



HOLY TRINITY ORTHODOX CHURCH

305 Washington Street
P. O. Box 2876
New Britain, CT 06050-2876

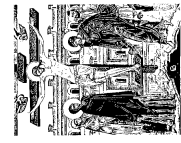
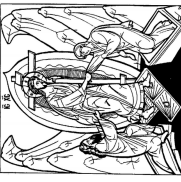
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APRIL 2014

HÖLY TRINITY ÖRTHÖDÖX church

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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1 St. Mary of Egypt Confession 2:00 PM	2 Confession 5-5:45 PM Liturgy of the Presanctified Gifts 6:15 SOUP / BREAD	3 Visitation: 11:00 AM Brandywine (for communion)	4 Akathist to the Theotokos 6:30 PM	5 SPRING CLEANING 8:30 A.M. Choir Rehearsal 3:00 PM Confession 4-4:30 PM Great Vespers 5:00PM
6 5 th of Great Lent St. Mary of Egypt Divine Liturgy 9:00 AM Coffee Hour – Delaney / Shafran Holy Uction 4 PM Ansonia	7 St. Tikhon of Moscow	8 Visitation: 10:30 AM Ledgercrest & 11:15 AM St. Lucian's (for communion)	9 Confession 5-5:45 PM Liturgy of the Presanctified Gifts 6:15 SOUP / BREAD	10 Confession 3:00 PM	11	12 Divine Liturgy 9:00 AM Lazarus Saturday Choir Rehearsal 4:00 PM VIGIL [Blessing of Palms] 5:00 PM
13 Palm Sunday Church School 8:30 AM Festal Divine Liturgy 9:00 AM Coffee Hour – Bartos /Burrill/ Cabrera Bridegroom Matins 4 PM Southbury	14 Liturgy of the Presanctified Gifts 6:30 AM Great and Holy Monday Bridegroom Matins 6:30 PM	15 Liturgy of the Presanctified Gifts 6:30 AM Great and Holy Tuesday Bridegroom Matins 6:30 PM	16 Liturgy of the Presanctified Gifts 6:30 AM Great and Holy Wednesday Matins of Holy Thursday 6:30 PM	17 Great and Holy Thursday Vespers/Liturgy 9:00 AM Matins - Passion Gospels 6:30 PM	18 Great and Holy Friday Vespers of Holy Friday 3:00 PM Soup / Bread Matins of Holy Saturday 5:30 PM	19 Great and Holy Saturday Vespers/Liturgy 9:00 AM Nocturne, Pascal Matins, Pascal Liturgy 11:30 PM Baskets/Agape Following
20 Holy Pascha The Resurrection of our Lord and Savior JESUS CHRIST Vespers of Pascha 12:00 (Noon)	21 FAST FREE Bright Monday Paschal Divine Liturgy 9:00 A. M.	22 FAST FREE Bright Tuesday	23 FAST FREE Bright Wednesday Greatmartyr & Wonderworker George	24 FAST FREE Bright Thursday Finance Committee meeting 7:00 PM	25 FAST FREE Bright Friday Apostle & Evangelist Mark	26 FAST FREE Bright Saturday Choir visit to Nursing Homes Great Vespers 5:00P.M.
27 2 nd of Pascha St. Thomas Sunday Church School 8:30 A.M. Divine Liturgy 9:00 A.M. Coffee Hour – 222 PANIKHIDA AT CEMETERY	28 Parish Council meeting 7:00 PM	29	30 Apostle James	May 1	2	3 Great Vespers 5:00P.M. Confession



Monthly Newsletter of HOLY TRINITY ORTHODOX CHURCH

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www.htocnb.org

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GREAT LENT: Please make a sincere effort to attend more services, to fast, to give alms, to read the scriptures or a spiritual book and to participate in the Sacrament of Confession during our journey of Great Lent. Fasting for the Liturgy of the Presanctified Gifts is nothing by mouth (food, drink, smoking, etc.) at least from the noontime meal until after Communion. Those who are physically able to are encouraged to fast the whole day.

