



HOLY TRINITY ORTHODOX CHURCH

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

**HOLY TRINITY
ORTHODOX CHURCH**

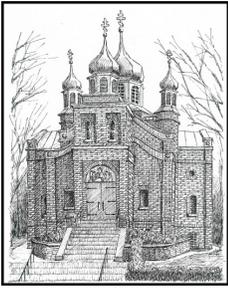


MARCH 2015

HÖLY TRINITY ÖRTHÖDÖX CHURCH

MARCH 2015

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 1 st of Great Lent Orthodoxy Sunday Divine Liturgy, 9:00 A.M. Coffee Hour – Kokus Deanery Vespers 6 P.M. Holy Trinity GOA, Waterbury	2	3 Visitation: 9:30AM JEROME HOME & 10:30 AM ARBOR ROSE (for Communion)	4 Confession 5-5:30 P. M. Liturgy of the Pre- sanctified Gifts 6:10 P.M. SOUP 'n BREAD	5	6 Confession 12:30 P. M.	7 Confession 4-4:30 PM Great Vespers 5:00PM Confession
8 2 nd of Great Lent St. Gregory Palamas Church School 8:30 AM Divine Liturgy, 9:00 A.M. Coffee Hour – ☩☩☩ Deanery Vespers 4 P.M. Willimantic	9	10 Confession 2:00 P. M.	11 Confession 5-5:30 P. M. Liturgy of the Pre- sanctified Gifts 6:10 P.M. SOUP 'n BREAD	12	13	14 Confession 4-4:30 PM Great Vespers 5:00PM Confession
15 3 rd of Great Lent Veneration of the Holy Cross Divine Liturgy, 9:00 AM Coffee Hour – ☩☩☩ FORCC Vespers 4 P.M. St. Nicholas Antiochian, Bridgeport	16	17	18 St. Nikolai Velimirovich Confession 5-5:30 P. M. Liturgy of the Pre- sanctified Gifts 6:10 P.M. SOUP 'n BREAD	19 Confession 3:30 AM	20	21 Confession 4-4:30 PM Great Vespers 5:00PM Confession
22 4 th of Great Lent St. John Climacus Divine Liturgy, 9:00 AM Coffee Hour – Everson/Dilger Vespers 4 PM All Sits of America, Salisbury	23	24 Confession 1:00 P. M.	25 Annunciation Festal Vesperal Liturgy 6:00 PM SOUP 'n BREAD	26 Archangel Gabriel	27 Akathist to the Theotokos 6:30 PM	28 SPRING CLEANING 8:30 A.M. Confession 4-4:30 PM Great Vespers 5:00PM Confession
29 5 th of Great Lent St. Mary of Egypt Divine Liturgy 9:00 AM Coffee Hour – Cherpak /Bradaniini Holy Unction 4 PM Ansonia	30 Parish Council Meeting 7:00 P.M.	31		Charity: 	Cleaners: ☩☩☩☩	Greeter: ☩☩☩☩



Monthly Newsletter of HOLY TRINITY ORTHODOX CHURCH

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

www.htocnb.org

MARCH 2015

ONE STEWARDS: March is ONE Stewards month and the 2015 campaign has begun. Our parish had a wonderful 2014! Our parish over the past years has increased its contributions each year. Also, we had five members in the Bishop’s Circle. For those who increased their donation, THANK YOU!! If you were a contributor to ONE Stewards in the past or are a current “steward” the time has come to step forward and be counted. Our contributions to ONE Stewards goes to support charities, seminarian scholarships, mission support and the diocesan Youth Rally. Please respond to the ONE Stewards mailing when it arrives at your home.

