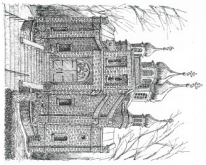


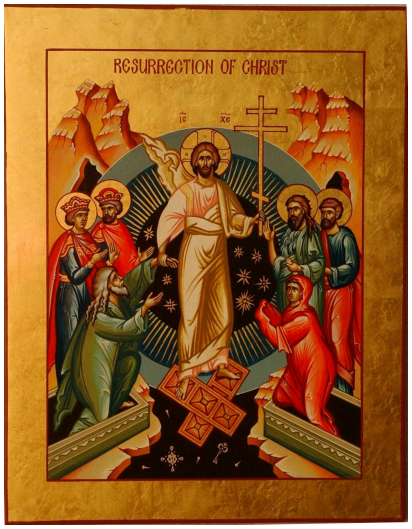
Holy Trinity Orthodox Church

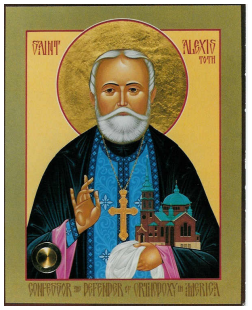
305 Washington Street

P. O. Box 2876

New Britain, CT 06050-2876

HOLY TRINITY ORTHODOX CHURCH



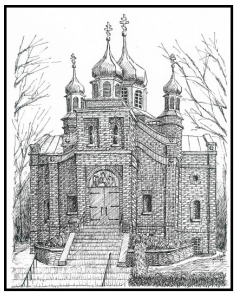


MAY 2013

HOLY TRINITY ORTHODOX CHURCH

MAY 2013

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1 Liturgy of the Presanctified Gifts 6:30 AM **Great and Holy Wednesday** Matins of Holy Thursday 6:30 PM	2 **Great and Holy Thursday** Vespers/Liturgy 9:00 AM Matins - Passion Gospels 6:30 PM	3 **Great and Holy Friday** Vespers of Holy Friday 3:00 PM Soup / Bread Matins of Holy Saturday 5:30 PM	4 **Great and Holy Saturday** Vespers/Liturgy 9:00 AM Nocturne, Pascal Matins, Pascal Liturgy 11:30 PM Baskets/Agape Following
5 **Holy Pascha** The Resurrection of our Lord and Savior JESUS CHRIST Vespers of Pascha 12:00 (Noon)	6 FAST FREE Bright Monday Paschal Divine Liturgy 9:00 A. M.	7 FAST FREE Bright Tuesday St. Alexis Toth of Wilkes-Barre & Minneapolis	8 FAST FREE Bright Wednesday St. John the Theologian	9 FAST FREE Bright Thursday	10 FAST FREE Bright Friday	11 FAST FREE Bright Saturday Ss. Cyril & Methodius Great Vespers 5:00P.M.
12 2nd of Pascha St. Thomas Sunday Mothers Day Ch. School 8:30 A.M. Divine Liturgy 9:00 A.M. Coffee Hour – Men's Club PANIKHIDA AT CEMETERY	13 Parish Council meeting 7:00 PM	14	15	16	17	18 Great Vespers 5:00P.M. Confession
19 3rd of Pascha Myrrhbearing Women Divine Liturgy 9:00 A.M. Coffee Hour - Raymond/Ludko	20 Fr. David away for vacation May 20 – May 26	21	22 St. Euphrosyne of Polotsk	23	24	25 Great Vespers 5:00P.M.
26 4th of Pascha The Paralytic Ch. School 8:30 A.M. Divine Liturgy 9:00A.M. Coffee Hour – Kokus	27 109TH ANNUAL MEMORIAL DAY PILGRIMAGE St. Tikhon's Monastery	28	29	30	31	FOCUS NORTH AMERICA



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

www.htocnb.org
MAY 2013

HOLY WEEK: *The Resurrection of Lazarus & The Entrance of the Lord into Jerusalem (April 27th & 28th)*

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 27th with our traditional *Proskomedia / Preparation of the Gifts* in the center of the church. All are asked to bring their *Pomyanik / Remembrance Book* for commemoration. 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 (May 5th) - 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 (May 6th) will be celebrated with Paschal Divine Liturgy and procession at 9:00 A.M.

