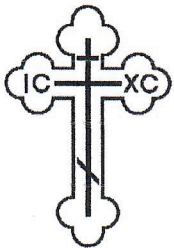


# St. Mark Evangelizer

Newsletter for Saint Mark Orthodox Church - 7124 River Road, Bethesda, MD 20817

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Saint Mark Church is a parish of the Orthodox Church in America, Archdiocese of Washington DC, under the omaphor of His Beatitude, Metropolitan, Tikhon.

**Divine Liturgy:** Sunday 9:30AM  
**Weekday Feasts** 10:00AM  
**Confession:** Saturday 5:00PM  
**Vespers:** Saturday 5:30PM  
**Church School:** Following Sunday  
**Divine Liturgy** (September - May)  
**Rector:** Archpriest, Gregory Safchuk  
**Telephone:** (301) 229-6300  
[www.saintmarkoca.org](http://www.saintmarkoca.org)

## The Real Purpose of the Church

"The Church is not merely a refuge from the troubles and sorrow of the world, though it can be that. Its real purpose is to equip us to go out of the church and into the world to be witnesses to the Gospel (Luke 24:48), to be a light to the world (Matthew 5:14), and the salt of the earth (Matthew 5:13). We don't go to church to escape the world or to withdraw from it. When Jesus prayed for us to His Father, he petitioned: I am not asking you to take them out of the world, but I ask you to protect them from the evil one (John 17:15). We go to pray for the world and to prepare ourselves to go back into the world which God so loves (John 3:16) and to do God's will in the midst of a fallen, troubled world."

- Fr. Ted Bobosh

## Deferred Gratification and other Christian Challenges

"Rejoice and be exceedingly glad, for great is your reward in heaven." This familiar phrase comes to us from both the Divine Liturgy (last line of the regular third antiphon) and originally in the sermon on the mount (Matt. 5:1-12). With it, Christ concludes the Beatitudes, which for the most part, speak of suffering here and satisfaction in the Kingdom of Heaven. He also says: "If any man would come after me, let him deny himself and take up his cross and follow me." From this some might conclude that Christianity promises nothing more than suffering in this world. But

that would not be true. After all, we are to "Rejoice and be exceedingly glad..." even here and now. We have plenty of reason to

do so. We are glad for the love of God and his promise of the resurrection and life everlasting. We have faith, the Holy Scriptures, prayer and the simple commandment to love one another. When our joy is rooted in the love of God and neighbor, our Lord tells us that no one will take your joy from you (see John 16:22).

This indeed is the key, however. Love must be understood correctly. According to Saint Paul, "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in

the right. Love bears all things, believes all things, hopes all things, endures all things (1 Cor. 13:4-7). This is a description of behavior - good behavior that when practiced leads to joy not only for what is to come, but for what is happening now. If we truly embrace love and try to live by it, we can rejoice in someone else's good fortune. Their joy becomes ours and we can even give thanks to God for it! If we are self centric, then their good fortune can make us resentful and envious, rejoicing then not "in the right". The paradox of Orthodoxy is that we must die to ourselves in

order to live for God and our neighbor.

Probably the biggest challenge of all though when it comes to living as a Christian, is that we are told not only to love those who love

us, but to love even those who hate us and to pray for those who persecute us. When I was first confronted by this commandment, I didn't think I could do it. But then, after thinking about St. Paul's definition of love and Christ's example of praying for those who were crucifying him, I was free to see it in a different light. Freed from the belief that I had to "feel" lovingly toward someone, I could simply choose to respond in a loving way with respect and pray for them quietly inside. By this, we can have joy here and now fulfilling God's will, and lay up treasure for ourselves in the Kingdom of Heaven.

- Fr. Gregory

looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

Hebrews 12:2





# FORGIVENESS

*Submitted by Matuskha Alexandra Safchuk*

In 1905, Grand Duchess Elisabeth, wife of Czar Nicholas II's uncle Sergei, heard a bomb detonating. She ran to the street to find her husband dead. He had been assassinated. A stunned Elisabeth gathered up the dispersed fragments of her husband's body, went to church to have a memorial service prayed for him and then to the hospital to visit his injured coachman, who was distraught. Later she went to see the assassin in prison, extending her forgiveness, speaking to him about God and leaving a copy of the Gospel for him. She even unsuccessfully petitioned the Czar for the commutation of the assassin's death sentence.

