



ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΩΝ ΜΑΡΙΑΣ ΜΑΓΔΑΛΗΝΗΣ ΚΑΙ ΜΑΡΚΕΛΛΗΣ



STS. MARY MAGDALENE & MARKELLA GREEK ORTHODOX CHURCH

2021 SEPTEMBER NEWSLETTER



3714-16 Dublin Road, Darlington, MD 21034

PRESIDING PRIEST

THE REV. FR. ELEFTERIOS PLEVRAKIS

Office: 410-457-0303

Email: frelefterios@gmail.com

Website: 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,

I pray you are all doing well and that you had a blessed summer vacation. For the first newsletter of the new season, I want to take a moment to reflect on our current status as a parish. I hope this letter serves as a motivational tool; a vehicle to realign our efforts and to accomplish what every Orthodox Church desires, and that is to save the souls of its children.

If we remember, not too long ago, a small group of people had the strong desire to go out to Darlington and purchase property and convert it to an Orthodox Church. The altar was changed, new lighting was put up, and many other structural changes followed. Electrical power was rerouted in order to host festivals. Thousands of hours, blessed by God, were put into the making of what we have today. And even though the temptation existed in some that all this hard work could easily be put off to the side in order to seek greener pastures, God has not allowed it, and that is because we are all being tested in our faith. He wants to know where our priorities are and whether or not we have the patience and humility to see through the calling that has been bestowed on us. I have seen all of us come together and work so hard for this church, but unfortunately, I still see in some people's eyes, the burden on how this church still cannot be the desired place. If you ask me that is the devil's temptations. His efforts have weakened many people and have drawn them away from the life of the church. He also deflated the enthusiasm that many had when the property was first bought. Too many faithful people that gave their promise to God that they would give every ounce of strength to serve Him have chosen to not return to the eternal founts of the Church. They still continue to waver to the temptations and assume their position as good citizens but not good stewards. As the Church's presiding priest, I am troubled that this continues to be a reality for our Parish and every other Orthodox Church.

As we all know, the devil will not let up on his efforts. He is determined to see this through to the end. Well, as a priest that has been called to watch over his flock, I too will not put my efforts down. I will be the thorn in his side and take every opportunity to stick it to him. My goal this year is to change the trajectory of our parish and to steer it unto greener pastures; not the ones we seek in far off places, but the one God gave us on Dublin Road. My focus will be to reignite our desires for the Church, and to electrify our efforts so we can find again that excitement and enthusiasm that was given to us from the beginning. I want to tell the devil that he has no place on our property. But I cannot do it alone. Our success as a parish depends on the hard work of both Clergy and Laity. I write this letter because I need everyone to believe that we are all called to be one body in motion. The Church is referred to the Body of God! Not the philosophy of God. Not the Faith of God, but the BODY of God. This means, that when we enter the church we are reunited to His Body. Our attendance is necessary and expected by our Lord. Therefore, let us make all efforts to attend the Divine Services and help in the ministries.

Now that summer is officially coming to a close, we can now begin to put all these plans into action. We are finally restarting our ministries and looking forward to teach again in the classrooms. Some of this year's priorities are to create a new curriculum for Sunday school, rebuild our parish's Greek folk dance group, and expand on adult teaching with more Book Club sessions. Just like in the summer, I also want the youth to get

involved with grounds keeping and beautifying the church property. Being a part of nature and keeping the property tidy are important lessons to learn.

To all the adults, I ask that you put greater efforts in attending the services. Your attendance is crucial, not only for the individual, but it strengthens corporate prayer and group morale. When someone walks into a full church, they are immediately uplifted because they are participating in a dynamic service. When the Church is empty, prayers have less thrusting power and they become weak. Therefore, please make it a high priority to be present.

To finish this letter, I want to mention something that, as a priest, makes me uncomfortable, and that is information on our finances. As the presiding priest of Sts. Mary Magdalene and Markella, I have to assume that whoever wants to be at our parish is there now and I should not have any unrealistic expectations on who else should pledge and contribute. I should also assume that whatever amount is given to the church is the most one can give and that I should not have any unrealistic expectations that people have more to give. I should also assume that our fundraising can only bring so much since there is so few of us available; therefore, I should not have any unrealistic expectations that we can somehow produce more by simply doing more fundraisers. While I can assume that I can do a lot more for the Church, I should not have any unrealistic expectations that the success of the Church will be met when I, the priest, just does more.