- ◆ Please check the calendar for weekday confession times, also, Wednesdays, 5:00 - 5:45 p.m. and Saturdays, before and after Vespers. Father also is available by appointment at other times. **Please** make your Lenten confession before the end of Great Lent, Friday, **April 11th**.

A note about Confession and frequent Communion:

For those who are receiving the Eucharist every Sunday and on Feast days, an acceptable rule of thumb is to participate in the Sacrament of Confession at least once during each of the four Lenten seasons during the year. Also, in preparation for receiving the Holy Eucharist, especially at Sunday Divine Liturgy, prayer and fasting is the acceptable practice. Prayer, by attending Vespers the night before, and fasting, from midnight until after Divine Liturgy. When we have a weekday Festal Vespersal Liturgy the rules of fasting are the same as for Presanctified. We also should participate in the Sacrament of Confession if we are absent from Divine Liturgy & the Eucharist for three weeks in a row.

LENTEN VESPERS: On Sunday afternoons [all begin at 4:00 p.m.] during the fast, Lenten Vespers will be served at various churches through out the Connecticut Deanery. It may seem burdensome but visiting our neighbors brings great joy to the host parish to fill their temple and we get to pray and have fellowship with our brothers and sisters in Christ.

Lenten Vesper Schedule:

Apr.	6th	Holy Unction: Three Saints, Ansonia
Apr.	13th	Bridegroom Matins: Christ the Saviour Church, Southbury

HOLY WEEK: *The Resurrection of Lazarus & The Entrance of the Lord into Jerusalem (April 12th & 13th)* Even though these services are technically not part of Holy Week, we will begin this special time in our spiritual journey with Divine Liturgy on Saturday, April 12th. Then in the evening, Vespers, Litiya and the Blessing of Palms on the Eve of the Feast and Festal Divine Liturgy on Sunday morning. The complete schedule for Holy Week and Pascha are printed in the weekly bulletin and on the parish web page.

The Resurrection of our Lord, God and Savior Jesus Christ (April 20th) - the Vespers of Pascha will be celebrated on Sunday afternoon at 12:00 P.M. (noon), followed by an egg hunt for the children. Bright Monday (April 21st) will be celebrated with Paschal Divine Liturgy and procession at 9:00 A.M.

FAST FREE WEEK: The week following Pascha, April 20th - 26th is **FAST FREE!!**

ST. THOMAS SUNDAY: On the second Sunday of Pascha, St. Thomas Sunday (April 27th), we will go to the parish cemetery for a general panikhida for our parish departed. We will have coffee hour after liturgy [**no need to hurry**] and then head to the cemetery, where the service will begin at approximately 11:30 - 11:45 A.M. In the event of inclement weather, the service will be held the **following week, May 4th**.

The April charity collection is for **OCMC [Orthodox Christian Mission Center]**. Is the official missions agency of the Assembly of Canonical Orthodox Bishops of North America and it is OCMC's mission to make disciples of all nations by bringing people to Christ and His Church.



Archpriest David Koles, Rector
9 Frankie Lane
Terryville, CT 06786
Phone: 860-573-0013
Email: frdavid@htocnb.org

Our Values: ♦We value proclaiming and witnessing Christ to all people with priority given to those who have never heard or accepted the Gospel. ♦We value sharing the love of Christ for the care of the total person – spiritual and physical. ♦We value ministry in the language and culture of the people. ♦We value our people – well-trained Missionaries, Staff, Board, Supporters, Indigenous Leadership and those being served. ♦ We value communities, parishes, and individuals that are mission-minded and have active mission involvement. ♦ We value being an open and transparent agency that values the gifts of stewardship provided to us by the faithful.

<http://www.ocmc.org>

The collection will be taken on the last Sunday of the month. Please use the envelope provided in your monthly mailing and be generous!! Please use the envelope provided in your monthly mailing.