FAST FREE WEEK: The week following Pascha, May 5th - 11th is **FAST FREE!!**

ST. THOMAS SUNDAY: On the second Sunday of Pascha, St. Thomas Sunday (May 12th), 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 19th**.

The May charity collection is for **FOCUS North America.**

Mission: As an expression of Christ's love FOCUS North America serves the hungry, thirsty, stranger, naked, sick and imprisoned by providing Food, Occupation, Clothing, Understanding, and Shelter.

Vision: Experiencing and revealing the Kingdom of God in North America "on earth as in heaven."

Values:
1. Christ Centered
2. Mercy
3. Humility
4. Financial Stewardship

FOCUS North America will:
Serve those in need, by providing aid through our programs and partners, **Support** Orthodox Christian social action ministries, agencies, professionals, and volunteers; and **Supply** parishes and others with the education, resources and training needed to initiate social action ministries in their own communities.

Please be generous by using the envelopes provided in our monthly mailing. Collection will be taken on the last Sunday of the month. Visit the FOCUS web site at

FOCUS NORTH AMERICA

http://focusnorthamerica.org/.

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, June 29th.

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

PASCHAL GREETINGS

Christ is Risen!	**Indeed He is Risen!**
Slavonic: Khristos Voskrese!	Христос Воскресе!
Vo Istinu Voskrese!	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 & Anniversaries in MAY:

3	Diane Karabin	1949
4	Gale Dilger	1961
18	Melissa Dresko	1983
21	Rebecca McCallum	
21	Meredith Dresko	1986
24	Mark Myszka	1959
26	Nicholas Kokus	1987
26	Michael Ahern	2010
30	Sonia Matyczyk;	1929
30	Tessa Karabin Mah	1982

2	Timothy & Sarah Clark	2010
8	Peter & Diane Steffick	1971
15	Nelson & Arlene Potter	1965
20	Gabriel & Nadine Cabrera	1978
21	Enrico & Ellen Santoro	1983
25	Ed & Olga Skotnicki	1940
25	Kevin & Leslie Delaney	2003

"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

Walnut Hill, New Britain
Olga Skotnicki
Mary Cherpak

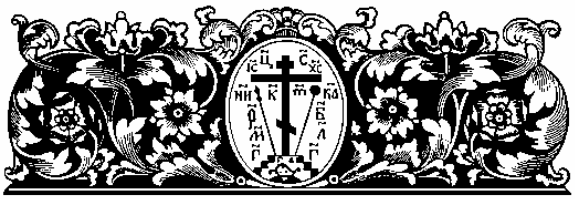
Jerome Home, New Britain
Sadie Albino
Helen Karabin

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, Susan Labas, George Liwen, Stella Liwen, Irene Prigodich and John Steffick.

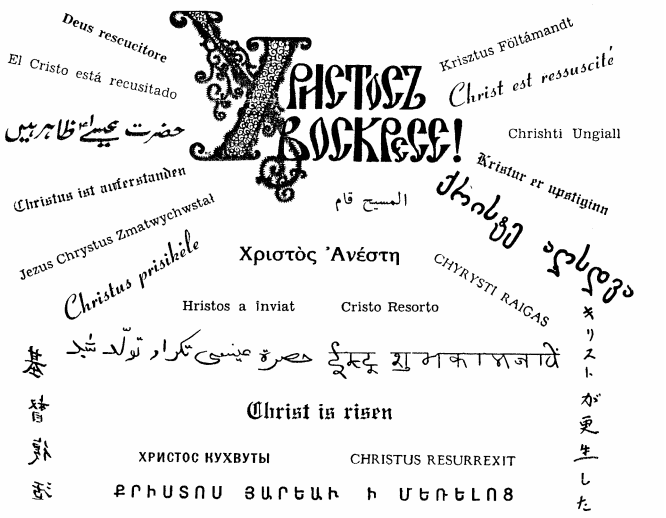


PARISH DIPTYCHS

Please remember our departed brothers and sisters in your prayers.