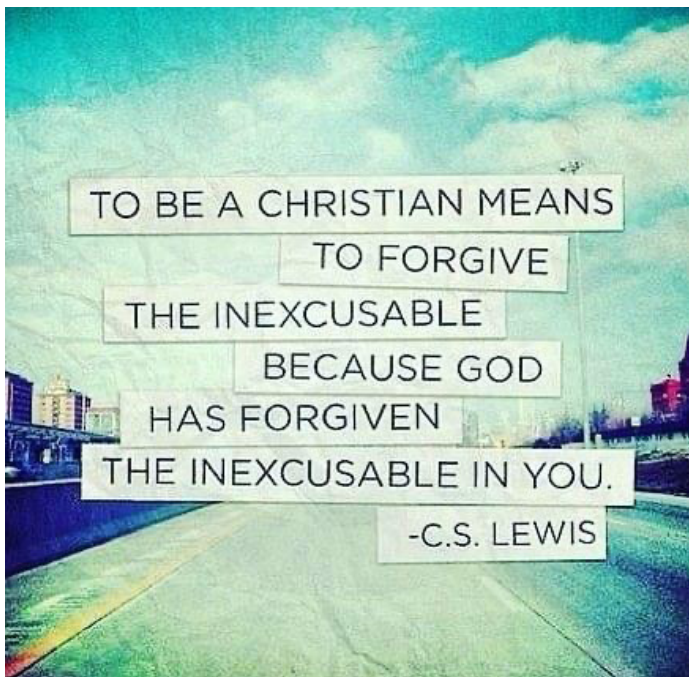
It is an astounding, and true story. For this example of unsolicited and unreserved forgiveness, and for the witness of her virtuous and holy life and death, the Orthodox Church has recognized Elisabeth the New Martyr as a saint.

Forgiveness is such an elusive commodity. Both the forgiveness that we give and the forgiveness that we seek.



*Photo: OrthodoxWiki.com*

Parents often teach children to apologize after an altercation (especially the common but emotionally charged ones with siblings). It might seem as if these imposed acts of contrition are forced and artificial. They are! But they teach a valuable lesson. From the hurried "I'm sorry" can grow the ability to feel and express actual regret, necessary in a world filled with rugged personal autonomy and entitlement.



"See that woman over there?" I was recently asked. "She took my husband from me, but I asked God to help me forgive her." "Really?" "Yes, and He did." "Wonderful!" "Yes, the 525th time I prayed to forgive; I did." I chuckled, thinking this was a fictitious number. But she replied, "I kept track." I was dumbfounded.

How do we offer forgiveness? How do we seek it? Is it always known? What about forgiveness for the unrepentant? For the departed? For the sins of past generations? Does forgiving mean condoning? Forgiveness is complex, can sometimes be perceived as weakness, and even once offered nagging embers of unforgiveness can continue to

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# FORGIVENESS

*Continued from Previous*

smolder.

Fr. Arseny, a renowned art critic in Russia before he sought the priesthood, was a political prisoner in hard labor for many years. Assigned to the infirmary, Fr. Arseny cared selflessly for the very man who had been responsible for his sentencing. Tempered and trained by years of spiritual work, Fr. Arseny only sought to mirror Christ to this man, who expressed incredulity at Fr. Arseny's nurturing care and who later became a Christian himself.

The truth is that forgiveness builds holiness. It is not easy. In fact, it might even take more than 525 sincere requests to God for it to bloom in our hearts. But 525 heartfelt requests can soften the way. Forgiveness is so intermingled with love that it is often synonymous with it. Proverbs tells us, "Love prospers when a fault is forgiven, but dwelling on it separates close friends." (Proverbs 17:9) And who cannot attest to the corrosive nature of unforgiveness? It is sometimes described as the poison that we drink, expecting the other to suffer. Scientific studies suggest that practicing forgiveness helps to relieve stress.

