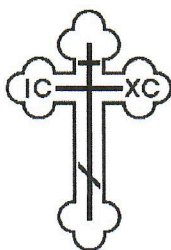


St. Mark Evangelizer

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

Volume 24 - Number 2

April - June 2024 Issue



Saint Mark Church is a parish of the Orthodox Church in America, Archdiocese of Washington DC, under the omophor 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

The Best Preaching

Christians must carry the radiant image of Christ through the twilight of life in the modern world, proclaiming it to the world, which is lost in the wilds of self-love. And the Gospel speaks of love for God and for your neighbor. Perhaps it is the duty of every Christian to carry the radiant image of Christ, about which the venerable father speaks. And, of course, a believer need not proclaim Christ by standing with a megaphone in a large square or pestering his relatives—as we often do, demanding that they repent immediately of all their sins, start going to Church, etc. Such “preaching” does not usually bear fruit, because the best preaching is when a believer shines from within with love, leniency towards others, mercy, inner peace, prayer, grace and harmony. Of course, it is very difficult, because we do not always succeed in shining from within. But this is what the Church calls on us to do. - Igumen Tikhon Borisov

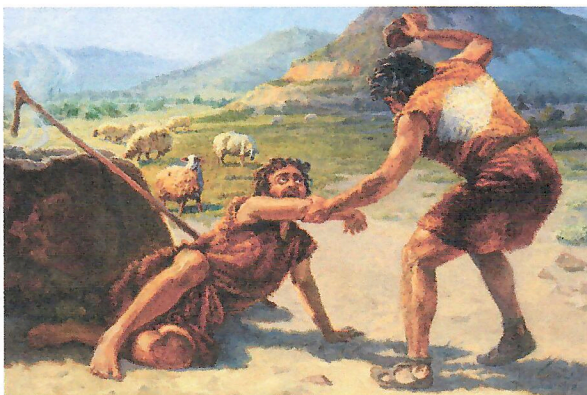
Be Angry, But do not Sin

The phrase above comes from Ephesians, 4:26-27 which says, “Be angry but do not sin; do not let the sun go down on your anger, and give no opportunity to the devil.” What brought this to mind and prompted me to write about it now was the reading from Genesis appointed recently during one the Presanctified Liturgies. Cain and Abel, the sons of Adam and Eve, both

brought offerings to the Lord. Cain from his labors as a tiller of the ground, and Abel from his efforts as a keeper of sheep. And as we read from Genesis 4:4-7, “...And the Lord had regard for Abel and his offering, but for Cain and his offering he had no regard. So Cain was very angry, and his countenance fell. The Lord said to Cain, “Why are you angry, and why has your countenance fallen?” If you do well, will you not be accepted? And if you do not do well, sin is couching at the door; its desire is for you, but you must master it.” Immediately after this, Cain killed his brother.

These two passages are very much related in as much as one fulfills the other. Whenever we are angry, we are prone to sin, for we are swept up in passion and often abandon self-control. Emotions are natural to mankind and we are created by God to experience them. But the admonition from God in the Genesis

passage is quite telling. In saying; “sin is couching at the door; its desire is for you but you must master it”, God is warning Cain and all mankind of the danger of anger. We may be drawn to sympathize with Cain in as much as we don’t know a “reason” why his offering is not “regarded” by God, while his brother’s is. On a basic level, we see how that could be hurtful and seem



“unfair”. Being hurt or disappointed (having our “countenance fall”) is one thing, however resorting to murder out of rage and envy is quite another.

In this fallen world, we too experience insult or rejection. Sometimes our feelings are hurt and we may be disappointed. Betrayal by a friend can wound us sorely. However, know that being hurt, insulted, rejected or taken advantage of is not sin. The sinful words or actions of others can make us victims of their sin. As Christians, we are to accept and endure with humility and faith. But sin can come upon us quickly if we fly into rage and desire revenge or retribution. By this, we give the devil opportunity to lead us to sin. We reject Christ and return to the ways of the old world described as “an eye for an eye and a tooth for a tooth”. So let us not allow anger to lead us to sin, but as our Lord showed by His own example and taught, love your enemies and pray for those who persecute you. - Fr. Gregory

FOOD FOR THE FAST

Submitted by Matuskha Alexandra Safchuk

Great Lent came late to us this year, but with it are opportunities for spiritual growth, achy feet, and onions. It is no wonder that Orthodox Christians are sometimes called the Marines of the Christian world. In the next three months we will experience the bulk of Great Lent, the Paschal feast, the time of rejoicing and (wait, really?) ZERO days of the Ss. Peter and Paul Fast.

