



HOLY TRINITY ORTHODOX CHURCH

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

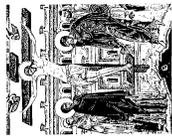
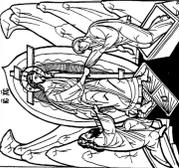
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ORTHODOX CHURCH**

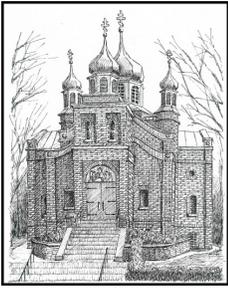


APRIL 2015

HÖLY TRINITY ÖRTHÖDÖX CHURCH

APRIL 2015

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	Cleaners - ?????	Greeters - ?????	1 St. Mary of Egypt Confession 5:45 PM Liturgy of the Presanctified Gifts 6:10 SOUP / BREAD	2 Great and Holy Thursday Vespers/Liturgy 9:00 AM Matins - Passion Gospels 6:30 PM	3 Confession 3:00 PM	4 Divine Liturgy 9:00 AM Leazarus Saturday Choir Rehearsal 4:00 PM VIGIL [Blessing of Palms] 5:00 PM Confession
5 Palm Sunday Festal Divine Liturgy 9:00 AM Coffee Hour - <u>???</u> Bridegroom Matins 4 PM New Haven	6 Liturgy of the Presanctified Gifts 6:30 AM Great and Holy Monday Bridegroom Matins 6:30 PM	7 Liturgy of the Presanctified Gifts 6:30 AM Great and Holy Tuesday Bridegroom Matins 6:30 PM	8 Liturgy of the Presanctified Gifts 6:30 AM Great and Holy Wednesday Matins of Holy Thursday 6:30 PM	9 Great and Holy Thursday Vespers/Liturgy 9:00 AM Matins - Passion Gospels 6:30 PM	10 Great and Holy Friday Vespers of Holy Friday 3:00 PM Soup / Bread Matins of Holy Saturday 5:30 PM	11 Great and Holy Saturday Vespers/Liturgy 9:00 AM Nocturne, Pascal Matins, Pascal Liturgy 11:30 PM Baskets/Agape Following
12 Holy Pascha The Resurrection of our Lord and Savior JESUS CHRIST Vespers of Pascha 12:00 (Noon)	13 FAST FREE Bright Monday Paschal Divine Liturgy 9:00 A. M.	14 FAST FREE Bright Tuesday	15 FAST FREE Bright Wednesday	16 FAST FREE Bright Thursday	17 FAST FREE Bright Friday	18 FAST FREE Bright Saturday Great Vespers 5:00P.M.
19 2 nd of Pascha St. Thomas Sunday Divine Liturgy 9:00 A.M. Coffee Hour - <u>???</u> PANKHIDA AT CEMETERY	20	21	22	23 Greatmartyr & Wonderworker George	24	25 Apostle & Evangelist Mark Great Vespers 5:00P.M. Confession
26 3 rd of Pascha Holy Myrrhbearers Church School 8:30 A.M. Divine Liturgy 9:00 A.M. Coffee Hour - <u>???</u>	27 Parish Council meeting 7:00 PM	28	29	30 Apostle James	Charity - 	



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

www.htocnb.org
APRIL 2015

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 - 5:30 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 3rd**.

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 Vespers 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 Bridegroom Matins: Holy Transfiguration Church, Southbury

HOLY WEEK: *The Resurrection of Lazarus & The Entrance of the Lord into Jerusalem (April 4th & 5th)* 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 4th. 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 12th) - 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 13th) will be celebrated with Paschal Divine Liturgy and procession at 9:00 A.M.

FAST FREE WEEK: The week following Pascha, April 12th - 18th is **FAST FREE!!**

ST. THOMAS SUNDAY: On the second Sunday of Pascha, St. Thomas Sunday (April 19th), 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, April 26th**.

PARISH COUNCIL: The next meeting of the 2015 Parish Council will be held on Monday evening, April 27th at 7:00 P.M. All council members are asked to make every effort to attend the meeting.

