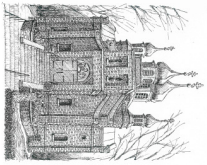


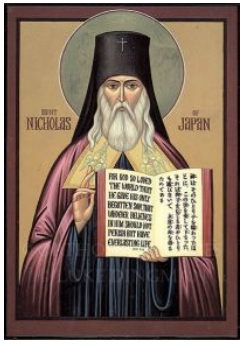
Holy Trinity Orthodox Church

305 Washington Street

P. O. Box 2876

New Britain, CT 06050-2876

HOLY TRINITY ORTHODOX CHURCH

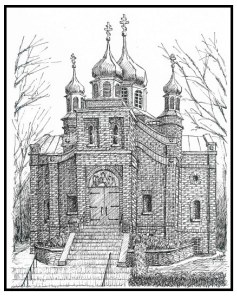


FEBRUARY 2015

HÖLY TRÏNÏTY ÖRTHÖDÖX CHURCH

FEBRUARY 2015

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	Cleaner: G. Labas		Greeter: R. Delaney		Charity: Prudence Crandall Center, Inc.	
1 Publican & Pharisee Divine Liturgy 9:00 AM Coffee Hour – Salina Sisterhood Annual Mtg.	2 Meeting of the Lord	3 St. Nicholas of Japan **FAST FREE WEEK**	4	5 *CT Deanery meeting @ Terryville, CT 7:00 PM*	6	7 Great Vespers 5:00 PM Confession
8 Prodigal Son Church School 8:30 AM Divine Liturgy 9:00 AM Installation/Blessing of New Council Divine Liturgy 9:00 AM Coffee Hour –Bress/Koles	9	10	11	12 Iveron Icon of the Theotokos	13	14 ! NO Vespers !
15 Last Judgment Divine Liturgy 9:00 AM MEATFARE BRUNCH	16 Parish Council Meeting 7:00 PM	17	18	19	20	21 Great Vespers 5:00 PM Confession
22 Cheese Fare - Forgiveness Sunday Divine Liturgy 9:00 AM & FORGIVENESS VESPERS Coffee Hour – ? ? ?	23 BEGINNING OF GREAT LENT Canon of St. Andrew, 6:30 PM	24 Canon of St. Andrew, 6:30 PM	25 Confession 5-5:30 P. M. Liturgy of the Presanctified Gifts 6 P.M. SOUP 'n BREAD	26 Canon of St. Andrew, 6:30 PM	27 St. Raphael of Brooklyn	28 Confession 4-4:30 PM Great Vespers 5:00PM Confession



Monthly Newsletter of
HOLY TRINITY ORTHODOX CHURCH
305 Washington Street • PO Box 2876 • New Britain, CT 06050-2876

www.htocnb.org
FEBUARY 2015

HOUSE BLESSINGS: The home blessing this year was again a tremendous joy. I had a wonderful time visiting with everyone, some 35+ homes. I also hope the list will grow so that we can get as close to 100% as possible. **Thank you**, everyone, for your kindness as I journeyed around central Connecticut.

Fr. David

SISTERHOOD: The Annual Meeting for the Sisterhood will be held on Sunday, February 1st after coffee hour.

NEWLY ELECTED: The 2015 Parish Council, elected at the annual parish meeting, together with the officers for the Sisterhood and Men's Club will be blessed the end of Divine Liturgy on February 8th, subject to approval of the elections by His Eminence, Archbishop NIKON. All elected members are asked to be present for that service.

MEATFARE SUNDAY: Meatfare Sunday (February 15th) is the last day on the Orthodox calendar which allows the consumption of meat and meat products. Our Sisterhood is planning once again to hold the annual Meatfare Sunday Breakfast that morning following liturgy. Make plans now to join us for the feast before the fast!

PARISH COUNCIL: The first meeting of the 2015 Parish Council will be held on Monday evening, February 16th at 7:00 P.M. All council members are reminded of the schedule change and asked to make every effort to attend the meeting.

DIRECTORY UP-DATE: It is time for us to update our directory both on-line and in print. If you haven't been receiving timely email up-dates or receiving mail from our parish or *The ONE* from our diocese, please submit changes &/or additions to Fr. David so that he can make things new for 2015. Also, we have an on-line directory on our web page. Fr. David will give you the "user name" & "password" so that you may access that information.