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:

Mar.	1st	Orthodoxy Sunday: Holy Trinity GOA, Waterbury 6:00 p.m.
Mar.	8th	Holt Trinity Church, Willimantic
Mar.	15th	St. Nicholas Antiochian Church, Bridgeport
Mar.	22nd	All Sts. of America, Salisbury
Apr.	6th	Holy Unction: Three Saints, Ansonia
Apr.	13th	Bridegroom Matins: Holy Transfiguration Church, Southbury

PARISH COUNCIL: The next meeting of the 2015 Parish Council will be held on Monday evening, March 30th 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 March charity collection is for **St. Herman’s Seminary, Anchorage,**

Alaska. At St. Herman Seminary we seek to continue the heroic educational and evangelistic work begun by



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

Ss. Herman, Innocent, Jacob, and the host of dedicated clergy and laity who struggled to increase the presence of Holy Orthodoxy in Alaska. The primary objective of the seminary remains the education and, as God wills, the ordination of spiritually mature Orthodox Christian men to the Holy Diaconate and Priesthood. These objectives are met through 2-year and 4-year diploma programs in which a theological education is provided in residence. Graduates will be equipped to enhance the quality of spiritual, moral, educational, and social values in their communities.

Visit their website at: <http://www.sthermanseminary.org/>
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 in MARCH:

- 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,
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.

John Gedz	66	March 1 1954
Anna Zavadsky	63	March 1 1962
Stephen Prigodich	76	March 1 2002
Stephen Shimko	52	March 2 1912
Conrad Filipchuk		March 2 1933
Alexander Kornak	81	March 2 1953
Mary Gel	84	March 2 1978
Julia Jazkevich	93	March 2 1999
Child Antonina Vanuk	1	March 3 1920
Nicolai Jazkevich	86	March 3 1983
Isaiah Zablotsky		March 5 1951
John Dobosz	77	March 5 1963
Mary Makuch	79	March 5 1973
Dina Karanowytch	86	March 5 2010
Benjamin Karanowytch	44	March 6 1996
Elizabeth (Zuk) Zaleski	76	March 6 2000
Helen Finn	86	March 6 2001
John Stepanuk	70	March 7 1919
Child Stephen Wanik	9 mo	March 7 1922
Leonid Matyschsyk	95	March 7 2013
Peter Adamovich	48	March 8 1935
William Burak	63	March 8 1960
Helen Panevich	56	March 8 1961
Naum Martinuk	49	March 9 1942
Sophie Gasukewich	92	March 9 1985
Child Michael Muchko	1	March 10 1909
Child Theodore Sonedayik	2 mo	March 10 1910
Child Eugenia Shakuna	17 days	March 10 1912
Child Constantine Stankevich	23 days	March 10 1918
Lillian Maddaluno	90	March 10 2008
Mary Panish	87	March 11 1997
Kathryn Petriv	83	March 11 2009
Paul Krish	56	March 12 1975
Mary Mick	28	March 13 1928
Anastasia Karpie	63	March 13 1955

Michael Lewchick		March 13 1985
Child Constantine Petrov	3	March 14 1914
Child Constantine Zdanuk	3	March 14 1914
Catherine Uliasz	97	March 14 2002
Roman Zhardetsky		March 15 1915
Thekla Gladky	42	March 15 1937
Alexander Zhdanuk	69	March 15 1942
Anastasia Burak	57	March 15 1952
Tikhon Zuk	72	March 16 1949
Mary (Dobosz) Roman	86	March 16 2000
Stephen Semanchik		March 17 1939
Katherine Pravka	41	March 17 1941
Dorothy Bielomizy	80	March 17 1962
Child Michael Semchik	5	March 18 1903
Child Miroslav Halaytso	8 mo	March 18 1922
Mary Horbal	67	March 18 1970
Child Evan Bashkevich	1	March 19 1936
Peter Horbal	81	March 19 1975
Paul Kozuch	70	March 20 1966
Katherine Kotek		March 20 1989
Eulah (Julia) Chesky	94	March 20 2008
Mary Kislicki		March 21 1970
Mary Stepanuk	34	March 22 1916
Nicholas Halaytso	37	March 22 1926
George Shimchick	74	March 22 1971
George Sachok	85	March 22 1983
Wasył Szestakow	67	March 22 1986
James Tilley	50	March 23 1964
Mary Romanchuk	86	March 23 1974
Helen Stankievtz		March 23 1987
Vasili Ratushinsky	45	March 24 1911
Aleksy Pituk	48	March 24 1930
Mary Zavada	57	March 24 1949
Akulina Kateshenok	76	March 24 1972
Helen Zaiko	87	March 25 2005
Nina Olear	88	March 26 2010
Vasili Lazar	23	March 27 1903
Child Anastasia Dyachuk	2 days	March 27 1922
Victor Raducha	52	March 27 1942
Ignatz Smoluk	75	March 27 1968
Arlene Osuch		March 27 2011
Albert Murr	71	March 27 2011
Walter Gedz	87	March 28 2004
John Wlasuk	88	March 29 1975
Child John Verder	6 mo	March 30 1918
Mary Eroch	67	March 30 1962
Peter Dyranka	56	March 30 1971
Casimer Zielinski	75	February 26 1971
Alexander Kotrady		February 26 1985
Child (No name) Pruta	4	February 27 1937