I have spent many countless evenings and mornings trying to figure out what are the solutions to our current financial issues. After spending a long period of time observing and discussing with others, I have figured it out. There are too many good, loving, and faithful people in and around our community that either do not know or have forgotten how much work and money is needed to sustain an entire operation of a Parish. By all means, this is not a letter of criticism, but a survey of people's attitudes. I can continue to blame Covid, but I would rather talk about the lives of the Saints and their sacrifices. I can blame the fact that people are busy, but I would rather talk about the people in Kenya that have to walk miles to get to a church. I can blame that there just isn't enough money to give to the church, but the true be told, I know well too much, even for myself, where money is continuously being wasted. I say all this, not to dishearten people, but to plead with all the faithful that our parish cannot continue to rely on such low numbers of stewards, a huge influx of festivals and fundraisers, long summer months in which people are absent, and the huge dependency on large sums of donations.

So how do we fix it? All the people that I have seen in all other previous stewardship lists need return to the parish they started. Secondly, everybody in that list needs to ask what the financial burdens of the church are and contribute according to the real numbers. Third, fill the rooms up again with our children and have parents become the teachers and chaperones. Fourth, continue to host our fundraisers to supplement our stewardship. Collectively, we can do all the amazing things this parish was set out to do 16 years ago. I am looking forward to work with every single person that wants to work for this Church. I ask for forgiveness in my directness, but I feel it is better to humble myself by being truthful and to put all my efforts to help save this church.

A blessed Ecclesiastical New Year to all!

With love in Christ,

Fr. Elefterios Plevrakis

LETTER FROM THE PRESIDENT

I would like to take this opportunity to welcome back everyone from their various vacations. I pray and hope that everyone got some rest during the hot summer months. Since we are beginning a New Year in Christ, I would like to discuss with you a very important topic, **Attendance in Church**. The Church is a place for worship, fellowship and spiritual growth. Without it, our lives will not be the same. That is why I want to underscore that all the faithful attend church services and participate in all levels of Church life. Let us not give any room for the devil to distract us, but instead, let us focus on our parish and produce spiritual fruit for our families.

Another topic that I like to discuss is **Stewardship** and its true meaning. Our Church is going through some rough financial times. As you know, one of the most critical and awkward topics of any Church is "Stewardship." The stewardship program of any church is the financial backbone of the Community. Without a strong stewardship program, churches and communities like ours will not survive to see a future. Some people say that Festivals, Dances, Dinners, Bake Sales and other events are the answers to the financial problems. Those are not solutions. They are bandages to camouflage the real problem that our parish is experiencing now. If everyone in the parish supports the stewardship program, our parish will not have to go through that pain and suffering. Like any household, our House of God needs to pay bills. Therefore, we ask those who are able to contribute to do so in a timely fashion. If pledges have been made, please make sure that they are paid in full for the year. If you have not made your pledge, please kindly do so. We need to understand that the House of God needs us. Fill His Home with your presence and you will be rewarded. Life is empty without God. I know that some of you will say, I do my prayers at home, but truly, it is not the same. You will not feel the presence of God at home; only in His Home do you will feel peace and harmony. After all, everything that we have is given to us by Him, then let all of us visit His House as often as we can, to thank Him for the gift of life.

May the Lord our God continue to bless all Parishioners of Sts. Mary Magdalene and Markella, and may this New Ecclesiastical Year bring peace and love to all of us.

