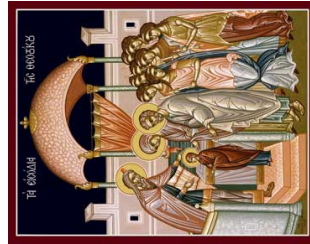






HOLY TRINITY ORTHODOX CHURCH

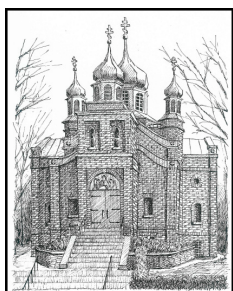
305 Washington Street
P. O. Box 2876
New Britain, CT 06050-2876

HOLY TRINITY ORTHODOX CHURCH



NOVEMBER 2013

HÖLY TRINITY ÖRTHÖDÖX church				NOVEMBER 2013		
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 3 19th after Pentecost Church School 8:30 A.M. Divine Liturgy, 9:00 A.M. Coffee Hour - Santoro/Beck	Greeter - ? ? ? ?	Cleaners - Mah / Ahern /Morrison	Charity - St. Nicholas Byzantine Catholic Church, Danbury, CT.	 1 Holy Unmercenaries Cosmas & Damian Great Vespers 5:00 p.m. CONFESSION	2 Holy Unmercenaries Cosmas & Damian Great Vespers 5:00 p.m. CONFESSION	2 Holy Unmercenaries Cosmas & Damian Great Vespers 5:00 p.m. CONFESSION
3 19th after Pentecost Church School 8:30 A.M. Divine Liturgy, 9:00 A.M. Coffee Hour - Santoro/Beck	4	5 ELECTION DAY	6	7	8 Vespers 7:00 P.M. @ Christ the Savior, Southbury	9 St.Nectarios of Aegina Divine Liturgy 9:30 A.M. @ Christ the Savior, Southbury Great Vespers 5:00 p.m. CONFESSION
10 20th after Pentecost Divine Liturgy, 9:00 A.M. Coffee Hour: Kokus	11 VETERAN'S DAY	12	13	14 Apostle Philip CT Deanery Panikhida & meeting 7:00 P.M. @ HTOC, NB	15 NATIVITY FAST [11/15 - 12/24]	16 Apostle & Evangelist Matthew Confession 4-4:30 p.m. Great Vespers 5:00 p.m. CONFESSION
17 21st after Pentecost Church School 8:30 A.M. Divine Liturgy, 9:00 A.M. Coffee Hour: Cherpak/Bradani	18	19 Confession 11:00 a.m.	20 Festal Vespers Liturgy 6:00 P.M. followed by "Pot Luck" supper	21 Entrance of the Theotokos into the Temple	22 Visitation: 9:30 A. M. JEROME HOME & ARBOR ROSE (for Communion)	23 Confession 4-4:30 p.m. Great Vespers 5:00 p.m. CONFESSION
24 22nd after Pentecost St. Katherine the Greatmartyr Divine Liturgy, 9:00 A.M. Coffee Hour: Bartos	25 Parish Council Meeting 7:00 P. M	26 St. Innocent of Irkutsk Confession 1:00 p.m.	27 Visitation: 9:30 A. M. MIDDLEWOODS (for Communion)	28 THANKSGIVING DAY	29	30 Apostle Andrew Baptism of Thomas Kokus 10:00 a.m. Confession 4-4:30 p.m. Great Vespers 5:00 p.m. CONFESSION



Monthly Newsletter of HOLY TRINITY ORTHODOX CHURCH

305 Washington Street • PO Box 2876 • New Britain, CT 06050-2876

www.htocnb.org

NOVEMBER 2013

PARISH FEASTDAY:

Christ the Savior



Church, Southbury, CT has invited everyone to participate in the Great Vespers and Divine Liturgy for the Feast of St. Nectarios, Wonderworker of Aegina. Vespers will be at 7:00 p.m. on Friday, November 8th and Divine Liturgy on Saturday, November 9th at 9:30 a.m. Christ the Savior has both primary and secondary relics of the saint. Please see bulletin board for flyer and additional details. The veneration of the relics of a saints is a great blessing for Orthodox believers.