ON THE MYSTERY OF CONFESSION

By Saint John of Kronstadt

The person who is accustomed to give account of his life at Confession will not fear to give an answer at the terrible Judgment Seat of Christ. For this purpose was the mild tribunal of penitence instituted, that we may give an answer without shame, having been cleansed and healed through repentance here below.



The more sincerely we confess our sins, the more calm will the soul be afterwards. For sins are secret serpents, gnawing at the heart of a man, and never letting him rest; they are prickly thorns, constantly piercing the soul, they are spiritual darkness.

Bear the sufferings of the operation so that you may be restored to health - I speak of Confession. I mean that at Confession, you must declare all your shameful deeds to your confessor, without concealment, though it may well be painful, shameful, ignominious, and humiliating. Otherwise, the wound will remain unhealed, will continue to pain you, will undermine your spiritual health, and will become a cause for other spiritual weaknesses, or sinful habits or vices.

As soon as you have told the Lord your sins, with a contrite heart, they melt away; as soon as you have sighed and sorrowed for them, they are no more.



ABOUT SAINT EPHREM'S PRAYER

The famous lenten prayer of Saint Ephrem the Syrian summarizes our entire struggle during the forty day fast – that of turning from vice to virtue, sin to holiness, and self-love to love of God and neighbor. This powerful prayer is said every day of Great Lent, except on Saturdays and Sundays. It should be part of our morning and evening prayers, but may also be said at any other time throughout the day – especially in time of temptation.



THE PRAYER OF SAINT EPHREM

O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power and idle talk. (Prostration)

But grant rather the spirit of chastity, humility, patience, and love to thy servant. (Prostration)

Yea, O Lord and King, grant me to see my own transgressions, and not to judge my brother; for blessed

ВѢЧНА ПАМЯТЬ



art Thou unto the ages of ages. Amen. (Prostration)

O God, cleanse me a sinner. (12 times, with as many bows, and then again the whole prayer from the beginning to end, and after that one great prostration)

Note: If one cannot make prostrations, then make bows, or simply the sign of the Cross.



On Fasting

When the fast makes its appearance, like a kind of spiritual summer, let us as soldiers burnish our weapons, and as harvesters sharpen our sickles, and as sailors order our thoughts against the waves of extravagant desires, and as travellers set out on the journey towards heaven, and as wrestlers strip for the contest. For the believer is at once a harvester and a sailor and a soldier, a wrestler and a traveler.

Sharpen your sword and your sickle which has been blunted by glut-ony - sharpen it by fasting. Lay hold of the pathway which leads towards heaven, rugged and narrow as it is. Lay hold of it, and journey on.

I speak not of such a fast as most persons keep, but of real fasting; not merely abstinence from meats, but from sins as well. For the nature of a fast is such that it does not suffice to deliver those who practice it unless it is done according to a suitable law. So that when we have gone through the labor of fasting we do not lose the crown of fasting, we must understand how and in what manner it is necessary to conduct the business since the Pharisee also fasted, but afterward went away empty and destitute of the fruit of fasting. The publican did not fast, and yet he was accepted in preference to him who had fasted in order that you may learn that fasting is unprofitable unless all other duties accompany it.