PARISH COUNCIL: The next meeting of the 2014 Parish Council will be held on Monday evening, April 28th at 7:00 P.M. All council members are reminded of the schedule change and asked to make every effort to attend the meeting.

GENERAL CONFESSION: is normally held on the last Saturday of each month (except for lenten periods) following Great Vespers. All regular communicants should make every effort to attend each General Confession. The next General Confession will be held after Pascha on Saturday, May 31st.



PASCHAL GREETINGS

Christ is Risen!

Indeed He is Risen!

Slavonic: Khristos Voskrese!
Vo Istinu Voskrese!

Христос Воскресе!
Воистину Воскресе!

GREEK: Christos Anesti!

Alithos Anesti!

Arabic: Almasikh Qam!

Haqam Qam!

Albanian: Krishti Ungjal!

Vertet Ungjal!

Romanian: Chritos a Inviat!

Adevarat a Inviat!



Birthdays in APRIL:

3	Evelyn Cherpak	1941
6	Raisa Shafron	1936
13	George Liwen	1920
16	Mary Kotrady	1911
17	Christian Burrill	1978
19	Irene Prigodich	1928
20	Rachel Santoro	1989
29	Alexandra Dilger	1997



“WHEN I WAS SICK YOU CAME TO ME”

The following parishioners (and friends) are now home-bound or in long-term care facilities. If there are any names missing, please inform Fr. David. The regular schedule of visitations is included on the monthly calendar. Parishioners are welcomed and encouraged to make regular visitations to nursing homes and shut-ins. Our loved ones **NEED** to feel connected to their parish family.

St. Lucian Residence, New Britain
Mary Kotrady

Middlewoods, Newington
Jennie Skovich

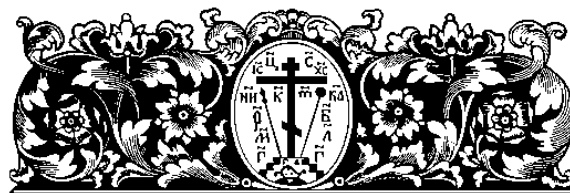
Jerome Home, New Britain
Sadie Albino
Helen Karabin

Arbor Rose, New Britain
Nona Belomyzy
Mary Camarata

Ledgecrest Nursing Home, Berlin
Natasha Zaiko

Brandywine Assisted Living, Litchfield
Mary Fairbanks

At Home: Jim Dounouk, Michael Horbal, Joseph Kowar, Susan Labas, George Liwen, Stella Liwen, Jennie Pich, Irene Prigodich, Barbara Raymond and John Steffick.

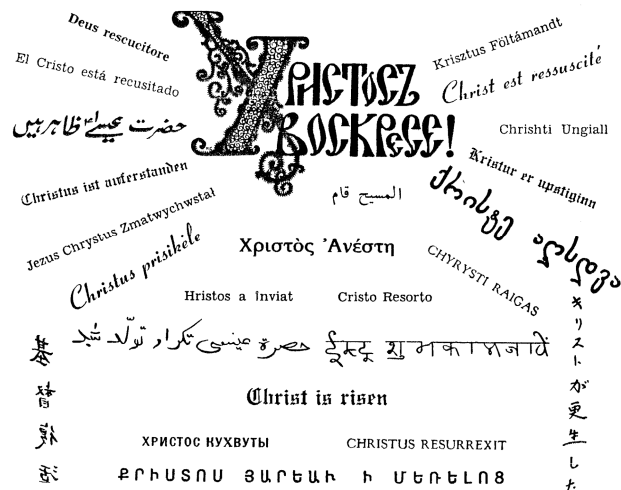


PARISH DIPTYCHS

Please remember our departed brothers and sisters in your prayers.

