



**ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΩΝ ΜΑΡΙΑΣ ΜΑΓΔΑΛΗΝΗΣ ΚΑΙ ΜΑΡΚΕΛΛΗΣ**



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

## 2021 SUMMMER 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! I hope and pray that everyone is doing well and you are enjoying your summer months so far. All of us have worked extremely hard to get through the past year and I am grateful that things are FINALLY open again.

I want to take this opportunity to thank all the faithful that helped in planning and executing the four Food Festivals, and to show my great appreciation toward the families that donated food and money to the fundraisers. I also want to express my sincere gratefulness to the Marvelis Family for their extremely generous donation of the Double Convection Oven and bringing to us a Walk-in Cooler/Freezer Combo with the necessary coolant equipment and the labor needed to put it together. Because of all this new equipment, our church now has moved to the next level and is now able to work sufficiently and affectively in promoting events on our own church grounds. This builds camaraderie and long term financial stability. God bless them!!

I also want to mention here a priority of mine for this summer and that is to continue strengthening the bonds of our Stewards, and providing great hospitality for our new guests. We will be having a delicious Coffee Hour where we will provide an array of pastries and beverages, and I will be hosting my very own "Mystery Meze," which I will be picking my own items to grill outside for all the faithful to enjoy. Furthermore, every Sunday the youth will be running a Green Market, and will be selling fresh vegetables from their very own garden. Lastly, I want to mention here the Souvlakia Fundraiser we are doing. If you love grilling, please visit our webpage to purchase your marinated Souvlakia. We offer both Pork and Chicken. They are ready on the skewers, all you have to do is chill the beer or wine!

I want to finish by stressing the importance of continuing supporting the church throughout the summer. Do not let the momentum of the Church slow down. Furthermore, I want to reach out to all previous stewards of the Church. I have noticed that some families have not returned. Please let me know if there is anything I can do to help in transition back to the Parish life. Please know that that life without the church is not sustainable regardless of the reasons. It is essential that the spiritual development of adults and kids continue.

I pray that the light of Pascha continues to shine in your lives and that all of you have a beautiful summer vacation. God bless!!

In Christ,

Fr. Elefterios

# JUNE SERVICE SCHEDULE

## **June 6: Sunday of the Blind Man**

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

## **June 10: Holy Ascension**

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

## **June 13: Fathers of the First Ecumenical Council**

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

## **June 19: Saturday of Souls**

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

## **June 20: Holy Pentecost**

- † 8:45 a.m. - Orthros
- † 9:45 a.m. - Divine Liturgy

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

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

## **June 27: All Saints**

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

## **June 29: Apostles Peter and Paul**

- † 8:45 a.m. - Orthros
- † 9:45 a.m. - Divine Liturgy

# From Pascha to Pentecost

 [johnsanidopoulos.com/2010/04/from-pascha-to-pentecost.html](mailto: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 (*Diakainesimo*) 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 (*Analipteos*) 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.

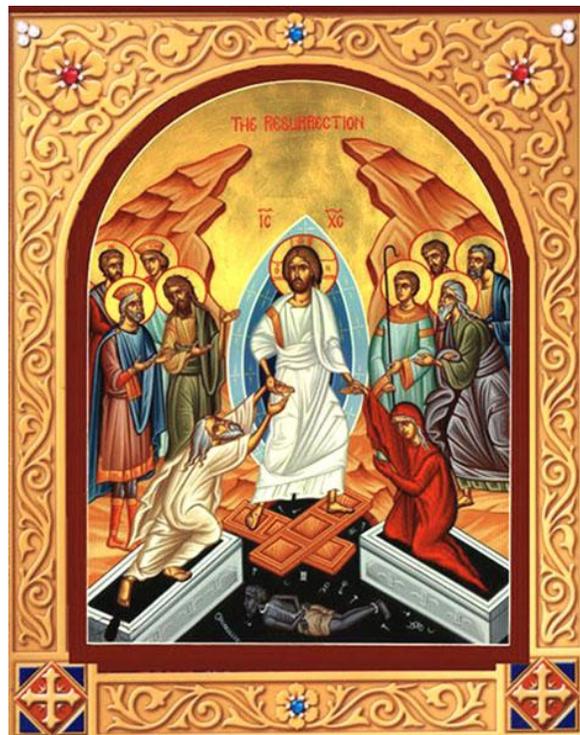
Pentecost is celebrated throughout the week and is returned on the following Saturday. The Monday of the post-festal period is distinguished from the other post-festal days because it is dedicated to the Holy Spirit (*Deftera tou Agiou Pneumatos*). The services of the day follow the pattern of the preceding 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.