Fasting is a medicine. But like all medicines, though it be very profitable to the person who knows how to use it, it frequently becomes useless (and even harmful) in the hands of him who is unskillful in its use.

I have said these things not that we may disparage fasting, but that we may honor fasting. For the honor of fasting consists not in abstinence from food, but in withdrawing from sinful practices, since he who limits his fasting only to abstinence from meats is one who especially disparages fasting.

Do you fast? Give me proof of it by your works. By what kind of works? If you see a poor man, take pity on him. If you see an enemy, be reconciled with him. If you see a friend gaining honor, do not be jealous of him. If you see a beautiful woman, pass her by. And let not only the mouth fast, but also the eye and the ear and the feet and the hands and all members of your bodies.

Let the hands fast by being pure from plundering and avarice. Let the feet fast by ceasing from running to unlawful spectacles. Let the eyes fast, being taught never to fix themselves rudely on handsome faces, or to busy themselves with strange beauties. For looking is the food of the eyes, but if it be such as is unlawful or forbidden, it mars the fast and upsets the whole safety of the soul. But if it be lawful and safe, it adorns fasting. For it would be among things most absurd to abstain from lawful food because of the fast, but with the eyes to touch even what is forbidden! Do you not eat meat? Feed not upon lasciviousness (love of lewd things) by means of your eyes. Let the ear fast also. The fasting of the ear consists in refusing to receive evil speakings and calumnies. It is written, "You shall not receive a false report" (Exodus. 23:1, LXX).

Let the mouth also fast from disgraceful speeches and railings. For what does it profit if we abstain from fish and fowl and yet bite and devour the brothers and sisters. The evil speaker eats the flesh of his brother and bites the body of his neighbor. Because of this Paul utters the fearful saying, "If you bite and devour one another take heed that you are not consumed by one another" (Gal. 5:15). You have not fixed your teeth in his flesh, but you have fixed your slander in his soul and inflicted the wound of evil suspicion, and you have harmed in a thousand ways yourself and him and many others, for in slandering your neighbor you have made him who listens to the slander worse, for should he be a wicked person, he becomes more careless when he finds a partner in his wickedness.

And should he be a just person, he is tempted to arrogance and gets puffed up, being led on by the sin of others to imagining great things concerning himself. Besides this, you have struck at the common welfare of the Church herself, for all those who hear you will not only accuse the supposed sinner, but the entire Christian community....

And so I desire to fix three precepts in your mind so that you may accomplish them during the fast: to speak ill of no one, to hold no one for an enemy, and to expel from your mouth altogether the evil habit of swearing.

For if, as the harvester in the fields comes to the end of his labors little by little, so we too if we make this rule for ourselves and in any manner come to the correct practice of these three precepts during the present Lent and commit them to the safe custody of good habit, we shall proceed with greater ease to the rest, and by this means attain to the summit of spiritual wisdom. And we shall reap the harvest of a favorable hope in this life, and in the life to come we shall stand before Christ with great confidence and enjoy those unspeakable blessings of which, God grant, we may all be found worthy through the grace of Jesus Christ our Lord, with whom be glory to the Father and to the Holy Spirit unto ages of ages. Amen.

St. John Chrysostom,
Concerning the Statues, homily 3



FEASTDAYS IN MARCH:

The Feast of the Annunciation is one of the earliest Christian feasts, and was already being celebrated in the fourth century. There is a painting of the Annunciation in the catacomb of Priscilla in Rome dating from the second century.

The Greek and Slavonic names for the Feast may be translated as "good tidings." This, of course, refers to the Incarnation of the Son of God and the salvation He brings. The background of the Annunciation is found in the Gospel of St Luke (1:26-38). The troparion describes this as the "beginning of our salvation, and the revelation of the eternal mystery," for on this day the Son of God became the Son of Man.