As always, just before Lent, I took out my vegetarian cookbooks and all the loose recipes that I have accumulated. Things my kids would eat. Things they completely despised, but now make themselves. Things that are a clear “never again” on the rotation. It is absolutely true that there is a lot of emphasis on food during Great Lent. For some, that is an annoyance. For others a challenge. At times, I have experienced it as both.

It is no secret that my relationship with food is not always a healthy one. So, the encounter with food during what we sometimes call the Great Fast can be especially significant, fraught with pitfalls affecting me not just physically but mentally and spiritually as well. I seek balance - to care enough about it without going over the edge.

In monasteries, where careful attention is given to how each action of life expresses honor to God, delicious meals are often served during the Great Fast. These meals are not contradictory to the essence of the Fast. Rather, they confirm it. What we are called to is to adjust our attitude about food and how in a way, it represents our relationship with the entire material world. We can eat simply with the same joy and attention as we use to create complex meals. Food can be a delight. A strengthener. A sustainer. Or it can be destructive. It can scream for dominance. It can consume us.



In the Church, food gets quite a bit of attention. We are to be intentional in praying over our food at meals. We pray about our food in The Lord’s Prayer. We pray concerning our food when we ask for deliverance from famine. And ultimately, during the Divine Liturgy, the gift of the miracle of the Eucharist offers us the food that never fails us, that always nourishes and sustains us. We cannot deny the value of food in our lives. Every. Single. Day. And we know that denial of food leads not to forgetting about food, but rather to thinking about nothing

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FOOD FOR THE FAST

Continued from Previous

but food.

Still our meals during the fast are often more labor intensive than at any other time during the year. It can be difficult to find fast food lentils and even with chopped vegetables available at most markets, someone must still cook them. And so, during the time when food is supposed to take a back seat, it keeps trying to jump over into the driver's seat.

Recently, Sister Vassa Larin shared that a friend, Alyona, a psychologist who works with trauma victims, told her that it is a healing act to prepare food for yourself. It is "life-affirming". This was revelatory for me. That taking time to prepare food can be healing and life affirming. Such an idea is like a brass ring for me, swinging just out of my grasp, at the edge of my vision.

After struggling through Great Lent, even if our meals or our fasting are flawed, we are still given the opportunity to celebrate the Resurrection. During that night too, we can come to the chalice to be nourished by Our Lord, to commune with Him and across space and time with those who have gone before us and those who live away from us. And we can come to that table with taste buds alive, cleansed, renewed, ready.

The feeding of the 5,000 (John 6:1-15), eating with sinners (Matthew 9:10-17), the Last Supper (Matthew 26:17-30), the encounter with Martha and Mary (Luke 10:41-42) are all events where food and meals played a supporting role in Christ's earthly ministry. In the post-Resurrectional appearances Christ was known in the breaking of the bread (Luke 24:30-32); he ate broiled fish with his disciples, showing that he was not a ghost (Luke 24:42-44). Food is never far from our life with the Lord.

Recently another clergy wife told me how sublime the first bite of pizza after Pascha is. I couldn't agree more. And that barbecue in June is going to be pretty delightful too this year. There is more to the onions we slice, chop and saute. More to the food that touches our lips. We must offer food its proper place, give thanks to God for it and ask His blessing to come upon it.

