, which means we should keep our prayerful life intact.

For some, summer is seen as a time to just “get away,” but when it comes to the life of the Church, there is no such thing. Our parish will be working hard throughout the summer months to continue its mission in providing the Liturgical Services as well as strengthening fellowship through various kinds of church activities for adults and children. Since the Fall Season is not that far away from us, we will be continuing to work hard throughout the summer to plan new ministries and future fundraiser events. We want to be prepared as we are continuing to grow as a community. Let us work hard to maintain this momentum so we may see great success well into the future.

Once again, may all of you have a blessed and safe summer!

In Christ,

Fr. Elefterios

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Αγαπητοί αδελφοί και αδελφές εν Χριστόν,

Χριστός Ανέστη!

Προσεύχομαι ότι είστε όλοι καλά και ότι το αιώνιο φως του Θεού συνεχίζει να λάμπει στις καρδιές σας. Ξέρω ότι πολλοί θα κάνουν ταξίδια αυτό το καλοκαίρι σε διάφορα μέρη, αλλά θέλω θέλω να υπενθυμίσω στους πιστούς ότι το Άγιο Πνεύμα συνεχίζει να γεμίζει τη ζωή μας ακόμη και όταν είμαστε μακριά από την καθημερινή μας ρουτίνα. Η ανάγκη μας να είμαστε κοντά ποτέ δεν σταματάει, πράγμα που σημαίνει ότι πρέπει να διατηρήσουμε την προσευχή μας.

Για ορισμένους, το καλοκαίρι θεωρείται ως χρόνος για να «ξεφύγουμε», αλλά όταν πρόκειται για τη ζωή της Εκκλησίας, δεν υπάρχει τέτοιο πράγμα. Η ενορία μας θα εργαστεί σκληρά καθ 'όλη τη διάρκεια των καλοκαιρινών μηνών για να συνεχίσει την αποστολή της. Θέλουμε να είμαστε προετοιμασμένοι καθώς συνεχίζουμε να μεγαλώνουμε ως κοινότητα. Ας εργαστούμε σκληρά για να διατηρήσουμε αυτήν την ορμή, ώστε να δούμε μεγάλη επιτυχία στο μέλλον.

Εν Χριστόν,

Π. Ελευθέριος

## LETTER FROM THE PRESIDENT

Brothers and Sisters in Christ, “Xristos Anesti”.

Here we are only a few weeks away from our festival. This is our main fundraiser of the year and we need as many hands on deck as possible. Please come forward and show your love for our Church by helping, participating and supporting. You will feel so gratified if you can feel and see the success your involvement will produce.

**Set- Up for the Festival:** Thursday June 13<sup>th</sup> at 6:00 p.m., at the John Carroll School. Get in touch with the different committees and volunteer some of your time the following three days.

Mark your calendars for some UPCOMING EVENTS:

Sunday, **July 21<sup>st</sup> FEAST DAY VESPERS**, followed by a wonderful celebration with food and fellowship.

The Parish Council, full-hearted, wishes everyone a wonderful summer and will like to remind you that Church services do not stop or take a vacation.

With Love in Christ

Fotini Kaminaris – President

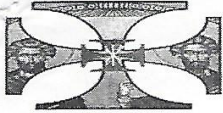
# STS. MARY MAGDALENE AND MARKELLA THE LADIES OF PHILOPTOCHOS

## MEETING AND OFFICE ELECTIONS



THE LADIES OF PHILOPTOCHOS IS HOSTING ITS MEETING AND OFFICE ELECTIONS ON **WEDNESDAY, JUNE 5<sup>TH</sup> AT 7:00 P.M.** AT THE PANERA BREAD LOCATED AT THE FESTIVAL.

LIKE ALL OTHER MINISTRIES OF THE CHURCH, THE PHILOPTOCHOS WORKS HARD IN SERVING THE CHURCH BY PROVIDING ITS TIME, TREASURES, AND TALENTS. PLEASE MAKE ALL EFFORTS TO BE A PART OF THIS MINISTRY SO YOU TOO CAN MAKE A DIFFERENCE IN PEOPLES' LIVES, AS WELL AS YOUR OWN.