The April charity collection is for **Team JENGA for Walk MS 2015**. Walk MS 2015 presented by Travelers will take place on April 25 at Rentschler Field from 9 a.m. - 2 p.m. Walk MS provides an opportunity for people to support MS research which is critical to stopping the progression of MS and ultimately to finding a cure for this disease. Jennifer Ganley, who is on our prayer list, has been asked to be this year's spokesperson for Walk MS 2015. Multiple sclerosis interrupts the flow of information between the brain and the body and it

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stops people from moving. Every hour in the United States, someone is newly diagnosed with MS, a disease of the central nervous system. Symptoms range from numbness and tingling to blindness and paralysis. The progress, severity and specific symptoms of MS in any one person cannot yet be predicted, but advances in research and treatment are moving us closer to a world free of MS. Visit their website at:

http://main.nationalmssociety.org/site/TR?pg=entry&fr_id=25106

We will take our charity collection on the last Sunday of the month. GO TEAM JENGA!

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.



PASCHAL GREETINGS

Christ is Risen! Indeed He is Risen!

Slavonic: Khristos Voskrese! Христос Воскрезе!
Vo Istinu Voskrese! Воистину Воскрезе!

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:

2	Mary Camarata	1928
6	Paul Salina	1948
7	Megan Bartos	1986
10	Leslie Delaney	1979
12	Lila Karabin	2008
15	Kara Ahern	2008
17	Sara Kumor	2004
21	Marion Bichun	1942
21	Gabriel Rembisz	2006
23	Julia Bress	1987
30	Jeffrey Burrill	1985
31	Larry Beck	1928
31	Diane Dounouk	1945

“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, Annapolis, MD
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.

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
Theodore Baluk	49	April 2 1940
Emily Balkun	75	April 2 1976
Vladimir James Dounouk	75	April 2 1984
Nina Burak Hair	83	April 2 2007
George Shchenansky	43	April 3 1930
Emilian Opanasenko	83	April 4 1986
Daniel Protosen	57	April 5 1952
Michael Truhan	45	April 5 1962
John Suzich	38	April 6 1913
Christine Kupchik	75	April 6 1959
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
Dorothy Ludko		April 9 2014

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 Panasewich	67	April 25 1961
George Cocores	17	April 25 1966
Daniel Karpovich	65	April 26 1936
Theodore Gladky	49	April 26 1937
Peter Keilowok	56	April 26 1941
Alice Andruskiewicz	75	April 27 1996
Andrew Dobosz	60	April 28 1976
Emil Tynik	76	April 28 1990
Alexander Dudeyko	46	April 29 1917
Jacob Snitko	55	April 29 1935
Stella Zamayduk	52	April 30 1952
Paul Panasewich		April 30 1986
Edward Johnson	78	April 30 1998

55 Maxims for Christian Living by Protopresbyter Thomas Hopko

1. Be always with Christ.
2. Pray as you can, not as you want.
3. Have a keepable rule of prayer that you do by discipline.
4. Say the Lord's Prayer several times a day.
5. Have a short prayer that you constantly repeat when your mind is not occupied with other things.
6. Make some prostrations when you pray.
7. Eat good foods in moderation.
8. Keep the Church's fasting rules.
9. Spend some time in silence every day.
10. Do acts of mercy in secret.
11. Go to liturgical services regularly.
12. Go to confession and communion regularly.
13. Do not engage intrusive thoughts and feelings. Cut them off at the start.
14. Reveal all your thoughts and feelings regularly to a trusted person.
15. Read the scriptures regularly.
16. Read good books a little at a time.
17. Cultivate communion with the saints.
18. Be an ordinary person.
19. Be polite with everyone.
20. Maintain cleanliness and order in your home.
21. Have a healthy, wholesome hobby.
22. Exercise regularly.
23. Live a day, and a part of a day, at a time.
24. Be totally honest, first of all, with yourself.
25. Be faithful in little things.
26. Do your work, and then forget it.
27. Do the most difficult and painful things first.
28. Face reality.
29. Be grateful in all things.
30. Be cheefer.
31. Be simple, hidden, quiet and small.
32. Never bring attention to yourself.
33. Listen when people talk to you.
34. Be awake and be attentive.
35. Think and talk about things no more than necessary.
36. When we speak, speak simply, clearly, firmly and directly.
37. Flee imagination, analysis, figuring things out.
38. Flee carnal, sexual things at their first appearance.
39. Don't complain, mumble, murmur or whine.
40. Don't compare yourself with anyone.
41. Don't seek or expect praise or pity from anyone.
42. We don't judge anyone for anything.
43. Don't try to convince anyone of anything.
44. Don't defend or justify yourself.
45. Be defined and bound by God alone.
46. Accept criticism gratefully but test it critically.
47. Give advice to others only when asked or obligated to do so.