Child Joseph Hayevsky	5	May 1926
Child Paul Horacha	5 mo	May 1 1912
Joseph Belonitsky	66	May 1 1934
Nicholas Ramiani	46	May 1 1936
Mit. Apr Joseph Dankevich	**83**	**May 1 1956**
Rector: 1921 - 1956		
Mit. Apr. Konstantine Kamonsky		**May 1 1984**
Rector: 1964 - 1966		
Olga Hamilla Palm	95	May 1 1998
Child Mark John Shimchick	4 days	May 3 1959
Mary Turko	28	May 4 1941
Michael Hason	68	May 4 1952
Anna Belomyzy	86	May 4 1978
Andrew Zamila	34	May 6 1920
Anna Kovalik	76	May 6 1966
Peter Lashenka, Sr.	84	May 6 1972
Alice (Olga) Gasukevich		May 6 1984
Katherine Pikalovich	22	May 7 1919

John Skovich	66	May 7 1978
Moesey Korolko	71	May 8 1957
Anna Gribb	91	May 8 1979
Lubov MacKendrick	46	May 9 1966
John Horbal, Sr.	76	May 9 1971
Stephen Kotlarz	66	May 9 1986
Child Mary Molchan	1	May 10 1909
Child Andrew Hrut	3 wks	May 10 1913
Peter Bardeck	69	May 10 1963
Valentina Maney	70	May 10 1976
William Procko	73	May 10 1980
Walter Anop	54	May 10 1980
Michael Karabin	52	May 12 1946
Gregory Srogi	28	May 13 1921
Child Vladimir Kovalchuk	1	May 13 1921
David Ankuda	88	May 13 1946
Child Nicholas Martinuk	10 mo	May 14 1922
Child Nicholas Matyschsyk	13 mo	May 14 1922
Child Daria Dochuk	1 mo	May 14 1927
Mary Molchan	68	May 14 1961
Child Eugenia Mut	2 wks	May 15 1922
Anna Tavoronok		May 15 1931
Peter Matyschsyk	90	May 15 1978
Constanty Chodziutko	91	May 15 1985
Alice Murr		May 15 1986
Alexander Panevich	83	May 16 1983
George Kotrady	83	May 18 1960
Child Mary Stropunov	8 mo	May 19 1913
Child Kiril Marnov	3 mo	May 19 1913
Catherine Bardeck	102	May 19 1996
Pauline Selelyo	95	May 19 2001
Katherine Semenyuk	67	May 20 1936
Louise Cote		May 20 2001
Alexander Shevchuk	92	May 20 2003
John Truhan	43	May 22 1955
Wasily Zaiko, Jr.	42	May 22 1960
Zenaida Zapatka	96	May 22 2008
Elia Panut	67	May 23 1941
Vladimir Dubovsky	72	May 23 1963
Stephen Demko		May 23 1982
Leon Murawski		May 23 1983
Jesse Mazur	74	May 23 1997
Jewett H. Foster		May 24 1986
Nadezhda Keyko	83	May 25 1970
Eusimenia Martilov	26	May 27 1911
Child Sally Krish	5 mo	May 27 1941
Haig Beristain	92	May 27 2000
Child Anna Panasevich	2 mo	May 28 1926
John Keyko	67	May 28 1951
George Horbal		May 28 1986
Catherine Ellard	92	May 28 1998
Melanie Stepanuk	85	May 29 1933
Mary Kurtz	36	May 29 1947
Steve Koren	43	May 29 1963
Stephanida Lamberg	91	May 29 2004
Child Olga Martinchik	4 mo	May 31 1910



The Lord Descends into Hell

A Sermon on Holy Saturday of Saint Euthymius the Great

Something strange is happening - there is a great silence on earth today, a great silence and stillness. The whole earth keeps silence because the King is asleep. The earth trembled and is still because God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began. 'God has died in the flesh and hell trembles with fear.