Anton Ushkevich	48	April 1 1931
Child Nicholas Shcherdakevich	4	April 2 1922
Elizabeth Kolvek	75	April 2 1931

Child Basil Huts	1 mo	April 2 1936	Daniel Karpovich	65	April 26 1936
Theodore Baluk	49	April 2 1940	Theodore Gladky	49	April 26 1937
Emily Balkun	75	April 2 1976	Peter Keilowok	56	April 26 1941
Vladimir James Dounouk	75	April 2 1984	Alice Andruskiewicz	75	April 27 1996
Nina Burak Hair	83	April 2 2007	Andrew Dobosz	60	April 28 1976
George Shchenansky	43	April 3 1930	Emil Tynik	76	April 28 1990
Emilian Opanasenko	83	April 4 1986	Alexander Dudeyko	46	April 29 1917
Daniel Protosen	57	April 5 1952	Jacob Snitko	55	April 29 1935
Michael Truhan	45	April 5 1962	Stella Zamayduk	52	April 30 1952
John Suzich	38	April 6 1913	Paul Panasevich		April 30 1986
Christine Kupchik	75	April 6 1959	Edward Johnson	78	April 30 1998
John Panasevich	38	April 8 1956			
John Waskiewicz	55	April 8 1964			
Alexander Romanchuk	80	April 8 1966			
Albina Schaplak	75	April 8 1973			
Child Sophia Vinaid	3	April 9 1914			
Joseph Novak	47	April 9 1965			
John Biczun	69	April 9 1972			
Mary Wayda	73	April 10 1973			
George Buchan	31	April 11 1910			
Zenaida Keyko		April 11 1914			
Child Sophie Keyko	3	April 11 1914			
Andrew Ladutko	35	April 12 1930			
Antonina Kovalchuk	71	April 12 1964			
Sophie Zaiko	62	April 13 1953			
Efrem Noveck	67	April 13 1964			
Katherine Cherpak	85	April 13 1975			
Olga Hallin	92	April 13 2007			
Anna Cherpak	67	April 14 1941			
Bronislava Galagan		April 14 1984			
Louise Matyczuk Bechum	87	April 14 2007			
Child Mary Purindis	8 mo	April 15 1914			
Walter (Vladimir) Matyczuk	75	April 15 2001			
Nikita Stelman	62	April 16 1948			
George Labas		April 16 1988			
Michael Labas		April 16 1989			
Michael Molchan	86	April 17 1997			
Gregory Cyckowski	71	April 18 1971			
Nicholas Novosett		April 18 2005			
Sophia Stankevich	38	April 19 1929			
Harry Ptuska	67	April 19 1948			
Nikolay Pobrezny	82	April 19 1975			
Sophia Zurawlew	88	April 20 2013			
Archpriest Andrew Vanyuch		April 21 1971			
Rector: 1917 - 1919					
Moses Basuk	31	April 21 1919			
Mary Oleyer	68	April 21 1960			
Daniel Gasukevich		April 21 1984			
Nicholas Cherpak	52	April 22 1935			
Anna Truhan		April 22 1971			
Annastacia Matyczuk	93	April 22 1988			
Child Peter Hudzik	3 days	April 23 1933			
George Hamilla	53	April 23 1956			
Melania Sulima	84	April 23 2002			
Mary Smith		April 24 1982			
Timothy Sadovsky		April 25 1932			
Helen Panasevich	67	April 25 1961			
George Cocores	17	April 25 1966			



A Brief History of the Akathist Hymn

In the year 620 the Persians from the east and the Arians, a tribe of the Scythians from the west, attacked the imperial city of Constantinople with great armies to besiege and occupy it. King Heracles was then absent, and the invaders filled the sea, particularly the Gulf of Constantinople (which is known to the Turks as Iwan Serai Quabusi) with their ships and the land with their infantry, cavalry, and military machines, making ready to attack. With valor and perseverance the inhabitants held back the enemy, but being greatly outnumbered and unable to cope with such a great force, they surrendered to despair, and a hope of delivery was gone. Then they sought refuge in the Theotokos (the Mother of God), asking help and protection.