The February charity collection is for **Prudence Crandall Center** for Women. PCC offers comprehensive services to victims of domestic violence. It was established in June of 1973 by a group women who had a vision of a place for women to meet, share, and support one another. The initial focus of the center was to identify the health, employment and social service needs of area women and empower them to participate in all aspects of community life.

Prudence Crandall Center, Inc.

Visit their website at: www.prudencecrandall.org/index.htm We will take our charity collection on the last Sunday of the month.

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 the Pascha season in May.

Birthdays & Anniversary in FEBRUARY:

4	Isabella Salina	2008
6	Michael Karabin	1947
6	Diane Polzun	1947
7	Adam Salina	1975
8	Ellen Santoro	1953
9	Joshua Karabin	1977

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

10	Philip Cook	1986
12	Stormie Morrison	1974
16	Helen Anop	1927
18	Eva Zagorska	1965
20	Katarina Delaney	2004
20	Mike Wanik	1958
24	Beauden Morrison	2011
25	Kelsey Rembisz	2009
25	Nick Dresko	1983

5	Peter & Ann Anop	1994
21	Paul & Janet Culton	1959

"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.

Bay Ridge Health Center,
900 Van Buren St, Annapolis, MD 21403
Jennie Skovich

Jerome Home, New Britain
Sadie Albino

Arbor Rose, New Britain
Nona Belomyzy
Mary Camarata

Monsignor Bojnowski Manor, New Britain
Helen Karabin

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

PARISH DIPTYCHS

Please remember our departed brothers and sisters in your prayers.

Theodore Karpey		February 1 1982
Olga Kotlarz		February 1 1985
Teresa (Parasceva) Walker	84	February 1 1999
John Balkun	70	February 2 1966
Vasilina Koliv	17	February 3 1913
Gregory Stankevich	62	February 3 1949
Trofim Kirichov	62	February 3 1956
John Klotz, Sr.	80	February 3 1968
Katheryna Bondarenko	85	February 3 1980
Eva Hamisevich	28	February 4 1920
Natalie Lestoric	80	February 4 2002
Child John Tarlevsky	1 day	February 5 1918
Walter Panasevich	55	February 5 1964
Marion Dounouk	15	February 5 1965
Irene Turek	74	February 5 2004
Peter Jazkevich		February 7 1989
Child Nina Hulisa	7 mo	February 8 1917
Child Olga Kuharchuk	4 mo	February 8 1917
Joseph Hamilla	84	February 8 1984
Geraldine Karpey	61	February 8 1985
Conrad Filipchuk	56	February 9 1932
Paul Bogdan	65	February 9 1955
Zinada Foster	88	February 9 2007
Peter Hamilla	33	February 10 1916
Child Lydia Hamisevich	7 mo	February 10 1917
Helen Velichko	56	February 11 1930
Alexei Lewczyk	69	February 12 1959
Protodn Nicholas Panteleff	**85**	**February 12 1961**
Michael Molchan	75	February 12 1964
Anna Horbal	84	February 12 1981
Child Nicholas Panasevich	2 mo	February 13 1916
Naum Sobchuk [Sovchuk]	61	February 13 1956
Mary Hamilla	80	February 13 1958
George Cocores	35	February 13 1960
Natalia Karpey	84	February 13 1973
Alexandra Neverovich	86	February 13 1983
Walter Wanik	61	February 13 1995
Alexandra Bichun	57	February 14 1959
Nadezhda Novosett	93	February 16 1990
Sarah Belomyzy	83	February 16 1995
Child Mary Hiov	5 mo	February 17 1911
Pauline Dyranka	82	February 17 1996
John Fedorovich	38	February 19 1926
Stephen Klotz		February 19 1959
Nona Grusha	87	February 19 2000
Basil Pracalo	77	February 20 1968
George Cherpak	96	February 20 1983
Stephen Karpey	66	February 21 1942
Joseph Pich	77	February 21 1996
Mary Paquette	98	February 21 2002
Child Katherine Cherpak	7	February 22 1911
Child Tekla Russin	9 mo	February 23 1903
Mary Semanchik	15	February 23 1910
John Lehman	64	February 23 1950
Anastasia Pelik	62	February 23 1954
Helen Wlasuk	71	February 23 1960
Mary Gasparini	94	February 25 1998
Andrew Lenik	35	February 26 1930
Katherine Smoluk	73	February 26 1971
Alexander Kotrady		February 26 1985
Child (No name) Pruta	4	February 27 1937