## Sts. Mary Magdalene & Markella Ladies Philoptochos Society, #1043

The Greek Orthodox Ladies Philoptochos Society, Inc., is the duly accredited women's philanthropic society of the Greek Orthodox Archdiocese of America. The mission of the Society shall be:

- To help the poor, the destitute, the hungry, the aged, the sick, the unemployed, the orphaned, the imprisoned, the widowed, the handicapped, the victims of disasters, to undertake the burial of impoverished persons and to offer assistance to anyone who may need the help of the Church through fund raising efforts; and
- To promote the charitable, benevolent, and philanthropic purposes of the Greek Orthodox Archdiocese of America, through instructional programs, presentations, lectures, seminars and other educational resources;

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### 2018 Philoptochos Membership

The ladies Philoptochos society of Sts. Mary Magdalene & Markella is a very active and integral part of our church supporting her growth and charitable projects in a variety of ways.

**Becoming a member of our Philoptochos does not require a lot of your time, nor does it require that you attend every meeting and/or event.** Please consider joining the Philoptochos and experiencing the true meaning of Philoptochos - philanthropy, fellowship and faith in action.

Member Name: \_\_\_\_\_

Member Address: \_\_\_\_\_

Email Address: \_\_\_\_\_

Home telephone: \_\_\_\_\_

Cell Phone: \_\_\_\_\_

Stewardship Amount: \$ \_\_\_\_\_ \*\*

\*\* Please note that for each paid member \$15 will be sent to National Philoptochos and \$8 will be sent to our Metropolis on NJ Philoptochos to support national and regional initiatives. Any stewardship amount over \$23, will stay with our chapter and be applied to our many local and charitable projects. \*\*

Please complete the form and mail your stewardship check to: Sts Mary Magdalene & Markella Ladies Philoptochos, #1043, Attention: Tina Stavrou, Treasurer, PO Box 1575, Bel Air, MD 21014.

## From Pascha to Pentecost

[johnsanidopoulos.com/2010/04/from-pascha-to-pentecost.html](http://johnsanidopoulos.com/2010/04/from-pascha-to-pentecost.html)



By Protopresbyter Dr. George D. Dragas

**1. The Pentecostal Period.** The word, Pentecost means “the fiftieth” and is used to designate the great event of the Outpouring of the Holy Spirit (*Epiphotesis*) upon the Apostles and the Church on the 50th day after the Resurrection of Christ, just ten days after His Ascension into Heaven.

Before His Passion, the Lord spoke to his Disciples about the gift of the Holy Spirit, which they were to receive after the Ascension. The details are preserved in the Gospel of Saint John: “I will ask the Father to send you the Holy Spirit who will defend you and always be with you” (14:16). He also said, “The Holy Spirit can not come to defend you until I leave. But after I am gone, I will send the Spirit to you” (16:7). After His Resurrection, the Lord appeared to the Disciples, and He said to them, “Receive the Holy Spirit” (20:22). This was a foretaste of the Outpouring (*Epiphotesis*) on Pentecost Sunday.

Near the end of Saint Luke’s Gospel, Christ tells His Disciples, “I will send you the One My Father has promised, but you must stay in the city until you are given power from above” (24:49). It is in the Acts of the Apostles, however, that Saint Luke speaks of the fulfillment of this promise: “On the day of Pentecost, all the Lord’s followers were together in one place. Suddenly, there was a noise from heaven like the sound of a mighty wind. It filled the house where they were meeting. Then they saw what looked like fiery tongues moving in all directions, and a tongue came and settled on each person there. The Holy Spirit took control of everyone, and they began speaking whatever language the Spirit let them speak” (2:1-4).

Since ancient times, the 50-day period from Pascha to Pentecost has been called Pentecost because what began with the Lord breathing the Holy Spirit on His Disciples was consummated with the full descent of the Spirit upon the Disciples and the whole Church. Thus, the Church was fully born and began to grow.

During this period, all kneeling is prohibited as a tangible confession of the Resurrection of Christ. It is only on the actual day of Pentecost that kneeling is resumed, and is connected with a special kneeling ceremony (*akolouthia gonyklesias*), which consists of prayers for the gift of the Holy Spirit, hence the name, “Kneeling Day” (*tes gonatistes*) for Pentecost.

Later on, another week was added to these 50 days in order to celebrate the post-feast (*metheorta*) of the Feast of Pentecost. Thus, today the period of movable Feasts after Pascha spans eight weeks, to include the Sunday of All Saints (*Agion Panton*), and is divided into three parts: 1) The 40 post-festal days of Pascha, 2) The Feast of the Ascension, together with its post-festal period, and 3) The Feast of Pentecost together with its own post-festal period. The hymns of this period are contained in the special Pentecostal book, the *Pentecostarion*.