Suddenly, a violent tempest broke out in which the ships of the enemy were wrecked, sinking with all on board. The waves flung the bodies of the drowned Barbarians in front of the Church of the Theotokos in the suburb of Blachernae. When the people saw this, they gained courage, went out, and expelled the remaining soldiers, who fled in fear. In the evening, the people gathered in the

Church of the Theotokos, and spent the whole night, standing, thanking her and praising her with the cantons of the Canon known as Akathiston, during which it is not permitted to sit.

Reprinted from *Divine Prayers and Services* by
Fr. Seraphim Nassar

[NOTE: We will celebrate the Akathist to the Theotokos on Friday, April 4th at 6:30 p.m.]



THE SACRAMENT OF HOLY UNCTION

From "These Truths We Hold"

This Sacrament is described in Holy Scripture by St. James the Brother of the Lord: Is any among you sick? Let him, call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven (James 5:14-15).

From the above text, we can see that this Sacrament has a twofold purpose bodily healing and the forgiveness of sins. The two are joined, for man is a unity of body and soul and there can be no sharp distinction between bodily and spiritual sicknesses. Of course, the Church does not believe that this anointing is automatically followed by recovery of health, for God's will and not man's prevails in all instances. Sometimes the sick person is healed and recovers after receiving the Sacrament, but in other cases he does not recover, but the Sacrament, nonetheless, gives him the spiritual strength to prepare for death.

The Sacrament is formally performed by seven Priests, reflecting an ancient practice of performing in the course of seven days, each day having its own prayers, although, if due to necessity, it can be performed by three or even one Priest. At each of the anointings the following prayer is repeated: Holy Father, Physician of souls and bodies, Who sent Thine Only-begotten Son, our Lord Jesus Christ Who healed every illness and delivered from death, heal Thy servant from the weakness that holds his/her body, of either body or soul, and enliven him/her by the grace of Thy Christ, by the prayers of the All-holy Lady Theotokos and all the Saints.

Seven Epistle and Gospel readings are said and seven anointings are performed. After the seventh, the open Gospel Book is placed over the head of the one receiving the Sacrament, during which the senior Priest reads the Absolution

Prayer containing the following: I do not lay my sinful hands on the head of him who comes...but Thy mighty and powerful hand, which is in the Holy Gospel. This replaces an ancient practice of laying-on of hands.

We must note that this Sacrament is not only for those on their deathbed, but for anyone who is sick. It may also be performed over the healthy as well (as is the custom on Holy Wednesday in many places) and in Greece it is often performed over the healthy before Holy Communion, since the rite also contains elements of repentance, although it should be noted that this does not replace the Sacrament of Confession.

[NOTE: In the Connecticut Deanery on the 5th Sunday of Great Lent we have a deanery Unction service at Three Saints Church, Ansonia at 4:00 p.m. presided by our Archbishop NIKON with deanery and other Orthodox clergy.]

THE THEOLOGY OF GREAT AND HOLY WEEK

We now enter the most sacred week of the year. It starts with the feast of the Entry of our Lord into Jerusalem, also known as Palm Sunday. The joy of the raising of Lazarus, who was four-days-dead, is coupled with the harrowing humiliations which are to follow.

The Monday, Tuesday and Wednesday of Great and Holy Week are a preparation for the Passion. They already have a strongly accented character of mourning and repentance. The Thursday, Friday and Saturday of the Great and Holy Week belong to the paschal solemnities - each one of these days reveals to us a special aspect of the mystery of Pascha. One could even say that this mystery has three aspects, each of which corresponds to a day: Thursday, Friday and Saturday. One could also say that each of these three aspects corresponds to a place: the Upper Room, Golgotha, the Holy Sepulcher. Great and Holy Thursday commemorates the mystery of the Upper Room, Great and Holy Friday the mystery of Golgotha, and Great and Holy Saturday the mystery of the tomb of Christ.