With Love in Christ,

Fotini Kaminaris

SEPTEMBER SERVICE SCHEDULE

September 5: 11th Sunday of Matthew

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

September 12: Sunday before Holy Cross

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

September 14: Exaltation of the Holy Cross

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

September 19: Sunday after Holy Cross

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

September 26: Falling Asleep of St. John the Theologian

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

Origins of the Feast of the Exaltation of the Holy Cross

 johnsanidopoulos.com/2018/09/origins-of-feast-of-exaltation-of-holy.html

By Louis van Tongeren

The roots of the feast of the Exaltation of the Cross lie in Jerusalem and go back to the fourth century. The oldest sources associate the observance with the annual feast of Dedication of two churches built at sacred sites in Jerusalem: the Martyrium on Golgotha and the Anastasis rotunda, located over Jesus' tomb and therefore also called the Church of the Holy Sepulchre or the Church of the Resurrection. According to the oldest stratum of the Armenian Lectionary, which goes back to the liturgical customs of Jerusalem circa 415, the feast of the Dedication of the two churches, which was celebrated for eight days, began on September 13 in the Anastasis. On the second day (September 14) people gathered in the Martyrium and "the venerable, life-giving Holy Cross was displayed for the whole congregation." Here we do not yet find an independent feast of the Cross with a name of its own. The feast focuses on commemorating the Dedication of the two churches. The term "Exaltation" is first used in the sixth century by the monk Alexander of Cyprus (527-565), when he reports that "the Fathers, commanded by the Emperor, determined that the day of the Exaltation of the venerable Cross and of the Dedication should be celebrated annually on September 14, in honor of the Father, the Son and the Holy Spirit." For Alexander too the celebration is a combination of Exaltation and Dedication.

The reason for the display or exaltation of the Cross during the celebration of the Dedication was the discovery of the true Cross, that is, the historical Cross on which Jesus died. That in any case is reported by the archdeacon Theodosius from North Africa, who wrote on the occasion of his pilgrimage to Palestine circa 530 that "the Holy Cross was found on September 15 by Helen, the mother of Constantine, and that for a period of seven days in Jerusalem at the tomb of the Lord liturgies are celebrated and the Cross itself is displayed." Although Egeria, who probably stayed in Jerusalem from Easter 381 until Easter 384, does not mention a display or exaltation of the Cross in her travel-diary, she does connect the finding of the Cross with the Dedication of the Martyrium and the Anastasis. The feast of Dedication (*encainia*) of the two churches is celebrated at the same time, because they were consecrated on the same day. This celebration is performed very solemnly, because the Cross of the Lord was found on the very day of their dedications. Egeria does not, however, either mention the date of the feast or the year in which the churches were consecrated and, therefore, in which the Cross is supposed to have been found.

Thus by the end of the fourth century we find the conviction that the discovery of the Cross was related to the feast of Dedication, and from the beginning of the fifth century this feast of Dedication is accompanied by a display of the Cross. The finding of the Cross is in this way related to the Dedication

and provides the motifs for an exaltation of the Cross on the day of the feast of Dedication. To put it differently: because of the finding of the Cross, it is displayed during the feast of the Dedication.

The history of the origins of the feast of the Exaltation of the Cross shows that it goes back to the dedication of the Martyrium basilica in Jerusalem in 335. The connection between the building of the church and the finding of the Cross is underlined and expressed during the annual feast of the basilica's foundation day, originally celebrated on September 13, when the Cross was displayed for the people. This display is the precursor of the feast of the Exaltation of the Cross. After the dedication of the Anastasis rotunda in the second half of the fourth century on the same day, September 13, the dedication feast of the Constantinian basilica with the display of the Cross was transferred to September 14. Originally, therefore, both churches had a separate festal day. It was only in the course of time that the dedication feast of both churches came to be concentrated on September 13, and on September 14 the discovery of the Cross was celebrated with a display of the Cross.