**2. Sunday of the Myrrh-bearing Women.** We have already spoken about the New Week (*Diakainesimos*) and the Sunday of Saint Thomas (the first Sunday after Pascha). The second Sunday after Pascha is called the Sunday of the Myrrh-Bearing Women (*Kyriake ton Myroforon*). It is dedicated to the women who brought myrrh to the tomb of Christ. It is also dedicated to the secret disciples of the Lord, Joseph of Arimathea and Nicodemus, who arranged for and assisted in the Lord's burial. This is clearly commemorated in the Gospel lesson for the day (Mark 15.43-16.8).

The Myrrh-Bearing Women we can identify from the Holy Gospels are Mary Magdalene, Mary the mother of James and Joses, (a.k.a., Mary of Clopas, Joanna the wife of Huza, a guardian of Herod Antipas, Salome the mother of the sons of Zebedee, and Sozanna).

Joseph of Arimathea (a city of Judaea) was a rich nobleman and a member of the Sanhedrin (a council deputy in Jerusalem). He was the one who did not agree with the council's decision against Christ. He was also the one who bravely asked Pontius Pilate for the body of Christ (Matthew 27.57-60, Mark 15.42-47, Luke 23.50-56, John 19.38-42). Nicodemus was a Jewish leader, a Pharisee, who was well read in the Scriptures and visited Christ by night (John 3.1-21 and 19.39-42).

All these sacred persons clearly demonstrate to us that people from all walks of life can be disciples of the Lord and enjoy the privilege of taking care of His body and become primary witnesses of the Lord's mighty Resurrection.

**3. Sundays of the Paralytic, The Samaritan Woman, and the Man Born Blind.** The following three Sundays are known, in order, as the Sunday of the Paralytic, the Sunday of the Samaritan Woman, and the Sunday of the Man Born Blind, because of the Gospel readings and the hymns prescribed for them. The incidents commemorated in these feasts all demonstrate the divine authority, identity and power of Christ, which were then fully revealed by his Resurrection.

The healing of the paralytic at the pool of Bethesda or Bethsaida (John 5.1-18) shows Christ's authority over the Sabbath because it was on the Sabbath day that He healed the paralytic.

The conversation of the Lord with the Samaritan woman at Jacob's well near Sychar (John 4.3-42) reaches its high point when the Lord discloses his identity: "I am the One [the Christ] Who is speaking to you now" (4:26). At the end of the story, the Samaritans openly declare, "We are certain that He is the Savior of the world" (4:42).

Finally, the healing of the blind man (John 9:1-41) demonstrates the divine power of Christ and the fact that He came from God: "This is the first time in history that anyone has ever given sight to someone born blind. Jesus could not do anything unless He came from God" (9:32).

**4. Mid-Pentecost.** The Wednesday after the Sunday of the Paralytic falls exactly in the middle of the 50 days of the period of Pentecost and is consequently called Mid-Pentecost (*Mesopentekoste*). It is a Festal Day, and according to ancient custom, it draws its meaning from the Gospel prescribed for it (John 7.14-30). This Gospel lesson contains the speech of the Lord made in the Temple, in the middle of the feast of the Tabernacles (*Skenopegias*), which explains His authority over the Sabbath in terms of the divine origin of both His teaching and His existence. Central to this are the Lord's words to the people of Jerusalem: "I did not come on My own. The One Who sent Me is truthful, and you do not know Him. But I know the One Who sent Me, because I came from Him" (7:28). Also central are the words the Lord uttered on the last day of the Feast which anticipate the Outpouring of the Spirit at Pentecost: "If you are thirsty, come to Me and drink! Have faith in Me, and you will have life-giving water flowing

from deep inside you" (7:37). The hymns of this Feast recall the miracles of the Lord, which demonstrate His Godhead, and admonish the Christians "to keep steadfastly the commandments of the Lord in order to become worthy to celebrate his Ascension and to participate in the gift of the Holy Spirit" (Doxastikon ton Aion).

**5. The Return of Pascha.** On the Wednesday after the Sunday of the Man Born Blind (the 6th Sunday after Pascha), we celebrate the Return (*apodosis*), or completion, of the post-festal period of Pascha. The services of the day, which include a paschal liturgy, are sung in a manner identical to that of the New Week. This is actually the 39th day after Pascha, the eve of the Ascension Day, when we sing the Resurrection Hymn, *Christos Anesti*, and exchange the Resurrection greeting for the last time.

