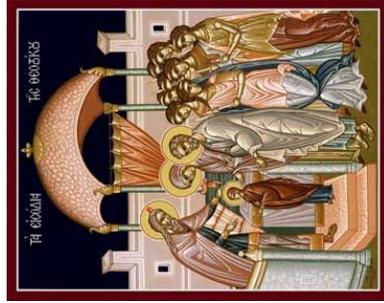


HOLY TRINITY  
ORTHODOX CHURCH



NOVEMBER 2012



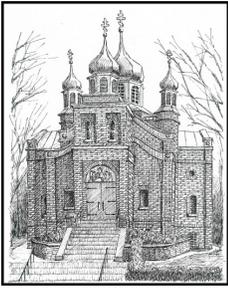
**HOLY TRINITY ORTHODOX CHURCH**

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

# HÖLY TRINITY ÖRTHÖDÖX CHURCH

# NOVEMBER 2012

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Greeter - E. Cherpak	Cleaners - Kokus	Charity - Martha & Mary House		1 <b>Holy Unmercenarites Cosmas &amp; Damian</b>	2	3 Panikhida: Zuralew Family 4:30 p.m. Great Vespers 5:00 p.m. CONFESSION
4 22nd after Pentecost Divine Liturgy, 9:00 A.M. Coffee Hour - Dresko/Dresko Adult Study Group	5	6 <b>ELECTION DAY</b>	7	8 Vespers 7:00 P.M. @ Christ the Savior, Southbury	9 <b>St. Nectaros of Aegina</b> Divine Liturgy 9:30 A.M. @ Christ the Savior, Southbury	10 Great Vespers 5:00 p.m. CONFESSION
11 23rd after Pentecost <b>VETERAN'S DAY</b> Church School 8:30 A.M. Divine Liturgy, 9:00 A.M. Coffee Hour: Cherpak/Bradani	12 <div style="border: 1px solid black; padding: 5px; text-align: center;">17<sup>th</sup> All American Council Nov. 12 &amp; 13</div>	13	14 <b>Apostle Philip</b>	15 Confession 11:00 a.m. <b>NATIVITY FAST</b> [ 11/15 - 12/24 ]	16 <b>Apostle &amp; Evangelist Matthew</b>	17 Confession 4-4:30 p.m. Great Vespers 5:00 p.m. CONFESSION
18 24th after Pentecost Divine Liturgy, 9:00 A.M. Coffee Hour: Wanik	19	20 Festal Vespers Liturgy 6:00 P.M. followed by "Pot Luck" supper	21 <b>Entrance of the Theotokos into the Temple</b>	22 <b>THANKSGIVING DAY</b>	23 Visitation: 9:30 A. M. JEROME HOME & ARBOR ROSE (for Communion)	24 <b>St. Katherine the Greatmartyr</b> Confession 4-4:30 p.m. Great Vespers 5:00 p.m. CONFESSION
25 25th after Pentecost Church School 8:30 A.M. Divine Liturgy, 9:00 A.M. Coffee Hour: P P P P Adult Study Group	26 <b>St. Innocent of Irkutsk</b>  Parish Council Meeting 7:00 P. M	27 Visitation: 9:30 A. M. MIDDLEWOODS (for Communion) Confession 1:00 p.m.	28 Daily Vespers 6:30 P.M. Diocesan Council Meeting 7:30 P.M. @ Springfield, MA	29	30 <b>Apostle Andrew</b>	



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

www.htocnb.org  
**NOVEMBER 2012**

**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 Aegena. Vespers will be at 7:00 p.m. on Thursday, November 8th and Divine Liturgy on Friday, 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.



**APPLE HARVEST DINNER:** On Saturday, November 10th the Sisterhood will be having a fund raising dinner following Great Vespers. Tickets available from Sisterhood officers.

**!Apple Harvest Dinner!**

*Butternut Bisque*

*Pork Chops with buttered apples  
 Stuffing with vegetables  
 and apples  
 mashed potatoes  
 hot red cabbage casserole*

*Desserts including apple crisp,  
 brownies and assorted items*

*Beverages,  
 cider, coffee, tea*

*Cost: \$15.00*

**ALL-AMERICAN COUNCIL:** On Tuesday, November 13th representatives from all parishes in the Orthodox Church in America will gather in council in Parma, OH for the sole purpose of nominating a candidate for Metropolitan. Please keep all the delegates and observers in your prayers especially those from our parish; Fr. David, Clergy delegate and Paul Culton, Lay delegate.