In Christ,
Mka. Alexandra Safchuk



HOW I LEARNED TO STOP WORRYING AND LOVE THE CANON OF ST. ANDREW

by Andrew Boyd

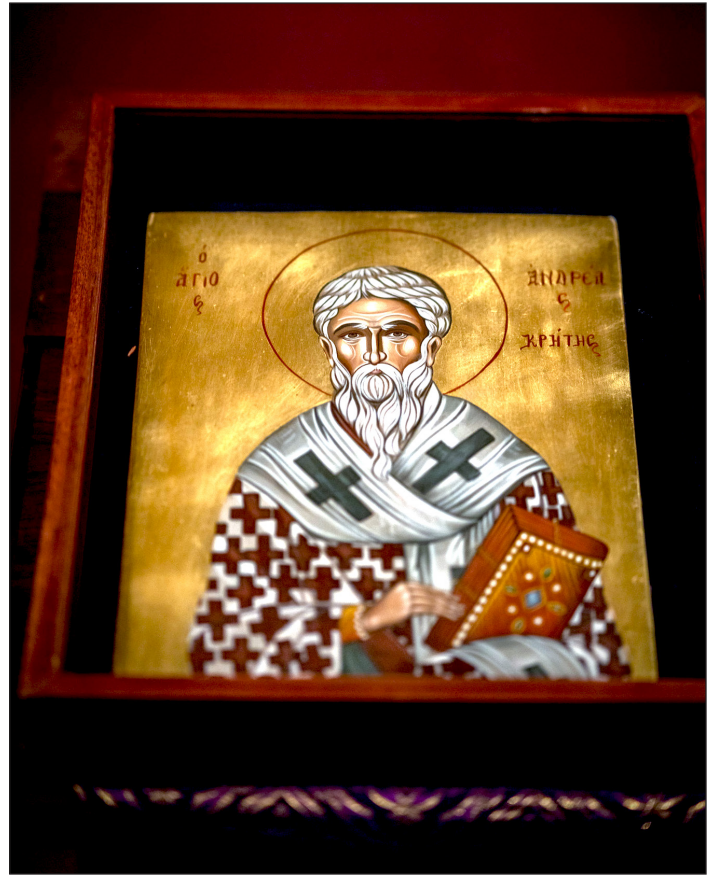
For the first time in my life I heard the Canon of Saint Andrew of Crete in its entirety while I was a student at seminary. The Canon, set in the midst of a full Lenten matins service was not something I was looking forward to. But, hearing it in its entirety I was surprised with some of the content. There is a tendency to make sweeping generalities about the Canon, that it is entirely focused on the Old Testament, that it is impossible for Americans to understand, or worse, that it is verbal self-flagellation. I must confess that I have harbored all of these thoughts at one time or another.

“I’m not a bad guy, I work hard, and I love my kids... so why should I spend half my Sunday hearing about how I’m going to hell?”

This infamous question asked by Homer Simpson so beautifully displays much of our contemporary approach to religion in general and the Gospel in particular. This has been a particular frustration of mine during this Triodion period. So often it seems that the Triodion material is beating us up, that it is harsh and does not cohere well with the Gospel message, with that Paschal joy we are building up to. We spent hours in Church on Thursday crying “Have mercy on me, O God” to a God who already sent His Son to us to be crucified and break the bonds of death.

I recall Father Hopko commenting on this concern once. What are really saying and doing when repeat these phrases over and over? He argues, and I agree that we are saying to God “Be to us how you already are.” God is already all-merciful, when we repeat that prayer to him we are simply asking him to be to us as he already is, was, and will be. It’s a dogmatic statement as much as it is a prayer; God is merciful and will be merciful to us. What it is not is beating ourselves up, although when we say this prayer we do acknowledge our utter dependence on God’s mercy.

What I realized more and more, perhaps because it was my first time hearing the entire canon at once, was that it represents not so much Saint Andrew’s personal repentance, personal battle, and personal story, but rather it intricately weaves me and my repentance into the whole of salvation history. What God has worked for us, His relationship with his creation culminating in Christ’s dispensation is recounted



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HOW I LEARNED TO STOP WORRYING AND LOVE THE CANON OF ST. ANDREW

Continued from Previous

in the context of my personal repentance. That deeply personal prayer, “Have mercy on me, O God” is juxtaposed with Saint Andrew’s long exposition of God’s work in our history.

The eloquence with which Saint Andrew weaves these two themes, our salvation history and personal repentance, together is quite impressive. “Instead of a visible Eve, I have the Eve of the mind; the passionate thought in my flesh” (Ode 1). Again, and again throughout this canon he stitches these two themes together. “By my own free choice I have incurred the guilt of Cain’s murder, I have killed my conscience” (Ode 1). Some might think this an odd juxtaposition, or yet that it is not even an important one, but it is the one point that the entirety of the text makes over and over again. My personal repentance, my personal cry for God’s mercy is directly related to his great economy, his divine plan for me and for all of creation. His mercy is present with me now, as it was present for Adam, Cain, Noah, David, and ultimately through Christ’s Cross. Saint Andrew is not really putting two different themes together; rather this canon speaks only of God’s ever present and powerful mercy, manifest personally to me in my sinful state and throughout history to all of humanity.

I used to get very frustrated hearing the text of this canon. “Where’s Christ in all this?” I would ask myself. It is a common sentiment I have heard from parishioners as well as people in the seminary community. It turns out, however, that I must not have been paying attention too well in the past. A quick glance at Ode One of the Canon reveals over twelve references to Christ, just in that small part of Andrew’s work. Christ is present here. This Canon is not just an exercise in Old Testament knowledge, nor is it a monk’s personal self-flagellation. When we celebrate this Canon liturgically, we simultaneously enter into a remembrance of what God has done for us in the history of our salvation, and we implore God to continue that mercy now for us personally. This work, and our liturgical commitment to it, is a great witness to a belief in a God who is actively engaged with and concerned for his creation, even when it falls away from him.