**6. The Ascension.** On the following day, which is the 40th day after Pascha, the Ascension of the Lord into Heaven is commemorated. The feast of the Ascension (*Anapipseos*) is explicitly mentioned in the fourth century, but its origins most probably go back to the preceding centuries. The ancient church manual, *Apostolic Constitutions*, makes the following comment about it: "Again counting 40 days after the first Sunday, you must celebrate from Sunday until Thursday the feast of the Ascension of the Lord, in which He fulfilled the whole economy and design of our salvation, ascended to God the Father, Who had sent Him, and sat at the right hand of the Power to wait until His enemies are placed under his feet" (Book V, chapter 20).

The feast of the Ascension, then, marks the end and the sealing of the work of the Lord on Earth, as well as the Ascension of human nature to heaven and consequently foreshadows the forthcoming Gift of the Holy Spirit at Pentecost. It is celebrated until the Friday of the following week, when it is returned (and therefore closed).

The meaning of the Lord's Ascension is also connected with His eternal priesthood. The Epistle to the Hebrews sums it up as follows: "We have a Great High Priest Who has gone into Heaven, Jesus the Son of God" (4:14)... Jesus has gone there (behind the curtain and into the most holy place) ahead of us, and He is our High Priest forever, just like Melchizedek (6:20)... Jesus will never die, and so He will be a Priest forever. He is forever able to save the people He leads to God because He always lives to speak to God for them. Jesus is the High Priest we need (7:24-26)... He is the perfect High Priest forever (7:28)... who sits at the right side of God's great throne in heaven (8:1)."

**7. Sunday of the Holy Fathers.** The Sunday, which falls in the middle of the festal period of the Ascension (the 7th Sunday after Pascha), is dedicated to the 318 Holy Fathers of the First Ecumenical Council of Nicaea (325 AD) and is consequently known as the Sunday of the Holy Fathers (*Ton Pateron*).

The Gospel of this day comes from the Lord's High Priestly Prayer for the unity of Christians found in John 17:1-13. The Church ordered the commemoration of the Fathers on this particular Sunday because the Eparchial Synods, which were summoned for the purpose of dealing with various local matters, usually met during the Pentecostal period.

Successors of the Apostles, the Fathers, have kept the apostolic faith through their teachings. The Kontakion of the Feast puts this most eloquently and clearly: "The preaching of the Apostles and the dogmas of the Fathers sealed one faith for the Church which, wearing the garment of truth waved with theology from above, rightly dispenses and glorifies the great mystery of piety."

The Saturday before Pentecost is a Saturday of the Souls (*Psychosabbaton*), and prayers are offered for those who fell asleep that they, too, may become worthy through our prayers of the Pentecostal gift, which is commemorated the next day.

**8. Pentecost Sunday.** The Christian feast of Pentecost corresponds to the Hebrew feast which bears the same name, and in which the first fruits of Israel's new crops were offered to God (*Protogennemata*).



The Christian feast commemorates the first fruits of the preaching of the Apostles, which followed the descent of the Holy Spirit upon them on the day of Pentecost, and on account of which the first Christian Church was born and established with three thousand souls. Ever since Pentecost, the Spirit abides in the Church and regulates the Church's life and growth. The Spirit brings the entire constitution of the Church together as the Body of Christ. As the Comforter (*Parakletos*), He is the pledge of Christ's return and final victory with the entire body of the Church.

The celebration of this feast goes back to apostolic times. According to ancient custom, catechumens were baptized on this occasion and therefore, even today, no Trisagion is sung during the Liturgy. Instead, the hymn "Those baptized into Christ, have put on Christ," is sung. The vespers of this day, following immediately after the Divine Liturgy, is especially notable because of the long kneeling supplication, which is offered after the Entrance. This supplication is the first of several which follow after the feast, having been previously suspended during the Pentecostal Period.

Pentecost is celebrated throughout the week and is returned on the following Saturday. The Monday of the post-festal period is distinguished from the other post-festal days because it is dedicated to the Holy Spirit (*Deftera tou Agiou Pneumatos*). The services of the day follow the pattern of the preceding Pentecostal Sunday. Fasting is not observed during the week of (after) Pentecost.

The Doxastikon hymn of the day is the well known prayer with which most Church services begin and which is used by many Orthodox Christians as a first Prayer of each day: "Heavenly King, Comforter, Spirit of Truth, present everywhere and filling all things, come and abide in us; cleanse us from every stain and save our souls Gracious Lord."