On the Thursday, in the Upper Room, Jesus, through a sacramental action, both announces and represents, consecrates and offers what is to take place in the following days. On



Friday, at Golgotha, Jesus, by His death on the Cross, accomplishes our redemption. On the Saturday, Jesus rests in the tomb; but the church already looking ahead to the feast of Resurrection Sunday, speaks to us of the victory over death that our Savior has won. This anticipation of the Resurrection on Great and Holy Saturday allows us to 4

say that the mystery of Christ's Resurrection, triumphantly celebrated on Pascha, already belongs, although incompletely, to the Great and Holy Week. And so, this week constitutes a summary of the whole economy of salvation.

It would be a great mistake to want to concentrate on one of the aspects of the paschal mystery by separating it from the others. The word "Passover," in the traditional language of the church, does not only designate the Sunday of the Resurrection, It also covers the mystery of the Eucharist (Thursday), the mystery of the Cross (Friday) and the mystery of the Tomb (Saturday). The Sunday of Pascha, completes the one and unique paschal mystery. This whole unity is the Christian transposition of what the Jews called "the Passover," that is to say, the passage. The elements of the Jewish mystery correspond to those of our paschal mystery. For them, there was the feast in which the lamb was eaten. There was the blood of the lamb - the sign of salvation for those houses whose doors were painted with it and whom the angel of death would spare. There is the crossing of the Red Sea - the departure from the land of Egypt and slavery - the miraculously divided waters and the passage across on dry ground and, at last, the arrival on the other side, the side of freedom and hope. The Great and Holy Week will only have its true meaning for us when we see it as a "passover," a passage from death to life.



THE SHROUD OF CHRIST

Adapted from Wikipedia.org

The Shroud (Greek: Επιτάφιος, epitaphios; Slavonic: Плащаница, plashchanitsa; Arabic: شعن naash) is an icon, today most often found as a large cloth, embroidered and often richly adorned, which is used during the services of Great Friday and Holy Saturday. It also exists in painted form, on walls or panels.

The icon depicts Christ after He has been removed from the cross, lying supine, as His body is being prepared for burial. The scene is taken from the Gospel of St. John 19:38-42. Shown around Him, and mourning His death, may be His mother, John the beloved disciple, Joseph of Arimathea, and

Mary Magdalene, as well as angels. Nicodemus and others may also be depicted. Sometimes, the body of Christ appears alone, except for angels, as if lying in state.

Usually, the following hymn is embroidered around the edges of the icon:

The Noble Joseph, taking Thy most pure body down from the Tree and having wrapped it in pure linen and spices, laid it in a new tomb.

The Shroud is used on Holy Friday and Holy Saturday, as part of the ceremonies marking the death and resurrection of Christ.

At the Vespers served on Holy Friday (usually around 3pm), following the reading of the last Passion Gospel, the Shroud is brought to the center of the church for veneration by the faithful.

In the Paschal Midnight service, the clergy dramatically raise the Shroud (which represents the dead body of Christ) from the bier and carry it into the sanctuary, laying it upon the Holy Table.

During Bright Week (Easter Week), the Royal Doors of the sanctuary remain open as a symbol of the empty tomb of Christ. The Shroud is clearly visible through the open doors, and thus symbolizes the winding sheet left in the tomb after the resurrection (John 20:5).

At the end of Bright Week, the Holy Doors are closed, but the Shroud remains on the Holy Table for 40 days, as a reminder of Jesus' physical appearances to His disciples before His Ascension into heaven.

LITURGICAL NOTES ABOUT THE PASCHAL SEASON

This period of great festivity and joy finds its liturgical expression in the following manner:

- ❖ We greet each other with the Paschal salutation, "Christ is risen! Indeed He is risen!" for 40 days, until Ascension Day.
- ❖ We do not kneel at church services or in our homes until the "Kneeling Prayers" at Pentecost.
- ❖ The Paschal Troparion, "Christ is risen from the dead" is sung or said at the beginning or end of all prayers until the Leave-taking of Pascha on the Eve of Ascension.
- ❖ During Bright Week, morning and evening prayers are replaced by the Paschal Hours.
- ❖ The prayer, "O Heavenly King" is omitted until Pentecost, being replaced with the Troparion of Pascha and then Ascension.