CUB SCOUT SERVICE PROJECT

Photos by Kelly Meyers

On Sunday, February 18th, Henry Meyers collected baby items for a Cub Scout Service Project benefitting the Fairfax County Department of Family Services

Cubs were aiming to support ten families with new parents kits, which were baby bathtubs filled with NEW baby items. Cubs were also encouraged to include notes and write words of encouragement to the new parents.

New Parents Kits assembled by the Cub Scout Pack #115



Henry's Epic Donation Sign



2024 TOMATO SEEDLING SALE – 6TH ANNUAL

Submitted by Don Truitt

Don & Jan Truitt plan to make approximately 40 tomato seedlings available for sale at St. Mark with a target date of late April, God willing. The tomatoes varieties will be almost entirely heirlooms, from which seed may be saved for use in future years. They will include a variety of fruit sizes, including some cherry and dwarf types. The dwarf varieties are perfect for someone with limited space on a deck, patio, or drive way and who wants to grow plants in containers or grow bags. They combine the great flavor of classic heirlooms, produce fruit almost all season long, and stand no more than three or four feet tall.

Anything collected will be for the benefit of St. Mark.



CHILI COOK OFF 2024

Submitted By Tammy Jacobsen

A big thank you to all who came and enjoyed this year's chili cookoff. When you walked into the social hall after Liturgy Sunday, February 25th, the spicy smokey smell of chili filled the air. Over 20 pots of various chilis simmered away, competing for the title, Best Chili of 2024. Chili opinions are personal, and many unique and tasty offerings filled the tables. When the votes were counted the top voted chilis were all neck and neck, only one bean difference between each of the top three and others were just barely nudged out.

First Place went to Wayne Tatusko, Second Place went to Paula Zabela and rounding out the top three with Third Place was Michael Mihailov.

Donations to help fund our required refrigerator repairs, entitled the families to enjoy sampling all the chilis along with salad, hotdogs, desserts, and bingo! Shouts of Bingo filled the air as young, and not so young, won wonderful prizes as we played round after round of this family friendly game together.

Together we raised \$3,066 toward the fridge repairs. More importantly the fun and fellowship we enjoyed with our St. Mark family is priceless.

Winners!



(left to right)

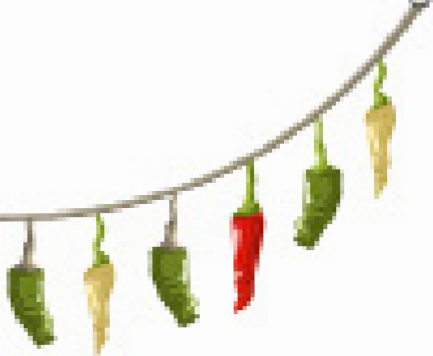
3rd Place - Michael Mihailov

2nd Place - Paula Zabela

1st Place - Wayne Tatusko

CHILI COOK OFF 2024

Submitted By Tammy Jacobsen



Photos by Victor Lutes

NATIONAL ORTHODOX BABY SHOWER

Submitted By Tammy Jacobsen

Currently, the collection for the 4th Annual National Orthodox Baby Shower is winding down. Sponsored by OCL (Orthodox Christians for Life), Orthodox parishes around the United States collect baby items to support their local Pregnancy Centers around the Feast of Annunciation. This is the first year St. Mark has participated supporting our long-standing relationship with Shady Grove Pregnancy Center. The shower will officially end on Sunday March 31st, but all additional support will be gratefully accepted at any time.



Your gracious generosity and kindness supporting this worthwhile project is evidenced by the overflowing collection bin and table. Your outpouring of love and baby goods will go far to help mothers and babies in need achieve a brighter future.

We have so far collected:

- 745 Size 6 diapers
- 12 Baby outfits
- 29 Onesies Long and short sleeve
- 28 Dresses
- 12 Infant sleepwear
- 3 Pants
- 11 Hand knit hats
- 1 Hand knit sweater
- 2 Wipe packs
- 6 Similac
- 1 Enfamil
- 18 Baby receiving blankets