**STUDY GROUP:** We will begin the Adult Study Group has begun. We hope to meet on Sundays, November 4th & 25th after coffee hour. Our topic is The Sacraments. EVERYONE is welcome!

**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 2013 has been included in this Newsletter. Please take time to fill it out and return it to Fr. David or Mark Myszka, Assistant Treasurer, by December 9th. THANK YOU!!

The November charity collection is for **Martha and Mary House** of Escondido, CA. Martha and Mary House was incorporated as a religious non-profit institution in the Orthodox Church in America, Diocese of the West, in November 2001 and to our knowledge the first Orthodox Christian Maternity Home in the United States.

As an Orthodox Christian Maternity Home, we provide pregnant women in crisis an alternative to abortion. We teach about deci-



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

sion-making, about choices and consequences, courtship, purity and abstinence before marriage, the sacrament and holiness of marriage, and God's design for the nurture of children in families with a father and mother who belong to God, to one another, and to their children.

Working with local agencies and volunteers, we help facilitate a healthy birth for the babies and a healthy spiritual rebirth for the new mothers. An Orthodox priest who is a clinical therapist visits the House weekly. He joins us for morning prayer and provides counseling.

You can read background information about Martha and Mary House at <http://oca.org/resource-handbook/commservice/martha-and-mary-house-an-orthodox-christian-maternity-home-for-pregnant-wom>

Please be generous so that those who are less fortunate and in need can be assisted by using the envelopes provided in our monthly mailing. Collection will be taken on the last Sunday of the month, November 25th.

**PARISH COUNCIL:** The next meeting of the 2012 Parish Council will be held on Monday evening, November 26th at 7:00 P.M. All council members are reminded of the schedule change and asked to make every effort to attend the meeting.

**BIBLE LECTURE:** The Connecticut Bible Lecture Series is holding its semi-annual lecture. Fr. Paul Tarazi will talk on the the Gospel of Luke. The lecture will take place on Saturday, December 1st, 9 - 4:30 at Christ the Savior Church, Southbury, CT. See bulletin board for flyer and additional details.



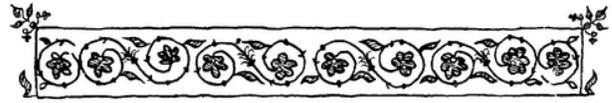
## GENERAL & PRIVATE

**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 26, 2013 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.*



## Birthdays & Anniversaries in NOVEMBER:

8	Peter Steffick	1945
9	Dori Ann Kowar	1969
11	George Matyczyk	1937
11	Arlene Potter	1946
18	Jennifer Cabrera	1980
18	Laura Burrill	1983
20	Jennie Pich	1923
22	Kevin Delaney	1979
25	Jane Gunning	1922
26	Ed Bichun	1941
27	Leo Matyschysk	1917
28	Paul Culton	1935
30	Jean Murr	1941

9 George & Geraldine Matyczyk 1968  
14 David & Phyllis Bartos 1980

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

**! SECOND ANNOUNCEMENT !**

Save the date!

Sunday, January 27, 2013

**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.

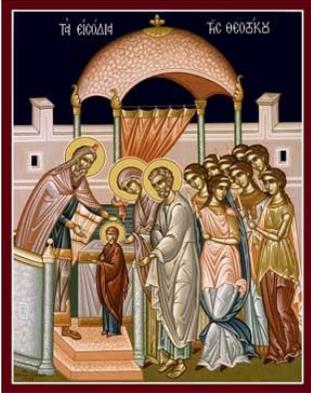
## “WHEN I WAS SICK YOU CAME TO ME”

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.



## 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.



### **Giving Thanks Is More Than A Once-a-Year Affair**

By Metropolitan KALLISTOS (Ware)

What is the distinctive and unique function of the Church?