It is impossible to determine when exactly this separation took place. That the two feasts were independent in his time is evident in a sermon by Sophronios. From his sermon it emerges that on two successive days the feast of the Dedication (which Sophronios calls "Anastasis") is celebrated first, followed by the feast of the Exaltation of the Cross. The relation between the two feasts, however, was not clear to Sophronios. He did not understand the order, for "originally the Cross preceded the Resurrection; now, however, the Resurrection leads and is, so to speak, the precursor of the Cross." Despite the fact that he provides an explanation for the reversal, Sophronios says he is not ashamed to confess publicly that he does not know the reason why the Resurrection is celebrated first, before the Cross, but that there may have been a secret reason for it, known to earlier Bishops of the Church. This sermon of Sophronios, Patriarch of Jerusalem from 634 to 638, reveals that the Dedication and Exaltation of the Cross were two discreet feasts at the beginning of the seventh century, and from the fact that Sophronios openly admits his ignorance we may conclude that this had been the case for some time. The Exaltation of the Cross no longer accompanied the Dedication, originally considered more important. The Exaltation became the central feast, which was preceded by the feast of the Dedication as a forefeast.

The Alarm Clock of Saint John the Faster

johnsanidopoulos.com/2021/09/the-alarm-clock-of-saint-john-faster.html



The alarm clock, annoying to many, is known as an invention for the diligent primarily to prevent oversleeping. Not everyone had bell ringers, roosters and accurate internal alarm systems throughout history, so the invention of the alarm clock is one of the most useful inventions of all time.

The first known mechanical alarm clock inventor is Levi Hutchins, an American from Concord, New Hampshire who in 1787 invented a personal alarm device to wake him at 4 a.m. He didn't even have to be at work early, it was simply his "firm rule" to wake before sunrise. Though other alarm clocks existed previously, it seems Hutchins had not heard of them. German and English ones predated that alarm clock between the 15th and 17th centuries.

The first known alarm clock can actually be traced to Ancient Greece and was owned by Plato. Plato seems to have owned a large water clock, which was a popular style of clock back in Ancient Greece. They work by using water to control the passage of time. His clock, however, had an added feature. It was set to chime once in the early evening (presumably to signal the beginning of a lecture) and once at dawn, likely to make sure he was awake and ready to start his day.

Plato's alarm clock couldn't really be changed without modifying the entire structure of his water clock. The Ancient Greek engineer, Ctesibius, understood that in order for the device to be truly useful, it needed to be programmable. He made modification to the standard water clock with a dial and pointer, which were designed to indicate a certain time. At the time indicated on the dial, pebbles would drop onto a gong, thus signaling the alarm.

There must have been many such inventions throughout history by people who wanted to make sure they did not oversleep, or even to just be reminded to do something at a certain time. One could imagine that such an invention would be most useful to Christian ascetics and monks, who rely on keeping a daily liturgical cycle and prayer times and seek to be vigilant.

The sixth century Patriarch of Constantinople known as Saint John the Faster was known for his ascetic practice of keeping austere fasts, but he also is known for his austere asceticism in regards to sleep, doing whatever he could to give his body as little comfort as possible in order to subdue the flesh to the spirit and attain to sanctification.

He used to sleep prostrate on his knees. Just to make sure that he wouldn't oversleep, he would place a beeswax candle nearby and then press an iron nail into the side of the candle. When he was about to rest, he lit the candle, and as he took his brief nap, the candle burned down slowly until it reached the nail. When the heat of the flame had warmed and loosened the wax, the nail fell with a loud clatter onto a metal pot that was placed below the candle, thereby awakening the Saint. The Saint was here following the advice of the Desert Fathers who used to say, "He that wishes to be saved contrives means."

WHEN TO SIT OR STAND DURING THE DIVINE LITURGY

(Annunciation Greek Orthodox Cathedral - Norfolk, Virginia)

People have been asking me the important question of what is the proper etiquette when sitting or standing in Church during the Divine Liturgy. To best explain, I have referenced the guidelines provided by one of our sister parishes, the Annunciation Greek Orthodox Cathedral of Norfolk, Virginia. Their guidelines, which I also agree with, state:

The traditional posture for prayer and worship in the Orthodox Church has been to stand. In the Orthodox “old countries,” there are usually no pews in the churches. Chairs or benches on the side walls are usually reserved for the elderly and infirm. In North America, we have tended to build our churches with pews, and since we have them, we need to figure out when we may sit and when we should stand. It is fully acceptable (even preferable) to stand for the entire service. If you prefer this, it would be better to find a place closer to the back or side of the church so as not to stand out or block someone’s view.