**9. Sunday of All-Saints.** The Sunday after Pentecost is known as the Sunday of All Saints. It is a very ancient feast mentioned at the end of the fourth century and seems to have been initially instituted as a feast in honor of all the Martyrs.

The Church always honored the Martyrs. Since honoring the Martyrs was originally a local affair, however, many of the Martyrs were unknown, and it is probably for this reason that such a feast was instituted to honor all Martyrs, known and unknown. This feast was placed very appropriately after Pentecost because the Church was watered and increased through the witness and blood of the Martyrs. Later, when the Church honored others as Saints besides the Martyrs, the moveable feast after Pascha acquired a more general character and was changed into a feast in honor of all the Saints.

**10. The Feast of the Holy Apostles.** On the Monday after the Sunday of All Saints, a fast is observed for the Feast of the Holy Apostles. Originally, this was a weekly fast as it is explicitly stated in the *Apostolic Constitutions* (Book V, chapter 20). Later on, it was connected with the feast of the Holy Apostles (June 29-30) and was extended to the whole period from the Monday after the Sunday of All Saints to the 28th of June.

## JUNE - AUGUST SCHEDULE OF SERVICES

### June 2: Sunday of the Blind Man

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy

### June 6: Holy Ascension

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy

### June 9: Fathers of the First Ecumenical Council

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy

### June 15: Saturday of Souls

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy

### June 16: Holy Pentecost (Father's Day)

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy
- † **Great Vespers Service to Follow**

### June 23: All Saints Day

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy

### June 24: Nativity of St. John the Baptist

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy

### June 29: Apostle Peter & Paul

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy

### June 30: Synaxis of the Twelve Apostles

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy

### July 7: 3<sup>rd</sup> Sunday of Matthew

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy

### July 14: Fathers of the 4<sup>th</sup> Ecumenical Council

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy

### July 20: Elias the Prophet

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy

### July 21: 5<sup>th</sup> Sunday of Matthew

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy
- † **5:30 p.m. - GREAT VESPERS OF OUR PATRON SAINTS**
- PANIGIRI TO FOLLOW**

### July 22: Sts. Mary Magdalene, Myrrh-bearer and Markella.

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy

### July 27: St. Panteleimon the Great Martyr

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy

### July 28: 6<sup>th</sup> Sunday of Matthew

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy

### August 1: Small Paraclesis to the Theotokos (Dormition Fast Begins)

- † 6:30 p.m. - Small Paraclesis Service

### August 4: 7<sup>th</sup> Sunday of Matthew

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy

### August 6: Holy Transfiguration

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy

### August 7: Small Paraclesis to the Theotokos

- † 6:30 p.m. - Small Paraclesis Service

### August 9: Small Paraclesis to the Theotokos

- † 6:30 p.m. - Small Paraclesis Service

### August 11: 8<sup>th</sup> Sunday of Matthew

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy

### August 12: Small Paraclesis to the Theotokos

- † 6:30 p.m. - Small Paraclesis Service

### August 15: Dormition of the Theotokos

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy

### August 18: 9<sup>th</sup> Sunday of Matthew

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy

### August 25: 10<sup>th</sup> Sunday of Matthew

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy

### August 29: Beheading of St. John the Baptist

- † 9:00 a.m. - Orthros
- † 10:00 a.m. - Divine Liturgy

# “MYSTERY MEZE” SUNDAYS



“NOT QUITE LIKE THIS...BUT VERY CLOSE!”

STARTING **SUNDAY, JUNE 2<sup>ND</sup>** AND ALL THROUGHOUT THE SUMMER, FATHER ELEFERIOS, YOUR PRESIDING PRIEST AND HEAD CHEF/GRILL MASTER, WILL BE PREPARING A SMALL BUT DELICIOUS MEZE (SMALL APPETIZER) FROM HIS FAVORITE SUMMERTIME FOODS. JOIN US IMMEDIATELY AFTER THE DIVINE LITURGY FOR SUMMER FUN AND FELLOWSHIP.

# **SUNDAY SCHOOL GRADUATION AND BARBEQUE CELEBRATION**



JOIN US ON **SUNDAY, JUNE 9<sup>TH</sup>** FOR THE SUNDAY SCHOOL GRADUATION AND BARBEQUE CELEBRATION. WE WILL HAVE DELICIOUS FOOD AND REFRESHING DRINKS FOR ALL THE FAITHFUL.

COME AND SUPPORT THE CHILDREN OF OUR PARISH AS THEY FINISH ANOTHER FUND-FILLED YEAR OF ORTHODOX LEARNING.