# STS. MARY MAGDALENE AND MARKELLA FEAST DAY CELEBRATION



WE WOULD LIKE TO INVITE ALL FAITHFUL TO OUR FEAST DAY CELEBRATION. WE WILL HAVE GREAT VESPERS ON **JULY 21<sup>ST</sup> AT 6:30 P.M.** THERE WILL BE DIVINE LITURGY THE NEXT DAY WITH ORTHROS STARTING AT 9:00 A.M. PASTRIES AND COFFEE WILL BE OFFERED AFTER BOTH SERVICES.

WE WANT TO EXTEND OUR INVITATION TO OUR FEAST DAY BARBEQUE CELEBRATION WHICH WILL BE HOSTED ON **SUNDAY, JULY 25<sup>TH</sup>**. THIS WILL BE A SUMMER FUNDRAISER FOR THE CHURCH, SO ALL FOOD PURCHASES WILL HELP SUPPORT THE PARISH. BECAUSE OUR DRIVE THROUGH FOOD FESTIVAL HAS BECOME QUITE POPULAR, WE ARE OPENING IT UP TO THE SURROUNDING COMMUNITY TO ORDER FOOD, WHICH CAN BE ORDERED THROUGH OUR ONLINE STORE AND PICKED UP IN PERSON.  
SO PLEASE PASS THE WORD AROUND.

WE ARE ASKING ALL PARISHIONERS TO OFFER SOME TYPE OF HELP THAT DAY TO PREPARE AND SERVE FOOD TO OUR GUESTS.

# STS. MARY MAGDALENE & MARKELLA SOUVLAKI FUNDRAISER



We are so happy that we have reached the warm weather of summer! It is time to get out there and absorb those rays of sunshine. As we know, summer without grilling is a sin! So do not find yourself off the path, but get your grills ready and those meats marinated! To help you in this righteous journey, our parish has started a Souvlaki Fundraiser. Many people love our festival Souvlakia, so we decided to sell them to everyone all year around. You have a choice between pork or chicken. We will offer them by the case (30 skewers - six bags) or by the individual bag (5 Skewers). They have been pre-marinated, skewered, and frozen in individual bags. They are convenient and delicious. If you buy the case we will add a bag of Kontos Pita bread with the order. Check out the menu on our website. Just click on the link below to order and pay. As a reminder, Souvlakia are sold raw and frozen in their individual bags. Sunday pick-up only.

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

**\* Note - we are very low in stock until next week. As of now you can order one case of Shicken Skewer or two bags of Pork Skewer.**

# STS. MARY MAGDALENE AND MARKELLA YOUTH SUMMER GARDEN FUNDRAISER



IF YOU LIKE FRESH VEGETABLES ON YOUR DINNER TABLE, DO NOT LOOK FAR FROM WHERE YOU WORSHIP. OUR YOUTH WILL BE GROWING ITS OWN VEGETABLES AT THE CHURCH PROPERTY AND OFFERING THEM TO OUR PARISHIONERS THROUGH THEIR WEEKLY FARMER'S MARKET. DONATIONS WILL BE ACCEPTED AND WILL BENEFIT THE YOUTH. WE WILL BE PREPARING THE GARDEN THIS WEEK AND HOPE TO HAVE SOME VEGETABLES READY FOR YOU IN THE NEAR FUTURE. STAY TUNED!!

# MYSTERY MEZE SUNDAY'S

(STARTING JUNE 20<sup>TH</sup>)



**\*\*\*BACK BY POPULAR DEMAND\*\*\***

**FATHER IS STARTING HIS “MYSTERY MEZE” SUNDAY BARBEQUE. HE WILL BE PICKING SOME OF HIS FAVORITE FOODS TO GRILL AND OFFER THEM TO ANY PERSON THAT WANTS TO CELEBRATE THE JOYS OF LIFE. THE FIRST OFFICIAL DAY WILL BE ON SUNDAY, JUNE 20<sup>TH</sup>. COME AND ENJOY OUR BEAUTIFUL AND NATURAL SETTING, DELICIOUS FOOD, AND GREAT HOSPITALITY.**

# 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.)



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

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

Kougianos, Alex & Daniela

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

Steber, Christopher

Steber, Paula

Stillwell, Pauline & Billy

Sudeck, Virginia

Trikoglou, Carole

Tsiatsoulis, Leonidas & Eirini Anastasiou

Varkarota, Christina

Total 2021 Stewards: **75**

Number of New Stewards for 2020 (\*\*): **2**

Pledged: **\$56,485** / Collected: **\$39,605**

Outstanding Balance: **\$16,880**

Average Stewardship Pledge: **\$ 753.13**