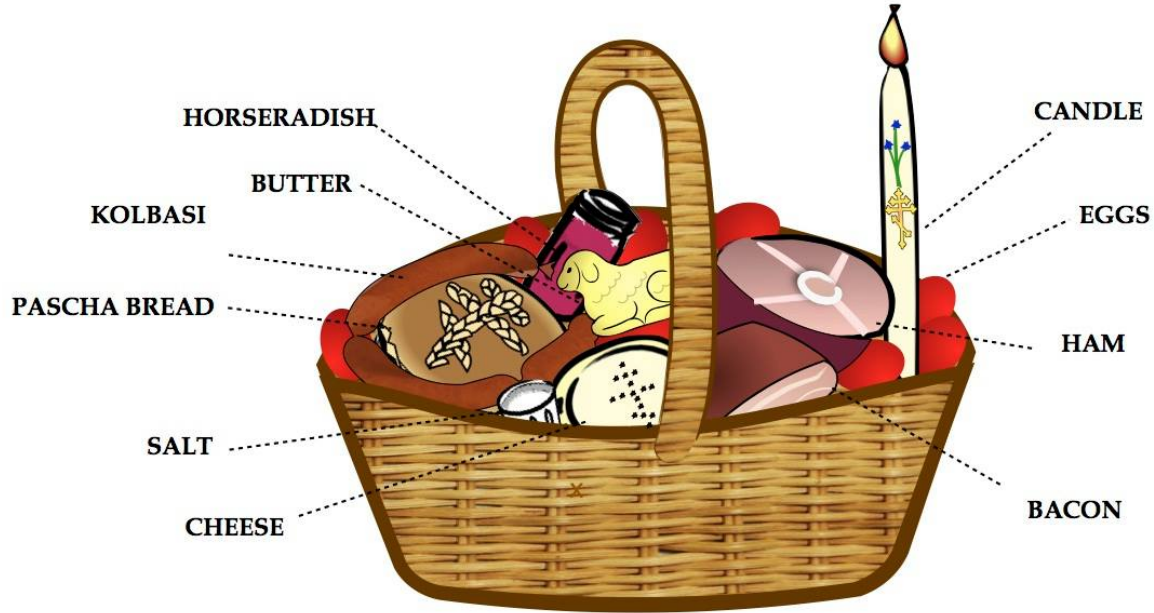
We still have the last few days to go, our final totals will be higher. Once again, your goodness of heart and willingness to spread God's love will have a great effect on the lives of the families receiving these wonderful gifts.



EASTER BASKET

HOW TO PUT TOGETHER A TRADITIONAL EASTER BASKET

"TEXT ADAPTED FROM AN ARTICLE BY FR. BASIL KRAYNYAK, GCU MESSENGER, APRIL, 1979" ILLUSTRATED BY FR. JONATHAN BANNON



PASCHA - The Easter Bread (Pron. Pa-ska.) A sweet yeast bread rich in eggs, butter, etc. Symbolic of Christ Himself who is our True Bread. Usually round loaf baked with a golden crust decorated with a symbol indicative of Christ. Sometimes a cross (+) of dough is placed on top encircled by a plait given it a crowned effect or Greek

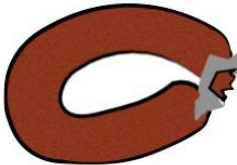
CHEESE - (Rusyn: Hrudka or Sirec) A custard type cheese shaped into a ball having a rather bland but sweet taste indicative of the moderation that Christians should have in all things. Also creamed cheese is placed in a small dish and both are decorated with symbols (see Pascha) out of cloves or pepper balls.



HAM - (Rusyn: Šunka - pron. shoon-ka.) The Flesh meat popular with the Slavs as the main dish because of its richness and symbolic of the great joy and abundance of Easter. Some may prefer Lamb or Veal. This is usually well roasted or cooked as well as other meats so the festivity of the day will not be burdened with preparation and all may enjoy the Feast.

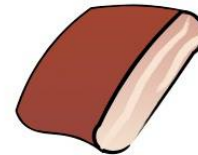


BUTTER - (Rusyn: Maslo pron. ma-slo.) This favorite dairy product is often shaped into a figure of a Lamb or small cross and decorated as the cheese. This reminds us of the goodness of Christ that we should have toward all things.

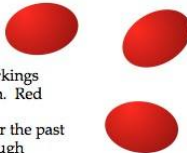


SAUSAGE (Rusyn: Kolbasi-pron. kol-bus-i.) A spicy, garlic sausage of pork products indicative of God's flavor and generosity.

BACON - (Rusyn: Slanina pron. sla-ni-na) A piece of uncooked bacon cured with spices. Symbolic of the overabundance of God's mercy to us.



EGGS (Rusyn: Pisanki pron. pi-sun-ki) Hardboiled eggs brightly decorated with symbols and markings made with beeswax, indicative of new life and resurrection. Red eggs are also traditional date back to a story with St. Mary Magdalene. Having been dyed with onion skins saved over the past year, red shows the color of life and victory that came through Christ's blood.



SALT - (Rusyn: Sol' pron. sol') A condiment necessary for flavor reminding the Christian of his duty to others.



HORSERADISH (Rusyn: Chrin pron. khryn) Horseradish mixed with grated red beets (optional) symbolizes the Passion of Christ still in our minds but sweetened with some sugar because of the Resurrection. A bitter-sweet red colored mixture reminds us of the sufferings of Christ.