*Love prospers when a fault  
is forgiven, but dwelling on it  
separates close friends.*

*-Proverbs 17:9*

"Forgiveness lies at the heart of the Christian faith. It can heal broken families, it can restore friendships and it can reconcile divided communities. It is in forgiveness that we feel the power of God's love." Queen Elizabeth II

And love He does.

Forgive me,  
Mka. Alexandra Safchuk

# ST. MARK GIFT SHOP

*Submitted by Patricia Ihnat*

If you've ever needed to purchase a cross, cards, or an icon while at St. Mark, you've probably spent some time browsing the items for sale in the gift shop located in the fellowship hall. The gift shop started shortly after St. Mark was founded in 1972 when Barbara Drosdak would display crosses and prayer books on a table every Sunday. Since the church was set up in a temporary location in Bradley Hills Presbyterian Church, we could not have a bigger set-up. After Barbara moved to Pennsylvania, Patricia (Pat) Ihnat took over the gift shop, but knew having them in a showcase was ideal for sales.



Once St. Mark relocated to River Road, Serge Gambal donated a display case before the church bazaar. The case sat empty in the church hall for about a month looking like a gray elephant until Pat began to fill it with colorful items. Her neighbor had given her a red wool scarf that she put on one shelf and then displayed other red items and icons. It came alive with the addition of color and made a difference; the items were easier to look at, and everyone started asking about the items for sale. The second showcase came from Pat's home parish in Mingo Junction, Ohio. John and Pat carried it on the roof of their car and drove it to St. Mark from Ohio. Mike (Mickey) Karas helped take it off the car and move it to the hall. The third showcase that completed the trio came from a local thrift shop.

Over the years items have been obtained for the shop from various companies. Icon cards came from Novak's in Cleveland, Ohio; and other items were from Alexandra International and Holoviak Church Supply or wherever had interesting objects that Pat thought would sell. When traveling, Pat would always stop in to check out new merchandise if she found herself near one of the companies that she purchased from. She is always on the hunt for new items when away from home. In years past, she would travel to New York City for a large gift show where she once met Lucy Maxym, writer of the book, "Russian Lacquer, Legends and Fairy Tales." Coincidentally, Pat and John Ihnat met Lucy Maxym again a few years later while they were vacationing in Jamaica. They were all surprised to see each other again. The gift shop has had lacquer boxes or pins for sale at various times and Lucy Maxym's books have been great references for determining the origin or authenticity of items.

One year, Pat had been trying to order red floral eggs with no success. But, while shopping in Florida at a flea

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# ST. MARK GIFT SHOP

*Continued from Previous*

market she discovered hundreds of red eggs for sale, and carried a lot home for the shop. The red eggs sold well for the gift shop. Another time, while visiting Balboa Park in San Diego she found that they had held a Faberge egg exhibit a couple of years before. They had many beautiful egg cards for sale at a giveaway price. These too made their way back to Bethesda. Ukrainian-style designed cards were commissioned and donated by a very talented woman, Ellen Motoviloff Miller who generously wanted to support St. Mark.

All the proceeds go to St. Mark, and the church has been fortunate over the years to have had many beautiful items donated to the gift shop for the benefit of the parish. It is a quiet corner of the fellowship hall, but one that is important for those last minute baptism, wedding, or gift ideas. Because Pat looks for interesting items to sell, you never know what you might find that will strike your fancy.



Pat has been handling the gift shop for over 47 years, and thanks all the people who have donated their time and items to make it a success. She said that Matushka Helen Kuchta had it right when she told Pat, “You must put a lot of time into the shop.” It has been Pat’s pleasure to use her talent and knowledge of sales to continue the gift shop for so many years, and discover about herself that she loves all aspects of sales.

If you’d be interested in helping run the gift shop, Pat Ihnat is always looking for help. You’ll know where to find her on Sundays after Liturgy; just look for her behind the counter.