When should you definitely stand? Always during the Gospel reading, the Small and Great Entrances, the Anaphora, the distribution of Holy Communion, whenever the priest gives a blessing, and the Dismissal. In many parishes, the Divine Liturgy books in the pew have suggested times when sitting is acceptable. Follow those instructions (it’s probably safer than to follow what the people are doing in the first couple of rows). It is never wrong to stand in church.

(Note: Many parishes also follow the practice of kneeling on Sundays during the Cherubic Hymn, consecration, and the “Our Father.” Strictly speaking, this is not correct, because every Sunday is a “little Pascha” in which the Resurrection is remembered — hence, no kneeling. The “kneeling prayers” said five weeks after Pascha, are said after the Sunday Liturgy, “reinstating” kneeling for Vespers, Matins, and weekday Liturgies only. If the tradition of the parish you are visiting is to kneel, and everyone kneels, it’s better to do so than to stick out like a sore thumb. If there is a mixture of standing and kneeling, then stand.)

GENERAL ASSEMBLY MEETING



PLEASE JOIN US ON **SUNDAY, OCTOBER 3RD** FOR OUR FALL GENERAL ASSEMBLY MEETING.
IT WILL BEGIN IMMEDIATELY AFTER THE DIVINE SERVICES IN THE FUNCTION HALL. REMEMBER, THAT IT IS IN THIS
MEETING THAT ALL OF US CAN COME TOGETHER TO DISCUSS OUR CURRENT STATUS AND FUTURE ENDEAVORS.
PLEASE TAKE IT SERIOUSLY AND ATTEND THE MEETING.
SEE YOU THEN!

WE ARE STARTING OUR SUNDAY MINISTRIES



WE ARE EXCITED TO ANNOUNCE THAT WE ARE STARTING UP OUR SUNDAY MINISTRIES. PLEASE JOIN US ON **SUNDAY, SEPTEMBER 12TH** TO REGISTER FOR SUNDAY SCHOOL AND GREEK FOLK DANCE LESSONS. WE WILL BEGIN SUNDAY SCHOOL ON THE 12TH AND DANCE LESSONS ON THE 19TH. REMEMBER, IT IS IMPORTANT TO GET OUR KIDS INVOLVED IN THE LIFE OF THE CHURCH, SO DO NOT SECOND GUESS IT. SEE YOU ON THE 12TH!



Saints Mary Magdalene and Markella Greek
Orthodox Church

Sunday school is back!

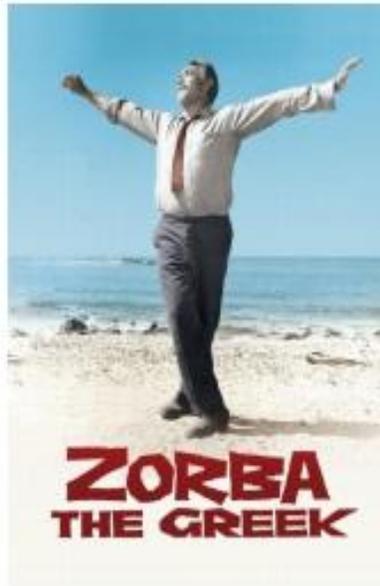
Join us Sunday September 12th for
registration and our first class session
immediately following Holy
Communion. If you have any questions
please contact Presbytera Efstathia or
Nicole Nikitaras



STS. MARY MAGDALENE & MARKELLA GREEK FOLK DANCE LESSONS

*TAKE A TRIP TO THE BEACH
AND
DANCE LIKE ZORBA THE GREEK*

****YOU ARE ONLY A FEW CLASSES AWAY FROM BEING THE ONE IN THIS
PICTURE****



WE ARE EXCITED TO ANNOUNCE THAT "TA KAMARIA" DANCE GROUP WILL BE STARTING UP AGAIN!!! THIS IS A GREAT OPPORTUNITY FOR OUR YOUTH AND ADULTS OF OUR COMMUNITY TO LEARN VARIOUS GREEK FOLK DANCES FROM ALL OVER GREECE.

