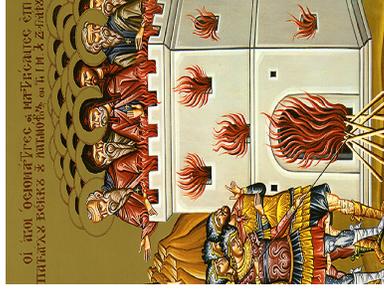
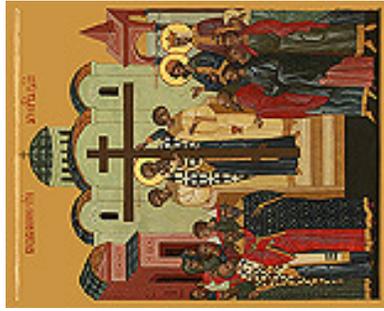




HOLY TRINITY ORTHODOX CHURCH

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

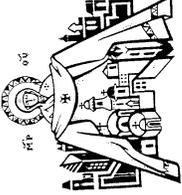
**HOLY TRINITY
ORTHODOX CHURCH**

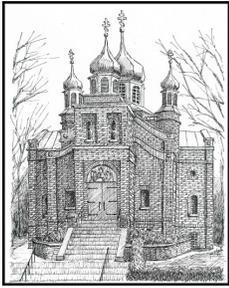


SEPTEMBER 2015

HÖLY TRİNNİTY ÖRTHÖDÖX church

SEPTEMBER 2015

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Charity - St. Herman's Seminary	Cleaners - ???	1 Church New Year	2	3 CT Deanery Mtg. @ Meriden, CT 7:00 p.m.	4	5 Great Vespers 5:00P.M. Confession
6 14th after Pentecost Hieromartyr Maxim Sandowicz Divine Liturgy 9:00 A.M. Church School Parents meeting Coffee Hour - Koles / Wagner	7 LABOR DAY	8 Nativity of the Theotokos Festal Divine Liturgy 9:00 A.M. @ St. Mary's Ukrainian Church, NB	9 Holy & Righteous Joachim and Anna	10	11	12 Great Vespers 5:00P.M. Confession
13 15th after Pentecost Church School 8:30 A.M. Divine Liturgy 9:00 A.M. Coffee Hour - Fiedler/Ahern/Mah Festal Vigil 6:30 P.M.	14 Elevation of the Holy Cross [Strict Fast Day]	15	16	17 Martyr Sophia & daughters Faith, Hope and Love	18	20 Great Vespers 5:00P.M. Confession
20 16th after Pentecost Divine Liturgy, 9:00 A.M. Coffee Hour - Belonick	21 26 Monk- Martyrs of Zographou of Mt Athos	22	23	24 New Martyrs of Alaska	25 St. Sergius of Radonezh	26 St. John the Theologian Great Vespers 5:00P.M. GENERAL CONFESSION
27 17th after Pentecost Divine Liturgy 9:00 A.M. Coffee Hour - ???	28 Parish Council Mtg. 7:00 p.m.	29	30 Festal Vespers Liturgy 6:10 P.M. followed by Pot Luck supper	Oct 1 Protection of the Theotokos		Greeters - ???



Monthly Newsletter of HOLY TRINITY ORTHODOX CHURCH

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

www.htocnb.org
AUGUST 2015

CHURCH SCHOOL PARENTS: On Sunday, September 6th after coffee hour we will have an introductory meeting with our new “staff” and parents before the 2015-16 Church School year begins. All parents with Church School aged children are asked to stay!

FEASTDAYS IN SEPTEMBER: The Nativity of the Theotokos (September 8th) will be celebrated with a Festal Divine Liturgy on Tuesday, September 8th at 9:00 a.m. at ‘St. Mary’s’ Ukrainian Church, New Britain (patronal feastday). The Elevation of the Cross (September 14th) will be celebrated with Festal Vigil at 6:30 p.m. on Sunday, September 13th.

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. General Confession this month will be held on the last Saturday of the month, September 26th.

The September charity collection is for for **St. Herman’s Seminary, Anchorage, Alaska.** At St. Herman Seminary we seek to continue the heroic educational and evangelistic work begun by 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/>
The collection will be taken on the last Sunday of the month. Please use the envelope provided in your monthly mailing and be generous!!

PARISH COUNCIL: The next meeting of the

2015 Parish Council will be held on Monday evening, September 28th at 7:00 p.m. All council members are asked to make every effort to attend the meeting.

SISTERHOOD FEASTDAY: We will celebrate the Patronal Feast of the Sisterhood, The Protection of the Theotokos [October 1st] with the Festal Vespers Liturgy on Wednesday, September 30th at **6:10 P.M.** followed by a Festal Pot Luck supper and the Annual Panikhida for Departed Members on Sunday, October 4th.