Pearl (Paraskeva) Liwen	95	February 27 1987
Justina Sulima	69	February 28 1969
Barbara Steffick	75	February 28 2008
Elia Podubinsky	38	February 29 1916

ВѢЧНАЯ ПАМЯТЬ

CHEERFUL GIVING

- The question is not "how much should I give," but "how much have I been given?"

When addressing the question of the relationship of money to the Church, one immediately comes to the realization that, while the Church does not exist to make money, the Church – as an organism living and growing in this world – needs money to exist. In saying this, one does not diminish the importance of God's presence for the existence and continuation of the life of the Church. Indeed, even if we had all of the money in the world but lacked the abiding presence of Christ, the Church would not, nor could not, exist.

At first glance, it may appear that money and the Church have very little to do with one another, ex-cept for the fact that money is used to "pay the bills." While it is true that God, and not money is the true con-tent of our faith, we must seek to understand the theological vision of giving that is presented to us within the Tradition of the Church. By taking flesh from the Virgin Mary, Our Lord entered into the fullness of the material world – a world which He created and called "good." By His incarnation, Jesus united heaven and earth, abolishing once and for all the dichotomy between the "spiritual" and the "material." The myth – or, rather, the heresy of dualism – that holds that while the spiritual is "good," the material is "evil," is nothing more than a denial of the true implications of the incarnation. In Jesus Christ, heaven and earth are united. By entering the material world and taking on our physical human nature in its fullness, He sanctifies matter, returning it to its original purpose and function. Hence, matter – even money – can be used for the glory of God and the building up of His Body, the Church.

Offering our first fruits. When we give money to the Church, we are offering back to the Lord some-thing of ourselves. All things ultimately are from God, and belong to Him. We have been given the task of being faithful stewards, or managers, of that which belongs to Him and entrusted to our care. As a way of giving thanks for all that God has given us, we are called to set aside our "first fruits" for God: "Honor the Lord with your substance and with the first fruits of your produce; then your barns will be filled with plenty, and your vats will be bursting with wine" [Proverbs 3:9-10]. We are called by Scripture to offer back to the Lord some-thing of what He has allowed us to earn. Notice that Scripture emphasizes the first fruits of our labor. Many times we present our offerings to the Lord only after everything else has been taken care of – food, clothing, entertainment, utility bills, etc. – leaving, like Cain, the "leftovers" for God. But God does not honor our leftovers!

A common temptation. "All mortal things are vanity and exist not after death," we sing at the funeral service. "Riches do not endure neither does glory accompany us on the way, for when death comes, all things vanish utterly." These words remind us that we cannot selfishly claim anything "just for our-selves," precisely because we are mortal beings. When we die, riches, wealth, property, and even poverty mean nothing to us. As the old saying goes, "you can't take it with you," regardless of what that "it" might be. Christ reveals that selfishness is a sin because it is a lie about our ability to possess anything for eternity. Hence, we are challenged not to ascribe excessive devotion to our material possessions, nor to yield to the temptation of selfishness. To do so is to enslave ourselves to the life of the devil and to separate ourselves from the Christian vision of life, property, and death. The point here is that Christians should never refuse to give to the Church because they delight in their material possessions and wealth.

How much should I give? While, time and time again, we may ask, "How much should I give," the real question is, "How much have I been given?" Ask, "What has Our Lord accomplished for me?" and "How much does the work of Christ and His Church mean to me?" And then give in a consistent, responsible way, whether by tithing – offering 10% of our income – or by setting aside the "first portion" of our income for the Lord before setting aside a portion for ourselves. Either way, our giving should be sacrificial, offered as a sign of thanks for the blessings the Lord has bestowed upon us.