WE ARE THINKING OF CONDUCTING PRACTICES FOR THE YOUTH ON SUNDAYS FOLLOWING COFFEE HOUR AND FOR ADULTS INTERESTED IN THE EARLY EVENING AT THE CHURCH FUNCTION HALL.

PLEASE EMAIL FATHER IF YOU ARE INTERESTED, AND WHICH DAY OF THE WEEK YOU CAN MAKE IT. WE CAN CHOOSE WHICH EVENING IS BEST WHEN WE GET CLOSER TO THE REGISTRATION DATE ON SEPTEMBER 12TH.

****SO GET YOUR DANCE SHOES READY****

Saint Mary Magdalene and Markella Greek Orthodox Church

Family Fun Day!

September 18th 3:00pm



All are welcome!

Join us for a day of family fun!

✨dunk booth

✨cotton candy

✨popcorn

✨bounce house

✨face painting

✨potato sack races

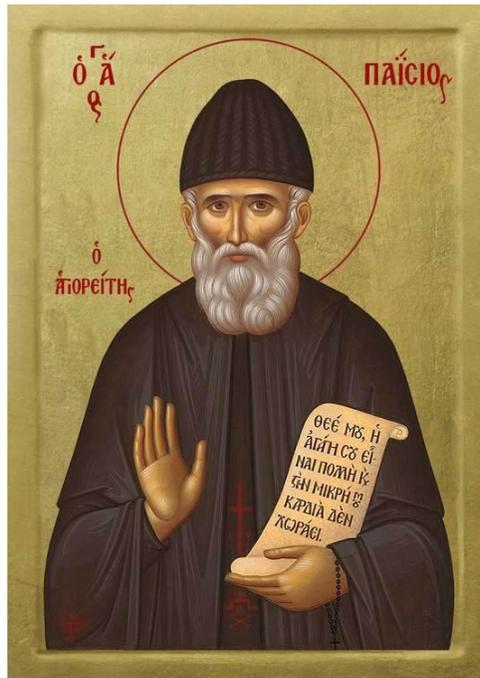
Food and drinks will be available for purchase.

Please RSVP to freleftorios@gmail.com

by Sunday September 12th

ORTHOPRAXIA BOOK CLUB

ST. PAISIOS



HELLO TO ALL THE FAITHFUL. WE ARE STARTING UP AGAIN THE ORTHOPRAXIA BOOK CLUB/BIBLE STUDY SESSIONS. WE WILL HAVE OUR FIRST MEETING **THURSDAY, SEPTEMBER 16TH AT 6:30 P.M.** THE READINGS WILL BE COMING OUT OF A SELECTED BOOK OF ST. PAISIOS. FATHER WILL PROVIDE THAT SOON. THIS YEAR WE WILL BE FOCUSING OUR DISCUSSIONS ON ONE BOOK AT A TIME. THAT DOES NOT MEAN FATHER WILL FINISH THE ENTIRE BOOK, BUT HE WILL HELP EVERYONE BUILD THEIR PERSONAL LIBRARIES AT HOME. EACH PERSON THAT WISHES TO JOIN HAS TO PURCHASE THE BOOK SO THEY CAN FOLLOW. PEOPLE WILL HAVE TO HAVE READ THE ASSIGNED PASSAGES BEFORE THEY COME TO EACH SESSION AND HAVE QUESTIONS AND FURTHER COMMENTS ON HOW IT ALL APPLIES TO THEIR LIVES. THERE WILL BE COFFEE, TEA, AND A PASTRY AVAILABLE.

2021 APPLE FESTIVAL



WE ARE EXCITED TO ANNOUNCE THAT ON **SATURDAY, OCTOBER 2ND** THE LADIES OF PHILOPTOCHOS WILL BE ATTENDING THIS YEAR'S APPLE FESTIVAL AND SELLING THEIR DELICIOUS PASTRIES. ALL PROCEEDS WILL BE GIVEN TO THE CHURCH. LET US ALL GO AND HELP TO MAKE IT ANOTHER SUCCESSFUL EVENT.