Parish Council Meeting 2/24/14

Members in Attendance: Fr. David Koles, Gladys Labas, Nelson Potter, Diane Dounouk, David Bartos, George Matyczyk, Alan Hromi, Rosemary Delaney, Daniel Belonick, and Nick Kokus.

Meeting Called to Order at 7PM and began with "O Heavenly King."

Pastor's Report:

Father welcomed everyone to the 2014 council. Great Lent will begin soon; the schedule of services is in the newsletter. Holy Trinity will host deanery vespers on Sunday, March 30th. Pre-sanctified on Friday, March 28th will be at St. Mary's. Father discussed and distributed the *Policies, Standards, and Procedures of the Orthodox Church in America on Sexual Misconduct*, revised fall 2013 by the Holy Synod of Bishops for council members to read, sign, and return.

Warden's Report:

Gladys met with the printer for our commemorative booklet. It will be ready for Pascha. She will have a final draft available next Sunday for review. Outreach committee is planning a spring clothing drive and mid-summer school supplies drive.

Financial Report:

Al Hromi presented January figures, which have been audited:

January Income: \$23,464.40
January Expense: \$18,512.56
Income/Expense: \$4,951.84

Snow removal bills were large and will continue to be significant for February. Electric bills have also been very high; Al will check to see why.

Nelson Potter presented written statement of financial accounts. Total assets: \$1,240,970.48
Nelson also presented a spreadsheet detailing the performance month to month of the Merrill Lynch Investments. The market correction that everyone has experienced is reflected in our investments this January.

Dianne Dounouk motioned to accept the report, Dave Bartos seconded. Motion carried.

Secretary's Report:

Dan Belonick motioned to accept the minutes from the 1/13/14 council meeting. Al Hromi seconded. Motion carried.

Building and Grounds:

- George Matyczyk presented quotes for the silicone treatment of church. Ladsapes gave the most reasonable quote: \$5,650 to power wash and silicone. This work will probably be completed in June after the brickwork has been completed.
- Furnace repair has been completed.
- Covering air conditioner pipes in choir loft will not fix condensation problem. The vendor will try sealing the exterior area around the pipe to prevent warm air from leaking in.

- Parking lot gates are problematic: they're bent, heavy, rollers misaligned, snow plowing, etc. Discussion followed on how to best remedy the problem while keeping the church secure. George will explore pricing and options.

- Quotes are forthcoming on fixing kitchen emergency exit.
- Bell tower and other storage cabinets should be cleaned. The spaces could be used more efficiently for storage.

- Service Contact list should be posted for emergency purposes.

Dave Bartos noted that the toilet in men's room flushes very slowly; George will investigate.

Dan Bradanini was not at the meeting, but Gladys noted that he has received quotes and prices for work on the garage.

Finance Committee:

Committee will meet April 24th.

AOB:

Father noted that planning for our parish/community picnic should begin soon. Dan Belonick volunteered to lead this event as council representative. Pentecost this year is June 8th.

The sisterhood is sponsoring a trip to the Goodspeed Opera House on June 1st to see *Damn Yankees*.

New Business:

Nelson Potter motioned and Dan Belonick seconded to re-order the charities as follows. Motioned carried:

February: Officer Bret Morgan

April: Orthodox Christian Mission Center

George Matyczyk asked for a printed version of the by-laws to be made available to parishioners. Nelson will create a binder with the parish by-laws to leave in the basement.

George Matyczyk requested that Diane Dounouk examine the church bookstore inventory. Discussion followed.

Al Hromi motioned for adjournment at 8:09PM. The meeting concluded with "It is Truly Meet."

Submitted by,

Nick Kokus