**ХРИСТОС
ВОСКРЕСЕ!**



48. Do nothing for anyone that they can and should do for themselves.
49. Have a daily schedule of activities, avoiding whim and caprice.
50. Be merciful with yourself and with others.
51. Have no expectations except to be fiercely tempted to your last breath.
52. Focus exclusively on God and light, not on sin and darkness.
53. Endure the trial of yourself and your own faults and sins peacefully, serenely, because you know that God's mercy is greater than your wretchedness.
54. When we fall, get up immediately and start over.
55. Get help when you need it, without fear and without shame.



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.

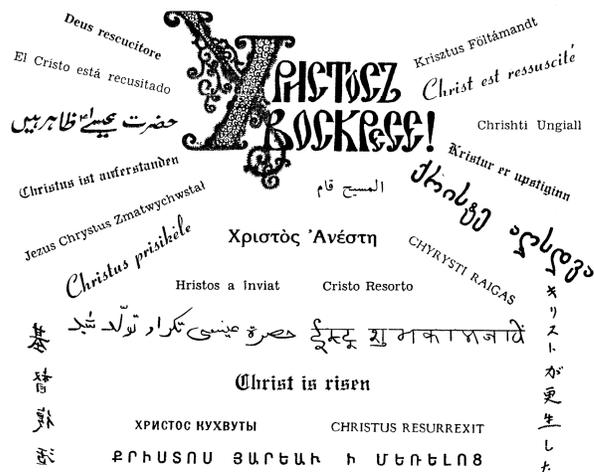
At the Vespers served on Holy Friday (usually around 3pm), following the reading of the last Passion Gospel, the Shroud is brought to the center of the church for veneration by the faithful.

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 (Jn 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.



Easter (Pascha) in the Liturgical Year

In the center of our liturgical life, in the very center of that time which we measure as year, we find the **feast of Christ's Resurrection**. What is Resurrection? Resurrection is the appearance in this world, completely dominated by time and therefore by death, of a life that will have no end. The one who rose again from the dead does not die anymore. In this world of ours, not somewhere else, not in a world that we do not know at all, but in our world, there appeared one morning Someone who is beyond death and yet *in* our time. This meaning of Christ's Resurrection, this great joy, is the central theme of Christianity and it has been preserved in its purity by the Orthodox Church. There is much truth expressed by those who say that the real central theme of Orthodoxy, the center of all its experience, the frame of reference of everything else, is the Resurrection of Christ.

The center, the day, that gives meaning to all days and therefore to all time, is that yearly commemoration of Christ's Resurrection at Easter. This is always the end and the beginning. We are always living *after* Easter, and we are always going *toward* Easter. Easter is the earliest Christian feast. The whole tone and meaning of the liturgical life of the Church is contained in Easter, together with the subsequent fifty-day period, which culminates in the **feast of the Pentecost**, the coming down of Holy Spirit upon the Apostles. This unique Easter celebration is reflected every week in the Christian Sunday, which