There are two main components to the Annunciation: the message itself, and the response of the Virgin. The message fulfills God's promise to send a Redeemer (Genesis 3:15): "I will put enmity between you and the woman, between your seed and her seed; he shall crush your head, and you shall lie in wait for his heel." The Fathers of the Church understand "her seed" to refer to Christ. The prophets hinted at His coming, which they saw dimly, but the Archangel Gabriel now proclaims that the promise is about to be fulfilled.

We see this echoed in the Liturgy of St Basil, as well: "When man disobeyed Thee, the only true God who had created him, and was deceived by the guile of the serpent, becoming subject to death by his own transgressions, Thou, O God, in Thy righteous judgment, didst send him forth from Paradise into this world, returning him to the earth from which he was taken, yet providing for him the salvation of regeneration in Thy Christ Himself."

The Archangel Gabriel was sent by God to Nazareth in Galilee. There he spoke to the undefiled Virgin who was betrothed to Joseph: "Rejoice, thou who art highly favored, the Lord is with thee: blessed art thou among women. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

In contrast to Eve, who was readily deceived by the serpent, the Virgin did not immediately accept the Angel's message. In her humility, she did not think she was deserving of such words, but was actually troubled by them. The fact that she asked for an explanation reveals her sobriety and prudence. She did not disbelieve the words of the angel, but could not understand how they would be fulfilled, for they spoke of something which was beyond nature.

Then said Mary unto the angel, "How shall this be, seeing I know not a man?" (Luke 1:34). "And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: therefore also that which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible.' And Mary said, 'Behold the handmaid of the Lord; be it unto me according to thy word.' And the angel departed from her" (Luke 1: 35-38)."

In his Sermon 23 on the day of the Annunciation, St Philaret of Moscow boldly stated that "the word of the creature brought the Creator down into the world." He explains that salvation is not merely an act of God's will, but also involves the Virgin's free will. She could have refused, but she accepted God's will and chose to cooperate without complaint or further questions.



PASTOR'S ANNUAL REPORT
HOLY TRINITY ORTHODOX CHURCH —
JANUARY 25, 2015
Archpriest David Koles

METRICAL RECORDS 2014

Baptisms	1	Chrismations	0
Weddings	1	Funerals	6

My Dear Brothers & Sisters in Christ, I had hoped to have a relatively short report this year, but alas no. Statistically we are now the third largest parish in the Diocese of New England. We have 45 married couples of which 18 are both Orthodox. We have 12 members who are at home or in assisted living facilities. Our average age is a little over 50 years old. We have 26 children from 14 to 3 months and 41 members who are or will be 70 and up. A great joy is that we continue to have the most members and the highest dollar amount given to ONE Stewards as well as the most members of the Bishop's Circle. This continues to be an example to many in the Diocese of New England and for this I thank you!

Liturgical and Sacramental Life

The liturgical life of the parish **is** and **should be** the center of our community life. We cannot stress this enough: In any Orthodox Christian parish the most important part of community life is worship and from that stem all other activities both internal and external. For me, the most important part of my life, as an Orthodox Christian and a priest, is the liturgical life.

Thankfully, most of the faithful members of the parish regularly receive Holy Communion and almost all members of the parish participate in the sacrament of private and personal

Confession at least twice a year, usually during Great Lent and Advent. Also, all parishioners both young & old are encouraged to participate in the monthly General Confession although many do not take advantage of this rite. General Confession, of course, is only a supplement to and certainly not a replacement for participation in the private and personal Confession.

Our entire “church life” should include daily prayer, weekly and seasonal fasting, acts of kindness and charity, regular participation in the sacrament of Confession, participation in the full cycle of liturgical services: including Saturday evening Vespers, Sunday Divine Liturgy, major Feast Day services. During Great Lent we celebrate the Liturgy of the Pre-Sanctified Gifts on Wednesday evenings and the Akathist to the Theotokos. Our Holy Week schedule has two services each day from Holy Monday through Pascha. All of this may seem like a lot and we do have busy lives but Christ and our relationship with Him and His church needs to be primary. And this is not just for us adults, but our children as well. Part of my frustration stems from our lack of participation in most services save that of Sunday Divine Liturgy.