These articles are placed in a wicker basket. A decorated candle is placed inside and is lit at the time of the blessing. A linen cover usually embroidered with a picture of the Risen Christ or symbol with the words "Christ is Risen" is placed over the food when brought to the Church.

In some places a large Easter Bread (Pascha) is made and brought separately in a large linen cloth. If the origin of the people was from a wine growing area, a sweet wine may be brought

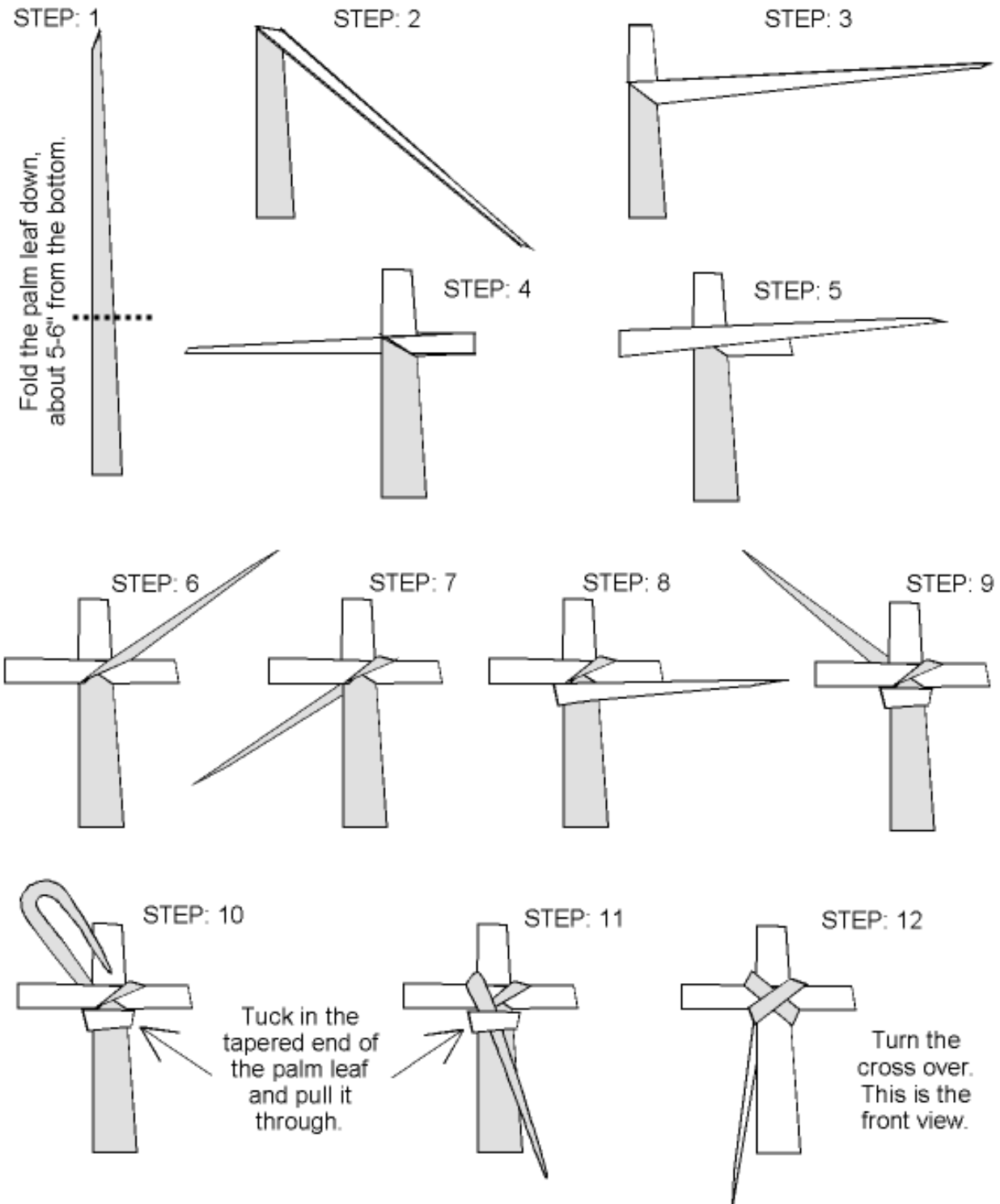


PALM CROSS

No palm fronds available? No problem! Cut strips of paper to the dimensions listed below!

Palm Leaf Cross Directions

Supplies: One palm leaf strip about 24-26" in length, 1/2" in width, tapering to the end.



GUESS WHO?