STS. MARY MAGDALENE AND MARKELLA DESIGNER BAG BINGO FUNDRAISER

FRIDAY, OCTOBER 15TH, 2021



WE ARE EXCITED TO HOST OUR ANNUAL DESIGNER BAG BINGO ONCE AGAIN!

THERE ARE 20 GAMES OF BEAUTIFUL MICHAEL KORS, TORY BURCH, AND KATE SPADE PURSES AS WELL AS A RAFFLE FOR A MICHAEL KORS DUFFLE BAG AND CARRY ON LUGGAGE (\$1,600.00 VALUE)

ST. MATTHEW LUTHERAN CHURCH
1200 E. CHURCHVILLE ROAD
BEL AIR, MD 21014

DOORS OPEN AT 6:00 P.M.
GAMES BEGIN AT 7:00 P.M.

ADVANCE TICKETS UNTIL OCTOBER 1ST ARE \$20.00
AFTER THE 1ST THEY ARE \$25.00

FOOD AND DRINKS WILL BE AVAILABLE FOR PURCHASE

PLEASE CONTACT FANNIE AT FANNIE5309@GMAIL.COM FOR TICKETS OR GO DIRECTLY TO OUR CHURCH WEBSITE (STSM.org) AND ORDER FROM OUR ONLINE STORE.

HALL RENTAL

Plan Your Next Reception/Party



If you are looking for a place to host your next reception, picnic, or birthday party, our Function Hall has all the amenities you need. Why pay hundreds, or even thousands of dollars to sit behind some table at some restaurant when you can have all the access and freedom to an entire property.

When hosting your event at our Function Hall, you will be getting:

- 1) A beautiful and peaceful property nestled in the natural setting of Darlington.
- 2) Plenty of parking for your guests (Fits approx. sixty-five cars).
- 3) A commercial kitchen with brand new stainless steel refrigerators and equipment.
- 4) Round table seating that can comfortably accommodate up to 90 people.
- 5) Dimmable lighting for the perfect ambiance.
- 6) Full climate-controlled building.
- 7) Full Wi-fi coverage with a Smart Television and other media devices.
- 8) Loud speaker sound system with Bluetooth capability (Can also be used outdoors).
- 9) Full access to our outside seating under our giant pavilion (Foldable tables and tables available; fully functional outdoor fans for air circulation; and power outlets available throughout the perimeter of pavilion).
- 10) Swing set and slide, basketball hoop, ping pong table, foosball table, and a giant field for sports.
- 11) Access to two large commercial propane grills and convection ovens (fits approx. 20 disposable trays), one charcoal grill, and walk-in cooler and freezer,

Because we know how costly it can be to put a party together, we have made sure to keep the rental fee very reasonable. For stewards of the church it is **\$300** and for non-stewards it is **\$400**.

We invite you to come and see the property and speak with our coordinator. Please email us at freleftorios@gmail.com if you are interested and we will contact you as soon as possible.

UPKEEP OF PARISH GROUNDS



AS WE ARE APPROACHING THE FALL SEASON, IT IS THE PERFECT TIME TO DO SOME UPKEEPING OF THE PARISH PROPERTY. IF YOU WOULD LIKE TO HELP PLEASE EMAIL FATHER AND MENTION SOME OF THE SKILLS YOU HAVE THAT WILL HELP THE CHURCH. WRITE FOR EXAMPLE "GOOD AT PAINTING, PUTTING UP DRYWALL, GOOD WITH BUILDING WOODEN STRUCTURES, ELECTRICAL WORK, GENERAL OUTDOOR LABOR...").



Axion Charity Events presents



Greek Night Out Glendi

Join us for a night of Greek Dancing, Family Fellowship and Fun

"It's All About the Kefi"



Thanksgiving Eve
Wednesday, November 24, 2021
7pm till Midnight

Martin's Valley Mansion
594 Cranbrook Road
Cockeysville, MD

\$30/Adult - \$20/Under 18
Lite Appetizers will be served. Cash Bar

**LIVE
GREEK
BANDS**

SAVE THE DATE!