we call in Russian Voskresenie" (Resurrection Day). If only you would take some time to read the texts of Sunday Matins you would realize, though it may seem strange to you, that every Sunday we have a little Easter. I say "Little Easter," but it is really "Great Easter." Every week the Church comes to the same central experience: "Having seen Thy Resurrection..." Every Saturday night when the priest carries the Gospel from the altar to the center of the church, after he has read the Gospel of the Resurrection, the same fundamental fact of our Christian faith is proclaimed: Christ is risen! St. Paul says: "If Christ is not risen, then your faith is in vain." There is nothing else to believe. This is the real center, and it is only in reference to Easter as the end of all natural time and the beginning of the new time in which we as Christians have to live that we can understand the whole liturgical year. If you open a calendar, you will find all our Sundays are called Sundays after Pentecost, and Pentecost itself is fifty days after Easter. Pentecost is the fulfillment of Easter. Christ ascended into heaven and sent down His Holy Spirit. When He sent down His Holy Spirit into the world, a new society was instituted, a body of people, whose life, though it remained of this world and was shared in its life, took on a new meaning. This new meaning comes directly from Christ's Resurrection. We are no longer people who are living in time as in a meaningless process, which makes us first old and then ends in our disappearance. We are given not only a new meaning in life, but even death itself has acquired a new significance. In the Troparion at Easter we say, "He trampled down death by death." We do not say that He trampled down death by the Resurrection, but by *death*. A Christian still faces death as a decomposition of the body, as an end; yet in Christ, in the Church, because of Easter, because of Pentecost, death is no longer just the end but it is the beginning also. It is not something meaningless which therefore gives a meaningless taste to all of life. Death means entering into the Easter of the Lord. This is the basic tone, the basic melody of the liturgical year of the Christian Church. Christianity is, first of all, the proclamation in this world of Christ's Resurrection. Orthodox spirituality is paschal in its inner content, and the real content of the Church life is joy. We speak of feasts; the feast is the expression of joyfulness of Christianity.

The only real thing, especially in the child's world, which the child accepts easily, is precisely joy. We have made our Christianity so adult, so serious, so sad, so solemn that we have almost emptied it of that joy. Yet Christ Himself said, "Unless you become like children, you will not enter the Kingdom of God." To become as a child in Christ's terms means to be capable of that spiritual joy of which an adult is almost completely incapable. To enter into that communion with things, with nature, with other people without suspicion of fear or frustration. We often use the term "grace." But what is grace? *Charisma* in Greek means not only grace but also joy. "And I will give you the joy that no one will take away from you..." If I stress this point so much, it is because I am sure that, if we have a message to our own people, it is that message of Easter joy which finds its climax on Easter night. When we stand at the door of the church and the priest has said, "Christ Is Risen," then the night becomes in the terms of St. Gregory of Nyssa, "lighter than the day." This is the secret strength, the real root of Christian experience. Only within the framework of this joy can we understand everything else.

ProtPRESBYTER Alexander Schmemmann

(Excerpts from the lecture "The Sanctification of Life" on the Third Annual Church School Conference sponsored by the Metropolitan Council Religious Education Committee, July 1963.)



ABOUT THE VICTORY OVER THE LAST ENEMY

From the Prologue of Ochrid / St. Nikolai Velimirovich

"The last enemy to be destroyed is death" (1 Cor 15:26).

Man's first enemy is the devil, the second is sin and the third is death. The Lord Jesus conquered all three of these enemies of the human race. By His humility, He conquered the proud devil. By His death, He conquered sin and by His resurrection, He conquered death. In conquering all of our enemies, He invites us to be partakers in His glorious victory. Not only that we conquer but that we win together with Him. Only His power conquers, only His weapons triumph. Alone we are without power and weapons, and our enemies are fearful. But with Him, we conquer those mightier than ourselves. What is the price that He offers to us for His victory? A meager price, my brethren; for a very paltry price He offers us the most precious victory. To humble our-selves and to submit ourselves to the will of God, that is the price He seeks in order to conquer the devil for us. To die unto our-selves, to die to fleshly desires and passions, that is the price which He seeks in order to conquer for us. To live for Him and not for ourselves, to receive Him into our hearts, that is the price He seeks in order to conquer death for us. He conquered all enemies openly and completely. This is the price for which He offers His victory to each of us. The Apostle Paul speaks: "But thanks be to God Who gives us the victory through our Lord, Jesus Christ" (1 Cor 15:57).



Parish Council Meeting 2-16-15

Members in Attendance: Fr. David Koles, Gladys Labas, Dan Bradanini, George Matyczyk, Rosemary Delaney, Al Hromi, Chris Adams, Dan Belonick, Chris Dresko, Juliana Veek and Sarah Clark.

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

Pastor's Report:

Father welcomed the new council members, shared his hopes for better weather for the remaining weeks of winter and reminded the Council that we are in the final weeks before Lent. Father received an invite from Fr. James Bogiatzis for our Choir to sing at St. George Greek Orthodox Church, New Britain on the Sunday of Orthodoxy. They will be celebrating their 100th Anniversary later this year. Sunday of Orthodoxy Vespers has already been scheduled at Holy Trinity Greek

Church, Waterbury. Also, thank you notes from Ancient Faith Radio and the Wounded Warrior Project, who were recipients of recent monthly charities.