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PLEDGE FORM: In order for the Financial Committee of the Parish Council to have a better idea of our income for next year the Pledge Form for 2014 has been included in this Newsletter. Please take time to fill it out and return it to Fr. David or Tessa Mah, Assistant Treasurer, by December 1st. **THANK YOU!!**

BIBLE LECTURE: The Connecticut Bible Lecture Series is holding its semi-annual lecture. Fr. Paul Tarazi will talk on the Gospel of Luke. The lecture will take place on Saturday, November 16th, 9 - 4:30 at Christ the Savior Church, Southbury, CT. See bulletin board for flyer and additional details.



GENERAL & PRIVATE

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 on Saturday, January 25, 2014 the last Saturday of the month.

Also, with the Advent Fast approaching, November 15th—December 24th, private confession will be held

after vespers, on selected weekdays (see calendar) or by appointment.



A REMINDER: The Holy Canons of the Church tell us that if we absent ourselves from the Eucharist three weeks in a row we are to be removed from the list of communicants until we rectify this irregular situation. This is for both clergy and laity. Actually, the clergy are to be deposed and the laity must do penance. At HTOC we offer numerous ways [scheduled private confession, after Vespers, appointments, General Confession - except during fasting, etc.] to be active recipients of our Lord's Body & Blood. If you have been away from church and the Eucharist for three weeks or more please **DO NOT** get in line for communion until you have gone to private confession.

The November charity collection is for St. Nicholas Byzantine Catholic Church in Danbury, CT. Founded in the city 90 years ago, was decimated by fire Saturday afternoon June 29th. The Rev. John Cigan, the church's pastor, who had held services in the church Saturday morning, sobbed as he watched firefighters battle the blaze and was too overcome with emotion to speak about the loss. Firefighters rushed to the scene about 2 p.m. Saturday after receiving a call about the blaze. Volunteer units from throughout the area joined the Danbury department at the scene. Please be generous by using the envelopes provided in our monthly mailing. Collection will be taken on the last Sunday of the month.

PARISH COUNCIL: The next meeting of the 2013 Parish Council will be held on Monday evening, November 25th at 7:00 P.M. All council members are reminded of the schedule change and asked to make every effort to attend the meeting.

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

Birthdays & Anniversaries in NOVEMBER:

8	Peter Steffick	1945
9	Dori Ann Kowar	1969
11	George Matyczuk	1937
11	Arlene Potter	1946
12	Tenley Morrison	2012
18	Jennifer Cabrera	1980
18	Laura Burrill	1983
20	Jennie Pich	1923
22	Kevin Delaney	1979
25	Jane Gunning	1922
26	Ed Bichun	1941
26	Matthew Dresko	2012
28	Paul Culton	1935
9	George & Geraldine Matyczuk	1968
14	David & Phyllis Bartos	1980
18	Al & Janice Hromi	1968

15 Fr. David 1987 Ordination to Priesthood
26 Fr. David 1983 Ordination to Diaconate



“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
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, Joseph Kowar, Susan Labas, George Liwen, Stella Liwen, Jennie Pich, Irene Prigodich, Barbara Raymond and John Steffick.



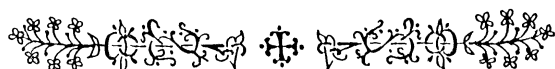
PARISH DIPTYCHS

Please remember our departed brothers and sisters in your prayers.

Child Boris Hladko	2 mo	November 1 1918
Michael Truhan	52	November 1 1996
Paraskeva Spimar	36	November 2 1903
Osip Baranovsky		November 2 1918
Nicholas Mirza	26	November 3 1916
Alexander Cherpak	14	November 3 1919
Stephen Evanovsky	57	November 3 1942
Jacob Panesevich	66	November 4 1955
Dimitri Moyankovsky	23	November 5 1907
Child Anna Skalin	11 days	November 5 1908
Onisim Ludzko	86	November 5 1973
Mary Shimchick	76	November 6 1972
Michael Comba	87	November 6 2002
Child Vladimir Kochinok	1	November 7 1904
Julian Hardim	36	November 7 1916
Pauline Lehman	93	November 7 1996
Matthew Buriloh	39	November 8 1918
Child Constantine Motis	6 mo	November 8 1919
Child John Makul	1 day	November 9 1908
Peter Chernowski	66	November 9 1956
George Hamilla	77	November 11 1929
Child Irene Pierato	11 mo	November 14 1910
Nina Logwin	46	November 14 1964
John Bissland	75	November 14 2001
Boris Martinook	70	November 15 1949
Alik Kovalak	87	November 15 1976
Mary Bogdan	97	November 17 2010
Eugenia Shevchuk	75	November 18 1965
Paula Stepanec	63	November 18 1970
Alexander Dobosz	72	November 18 1993
Joseph Suski	82	November 18 1999
Pauline Prokopchuk	88	November 19 1938
Alexander Burak	45	November 19 1965
Anna Ludzko	80	November 19 1974
Andrew Katrenich	43	November 20 1942
Gregory Kulakovsky	33	November 21 1919
John Rudy	31	November 22 1925
Zinaida Sotnick	94	November 22 2007
Anna Anduskevich	46	November 24 1935
Gustave Belomyzy	52	November 24 1973
Helen Labas	77	November 24 1979
Child Mary Vileusno	3	November 25 1917
Anastasia Pogobinch	63	November 25 1928
Mary Waskiewicz	75	November 25 1962