**ORDER TABLES of 10 NOW by calling
443-621-0587 or emailing at
axioncharityevents@gmail.com
Credit Cards & Paypal accepted**

Axion Charity Events, Inc. is a 501c3 nonprofit foundation that engages with the Greek community in fundraising projects to enhance and support the Greek Orthodox churches of the Baltimore Metropolitan area. We serve the community by providing fellowship and organizing cultural events that benefit the various ministries of the churches.



WE WANT TO LET THE ENTIRE COMMUNITY KNOW THAT WE ARE ALSO ACCEPTING ELECTRONIC PAYMENTS FOR YOUR NEXT DONATION TO THE CHURCH. HERE IS A LIST OF DEPARTMENTS THAT YOU CAN DONATE TO:

**BUILDING FUND
GENERAL DONATION
LADIES OF PHILOPTOCHOS
STEWARDSHIP
YOUTH GROUP**

JUST VISIT THE WEBSITE AND PRESS "DONATIONS." IT IS FAST, CONVENIENT, AND GREAT FOR RECORD KEEPING.

*FOR GREEK SCHOOL, PLEASE SPECIFY BY WRITING THAT IN THE NOTES; OTHERWISE, YOUR DONATION WILL BE ADDED TO THE GENERAL YOUTH FUND.

2021 STEWARDSHIP PLEDGE LIST

Alatzas, George & Rene

Alatzas, Triffon & Stacia

Batis, Nikolaos & Maria

Batsis, Nick & Nomiki

Batsis, Meropi & Komninos Psaros

Bilis, Amalia

Bonincontri, Ray & Jamie

Bournousouzis, Christos

Caprinolo, Lee & Mary

Cioloa, Bogdan & Anca

Conway, Joseph & Jennifer

Demedis, Olympia

Diamandaras, Helen

Fafalios, Ava

Fafalios, Nicolette

Fokianos, Konstantinos & Maria

Giannaras, Chris

Giannas, Apostolos & Maria

Giannas, Erene

Giannas, Ioannis

Giannas, Stylianos & Maria

Gikas, John & Lola

Gikas, George

Harris, Christina

Hennessy, Cathrine & Mary

Hondrelis, Padelis & Effie

Hyde, Michael & Maryann

Kaitis, Dr. Angela

Kaminaris, Gus & Fotini

Kanaras, Louis & Eleni

Kanaras, Penny

Karalekas, Alexandra **

Karas, Aimee

Karas, Andy

Karas, Bethany Anne

Karas, Daphne

Karas, John & Belinda

Karas, Katie

Karas, Michael & Linda

Karas, Peter & Kim

Karas, Scott

Karas, Steven

Katsaros, Stelios **

Kechagias, John & Noni

Kioutas, Nick & Shellie

Kirakos, Manal

Konstant, Eugenia

Kougianos, Alex & Daniela

2021 PLEDGED STEWARDS

Kougianos, Dionisios & Argiro

Lewis, Donna

Marvelis, Vasilios & Efthymia

Mimaros, Dimitrios & Argie

Miller, Barbara **

Mojarrad, Deanna

Murphy, Kevin & Nancy

Nikitaras, Andreas & Nicole

Nikitaras, Christos & Angela

Nikitaras, Spiro & Despina

Pappas, Basil & Linda

Perdikakis, George & Zoe

Plevrakis, Fr. Elefterios & Esther

Pikounis, Emmanuel & Helen

Prapas, Spiros

Sachsen, Peter

Sarapis, Stavros & Marina

Sarris, Sam

Sarris, Greg & Kristie

Silwick, Vance & Jessica

Stakias, Stelio & Tina

Stavrou, George & Tina

Stavrou, Stamatios

Steber, Christopher

Steber, Paula

Stillwell, Pauline & Billy

Sudeck, Virginia

Trikoglou, Carole

Tsiatsoulis, Leonidas & Eirini Anastasiou

Varkarota, Christina

Wagner, Jerome **

Total 2021 Stewards: **79**

Number of New Stewards for 2021 (**): **2**

Pledged: **\$60,110** / Collected: **\$49,525**

Outstanding Balance: **\$10,585**

Average Stewardship Pledge: **\$ 760.89**