In Christ,  
Patricia V Ihnat



# 50th ANNIVERSARY

*Saturday, September 17th, 2022*





# 50th ANNIVERSARY

*Saturday, September 17th, 2022*





# 50th ANNIVERSARY

*Sunday, September 18th, 2022*





# 50th ANNIVERSARY

*Sunday, September 18th, 2022*





## SIGN-POSTS OR ORTHO-SPEAK?

*Submitted by Andrew Boyd*

*Originally published November 1st, 2014*

Our salvation is in and through Jesus Christ. As we hear our Lord and Savior tell us in the Gospel of John, “I am the door; if any one enters by me, he will be saved, and will go in and out and find pasture” (Jn 10:9). This Door, however, is not meant to be a secret known only to a select few, but to be shared with the all the nations (cf Mt 24:14). We Christians have the duty to point the way to that door, to be signs illuminating and revealing it.

Language is the most basic way that we preach the Gospel, and in our ever-changing culture, our language is becoming less effective as it blends more into the noise of trending social media topics, cable-news-led fear-mongering, and interest-group-based truthiness. Words are reduced to characters, conversations reduced to tweets and texts, and eternal truths reduced to sound-bytes.



On the opposite side of the same coin we are seeing increasing complexity and exclusivity within a group's shared language. New terms are invented in pursuit of efficiency or because of a perceived inadequacy in past expressions, and in the culture where such a phrase exists, the fastest adopters are rewarded. Society is constantly finding newer "politically correct" labels for people and events. Those in the medical industry have long complained that their dialect is a nonsensical slurry of three-letter acronyms. And the business world is a veritable linguistics factory, constantly churning out new ways of expressing "value-added" over and over again.

As someone who works in corporate communications, I spend a good part of my day waging an uphill battle against “business speak,” coded phrases that mean little and make everyone feel part of a safe and special club. Phrases like “game-changing” “value-added” and “deferred success” are either lazy place-holders for original thoughts or fancy-sounding euphemisms (“deferred success” means failure). Although these expressions reach new heights in modern business parlance, such terms permeate our culture. One of the worst instances of this deliberate encrypting was the downright Orwellian “Failure to Thrive” diagnosis I once read on a hospital chart. There is no reason to believe that tweets, texts, sound-bytes, acronyms, or clever amalgamations can actually help us communicate more effectively. Only more exclusively. Meanwhile, so long as the speaker understands the point of the communication, it doesn’t even matter whether the message was actually received and understood. I told them exactly what I meant. They just didn’t understand!

We Orthodox Christians fare no better. We have our own terms and our own ideas which, when taken to the ex-

(Continued on next page.)



# SIGN-POSTS OR ORTHO-SPEAK?

*Continued from Previous*

treme, serve to form our own safe and special club. Though most of us are capable of setting these phrases and ideals aside from time to time, it's discouraging how quickly these themes surface in conversations on our faith.

Typically we share about our faith in five different ways. Each is perfectly understandable, but each one tragically misrepresents or outright ignores the centrality of our faith in Jesus Christ. Each is a lost opportunity for sharing the Gospel with another person in our lives, and it is critical that we recognize where (and how easily!) we often go astray.



## 1. Ooh! It's sooooooooooooo Pretty.

We love to show off how beautiful our faith is, which is not really a bad thing, but neither is it preaching or missionary activity. Despite one account of St. Vladimir's conversion (you know the phrase: "we knew not whether we were in heaven or on earth"), few in our faith are here because it's "pretty." We're here because of Christ. That's not always a pretty thing, at least by conventional standards. Christ's saving work on the Cross is to us the most beautiful Door towards salvation, eternal life, and the loving embrace of the Father.

## 2. "Well you see, back in 1054..."

Few are the people who want a history lecture, but this is the most common thing I hear when people start to answer any question about their faith. It's right up there with the dreaded "We'll we're like the Catholics but..." (insert your difference du jour: married Priests, leavened Eucharist. Filioque)." Our faith, our story of salvation did not start in 1054. Neither do we identify ourselves as "like those other people, sort of". Christ is not a door to Byzantine history or sectarian identity.