An Introduction to Forgiveness Sunday

Protopresbyter Alexander Schmemann

In the Orthodox Church, the last Sunday before Great Lent – the day on which, at Vespers, Lent is liturgically announced and inaugurated – is called Forgiveness Sunday. On the morning of that Sunday, at the Divine Liturgy, we hear the words of Christ:

> "If you forgive men their trespasses, your heavenly Father will also forgive you, but if you forgive not men their trespasses, neither will your Father forgive your trespasses..." (Mark 6:14-15)

Then after Vespers – after hearing the announcement of Lent in the Great Prokeimenon: "Turn not away Thy face from Thy child for I am afflicted! Hear me speedily!

Draw near unto my soul and deliver it!", after making our entrance into Lenten worship, with its special memories, with the prayer of St. Ephraim the Syrian, with its prostrations – we ask forgiveness from each other, we perform the rite of forgiveness and reconciliation. And as we approach each other with words of reconciliation, the choir intones the Paschal hymns, filling the church with the anticipation of Paschal joy.

What is the meaning of this rite? Why is it that the Church wants us to begin Lenten season with forgiveness and reconciliation? These questions are in order because for too many people Lent means primarily, and almost exclusively, a change of diet, the compliance with ecclesiastical regulations concerning fasting. They understand fasting as an end in itself, as a "good deed" required by God and carrying in itself its merit and its reward. But, the Church spares no effort in revealing to us that fasting is but a means, one among many, towards a higher goal: the spiritual renewal of man, his return to God, true repentance and, therefore, true reconciliation. The Church spares no effort in warning us against a hypocritical and pharisaic fasting, against the reduction of religion to mere external obligations. As a Lenten hymn says:

> In vain do you rejoice in no eating, O soul!
> For you abstain from food,
> But from passions you are not purified.
> If you persevere in sin, you will perform a useless fast.

Now, forgiveness stands at the very center of Christian faith and of Christian life because Christianity itself is, above all, the religion of forgiveness. God forgives us, and His forgiveness is in Christ, His Son, Whom He sends to us, so that by sharing in His humanity we may share in His love and be truly reconciled with God. Indeed, Christianity has no other content but love. And it is primarily the renewal of that love, a return to it, a growth in it, that we seek in Great Lent, in fasting and prayer, in the entire spirit and the entire effort of that season. Thus, truly forgiveness is both the beginning of, and the proper condition for the Lenten season.

One may ask, however: Why should I perform this rite when I have no "enemies"? Why should I ask forgiveness from people who have done nothing to me, and whom I hardly know? To ask these questions, is to misunderstand the Orthodox teaching concerning forgiveness. It is true, that open enmity, personal hatred, real animosity may be absent from our life, though if we experience them, it may be easier for us to repent, for these feelings openly contradict Divine commandments. But, the Church reveals to us that there are much subtler ways of offending Divine Love. These are indifference, selfishness, lack of interest in other people, of any real concern for them -- in short, that wall which we usually erect around ourselves, thinking that by being "polite" and "friendly" we fulfill God's commandments. The rite of forgiveness is so important precisely because it makes us realize – be it only for one minute – that our entire relationship to other men is wrong, makes us experience that encounter of one child of God with another, of one person created by God with another, makes us feel that mutual "recognition" which is so terribly lacking in our cold and dehumanized world.

On that unique evening, listening to the joyful Paschal hymns we are called to make a spiritual discovery: to taste of another mode of life and relationship with people, of life whose essence is love. We can discover that always and everywhere Christ, the Divine Love Himself, stands in the midst of us, transforming our mutual alienation into brotherhood. As l advance towards the other, as the other comes to me – we begin to realize that it is Christ Who brings us together by His love for both of us.

And because we make this discovery – and because this discovery is that of the Kingdom of God itself: the Kingdom of Peace and Love, of reconciliation with God and, in Him, with all that exists – we hear the hymns of that Feast, which once a year, "opens to us the doors of Paradise." We know why we shall fast and pray, what we shall seek during the long Lenten pilgrimage. Forgiveness Sunday: the day on which we acquire the power to make our fasting – true fasting; our effort – true effort; our reconciliation with God – true reconciliation.

Introduction to the DRE/OCA 1975-1982 *Forgiveness Sunday Vespers*.