# 13th Annual Bel Air Greek Festival

**June 14—16, 2019**



Fri. 4pm—10pm

Sat. 12pm—10pm

Sun. 12pm—6pm



**THE JOHN CARROLL SCHOOL**

**703 E. CHURCHVILLE RD, BEL AIR, MD**

Greek food & Desserts

Beer, Wine & Spirits

Amusement for Kids



Greek Music

Silent Auction & Vendors

Live Greek Folk Dancing

**\*\*FREE ADMISSION & FREE ON-SITE PARKING\*\***



[WWW.STSMM.ORG](http://WWW.STSMM.ORG)



*Sts. Mary Magdalene & Markella Greek Orthodox Church*

410.457.0303

## CALLING ALL STEWARDS TO HELP WITH THE GREEK FESTIVAL



IN JUST A COUPLE OF WEEKS OUR PARISH WILL BE HOSTING ITS ANNUAL GREEK FESTIVAL. IT IS IMPORTANT THAT WE ALL COME TOGETHER AS TEAM MEMBERS SO WE CAN BRING HOME ANOTHER SUCCESSFUL FUNDRAISER FOR THE CHURCH.

REMEMBER, WE DO NOT ATTEND THIS EVENT AS GUESTS, BUT AS SHAREHOLDERS; RECEIVING EXACTLY WHAT WE PUT INTO IT. OUR SUCCESS IS DEPENDANT ON OUR HARD WORK AND COMMITMENT TO THE CHURCH'S NEEDS.

IF YOU WOULD LIKE TO OFFER YOUR TIME TO HELP, PLEASE CONTACT FOTINI KAMINARIS, PARISH PRESIDENT AT **FANNIE@KKCONTAINERS.NET**

# LOOKING AHEAD TO THE FALL



AS OUR COMMUNITY CONTINUES TO GROW WE ARE WORKING HARDER TO ADD  
NEW AND EXCITING MINISTRIES FOR BOTH THE YOUTH AND THE ADULTS.

WE ARE EXCITED TO ANNOUNCE TO THE FAITHFUL THAT OUR PARISH WILL BE  
STARTING UP ITS GREEK SCHOOL MINISTRY THIS FALL.

**\*\*STAY TUNED FOR FURTHER INFORMATION\*\***



# “Mystagogy” Resource Center

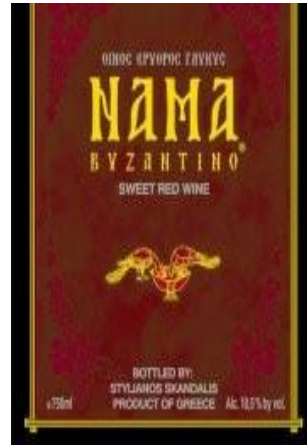
-By John Sanidopoulos

*If one was to attend our Orthodox Services during great lent, they would immediately notice the emphasis we put in prayer and spiritual watchfulness. A great deal of effort and struggle is needed in order to properly prepare so one can experience the great mystery of the Holy Resurrection. Mr. John Sanidopoulos has been working for years in building his blog with hundreds of articles and translations of writings by current Orthodox Theologians and the Saints of our Church. Please take the time to refer to this treasure chest of knowledge so we can strengthen our faith in God .*

<http://www.johnsanidopoulos.com/2011/03/great-lent-resource-page.html>



# CHURCH SUPPLIES DONATIONS



WE AREA VERY HAPPY TO KNOW THAT OUR CHURCH HAS BEEN GETTING BUSIER AND FULLER. THIS OPENS UP THE OPPORTUNITY FOR PARISHIONERS TO HELP THE CHURCH BY MAKING AN OFFERING OF EITHER OLIVE OIL OR COMMUNION WINE.

SINCE BOTH ARE USED DURING THE SACRED MYSTERIES OF OUR CHURCH, YOU CAN GIVE FATHER NAMES OF LOVED ONES SO HE MAY COMMEMORATE THEM IN THE SERVICE.

PLEASE REFER TO THE LABEL ABOVE FOR THE TYPE OF SWEET WINE FATHER USES. IT IS "NAMA BYZANTINO" SWEET RED WINE. IT CAN BE BOUGHT AT PRIMA GREEK STORE OR ONLINE.

# EVENTS OF OTHER COMMUNITIES

## B'More Greek

FOUR DAYS OF NON-STOP GREEK FOOD, MUSIC, DANCING AND FUN!