Walter Murasheff	44	November 26 1932
Kosmo Dubrovsky	93	November 27 1977
Valentina Pramuka	76	November 27 1989
John Makula	83	November 27 1989
Valentin Zurawlew	57	November 27 2007
Anastasia Belomyzy	38	November 28 1928
Anna Dobosz	65	November 28 1958
Peter Kateshonek	78	November 28 1964
Joseph Beluka	67	November 29 1935
Michael Wanik	60	November 29 1955
Joseph Kovalevich	64	November 29 1960

ВѢЧНАА ПАМЯТЬ



WHEN DID THE NATIVITY FAST ORIGINATE?

We do not know precisely at what date the observance of the Nativity Fast (Advent) was introduced into the Church. Documents establish that, towards the end of the fourth century, the Nativity of Christ was celebrated by some on December 25th and by others on January 6th.

The Council of Saragossa, in Spain, decided (in 380) that, from December 17th until Epiphany, no one could absent himself from services. In Gaul (modern day France), in the sixth century, a sort of Lent was observed from November 11th until Christmas. Advent was celebrated in Rome, under Pope St. Gregory the Great, towards the end of the sixth century.

The Nativity Fast seems to have come into the practice of the Churches of the Byzantine rite a little later when in the ninth century the Greeks fasted from November 15th through Christmas.

From "The Year of Grace of the Lord – A Scriptural and Liturgical Commentary on the Calendar of the Orthodox Church" by a Monk of the Eastern Church.



Advent Begins Nov. 15th

November and December, although they see the increase of darkness and the coming of winter, are nevertheless months of brightness and joy, for they also see the coming of Advent and the Feast of the Nativity of the Lord.

Thus, as the darkness "outside" increases, the light and beauty from "inside" also and simultaneously increase. The interplay of light and darkness is an image of baptized Christian life, which is a life of dying in Christ's death to bring

about the resurrection from the dead. As Christ is dying and descending into the darkness of death, so also is that darkness being -simultaneously- filled with light and life.

Through baptism Christ gives us His own life-creating and "death- destroying death." Advent and Christmas -like Great Lent and Pascha- are times through which we might live-out and increase our lives in Christ's death, so that we can already taste and see -by anticipation- our very own resurrection from the dead. That is why Advent-Christmas is called the "Winter Pascha," and why the old service books describe Christmas as being a "three-day Pascha." To the extent that we abandon ourselves to Christ in Advent, to that same extent will we be able to participate in the festal and joyous light of Christmas - a Feast of the Kingdom of God in our midst.

When you fast this season in preparation for the Nativity of Our Lord, I urge you to consider the following words of guidance written by St. John Chrysostom

THE PROOF OF FASTING

Do you Fast?
Give me proof of it by your works.
If you see a poor man, take pity on him.
If you see a friend being honored, do not envy him.
Do not let only your mouth fast, but also the eye, and the ear, and the feet, and the hands, and all the members of our bodies.
Let the hands fast, by being free of avarice.
Let the feet fast, by ceasing to run after sin.
Let the eyes fast, by disciplining them not to glare at that which is sinful...
Let the ear fast...by not listening to evil talk and gossip...
Let the mouth fast from foul words and unjust criticism.
For what good is it if we abstain from birds and fishes, but bite and devour our brothers?