He has gone to search for our first parent, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, be has gone to free from sorrow the captives Adam and Eve, he who is both God and the son of Eve. The Lord approached them bearing the cross, the weapon that had won him the victory. At the sight of him Adam, the first man he had created, struck his breast in terror and cried out to everyone: “My Lord be with you all." Christ answered him: "And with your spirit." He took him by the hand and raised him up, saying: "Awake, O sleeper, and rise from the dead, and Christ will give you light."

I am your God, who for your sake have become your son. Out of love for you and for your descendants I now by my own authority command all who are held in bondage to come forth, all who are in darkness to be enlightened, all who are sleeping to arise. I order you, O sleeper, to

awake. I did not create you to be held a prisoner in hell. Rise from the dead, for I am the life of the dead. Rise up, work of my hands, you who were created in my image. Rise, let us leave this place, for you are in me and I am in you; together we form only one person and we cannot be separated.

For your sake I, your God, became your son; I, the Lord, took the form of a slave; I, whose home is above the heavens, descended to the earth and beneath the earth. For your sake, for the sake of man, I became like a man without help, free among the dead. For the sake of you, who left a, garden, I was betrayed to the Jews in a garden, and I was crucified in a garden.

See on my face the spittle I received in order to restore to you the life I once breathed into you. See there the marks of the blows I received in order to refashion your warped nature in my image. On my back see the marks of the scourging I endured to remove the burden of sin that weighs upon your back. See my hands, nailed firmly to a tree, for you who once wickedly stretched out your hand to a tree.

I slept on the cross and a sword pierced my side for you who slept in paradise and brought forth Eve from your side. My side has healed the pain in yours. My sleep will rouse you from your sleep in hell. The sword that pierced me has sheathed the sword that was turned against you.

Rise, let us leave this place. The enemy led you out of the earthly paradise. I will not restore you to that paradise, but I will enthrone you in heaven. 1 forbade you the tree that was only a symbol of life, but see, I who am life itself am now one with you. I appointed cherubim to guard you as slaves are guarded, but now I make them worship you as God. The throne formed by cherubim awaits you, its bearers swift and eager. The bridal chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity. Amen.

Rita Wilson's big fat Greek Orthodox Easter

As the Eastern Orthodox, whose churches follow a different liturgical calendar than Christian churches in the West, observe Easter on Sunday, *On Faith* looks back at a favorite column from Greek Orthodox actress and producer Rita Wilson:

Here are some of the things that non-Greeks may not know about Greek Easter: We don't do bunnies. We don't do chocolate. We don't do pastels.

We do lamb, sweet cookies, and deep red. The lamb is roasted and not chocolate, the sweet cookies are called Koulorakia and are twisted like a braid, and our Easter eggs are dyed one color only: blood red. There is no Easter Egg hunt. There is a game in which you crack your red egg against someone else's red egg hoping to have the strongest egg, which would indicate you getting a lot of good luck.

Holy Week, for a Greek Orthodox, means you clear your calendar, you don't make plans for that week at all because you will be in church every day, and you fast. Last year, in addition to not eating red meat and dairy before communion, my family also gave up sodas for the 40-day Lenten period.

During one particularly stressful moment, there were many phone calls amongst our kids as to whether or not a canned drink called TING, made with grapefruit juice and carbonated water was, in fact, a soda and not a juice, which our then 10-year-old decided it was, so we had a Ting-less Lent. No matter where I find myself in the world I never miss Easter, or as we call it, Pascha. I have celebrated in Paris, London, New York City, Los Angeles, and in Salinas, California at a small humble church that was pure and simple.

When we were kids, our parents would take us, and now as parents ourselves we take our children to many of the Holy Week services including the Good Friday service where you mourn the death of Jesus by walking up to the Epitaphion, which represents the dead body of Christ, make your cross, kiss the Epitaphion, and marvel at how it was decorated with a thousand glorious flowers, rose petals and smells like incense.