# SAINT NICHOLAS GREEK FOLK FESTIVAL

THURSDAY FRIDAY SATURDAY SUNDAY

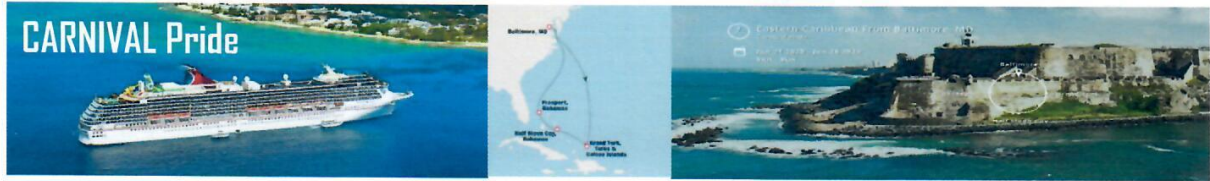
# JUNE 6, 7, 8, 9

@ GreekTown Square & Events Center  
701 S. Ponca Street // Baltimore, MD 21224

<b>KIDS' ZONE</b> FEATURING <b>ARTS &amp; CRAFTS</b> + KIDS GAMES!	<b>REGIONAL GREEK DANCE TROUPE PERFORMANCES</b>	<b>MYTHOS BEER GREEK WINES</b>	<b>EAT, DRINK, &amp; DANCE UNDER THE STARS</b>
	<b>BACK IN 2017!</b> <b>VEGGIE KITCHEN</b>	<b>HOMEMADE DESSERTS</b> <b>BAKLAVA LOUKOUMADES</b>	<b>FIRE ROASTED LAMB</b> SOUVLAKI & GYRO
			<b>... AND MUCH MORE</b>

[GreekFolkFestival.org](http://GreekFolkFestival.org)

**Free Admission & Parking 410-633-5020**



**Axion Charity Events brings you...  
 “Cruizin with the Greeks” on the Carnival Pride**

*Join us for a fun filled week on the Carnival Pride with planned events sponsored by Axion Charity Events.*

**Sailing Sunday, June 21<sup>st</sup> – Sunday, June 28<sup>th</sup>, 2020 from Baltimore, MD**

<b>Itinerary:</b>	Day 1 ~ Baltimore, MD	Day 4 ~ Grand Turk, Turks and Caicos	Day 7 ~ Fun Day at Sea
	Day 2 ~ Fun Day at Sea	Day 5 ~ Half Moon Cay, The Bahamas	Day 8 ~ Baltimore, MD
	Day 3 ~ Fun Day at Sea	Day 6 ~ Freeport, The Bahamas	

1<sup>st</sup> & 2<sup>nd</sup> passenger rates are per person based on double occupancy and include cruise fare, port charges & gov't taxes:

◆ **Staterooms Category - Type**

- ◆ Category 8K – Extended Balcony – Located on Decks 7 & 8 – 1346.52 per person
- ◆ Category 8D – Balcony – Located on Decks 6 & 7 – \$1330.52 per person
- ◆ Category 8B – Balcony – Located on Decks 4 & 5 – \$1323.52 per person
- ◆ Category 4K – Obstructed View – located on Deck 4 – \$1075.52 per person.  
(with floor to ceiling windows in front of lifeboats)
- ◆ Additional categories including Premium Balconies, Vista, Ocean and Grand suites are available on a request basis. Call for pricing – \$500 deposit within 3 days of holding cabin and based on availability.
- ◆ Triple & Quad Occupancy – Call for pricing – \$500 deposit within 3 days of holding cabin and based on availability.
- ◆ Gratuities: \$97.93/person for the week (\$111.93/person for the week for Suites) and can be pre-paid.
- ◆ All rates are subject to availability at the time when registration and payment are received.
- ◆ Travel and Cancellation Insurance available – Inquire at time of booking.
- ◆ Dining Options: Early – 6PM or Late – 8:15PM
- ◆ Stay tuned for more details on the planned events sponsored by Axion during the cruise.

**Initial Deposit:** \$50/person due by July 15, 2019 (non-refundable) **Final payment due by:** March 20, 2020 (No exceptions)

Installment pay plan available. Once \$250/person is met, a specific cabin can be assigned.

Reservation accepted after due date are based on availability.