## 3. "Is Outrage!"

"I'm an Orthodox Christian so I find (x) to be a complete outrage". In this equation, (x) can stand for anything from a specific social policy or politician, the current tragic situation in the Middle East, the movements of the moon in relation to the Earth (cough, calendars), the fall of Constantinople, really anything. This is a very tragic type of sharing because we use our faith to join the "look at me" culture instead of transforming culture and being in myself a sign pointing towards the Door.

## 4. "I'm Welsh, so of course I'm Orthodox"

We all know this one too, when we define our faith first by an ethnic culture. By doing that we put boundaries

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# SIGN-POSTS OR ORTHO-SPEAK?

*Continued from Previous*

on the preaching of the Gospel that shouldn't be there and anyone hearing or reading this kind of language is bound to react with "Well, I'm not Welsh, so I guess that's not for me, those food/dances/music sure do look nice though." This door reads "Welsh Only".

5. "Well, my Antiochian archimandrite said I should refocus my nous away from Patristic theologoumena" This is the most pernicious of all the ways we speak about our faith because not only does it rob the Gospel of its catholicity, but it makes us into gnostics. When we use these coded "Orthodox-only" phrases we, knowingly or unknowingly, tell the world that we are smarter and know more than they do, and that anyone who doesn't know this specially coded language is on the outside. It reminds me always of all the questions that the Pharisees and other religious authorities tried to stump Christ with in the Gospels. Witnessing this way doesn't just remove the sign from the Door, but dismantles it and throws away the instructions for rebuilding it (which in this extended metaphor are those very nice instructions from Ikea in multiple languages with efficient, Swedish pictures.)

These five ways are the most common types of how we speak about faith publicly, in conversation, at coffee hour, in social media, that I have encountered. They may have their value, but mostly they simply give us something to speak about besides Jesus Christ. Challenge yourself the next time you identify as Orthodox in public not to answer with anything but the good news of Jesus Christ. Take the social risk, don't fall back on history, culture, coded language, outrage or aesthetics.

I feel this challenge every day when I walk up Madison Avenue to my office. Today, will I have a genuine encounter with someone on the street? Will I preach a good word to them in language or action? Will I follow Christ's example and step outside of social norms and comfortable religious definitions and meet a Samaritan at the well? Or will I do what I do most days, blast Byzantine chant on my iPod and complain under my breath as I push European tourists out of my way.

The choice is mine every morning.





# WAIT

*Poem by Russell Kelfer*

Desperately, helplessly, longingly, I cried;  
Quietly, patiently, lovingly, God replied.  
I pled and I wept for a clue to my fate . . .  
And the Master so gently said, "Wait."

"Wait? you say wait?" my indignant reply.  
"Lord, I need answers, I need to know why!  
Is your hand shortened? Or have you not heard?  
By faith I have asked, and I'm claiming your Word.

"My future and all to which I relate  
Hangs in the balance, and you tell me to wait?  
I'm needing a 'yes', a go-ahead sign,  
Or even a 'no' to which I can resign.

"You promised, dear Lord, that if we believe,  
We need but to ask, and we shall receive.  
And Lord I've been asking, and this is my cry:  
I'm weary of asking! I need a reply."

Then quietly, softly, I learned of my fate,  
As my Master replied again, "Wait."  
So I slumped in my chair, defeated and taut,  
And grumbled to God, "So, I'm waiting for what?"

He seemed then to kneel, and His eyes met with mine . . .  
and He tenderly said, "I could give you a sign.  
I could shake the heavens and darken the sun.  
I could raise the dead and cause mountains to run.

"I could give all you seek and pleased you would be.  
You'd have what you want, but you wouldn't know Me.  
You'd not know the depth of my love for each saint.  
You'd not know the power that I give to the faint.

"You'd not learn to see through clouds of despair;  
You'd not learn to trust just by knowing I'm there.  
You'd not know the joy of resting in Me  
When darkness and silence are all you can see.