Can you guess who these St. Mark parishioners are?



Answers on next page!

INFORMATION

GUESS WHO? REVEALED!

1. Renee and Brian Zabela - This pair is originally from McKees Rocks, PA (Suburb of Pittsburgh). Brother and Sister, Brian n' Renee Zabela, children of Bob and Paula Zabela. Brian (Graduate of Penn State) now resides in Leesburg with wife Rose and children Alexandra (Sasha) and Wyatt. Renee (Graduate of Virginia Tech) lives in University Park, MD. Son Matthew lives in Pittsburgh, PA.

2. Anne Tucker and Kathy Rudin - are the children of John and Mary Mytryshyn. Both were born in Virginia and Baptized at St Mark by Fr. Basil Summer.

3. & 4. Victor and Sasha Lutes - are children of Jerry Lutes and Marsha Zellem. Victor was Baptized at St. Mark while Sasha was baptized in a Russian Orthodox Church.

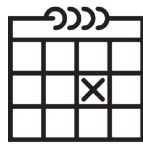
CROSSROAD SUMMER 2024 Applications now open! The CrossRoad Summer Program is designed for high school juniors and seniors who are interested in exploring their faith and purpose from an Orthodox Christian perspective. It is open to young people from all walks of life, regardless of their background or level of religious education. Whether you are new to the Orthodox Christian faith or were baptized as an infant of the community, the CrossRoad Summer Program is a welcoming and supportive environment where you can deepen your understanding of your faith and connect with other young Orthodox Christians from across the country.

ST. TIKHON'S SUMMER CAMP Saint Tikhon's Summer Camp is a one-week sleep-away camp program for Orthodox Christian children between the ages of 7 and 17. It is held on the grounds of Saint Tikhon's Monastery and Seminary annually during the first week of July (June 30 to July 6). Participants enjoy a host of outdoor recreational activities (e.g. field sports, swimming, boating) with their peers as well as a superior religious education program and daily church services. The camp does have a limited number of spaces and it's first come first serve. The deadline isn't until March and registration is not open yet but we are getting the word out soon so people can start thinking and planning. The fee is \$360 per camper. The Archdiocese will be supplementing part of the fee. For more information or questions, please reach out to Jake Toroney Email: Toroney@hotmail.com Phone: 610-223-3919

SAINT ANDREW'S ORTHODOX CAMP (OCA/NY-NJ Diocese, but open to all Orthodox youth and teens) is another wonderful option to consider this summer, and brochures are available at the candle counter. Located on Lake Oneida in upstate NY, St. Andrew's offers a place to seek God, build friendships, learn, strengthen your faith, enjoy nature, and have fun. The programs include outdoor activities (kayaking, swimming, horse riding, other sports), Christian life discussions, daily worship, arts and crafts, and more! This summer starts with "Family Week" (a shorter program July 1-5) and also includes two Teen weeks, two "Horse" weeks, and a "Mish Mash" week (Music, Art, Drama, Ecology...). For questions not answered in the brochure, send an email to saintandrewscamp@aol.com (someone does check that inbox and will respond), or send a text to (315) 675-9771.

SAVE THE DATE! The 20th Annual St. Andrew Orthodox Church Golf Tournament will be held on Friday, June 28th at The Wetlands Golf Club. As usual, it will be an afternoon tournament with a shotgun start at 1:30P and dinner / awards afterward. Registration will begin at 12P with a lunch served before the tournament starts. Additional details along with registration information will be provided early to mid-March.

PARISH CLEAN UP DAY Mark your calendars! Parish clean up day is planned for Saturday, April 20th. More details to come!



UPCOMING EVENTS

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

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

ST. MARK WOMEN'S BOOK GROUP will meet Sunday April 14th, in the library after Liturgy, to discuss *Acquiring the Mind of Christ* by Fr. Sergius Bowyer. Join us to discuss this short text. It is available in soft bound form, Kindle and Audible: <https://a.co/d/9EHDITw>

LENTEN LECTURES: Past and upcoming lectures. Did you miss a lecture? Or maybe you want to watch it again? All of this year's Lenten Lectures are available to watch on our YouTube Channel! <https://www.youtube.com/saintmarkorthodoxchurch>

March 20th: Lizzie Sedor & Victor Lutes: *Orthodox Youth Efforts Nationally & Internationally*
<https://www.youtube.com/watch?v=hUYUpWjIHN4&t=4s>

March 27th - The Right Reverend Alexei - Bishop of Sitka and Alaska Topic: *The Orthodox Church in Alaska*
(Upcoming)

April 3rd - Matushka Miho Ochiai Ealy - Topic: *The Orthodox Church in Japan*
(Upcoming)