Warden's Report:

Gladys Labas welcomed the new council members and asked the whole Council to help recruit and participate in the weekly church cleaning.

Financial Report:

Al Hromi presented January figures, which have not been audited:

January Income: \$24,632.03
January Expense: \$14,731.35
Income/Expense: \$ 9, 900.68
Year-to-date: \$ 9, 900.68

Al Hromi motioned to accept the financial report, Chris Dresko seconded. Motion carried.

Chris Adams is preparing for the upcoming meeting with the church's financial advisors, Morgan Stanley. They will discuss the state of the financial market and realigning investments moving forward.

Secretary's Report:

Al Hromi presented amendments to 1-25-15 minutes: Spelling of "described" in Buildings and Grounds

Dan Belonick moved to accept with changes, Al Hromi seconded. Motion carried.

Finance Committee:

The committee is preparing to meet with investors this financial quarter.

Building and Grounds:

Dan Bradanini explained how the top priority is to prevent any more leaking in the Church roof by re-caulking the remaining sides of the church. The emergency repair caulking was completed on the south side of the church building and now Bradanini is getting a proposal for the rest of the church to cover the caulking removal and repair and the neoprene patches.

Bradani will continue to looking into quotes and contractors who can assist with the spaulding brick issue.

George Matyzyk reported that the cemetery committee will review:

- quotes and plans for the water line which trees which are being proposed for removal

Gladys Labas asked for the specific quotes supported by the committee to be brought to the Parish Council regarding the spigots/water line. Matyzyk wants to know exactly who is being sub-contracted by Baker Liturgical Art to complete the work on the cemetery archway.

The church is still waiting for the insurance check covering the damage to the cemetery arch.

On snow plowing, Matyzyk reported that it would cost additional monies to have the plow service come in with a pay loader to remove the excess snow. The council discussed the current plow services and decided that no changes or additions needed to

be made at this time.

New Business:

Chris Dresko asked that the church pursue an online donation system for the church. The council needs data outlining the costs/charges associated with an online system, and then they will need to discuss if those charges will be worthwhile if the result is more parishioners and persons giving to the church. In the meantime, Juliana Veek and Chris Adams will prepare an educational explanation on how parishioners can set up checks to get sent to the church through their own banks for no cost to the church. The training for parishioners will focus on both how and why to financially support the church.

Dan Belonick began discussion on the parish picnic. The men's club will be donating monies for entertainment; sisterhood will provide food and/or monies for food. This year's picnic will have better coordination with the neighbors, with specific ideas on how/what they can contribute. The council decided the picnic should take place during the day on Saturday May 30, 2015 followed by cleaning up, and concluding with vespers. The council also discussed ways to entertain the parish and neighborhood children and will with parish parents and church school to assist with volunteering.

April Charity:

Chris Dresko motioned to contribute to the MS Society, if possible to send in support of their April Team Jenga Walk. Dan Bradanini seconded. Motion carried.

Next meeting:

Monday, March 30, 2015 7PM

Rosemary Delany noted that so far the OCA or the Episcopal Assembly have been silent on the current tragic events surrounding the Coptic Christians. Fr. David encourages council members to contact the state and national leadership and request a statement or response.

George Matyzyk suggested that there be a committee formed to collect, catalog and preserve the church's records (land, bank, contracts). Chris Dresko suggested scanning documents to produce digital records. Along with the needed items to locate and protect, there are many files can be destroyed. The important documents which are retained should be into a fire safe cabinet as well as scanned. The scanned documents should be both in the fire proof box and one with the priest. Gladys Labas said Evelyn Cherpak could help us identify what is important to keep and where specific items are located.

George Matyzyk asked the council for a few names of people who can assist bringing Nick Hamisevich to church if his daughter cannot bring him. Suggestions included Paul Culton or some of the younger parishioners who live locally.

Chris Dresko motioned for adjournment at 8:15PM. The meeting concluded with "It is Truly Meet."

Submitted by,

Sarah Clark

Christos a invat
ΧΡΙΣΤΟΣ ΒΟΗΘΕΙ
Ἐπισημοῦς ἱερῶν

Christ is risen
ἘΠΕΙ
ΧΡΙΣΤΟΣ Ἀνέστη