Contact Effie Karabelas at 410-284-9200 to pay your deposit with credit card or complete the form below and send with deposit payable to: Going Places Travel Agency - 7839 Eastpoint Mall, Baltimore, MD 21224 (Attn: Effie)

“Cruizin with the Greeks” on the Carnival Pride

Name \_\_\_\_\_ Date of Birth \_\_\_\_\_

Print Name & Date of Birth as shown on valid passport

Phone \_\_\_\_\_ Email \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

Roommate’s Name & Date of Birth: \_\_\_\_\_

Print Name & Date of Birth as shown on valid passport

Stateroom Category (Circle):    8K    8D    8B    4K    Call for Insurance options.

Enclosed is a deposit/payment in the Amount of \$ \_\_\_\_\_

Signature \_\_\_\_\_

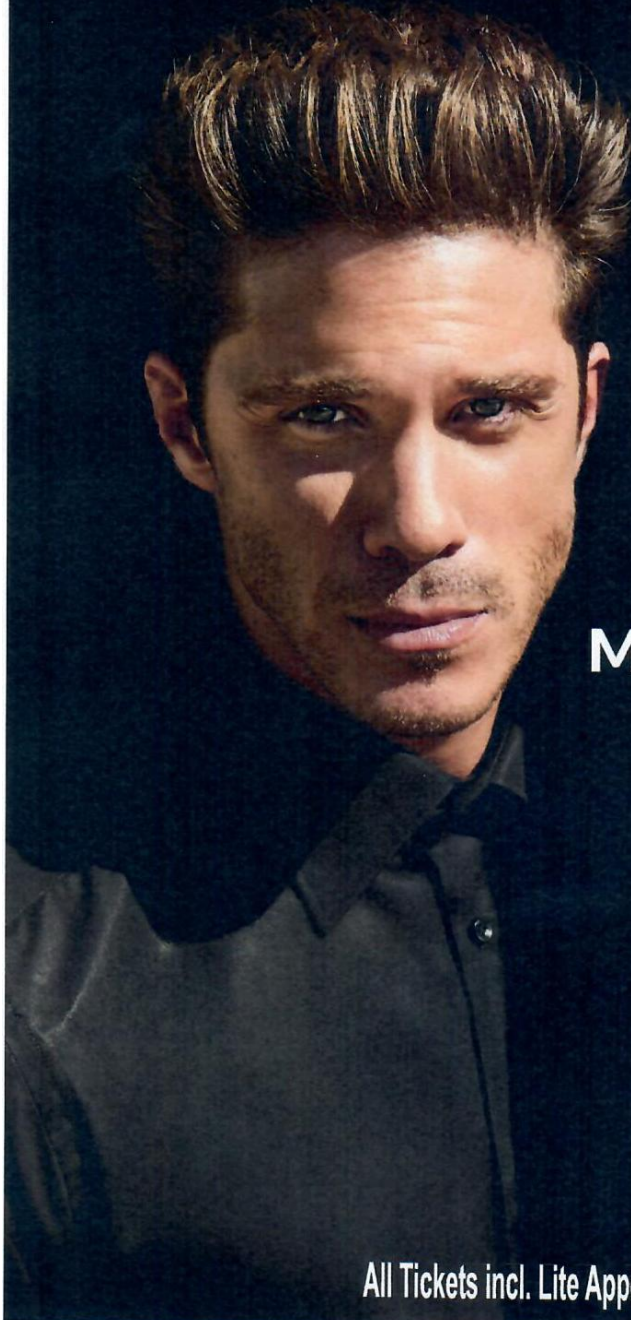
Date \_\_\_\_\_



**Effie Karabelas - Travel Specialist**  
 410-284-9200/effie@goingplacesinc.com  
 7839 Eastpoint Mall, Suite 1- Baltimore, MD 21224

AXION CHARITY EVENTS PRESENTS

# NIKOS OIKONOMOPOULOS



**SEPT 29**  
**BALTIMORE**  
**MARRIOTT BALTIMORE**  
**WATERFRONT HOTEL**

All Tickets incl. Lite Appetizers, Free Parking, Multiple Dance Floors & Cash Bar

PROCEEDS TO BENEFIT THE GREEK ORTHODOX CHURCHES IN THE BALTIMORE AREA

700 ALICEANNA STREET, BALTIMORE, MD 21202  
DOORS OPEN 6:30 PM

Tickets/Info: 443 621 0587 • [axioncharityevents@gmail.com](mailto:axioncharityevents@gmail.com)

**OPA**  
Productions  
NORTH AMERICAN TOUR

[DCGreeks.com](http://DCGreeks.com)

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