What is it that the Church alone does and can do? What is it that distinguishes the parish church from everything else -- from a mere group of people, a society, a club, an ethnic organization? Surely, the only answer to this question is that that which distinguishes the Church from all else is the Eucharist, the Divine Liturgy, which only the Church does and can do. The Church is a Eucharistic society. It is in the Eucharist that the Church becomes her very self in the unfathomable mystery of the Body and Blood of Christ. The Liturgy maintains the Church in unity, for the unity of the Church is a unity created from within by Holy communion. Herein lies the most central thing of the Church itself.

### **Come and See!**

The Divine Liturgy has become so familiar to us that quite often we take no time to see all its sides and aspects, its depths and implications for life. Christ our Savior brought to us the Kingdom of God. His miracles point to that fact. Father John of Kronstadt wrote that the Christian life is a "continuous mystery." The Eucharist is a continual and continuous miracle. Let us wonder at that miracle.

### **Movin' On**

The beginning of the Liturgy sets us a goal to which we are moving and towards which we are called to move. There is first of all the deacon. A full and complete celebration of our Liturgy usually requires the presence of a deacon. Since he has his own part to play in the Liturgy, the priest is left free to concentrate on his own prayer and plunge himself into it. What is the usual function of the deacon at the Liturgy? It is to maintain order. At the very beginning of our Liturgy, when all is ready, when the bread and wine intended for the Eucharist have been properly prepared, he comes with the priest to the altar. After the usual common prayers asking God's blessing on our celebration, when all is ready, he tells the priest, "It is time to begin the service," or, as in other English translations: "It is time to offer the sacrifice to the Lord." This is now the decisive moment, the moment of unique opportunity, the moment of our encounter and confrontation with the Living God.

Moses' ascent of Mount Horeb is a good parallel here. He sees the bush from afar, approaches it, sees that it burns, comes closer and sees that it burns but is not consumed, is told to put off his shoes because the ground he is standing on is holy, then is called to encounter the Living God and even learns God's Name. So, too, these brief words of the deacon are a call to us as we begin the Eucharist, a call to strip of from ourselves all familiarity and to realize that God is here. That is what we should be doing at the Liturgy week after week. The Eucharist must be like Emmaus (Luke 24) for us, the place where, just as for the travelers on that road, so too our eyes are opened so that we actually see the Stranger -- Christ -- in our midst made known to us in the breaking of the bread.

### **Time to Act**

The Liturgy is not just our human action; it is the action of the Lord. Christ is the real celebrant of our Eucharist. He is the offerer and the one offered the priest and the sacrifice. We celebrate with Christ our Great High Priest. Christ is the real priest and the celebrant, the sacrifice and the priest who sacrifices. This is affirmed in the Kiss of Peace before the Great

Eucharistic Prayer. The clergy greet each other thus: "Christ is in our midst! He is and ever shall be!" The Eucharist is His action and His offering. As we enter the church for the Liturgy, we must be aware of Christ's action, for in our celebration we are being taken up into His action. It is the time for me to open my eyes to see Him, just as Moses did in the burning bush.

### God Dwelling With Man

Next, the priest and deacon say: "Glory to God in the highest and on earth peace, good will to men." The actual celebration of the Liturgy begins with the exclamation: "Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit..." Let us consider these words in depth.

Why at the very beginning of the Eucharist do we find the words of the Angels on Christmas night? The Liturgy of the earth is being celebrated by the Church in one particular place, at one particular time, as an event in time, with human words and gestures. It embraces a certain people and it can be seen and measured. But there is also the Heavenly Liturgy which is being celebrated on high, the Liturgy of Christ offering Himself everywhere and eternally. Christ celebrates the Heavenly Liturgy by what He is -- the Lamb of God, our constant High Priest and intercessor before the Father. Christ Himself is that intercession. And in the Eucharist these two levels become one -- our offering becomes Christ's offering, His Body and Blood. The Church's celebration of the Eucharist is heaven on earth, for God actually dwells among us. The community which offers is not alone. All the Church is there in the celebration, the Church Triumphant along with the Church Militant. It is this idea of the Communion of Saints, of the unity of the visible and the invisible that I think Orthodoxy most needs to give the West once again. Let me give you two examples from my own life.