Some very pious people will crawl under the Epitaphion. I have always been so moved to see this. There is no self-consciousness in this utter act of faith. There is no embarrassment to show symbolic sorrow at the death of our Savior.

At a certain point in the Good Friday service, the Epitaphion is carried outside by the deacons of the church, as if they are pall bearers, followed by worshippers carrying lit candles protected from dripping on your clothes and on others by having a red plastic cup that sits below the flame to catch the wax drippings. Every Greek person knows all too well the smell of burning hair.

One time, in London, I smelled something and turned to

look at where the smell might be coming from, only to be horrified that it was coming form me and my head was on fire. But I digress.

It is somber and quiet as we follow the Epitaphion, in candlelight, from the altar to the outdoors, in order for it to circle the church before it returns back to the altar. We sing beautiful lamentations that make your heart break with their pure expression of sadness and hope.

One of my favorite services during Easter is Holy Unction. This happens on the Wednesday of Holy Week. Holy Unction is a sacrament. It is for healing of our ills, physical and spiritual. It is preparing us for confession and communion. This sacrament has always been so humbling to me.

When you approach the priest for Holy Unction, you bow your head and as he says a prayer and asks you your Christian name, he takes a swab of blessed oil and makes the sign of the cross on your forehead, cheeks, chin, backs of your hands and palms. It is a powerful reminder of how, with faith, we can be healed in many ways.

The holy oil is then carefully dabbed with cotton balls provided by the church so you don't leave there looking as if you're ready to fry chicken with your face, and before you exit the church, you leave your cotton balls in a basket being held by altar boys, so as not to dispose of the holy oil in a less than holy place. The church burns the used cotton balls.

There have been times when I have left church with my cotton ball and have panicked when I am driving away. At home I take care of it. Imagine a grown woman burning cotton balls in her sink. But that is what I do.

"Midnight Mass" on Saturday night, going into Sunday morning is the Anastasi service. We will arrive at church at around 11 p.m., when it starts, and listen to the chanter as he chants in preparation for the service. My kids, dressed in their suits and having been awakened from a deep sleep to come to church, groggily sit and wait holding their candles with red cup wax catchers.

As the service progresses, the moment we have all been waiting for approaches. All the lights in the church are turned off. It is pitch black It is dead quiet. The priest takes one candle and lights his one candle from the one remaining lit altar candle, which represents the light of Christ's love (I believe).

From this one candle, the priest approaches the congregation and using his one candle he shares his light with a few people in the front pews. They in turn share their light with the people next to them and behind them. In quiet solemnity, we wait until the entire church is lit with only the light of candles; the light that has been created by one small flame has now created a room of shared light.

And at a moment that can only be described as glorious, the priest cries out, "Xristos Anesti!" "Christ is Risen!" We respond with "Alithos Anesti!" "Truly, He is Risen!" We sing our glorious Xristos Anesti song with the choir. That moment, which happens about an hour, to an hour and half into the service and seems as if the service is over, actually marks the beginning of the service. The service then continues for another hour and a half.

When I was a kid, after the service was over, we would go to the Anastasi Dinner that the church would throw in the church hall, where we would break our fast, drink Cokes at 2:30 in the morning, dance to a raucous Greek band and not go home until our stomachs were full of lamb, eggs, Koulouraki, and we saw the sun rise. Or was it the Son rise?

But usually now, after "Midnight Mass", we drive home with our still-lit candles. I always love seeing the looks on people's faces as they pull up to our car seeing a family with lit candles calmly moving at 65 m.p.h. down the highway. When we get home, we crack eggs, eat cookies, drink hot chocolate (so not Greek) and I burn a cross into our doorways with the carbon from the candle smoke to bless our house for the year.

There have been many times when painters touching up the house have wondered why there was this strange black cross burned into our doorways. The next day is usually followed by a late sleep in, then getting up and doing the same thing you just did but in the daytime at the Easter Picnic, usually held at a local park.

I have to say, the Greeks know how to do Easter. Make no mistake. This is the most important holiday in our church. It is a beautiful week. I haven't even begun to touch on what the week is really like. This is a sampling of a sampling of what it is like.
It is so much more deep, so much richer than I have written here.