April 10th - Andrew Boyd - Topic: *The Presanctified Liturgy: What is it and What Are We Doing? - A Liturgical Perspective*
(Upcoming)

April 17th - Fr. Alexander Garklavs - Topic: *The Theotokos in America*
(Upcoming)

April 24th - Don Truitt - Topic: *Bless and Sanctify These Bees: The Orthodox Beekeeping Tradition*
(Upcoming)

BLESSED MAT. OLGA OF ALASKA WOMEN'S PRAYER GROUP

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 meet on the 3rd Tuesday of the month @10:30 a.m. to pray an Akathist virtually. 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 We thank you for prayers on our behalf. Holy Mother Olga, Pray to God for us!

Intercessory Prayer Dates & Times: **Akathist Dates & Times:**

- TUESDAY, APRIL 2nd, 10:30 AM
- TUESDAY, MAY 7th, 10:30 AM
- TUESDAY, JUNE 4th, 10:30 AM
- TUESDAY, APRIL 16th, 10:30 AM
- TUESDAY, MAY 21st, 10:30 AM
- TUESDAY, JUNE 18th, 10:30 AM

UPDATER

Memory Eternal!

Deaths

1/10/24 - Barbara Kreta
1/27/24 - Meskeram Mamo
2/1/24 - Diana Tarbuk



May Their Memory Be Eternal!

Happy Birthday!

April

1	Gherman Uritsky	
2	Jack Albert	
	Elizabeth Cannon	
	Elianna Niemi	
4	Jessica Herrera	
	Paulina Masick	
6	Mary Mytryshyn	
7	Nathaniel Safchuk	
	Irene Tarpy	
8	Darlene Marti	
10	Martin Riskam	
	Don Truitt	
	Aaron Wickard	
11	Melanie Firestone	
12	Eric Williams	
15	Christopher Safchuk	
16	Sophia Nimmer	
18	Nina Uritsky	
19	Ashley Albert	
20	Mary Rudin	
21	Anastacia (Stacy) Jacobsen	
23	Lori Landsburg	
	Chloe Emerson Little	
	Kiprian Tatusko	
24	Susan B. Petro	
25	Sasha Lutes	
26	Peter Truitt	
27	Dorothy Gumpert	
	Sarah Jenkins-Petro	
	Justin Markovich	
29	Sarah Hardy	
30	Marge Dove	



May

1	John Michael Mikuluk	
2	Susan Rodak	
3	Manuella Buzoianu Balan	
6	John Michael Kumar	
7	Colleen Church	
	Lily Church	
	Madeleine Voth	
	Nicholas Voth	
8	Patricia Pearson	
9	Michael Karas	
10	Shirley Dean	
	Joanna Williams	
13	Ellen Barber	
14	Alexander Norton	
	Bella Prose	
15	Bennett Barber	
	Antonina Riscuta	
16	Alexandra Brasoveanu-Tarpy	
17	Sherry Safchuk	
19	Carol Mary Ashley	
	Stephen Ilario	
	Timothy Masick	
21	Coy Williamson	
22	Simina Lal Ciubotaru	
	Renee Zabela	
	Dominic Rotunda	
23	Kenneth Bernstein	
	Carl Firestone	
	Cindy Jefferson	
26	Christina Berencz	
	Andrew Bumbak	
27	Timothy Firestone	
	Fr. Mark Koczak	
28	Shawn Niemi	
29	James Ficht	
	Henry William Meyers	
	Patricia Prose	
31	Hannah LeFors	
	Alexandra Sedor	



June

1	Alexandra Zabela	
5	Rachael Datch	
6	Robert Rudin	
9	Simon Markovich	
10	Nicholas Niemi	
11	Mat. Gemma Phelps	
12	Nicholas Corbin	
	Eliot Landsburg	
	David Burke Jackson	
	Ann Marie Steger	
	Jill Stevens	
	Vadim Uritsky	
	Maximus Timothy Masick	
	Michael McDonald	
15	Tina Burpee	
	Mary Ann Holovac	
	Alexandra Kissell	
16	Fr. David Cowan	
	Wright Steinberg	
	Kara Walker	
18	Kathryn Balamaci	
	Natalia Hutnyan	
19	David Jefferson	
	Rachel Salas	
20	Karen Jankovic	
21	Kimberly Yakubik	
22	Salomea Jankovic	
	Peter Sielinski	
23	Michael Hydock	
	Timothy Perry	
24	Benjamin Oleynik	
25	Harell Little	
26	Nicola Ilario	
27	Dawn Little	
30	Ella Rose Datch	
	Jenna Datch	
	Nick Pedersen	