As a mere boy, I chanced upon a rather shabby church building, greatly in need of a paint job and scarcely attractive. I entered. It was the cathedral church of a small émigré group in England. My first impression was the shiny polished wooden floor. At first it looked totally deserted. There were a few people well hidden along the sides, and, as I later learned, the usual Saturday evening Vigil service was going on. From time to time the priest and the deacon came out of the iconostasis and then, just as oddly, went back in. At first I saw nothing. Then, as I looked further, I was aware that I was not alone. Along with the congregation of worshippers there were other presences there with us. My next impression was, as I left the cathedral, the noise of the London traffic. It had been a long service, yet I had not felt the passage of time.

Another example: in my chapel recently I was performing the Sacrament of Holy Oil for an old Greek lady who was sick. We were using only candles. There were only four of us -- me with my service book, the reader, the lady and her son. A friend of mine happened to drop in during the service to check on something and then went out. When I saw him later, he asked me who the "vast crowd of people in the chapel were, all singing and holding a multitude of candles."

Our Eucharistic celebration is a part of a much greater and vaster whole. In the Eucharist we are being taken up into a much larger action which does not begin nor end in our human space and time dimension. How often are we conscious of the glory from on high actually being present with us on earth during the Eucharist? The holy icons and the iconostasis are there

not for mere decoration or teaching, but in order to manifest this constant presence and Communion of Saints to us.

"Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit..." So begins the Liturgy as the priest makes the sign of the cross over the altar with the Gospel book. The Liturgy begins with a blessing, with an acceptance, a proclamation. When you hear these words, do you really think about it? This Kingdom is the central theme of the Gospels. Jesus began His ministry in announcing: "The time has been fulfilled. The Kingdom of God is at hand! Repent and believe in the Gospel." Before His ascension, the apostles again ask Christ about the Kingdom of God (Acts 1). Therefore, in our Liturgy the Kingdom of God is a dominant theme, one that occurs over and over again. Let me give you some examples:

the Beatitudes: "Remember us when Thou comest in Thy Kingdom..."

at the Great Entrance: "May the Lord God remember us all in His Kingdom..."

at the Our Father: "Thy Kingdom come..."

in the prayer before Holy Communion: "Like the thief will I confess Thee: Remember me, O Lord,  
in Thy Kingdom..."

### An Eternal Feast

The Divine Liturgy is the feast of the Kingdom of God and of our own entrance into the age to come because Christ's Kingdom is not of this world. Our celebration should express this joy of the Kingdom of God which we celebrate. Often, as you cense the Church and look at your people's faces, what do you see? Boredom! Yet here and there, God be praised, there is evident that joy of the Kingdom of God which is present. The real characteristic of man is to be grateful, to give thanks to God, gratitude and joyful thanksgiving, to be a "Eucharistic animal."

To sum it all up: the Liturgy is the unique moment of opportunity to encounter the Living God who is present. It is time to share in the glory from on high. It is the time we share in the fire of the Holy Spirit. For all that, the Divine Liturgy is not escapism. It is an end and beginning. At its end we "go forth in peace... in the name of the Lord." This is a call and a challenge to us to go out and to share with others everything we have received in the Eucharist. Thus, the Eucharist becomes the source of our mission, and the basis for our social justice, our effort to create a much better world, one that is better, more human and more just. We are to live the Eucharist day by day. We are to be daily that which we have received at the Lord's Table -- the living Body of Christ.

<http://www.holy-trinity.org/spirituality/ware.thanksgiving.html>

Reprinted from On the Upbeat.



**The August, 2012 Parish Council meeting** was held in the church hall on August 27, 2012. Warden Gladys Labas called the meeting to order at 7:00 pm. A quorum was noted and the meeting began with "O Heavenly King".

### Pastor's Report

Father David said that St. Mary's Ukrainian Church invited our parishioners to join them on their parish Feast Day to celebrate

the Great Vespers service on Friday, September 7<sup>th</sup> at 5:00 p.m. and Divine Liturgy on Saturday, September 8<sup>th</sup> at 9:00 a.m. Later in the month and we will meet at Ss. Cyril and Methodius Church in Terryville for Great Vespers as they celebrate their 100<sup>th</sup> anniversary on Saturday, September 29<sup>th</sup>. Father David received thank you notes for the parish's contributions to the OCF, St. Nicholas Church building fund (Pittsfield). He also received an e-mail from Deacon James Parnell that he will serve his internship in the Field Education Program as a senior at St. Vladimir's Seminary. We almost lost him to Holy Trinity Church in East Meadow, NY however; the deacon quickly spoke to the program advisor explaining that he had been serving as a deacon at Holy Trinity in New Britain.