"You'd never experience the fullness of love  
When the peace of My spirit descends like a dove.  
You would know that I give, and I save, for a start,  
But you'd not know the depth of the beat of My heart.

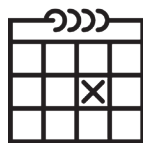
"The glow of my comfort late into the night,  
The faith that I give when you walk without sight.  
The depth that's beyond getting just what you ask  
From an infinite God who makes what you have last.

"You'd never know, should your pain quickly flee,  
What it means that My grace is sufficient for thee.  
Yes, your dearest dreams overnight would come true,  
But, oh, the loss, if you missed what I'm doing in you.

"So, be silent, my child, and in time you will see  
That the greatest of gifts is to truly know me.  
And though oft My answers seem terribly late,  
My most precious answer of all is still . . . Wait."







# UPCOMING EVENTS

## **GROCERY CARDS**

Please consider donating grocery cards for the needy all, and especially, through-out Lent! Please see Father Gregory or Kyra Smerkanich for questions or donations. Thank you!!

**AMAZON SMILE:** Do you use the Amazon App? Do you have us as your charity for Amazon Smile? Well now you can! See the instructions below for adding St. Mark as your charity for Amazon Smile! AmazonSmile customers can now support St Mark Orthodox Church in the Amazon shopping app on iOS and Android mobile phones! Simply follow these instructions to turn on AmazonSmile and start generating donations.

1. Open the Amazon Shopping app on your device
2. Go into the main menu of the Amazon Shopping app and tap into 'Settings'
3. Tap 'AmazonSmile' and follow the on-screen instructions to complete the process

Make sure you have the latest version of the Amazon App!

**ST. MARK YOUTUBE CHANNEL:** <https://www.youtube.com/saintmarkorthodoxchurch>

**MINISTRY OPPORTUNITY** Some have already spoken to Mark Phinney about interest in learning how to ring our new bells, but if there are others interested, please let me know. We will try to arrange for lessons once we determine how many and who want to do it. It is a wonderful opportunity to offer time and talent in a unique way in service to the Church!

**ST. MARK WOMEN'S BOOK GROUP** We have been meeting on Zoom the first Thursday of the month at 7:15pm. Reading or finishing the chosen book is not a requirement. October 6th at 7:15pm we will discuss Ordinary Grace: A Novel by William Kent Krueger: <https://smile.amazon.com/Ordinary-Grace-Thorndike-Press-Mystery/dp/1410458229/>

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## **BLESSED MAT. OLGA OF ALASKA WOMEN'S PRAYER GROUP**

We have resumed meeting in person for intercessory prayer. We meet on the 1st Tuesday of the month @ 10:30 a.m. in the church nave. We no longer do a hybrid version for intercessory prayer.

We continue to do a hybrid version on the 3rd Tuesday of the month @10:30 a.m. to pray an Akathist. A link for the Akathist is usually sent the day before.



Please join us if you can. To update the intercessory prayer list please contact Debbi Dillon at [debbi.dillon@gmail.com](mailto:debbi.dillon@gmail.com) We thank you for prayers on our behalf. Holy Mother Olga, Pray to God for us!

### **Intercessory Prayer Dates & Times:**

- TUESDAY, OCT. 4th, 10:30 AM
- TUESDAY, NOV. 1st, 10:30 AM
- TUESDAY, DEC. TBD 10:30 AM

### **Akathist Dates & Times:**

- TUESDAY, OCT. 18th, 10:30 AM
- TUESDAY, NOV. 15th, 10:30 AM
- TUESDAY, DEC. 20th, 10:30 AM



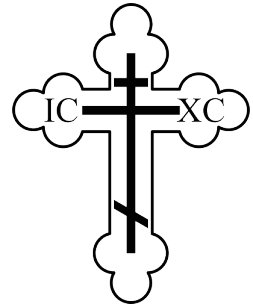


## **Baptisms**

7/2/22 - Timothy Daniel Masick

7/9/22 - Martin Steger Miller

7/23/22 - John M. Bilyeu III



*May God Grant Them Many Years!*



*Memory Eternal!*

## **Deaths**

4/18/22 - Richard, father of Alex Norton

7/24/22 - Earnestine, mother of Ginny Albert

8/4/22 - Mka. Ann Hopko, mother of Alexandra Sedor

8/15/22 - John Hanchak

8/20/22 - Gene Aleshin

8/24/22 - Metropolitan Kallistos (Ware)