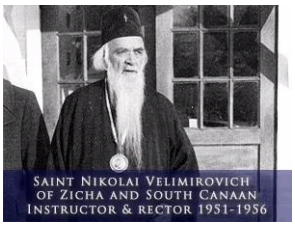
But one thing is clear. It is a powerful, beautiful, mysterious, humbling, healing and moving week. It is filled with tradition and ritual. It is about renewal and faith. And even though it is still too early to say, Xristos Anesti! Alithos Anesti!

Actress Rita Wilson, whose mother and father both were born in Greece, produced "My Big Fat Greek Wedding." Wilson and her actor husband Tom Hanks had their own "Big Fat Greek Wedding" in 1988. They have two children.

By Rita Wilson | 07:50 PM ET, 04/14/2012

ABOUT THE TESTIMONY OF RELIABLE WITNESSES

A Homily by St. Nikolai Velimirovich



"But we have been eyewitnesses of His mighty glory" – 2 Peter 1:16

When the apostles speak about the glorious resurrection of the Lord, they speak in plurality. For each one of them gives his testimony and the testimony of other companions. Thus, the Apostle Peter writes: "We do not follow cleverly devised myths when we made known to you the power and the coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty" (2 Peter 1:16).

Nathaniel did not want to believe only by hearing. That is why the Apostle Philip invited Nathaniel to "Come and see!" (St. John 1:46). Nathaniel came, saw and believed. So it was with the other apostles, until they approached Christ, until they heard, and until they saw, they did not want to believe. Cleverly devised myths did not attract the apostles. Their common sense sought visual facts and not myths.

O my brethren, our Faith is well established and proved. The trail of God is well blazoned in the world. No one has need to doubt. Christ's resurrection is well witnessed. No one need to despair. Doubt and despair are two worms that are born of sin. He who does not sin, clearly sees the blazoned trail of God in the world and clearly recognizes the resurrection of Christ.

O resurrected Lord, strengthen us by the power of Thy Holy Spirit so that we sin no more and that we do not become blinded to Thy trail in the world and to Thy glorious resurrection. To Thee be glory and thanks always. Amen

Christos a înviat
ХРИСОС ВОСКРЕСЕ
Քրիստոս յարեաւ

THE TESTIMONY THAT CHRIST ROSE FROM THE DEAD

From Mystagogy: johnsanidopoulos.com

It may come as a surprise that one of the most reliable testified events in the ancient world is the resurrection of Christ, recorded in writing within a generation after the event (see 1 Corinthians 15) and fully testified within two generations while the majority of the witnesses were still alive. To understand how rare this is in the ancient world, one need only look at such a historical figure as Alexander the Great, whose earliest biography was not written until about 400 years after his death, after the earliest written testimony for Jesus.

Twelve Resurrection Appearances in the New Testament

There are twelve indisputable resurrection appearances recorded in the New Testament which spanned a time period of forty days following the event of the resurrection. They are to the following people:

- Mary Magdalene (Mk. 16:9-11; Jn. 20:11-18)
- The Myrrh-bearing women (Mt. 28:9-10)
- Two disciples on way to Emmaus (Mk. 16:12-13; Lk. 24:13-32)
- Peter (Lk. 24:34; 1 Cor. 15:4)
- Ten disciples (Lk. 24:36-43; Jn. 20:19-25)
- Eleven disciples (Mk. 16:14; Jn. 26-29)
- Seven disciples (Jn. 21: 1-23)
- Eleven disciples on the mountain (Mt. 28:16-20)
- Over five hundred disciples (1 Cor. 15:6)
- James, the brother of our Lord (1 Cor. 15:7)
- Disciples in Bethany at Ascension (Lk. 24:50-53; Acts. 1:2-12)
- Paul (1 Cor. 15:8)

We should mention that Acts 1:3 records that the Lord appeared many times over a forty day period following His resurrection from the dead, so the appearances are not limited to only twelve.

Christ is risen
Χριστὸς Ἀνέστη