**Warden's Report**

Warden Gladys Labas noted that the pierogi workshops were held last Friday and Saturday and only 4-5 people were present. The next workshops will be in September. Spread the word to others who could come and help pinch. Since there has been broken glass and toys in the parking lot recently, Gladys visited the apartment tenants next door to address these concerns. While she was visiting the tenants on the second floor, she noticed that they were in need of many life necessities including mattresses furniture and the like. She noted that all we need to do is look around the neighborhood to start our mission as we discussed at the council retreat.

**Secretary's Report**

Motion to accept the minutes of the July meeting was made by Chris Dresko, seconded by George Ludko. Motion passed.

**Financial Report**

Rosemary Delaney reported the July figures as follows:

July income	\$11,127.96
July expense	<u>\$20,515.81</u>
Expense over Income	\$ 9,387.85

The figures were audited. Rosemary stated that large expenses were:

Jan-Mar Fair Share	\$5242.00
Charity Reimbursement	\$2046.00
Tax bill	\$2046.15
Insurance	\$2405.00

There was a \$5000 money market transfer (not included in the figures)

Boys and Girls Club of NB Charity for July----collection of \$272.00.

George Ludko went over the Balance Sheet as of 6/30/12. He noted that Farmington Savings Bank is holding the Bissland money market/savings. The Webster money Market account was closed out and the remaining funds were placed in the Bank of America checking account.

Nick Kokus mad a motion to accept the financial report. Chis Dresko seconded the motion. Motion passed.

**OLD BUSINESS**

**Standing Committees**

**Finance Committee**

George Ludko said that the top priority of the Finance Committee is finding a financial advisor. Bank of America-Merrill Lynch advisors will make a presentation on August 28. The committee prepared a list of questions to ask them.

Concerning the Endowment fund the committee feels it cannot state a base amount that should be remain untouched. With that said, George continued by presenting the revised definition of the endowment fund. After discussion, a motion was made by Dave Bartos to accept the definition and seconded by Ellen Santoro. Motion passed.

**By-Laws Committee**

Dan Belonick asked the council if they agreed on adding the mission statement to the By-Laws. Discussion followed. Nick Kokus made a motion to accept the mission statement as presented at the council retreat and place it in the restructured / revised by-laws, which will be presented to the parish body at the next annual meeting. Chris Dresko seconded the motion. Motion carried.

Gladys would like to look at the finances in terms of the mission and action plan.

**Building and Grounds**

House Demolition-George Matyzyk said that Dan Bradanini had selected a contractor (Enviro-Gard) for asbestos abatement. Dan had made some significant changes to the contract. The cemetery arch will be installed by the end of the week he stated.

Gladys asked if the garage could be renovated for office space. Also, she suggested the B&G committee make recommendations using sound data for uses of the adjacent empty lot, after house demolition.

**From the Floor**

None.

**NEW BUSINESS**

Father David discussed that the Holy Synod of Bishops has announced that the 17<sup>th</sup> All American Council will convene for 1 day in Parma, Ohio on November 13 to elect a Metropolitan. Holy Trinity needs to send 1 clergy and 1 lay person. Father will announce for 3 weeks notifying the parish of a Special Parish Meeting to choose a lay delegate. September 16 will be the date.

For October Charity- Dave Bartos made a motion for the discretionary fund. George Ludko seconded the motion. Motion carried.

**From the Floor**

Rosemary Delaney asked what we should do with the \$392 returned from the Wallingford VNA charity. Rosemary made a motion to donate it to the Berlin VNA. George Ludko seconded the motion. Motion carried.

George Matyzyk said that when the power went off during Great Vespers for Transfiguration the emergency lights worked well in church but there are no emergency light downstairs. He will look into it.

George Matyzyk commented that some shut-ins have not been visited and he proposes an outreach committee and will coordinate with Father David.

**NEXT MEETING** Monday, September 24 at 7pm

**Adjournment** Motion to adjourn at 8:30 pm by Dave Bartos. The meeting concluded with "It is Truly Meet".

Respectfully submitted,

*Ellen Santoro*