This lack of participation together with the secular world’s indifference for “religious life” led to our “experiment” at Christmas and the changing of the time of service. The verdict is still out as to whether this worked and I appreciate all of the comments, both positive & negative, received while I was out home blessing.

Choir

The choir is an integral part of our liturgical worship and I thank all those who sing, especial our director Chris Dresko, together with those who assist him. Because the choir is always present and prepared we may take them for granted, but they offer their time and talent both at rehearsals and during the services. It is exceedingly difficult to have many of the services without enough choir members present. We have one of the best if not **the best** choir in the diocese and they make our liturgical service amazing.

Church School

I thank Dori Kowar who continued through this “school year” together with Rachel Santoro. Also Dotty Kowar who assisted especially in the craft department. Moving forward Gladys and Dori are working on restructuring all aspects of the program (you will hear more later) including finding teachers to help Rachel for next year. As I mentioned last year, even on the Sundays when we don’t have church school or for other services our kids need to feel as though they are members of the parish family. Going to “church” **is not** a once a month thing!

Stewardship and Outreach

The generosity of the faithful continues to grow with our monthly charity collection and our participation in ONE Stewards. Numerous organizations are extremely grateful for the financial assistance we provide and look forward to our help each year. The support by the Men’s Club for Youth Rally is greatly appreciated by the staff and kids. The Sisterhood also, with its Meatfare Brunch, has assisted the needs of those who are wanting.

When the call went out from the Finance Committee for all of us to again look at our parish finances and to increase our giving and

sign our pledge card, our response was slow in coming. We received 3 more just last week after the printed budget was distributed. Barely half of our members pledge, although most do contribute to the financial needs of the parish. I wish we could take care of both internal and external needs with the same zeal.

We need to continue our efforts in outreach both to our sister parishes in New Britain and Connecticut and the greater community. I know that we are extremely busy with work and family but this is where we need to focus our efforts. We will again have a “community picnic” on our parish feastday of Pentecost. Also, we have been “challenged” by that young priest from Hartford. He is asking his faithful to attend services both on Saturday & Sunday on Pentecost weekend here at HTOC. He in turn would like us to return with his faithful the next weekend to Hartford for their feastday of All Saints. Are we up for this challenge? Are we adventurous?

Again I call for us to get involved here at home by visiting our “super” seniors who are at home or in assisted living facilities. They are fewer than we have had in the past and so look forward to a visit from longtime friends to remember old times.

Thank yous!

I usually conclude this report with a litany of thanks for those who do so much for their spiritual home. Many of us don’t realize how much their efforts are needed in the life of our parish. One day some of these folks will not be able to carry on with the tasks they have so faithfully undertaken and I ask, who will step forward and pick up that extra cross??

As we pray in the Augmented Litany, “*for those who labor and serve*” – thanks to all those who served on the Parish Council and to those who have stepped up for this year’s council; For the Sisterhood and Men’s Club led by Ellen Santoro and Paul Culton; For David & Phyllis Bartos, being the keepers of the coffee hour list and filling in at a moment’s notice; For Ellen Santoro & Jillian Wanik who bake the prosphora and cinnamon bread; and “*for those who love the beauty of Thy house*” all those who have volunteered (before or after some arm twisting) to keep our church clean each week; those who bake and cook at special dinners or during the festal times of the year; For our Co-chairman of the Buildings & Grounds Committee, Dan Bradanini and George Matyczyk who’s expertise we need even more as we can see; also, George is our Parish Sexton and Chairman of the Cemetery Committee.

We need everyone’s help and participation in everything that goes on here. All of us have been give talents by God and some may need to use them in multiple tasks for the building and strengthening of this vineyard which was planted by the right hand of our Lord. As the “faithful remnant” of those who established this parish 112 years ago and built this beautiful house of prayer 101 years ago we ask God to continue to bless our parish of Holy Trinity. My greatest hope and prayer is that we make a deeper commitment to our parish and the Orthodox faith. No matter how deep my frustration I truly believe the quote in our February Newsletter from St. Paisios of Mt. Athos which states “..... no matter what happens, God will have the last word.”