THE TOP 10 LENTEN TIPS

1. Regardless of how you fast, fast every single day.
2. Know exactly what the fasting regulations are and try to approximate them as
best you can. Each Lent, try to be more exact in fasting.
3. Particular concerns about fasting? Age, mixed marriages, never fasted before, health issues? Speak with your priest.
4. Be sure to recite the lenten prayer of Saint Ephrem. If you cannot make prostrations just make bows or cross yourself.
5. On weekends, we do not make prostrations and fasting is slightly relaxed.
6. The lenten services and tones are offered only during the week – strive to participate in these services.
7. Sports and outdoor activities are not contrary to the Lenten spirit.
8. Strive to avoid going to movies, parties, vacations, and other entertainments. This we do so we can have more time to devote to spiritual things.
9. Confession and Holy Communion are central to securing the benefits of Lent.
Without fail, we should receive the Sacraments.
10. Be mindful of what we look at and how much time we spend on TV and computer. Some give up TV for all of Lent. Others strictly limit their time and watch only edu-

cational and news programs. Surfing on the web? Hit the theological/ecclesiastical sites!

St. Raphael of Brooklyn (February 27th): Saint Raphael, a man of angelic name and apostolic fervor, was influenced by many cultures. He was born and raised in the Middle East, educated by Greeks at Halki, and by Russians at Kiev, and he spent the last nineteen years of his life as a missionary in North America.

The holy bishop was probably born on or about November 8, 1860. Fleeing Damascus due to religious persecutions, Michael and Mariam Hawaweeny went to Beirut where the saint was born and baptized with the name Rafla. They returned to Damascus in 1861, and sent their son to elementary school. Although the boy was a good student, his father could not afford for him to continue his studies. Providentially, Deacon Athanasios Atallah (later Metropolitan of Homs) arranged for

Rafla's acceptance as a student of the Patriarchate of Antioch in order to prepare for the holy priesthood.

In 1879, Rafla was tonsured a monk by Patriarch Hierotheos and became his personal attendant. Later, he was sent to the Theological School at Halki, where he was ordained to the diaconate in 1885. Upon graduation, Deacon Raphael returned to his homeland and accompanied the Patriarch of Antioch on his pastoral visitations to various parishes.

The saint's thirst for knowledge was so great that he asked the Patriarch to permit him to continue his theological education in Russia, promising to return as the Patriarch's Russian-language secretary. Deacon Raphael was accepted at the Theological Academy at Kiev, and in 1889 he was appointed as head of the Antiochian representation Church (metochion) in Moscow. At the request of the Patriarch of Antioch, he was ordained to the holy priesthood, then raised to the rank of archimandrite.

The Antiochian Patriarchate had been under the rule of foreign bishops since 1766. This was an intolerable situation for Father Raphael, who wrote many articles urging that the administration of the Church of Antioch be returned to its native clergy and people. His outspoken criticisms led Patriarch Spyridon to suspend Father Raphael from priestly functions. Eventually, St. Raphael was persuaded to ask the Patriarch's forgiveness. The Patriarch reinstated him, but transferred him to the canonical jurisdiction of the Church of Russia. While teaching at Kazan's Theological Academy, Archimandrite Raphael was invited to come to New York to become the pastor of that city's Syro-Arab Orthodox community.

St. Raphael arrived in New York on November 2, 1895. One of the first things he did was to establish the church of St. Nicholas in New York. The parish later moved to Brooklyn. In addition to his pastoral duties there, he was given responsibility for all the scattered children of Antioch in North America. He spent the rest of his life traveling across the continent seeking out Orthodox Arabs and gathering them into a harmonious spiritual family in the Church. He comforted his people in sorrow and also shared their joys. He baptized their children, blessed their marriages, and buried their dead. He was a beloved spiritual father who organized many parishes and provided priests to serve them. At the time of St. Raphael's death, the Syro-Arab mission had 30 parishes and 25,000 faithful.

As many people know, St. Raphael was the first Orthodox bishop to be consecrated in North America (1904). He was also a tireless laborer who strove to build up the Church (I Cor. 14:12), and his great love and sacrifice for his flock mark him as a true pastor. The books and articles he has left behind give us an indication of his personality. He was a man of prayer who was consumed with zeal for the house of the Lord (Psalms 68:9). He protected his flock from false teachings and from straying into other pastures. He bore illness and affliction with patience, ever glorifying the Name of the Lord.