FEASTDAY IN NOVEMBER:

THE ENTRANCE OF THE THEOTOKOS INTO THE TEMPLE – NOVEMBER 21st

From the Prologue of Ochrid by St. Nikolai Velimirovich

When the most holy Virgin Mary had reached the age of three, her parents, holy Joachim and Anna, took her from Nazareth to Jerusalem, to give her to the service of God in fulfillment of their promise. It was three days journey to Jerusalem, but, going as they were on God's work, they did not find the journey difficult. Many of Joachim and Anna's kinsmen gathered to take part in this celebration, in which the invisible angels of God also took part. Maidens went ahead with lighted candles in their hands, followed by the most holy Virgin, led on either side by her father and

mother. The Virgin was clad in royal and beautiful garments, like those of the 'king's daughter', the Bride of God (Ps. 44:9,10). Behind them walked many of their kinsfolk and friends, all bearing lighted candles. There were fifteen steps leading to the Temple. Her parents stood the Virgin on the first



step, and she ran quickly to the top on her own, where the High Priest, Zacharias, the father of St John the Forerunner, met her and, taking her by the hand, led her not only into the Temple but into the Holy of Holies, the holiest place of all, into which none could enter except the High Priest, and that once a year. St Theophylact of Ochrid says that Zacharias was 'out of himself, and moved by God' when he led the Virgin into the chief place in the Temple, beyond the second curtain - otherwise there could be no explanation of his action. Her parents then offered sacrifices to God, according to the Law, received the priest's blessing and returned home, leaving the most holy Virgin in the Temple. She dwelt in the Temple for nine whole years. While her parents were alive, they visited her often. When they departed this life, the holy Virgin was left an orphan, and longed to remain in the Temple for the rest of her days, without entering into marriage. This being contrary both to the Law and Israelite custom, she was confided at the age of twelve to St Joseph, a kinsman of hers in Nazareth, so that she might, under the protection of betrothal, live in virginity and thus fulfill both her desire and the demands of the Law, for it was unknown in Israel at that time for a girl to vow perpetual virginity. The holy Virgin Mary was the first to do this, and was later followed by thousands of virgin men and women in the Church of Christ.



The following is the address given by His Grace, Bishop Basil, Antiochian Bishop of Wichita, to the parish of St. Mary Orthodox Church in Wichita, Kansas regarding the crisis in Syria, on the morning of their patronal feast of the Nativity of the Theotokos, September 8, 2013.



This week will be a very important week, an historical week, one way or another--our church, our Patriarchate in particular, and this world in general. This week our elected representatives will be asked to vote either

for or against supporting aggression in the Holy Land. As I said it's important first and foremost for our church. It's where our spiritual roots are, the roots of all Christians. Not just us, but we as Antiochian Orthodox in particular, as our Father in God (Patriarch John of Antioch) lives there along with a million and a half Orthodox Christians. That's more than we have total in the US. The Orthodox in Syria and Lebanon is not negligible, it's 10 percent of the population. In our country, we're less than 1 percent, our country being the United States.

Syria in particular but Lebanon as well, which is an integral part of greater Syria just by its geography and the majority of its history, is dotted with holy places. Holy places made holy by the presence of our Savior. Remember his conversation with the Canaanite woman, the Syro-Phoenician woman when he visited Tyre and Sidon in south Lebanon. It's not in Disney World or Never Never Land. It's a real place with real people with real Orthodox Christians living there. You've heard of Caesarea Philippi, where our Savior went and had conversation with his 12 apostles saying, "Who do men say that I am?" and then to Peter "Who do you say that I am?" Caesarea Philippi is in Golan Heights, what now is the occupied portion of the Golan Heights. It belongs to our sister archdiocese, the archdiocese of Bosra-Hauran. And the Golan Heights itself is dotted with now empty, they were depocketed by the Israelis, Christian villages, Orthodox villages, whose churches during the occupation have been totally desecrated. Stripped. Not only of the icons and the chandeliers, but of windows, and water faucets. Their dead in Konetra were taken out of their graves, and teeth--gold teeth--taken from their mouths and wedding rings taken from the corpses' fingers. These are holy places. Our Saviour walked there, the apostles walked there. Sweida, Bosra-Hauran in south Syria is where Timon, one of the original seven deacons as recorded in the Acts of the Apostles, one of the original seven deacons was the first bishop. Paul the apostle made his way from Jerusalem up to Damascus, and the road is still there, the spot where he was knocked off his horse by the presence of our Saviour Jesus Christ when he was struck blind. There's a monastery there, an Orthodox monastery. These are not just places in books, brothers and sisters. These are holy places where Christians, your spiritual ancestors, and for many of you your physical ancestors have lived the Holy Orthodoxy for the past 2,000 years. It's why what happens this week is important. It's important.