9/6/22 - Metropolitan Herman

9/21/22 - Judith, mother of Sarah Hardy



*May Their Memory Be Eternal!*



# Happy Birthday!

## October

1	Michael Joseph Ruzila
2	Michael Lungociu
4	Warren Miller
	Matthew Tucker
	Amelia Safchuk
	Paula Zabela
5	John McCamant
6	Alexander Barge
	Paul Dean
	Philip Hydock
7	Mark Needham
	Greg Yakubik
8	Ionel Baleanu
	Julia Wickard
10	Marie Petro-Jenkins
11	Frank Dellermann
12	Aleksandra Cacic
14	Betselot Bezuneh
15	Cristin Kumar
	Tammy Jacobsen
	Yeshimebet Samara
16	Oleg Jankovic
17	Martha Baxtresser
18	Dean Balamaci
	Nikolay Korokhov
22	Liam Church
23	Lori Hottle
	Aaron Steinberg
	Erika Steinberg
24	William Hardy
	Francisco Salas
25	Jack Ryan Ruzila
26	Andrew Yakubik
27	Steven Kreta
29	Nina Bilyeu
31	Wayne Tatusko

## November

1	Diana Haverlack
2	Christina Sokich
3	Jessica Fitzgerald
5	Jane (Ihnat) Cessna
	Mat. Ann Prentice
6	Alexander Jankovic
	Susie Needham
7	Dn. David Phelps
	Karen Phinney
	Patricia Rodak
	Brian Zabela
9	Zachary Firestone
	Christian Shimer
10	Sonya LeFors
	Alexander Safchuk
11	Andrea Phelps
12	Abigail Dean
	Walter Laurie
13	Michelle (Rodak) Weaver
14	Mark Lungociu
15	Devon Burns
	David Holovac
16	Kaitlin Brooke Meyers
17	John Jr. Bilyeu
	Connor Alexander Ruzila
18	Claire German
21	Matthew Balamaci
22	Gregory Mitchum
	Calla (Catherine) Steinberg
23	Deborah Firestone
24	Sarah Borger
	Dn. Matthew Prentice
25	John Thomas Sedor
28	Virgeil Carstea
	Jessica Humphries
	Samantha Pearson
30	Alexis Christine Freimann
	Helen Kerch

## December

1	Tatyana Gleason
	Nino Japaridze Henning
3	Daniel Nakshin
	Tina Parrish
5	Lucy Moser
	Theresa Sekellick
6	Rebekah Barber
	Victor Lutes
7	David Burpee
8	Kyla Prentice
	Marie Wickard
9	Linda Marie Jackson
11	Simeon Tatusko
12	Olga Urtskaya
13	Ivan Borissow
	Micah Needham
14	David Markovich
	Timothy Petro
15	Howard Guba
16	Patricia Koopersmith
17	Christopher German
	Jesse Henning
	Catherine Miller
18	Jenifer Calomiris
	Herman Carter
	Darren Tucker
19	Elizabeth Sedor
	Marsha Zellem
	Olan Sheppard
20	Anne Tucker
21	Nicholas Masick
	Steven Sekellick
22	Caroline German
	Elaine (Petro) O'Halloran
	Mat. Christina Perry
23	Eugene Borissow
	Audrey Henning
	Alexander Landsburg
	Matthew Tatusko
	Andrew Tucker
24	Sophie Christine Balan
	Philip Navarro
25	Mat. Janet Koczak
	Margaret McCamant
26	Marina McKee
28	Cristian Ciubotaru
29	Alexander Sokich
31	Wayne Cessna
	Charles Datch