On February 27, 1915, he rested from his labors and fell asleep in the Lord. We honor him as our father, teacher, and heavenly intercessor. By his holy prayers, may we be accounted worthy of the heavenly Kingdom. Amen.

"What I see around me would drive me insane if I did not know that, no matter what happens, God will have the last word."

– St. Paisios of Mt. Athos

Parish Council Meeting 1-12-15

Members in Attendance: Fr. David Koles, Gladys Labas, Nelson Potter, Dave Bartos, Dan Bradanini, George Matyczyk, Rosemary Delaney, Al Hromi, Dan Belonick, and Nick Kokus.

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

Pastor's Report:
Father received a thank-you from Manes in Motion charity. He also reviewed the next month's schedule including house blessings.

Warden's Report:

- Thanks to Melanie Koles for a wonderful job collecting and delivering toys for our neighbors. The parishioners were very generous and the neighbors were very moved and thankful.

Received comments regarding the Christmas schedule. Decision was made based on available data about attendance. Discussion will continue.

Financial Report:
Al Hromi presented December figures, which have not been audited:

December Income:	$15,883.08
December Expense:	$12,093.50
Income/Expense:	$ 3,789.58
Year-to-date:	-$ 8,948.30

Nelson Potter presented Balance Sheet of all accounts as of 12-31-14

Merrill Lynch/Morgan Stanley investment sheet was also presented. Investments grew approximately $93K. Discussion followed about communication with our advisor about realigning investments moving forward.

Dan Bradanini motioned to accept, Dave Bartos seconded. Motion carried.

Secretary's Report:
Nick Kokus presented amendments to 11-24-14 minutes:

- Spelling of Diane Dounouk
- Spelling of Dori Kowar
- The last day of Sunday school this year will be June 7th, 2015 (not May)

Spelling of Prudence Crandall

Al Hromi moved to accept with changes, Nelson Potter seconded. Motion carried.

Finance Committee:
2015 Budget: Nelson Potter reviewed the budget that will be presented to the parish on January 25th. Pledge forms are still being returned late, which has made budgeting difficult. Every effort has been made to keep expenses and income as realistic as possible. Based on current pledges there is a shortfall of $51,728. Only 50% of 87 potential pledging units have returned forms (20% fewer than last year). Proposed totals:

Income:	$113,397.00 ($98,842 is pledged income)
Expense	$165,125.00
Expense/Income:	-$ 51,728.00

Nelson Potter motioned that the council endorse budget as stated. Dan Belonick seconded. Discussion followed about financial security of the church now and in the future. Motion carried unanimously.

Building and Grounds:
Dan Bradanini descried a system to remove moisture from brick in church walls. He estimates a $10,000 - $12,000 budget, to be covered by Bissland fund as capital improvement. He will ask for motion at annual meeting.

George M. reported that work continues on the cemetery archway, but is now on hold due to the weather. Project could be completed by February or March. He is also getting quotes for water line and tree work at cemetery.

New Business:
Nomination Committee - Dave Bartos reported the following slate of officers for the next council:

Warden - Gladys Labas
Vice Warden - *VACANT*
Recording Secretary - Sarah Clark
Financial Secretary - Al Hromi
Treasurer - Chris Adams
Assistant Treasurer - Juliana Veek
Auditor - Dan Belonick
Auditor – Rosemary Delaney
At Large - Dan Bradanini
At Large - Marion Bichun
Cemetery Trustee - George Matyczyk (his last year)

Dori Kowar and Gladys are working to formalize process (curriculum and membership) for Sunday school.

Gladys distributed a current 11th edition of "Roberts Rules" to be followed at the annual meeting.

March Charity: St. Herman's Seminary
Nelson Potter motioned, Al Hromi seconded. Motion carried.

Next meeting:
Monday, February 16th 2015 7PM

Nick Kokus motioned for adjournment at 8:35PM. The meeting concluded with "It is Truly Meet."

Submitted by,

Nick Kokus