We ask your prayers first and foremost for our president. That God might speak as we say in the liturgy "good things to his heart. That God might speak reasonableness and peace to the heart of our president. That he might speak peace to the heart of our elected officials, that they indeed become our representatives, that they speak the voice of the people. God speaks through his people, not through a congressman alone, or a president alone. He speaks through his people. May God hear our prayer for our armed forces. Men and women who sit on the edges of their seats to know whether they will be going to war or not. And don't be-

lieve this “no boots on the ground.” It’s impossible. We’ve heard the promise many times. May God give strength to the parents. The spouses first and foremost of those soldiers, and their children, and their parents and their families, that he might grant them grace during these next coming days to prepare for the tension that must be laid upon them. And God be with the people of Syria. All of them, whether they’re Muslim, they’re Druze, Christians, Orthodox and not. May he be with our Father in God (Patriarch John of Antioch) who has already lost thousands of his people, and priests and deacons and monks and nuns in the war already. Whose monasteries and churches have been occupied and many destroyed by the so-called Free Syrian Army. Whose own brother was kidnapped and still remains kidnapped, Metropolitan Paul along with Archbishop Yohanna, since April 22 by freedom fighters. Freedom fighters--people who rape women, abduct bishops, desecrate churches, open peoples’ chests and pull their beating heart out and eat it in their presence. That’s the Free Syrian Army and their allies, Al Qaeda.

Two days ago I received a call from our Metropolitan Saba Esper, who you know, he has visited here. He is the archbishop of our own Wichita diocese’s sister diocese in south Syria. He spoke by telephone, right before he called me, with Mother Belagia. Mother Belagia is the abbess of the monastery of Saint Thekla in Maalula. It’s only like a 20-30 minute drive north of Damascus. It had been occupied for 3 days (the town). The town is one of three where they still speak Aramaic--Aramaic which our Saviour spoke. The only 3 towns left in the world. The majority of the people in Maaloula are Christians--Orthodox Christians. There’s a smattering of Catholics there, and there’s also some Muslims there, and they live there in peace. The beginning of this week they were occupied by the Free Syrian Army. It turned out to be Al Qaeda, and they turned out to be Chechens--the same ones who abducted our 2 bishops. The nuns took the children there, orphan girls there of St. Thekla, and they and the nuns, many who are aging, into the caves of the village to hide for 4 days. They didn’t even go out to buy bread. The villagers didn’t leave their homes for 4 days. And if you’ve never been to the Middle East, they don’t shop like we do. They go every morning to buy their bread and food for the day. So they were locked in their homes for 4 days. Those who went out were shot, so they knew to stay in their homes. Saba called me on Wednesday. Mother Belagia, and they were ringing all the bells in the town’s churches--the Syrian Army, you know the one that we’re told is so bad. The Syrian Army finally came and drove Al Qaeda out. And what did they find? They found 2 churches in the village completely destroyed. St. Thekla, which is ours, the Orthodox church in the village, and St. Sergius, which is a Catholic church in the village--completely destroyed. On the inside, the icons, the holy books, everything had been desecrated. Not just ripped off the walls, but covered in urine. Real desecration by that wing of the Free Syrian Army. God knows what the people of Syria, and by extension the people of Jordan, the people of Lebanon, the people of Turkey and

the people of Iraq--because if there’s a war there’s a regional war--God knows the burden they may have to carry this week. Lighten their burden as you can. And that’s by your prayers. Have a soft heart towards the people. Wrongs were done on both sides--vicious wrongs on both sides. But as we’ve heard from some honest politicians this past week, there’s really no good armed force over there. No one we can trust. None. So the choice is between the evil that we know and that we’ve had for 30-40 years in that part of the world, or another evil we don’t know about except what they’ve shown us in this awful civil war for the past 2 and a half years.

So this week, really pray. Thank God that we live in a country that is safe. Where we can send our children to school, where you can go out and buy your groceries. But realize that that blessed country where we live can also be a disruptive force in other parts of the world, as it has been. Remember Bosnia. Remember Kosovo. Remember what happened in Belgrade, the capital of an Orthodox country, bombed by our armed forces on Pascha night, while people were going to church for the midnight service. God bless America--but a lot of evils have been done in her name. We pray that God will restrain our leaders from being the cause for any more evil and sorrow and hurt in this world. That we might extend a healing hand, to bring enemies together like we’re supposed to. Where we teach people to turn the other cheek, where we teach people to bless those who curse them, to love our enemies. That’s the gospel we preach, the gospel we die for. It’s the gospel which Orthodox Christians have been and I guess will continue to die for. Remember them in your prayers, and as I said, most especially our leaders, who will make the decisions. That God might pour out his Holy Spirit on them, and speak good things to their hearts.



The September Parish Council meeting began with “O Heavenly King” and was called to order at 7:00PM. In attendance: Fr. David Koles, Gladys Labas, Nick Kokus, George Matyczuk, George Ludko, Ed Bichun, Dave Bartos, Chris Dresko, Daniel Belonick, Tessa Mah, and Al Hromi.

Pastor’s Report

Father reported that plans for the 100th Anniversary are almost finalized. The morning of October 5th is reserved for church cleanup. The Diocesan Assembly is in Bridgeport this year. A lay representative is needed for Friday and Saturday October 25th & 26th.

Warden’s Report

Centennial Committee

Details for the celebration on October 12th & 13th are nearly settled. Question remains over how many people are in the Yale Russian Chorus and whether or not we should include them in the meal count. The Men’s Club and Sisterhood

have both approved funds supporting the event. Ninety people are expected for Saturday Vespers and dinner. George Matyczyk suggested clearing some of the clutter in the basement to make room.

Financial Report

Al Hromi presented a written report for September figures, which have not been audited:

\$12,250.94 Total Income
\$16,362.18 Total Expense
\$ 3,659.88 Expense over Income
\$ -1,135.45 YTD

The report did not include some outstanding bills such as the fair share. Dan Belonick reported that July and August have been audited. The Cemetery and Bissland funds still need to be audited.

George Ludko presented a written statement of financial accounts as of 8/31/13. Total assets: \$1,191,206.03

Dave Bartos made a motion to accept the financial report. Ed Bichun seconded. Motion carried.

Secretary's Report

Al Hromi motioned to accept the minutes from the August meeting. Chris Dresko seconded. Motion carried.

Minutes from the retreat on 8/26/13 were provided. Council will review and approve at the next meeting.

Standing Committees:

Building & Grounds

George Matyczyk reported that current outside work is 90% complete. The rest should be finished this week. The work that is done so far looks very nice. Thank you to those involved for their efforts to beautify and maintain the church.

Chris Dresko brought up the interior water damage (the arch, choir loft, etc.) that has happened since the renovation two years ago. It was determined that Baker is not responsible. The problem is caused by the leaks in the building that we thought were resolved.

Ed Bichun and George Matyczyk reported that several different contractors are coming to do estimates for repointing the brick, looking at the leaks, and the garage. (The garage project is on hold until someone comes in to inspect the structural integrity).

George & Eddie brought up several other issues:

- Put our extra carpeting in front of the entrances due to the high traffic on centennial celebration.
- Divert the rainwater from around entrances.
- The handicap lift still needs a part to be repaired; it is on order from France.

Remove bushes and dead trees around property that have become trash-ridden and unkempt.

Finance Committee

The committee submitted an expense-only budget for next year. Discussion followed concerning how to best present this information to the parish body. Chris Dresko motioned to accept an amended expense budget of \$168,700 for 2014. Dan Belonick seconded. Motion carried.

The committee also presented a draft of an informational letter concerning parish giving as well as a draft of a revised pledge form. Discussion followed concerning how to best present this information to the parish body. The edited information letter will be sent this week. The edited pledge form will be distributed the week following the centennial celebration.

New Business

Charities

November – St. Nicholas Byzantine Catholic Church in Danbury, CT

Tessa Mah made a motion to accept the charity. Chris Dresko seconded. Motion carried.

December – St. Spyridon Orthodox Church in Puerto Rico
George Ludko made a motion to accept the charity. Ed Bichun seconded. Motion carried.

From the Floor

George Matyczyk will further pursue a quote for a new sign for the church property.

Next meeting: October 28th

George Ludko made a motion for adjournment at 8:18PM. Dan Belonick seconded. The meeting concluded with "It is Truly Meet."

Submitted by,

Nick Kokus

! FIRST ANNOUNCEMENT !

Save the date!

Sunday, January 26, 2014

OUR ANNUAL MEETING

It is extremely important that everyone who is a voting member of Holy Trinity attend this vital parts of the life of our parish.