FORCC: The 22nd annual FORCC (Fellowship of Orthodox Churches of Connecticut) Benefit Dinner will be held on Sunday, October 4th, 1:00 p.m. at St. Dimitrie Romanian Orthodox Church, 504 Sport Hill Road, Easton, CT. Scholarship recipients will be honored. The guest speaker at this years dinner is Deacon Stephen Ritsi, Missionary to Albania. Advance ticket sales only, call Nina Kosowsky 203-924-0936 or Bill Balamaci 203-876-2379 before September 20th. Proceeds of this dinner provide major funding for FORCC programs. See flyer on the bulletin board.



Birthdays & Anniversaries in SEPTEMBER:

2	Grace Mah	2011
6	Greg Dresko	1981
7	Nona Belomyzy	1918
12	Louise Balkun	1921
20	Larissa Rembisz	1976
21	John Mah	1970
22	Dorothy Kowar	1938

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

22	Nelson Potter	1946
22	Christopher Dresko	1979
22	Eli Burrill	2013
24	Joseph Kowar	1927
24	Brian Veek	1982
25	John Steffick	1928
25	Thomas Kokus	2013
28	Danielle Salina	1971

1	Robert & Barbara Burrill	1974
2	Darrin & Larissa Rembisz	2001
25	Christian & Jessica Burrill	2004



“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

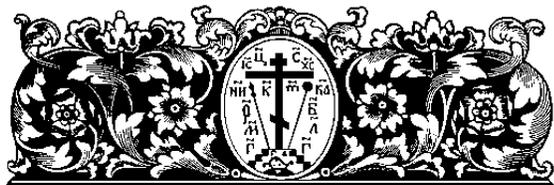
Nona Belomyzy

Mary Camarata

Monsignor Bojnowski Manor, New Britain

Helen Karabin

At Home: Jim Dounouk, Joseph Kowar, Susan Labas, Stella Liwen, Jennie Pich, Antoinette Rudy and John Steffick.



PARISH DIPTYCHS

Please remember our departed brothers and sisters in your prayers.

Child Stephanida Avhustinov	5 mo	September 1 1907
Steven Slavinsky	72	September 1 1950
Joseph Roman	63	September 1 1970
Wasily Zaiko	84	September 1 1971
Mary Turek	78	September 1 1977
Child Mary Pristash	1 mo	September 2 1916

Natalie Panteleev	77	September 2 1938
Anthony Bichun	93	September 2 2010
O. Makuch		September 3 1927
Anna Semanchik	47	September 3 1953
Helen Hart Zaiko	70	September 3 1992
Anna Shaw	81	September 3 1995
Mary Olbuchen	8	September 5 1912
Child Helen Makula	5 mo	September 5 1916
Eugenia Pesesky	82	September 5 1979
Peter Horbal	83	September 5 2000
Matthew Holovchuk	20	September 6 1908
Child Helen Contiavelos	2 mo	September 6 1914
James Garlewski	94	September 6 1987
George Cherpak	79	September 6 1993
John Shuiko	37	September 7 1930
Dionisy Kochansky	42	September 8 1908
Anna Gromak	41	September 8 1937
Constant Sladkow	75	September 8 1989
Child George Zelena	5 mo	September 9 1906
Child Anastasia Ris	4	September 11 1913
Wasył Bondarenko	76	September 11 1970
Estelle Janelle		September 11 1985
Donald Bilas	56	September 11 1989
Anna Panasevich	42	September 12 1933
Michael Kaminsky	76	September 12 1951
Mit. Apr. Constantine Buketoff		September 12 1965

Rector: 1907 - 1914

Eva Golyshko	64	September 12 1970
John Kulakowski	54	September 12 1972
Walter Karabin	69	September 12 1996
Mary Melnichuk	24	September 13 1914
Peter Zapatka		September 13 1982
Emily Zielinski	87	September 13 2005
John Honchar	42	September 14 1911
Child Olga Zardecki	17 days	September 14 1920
Nikofor Levchuk	18	September 15 1908
Anna Zenuk		September 17 1912
Child Helen Controvelos	9 mo	September 17 1914
Julian Hoseduk	49	September 17 1927
Pelagia Petlyanovich	21	September 20 1910
Helen Panot	48	September 20 1933
Eva Liwen	68	September 20 1962
Gary Prusik	47	September 20 2001
Child Catherine Kleya	2 mo	September 21 1916
Constantine Gadzik	56	September 21 1954
Nona Haschuk	79	September 21 1988
Mary Dyndiuk	79	September 22 1978
Constantine Ankuda	45	September 23 1929
Sergei Kovalchuk	44	September 23 1939
<i>Mary Koles</i>	68	<i>September 23 1985</i>
Dora Ludko	83	September 23 1987
Anatol Zawadzki		September 23 1987
Matushka Anna Dankevich	80	September 24 1966
John Bilas	23	September 25 1927
Child Vera Keyko	4	September 25 1935
Sarah Bogdan	83	September 25 1967
Evfassis Kondichuk	37	September 26 1927
Child Peter Buchena	11 mo	September 27 1908

Martha Stefik	19	September 27 1908
John Muzika	42	September 27 1909
Robert Balkun	57	September 27 2003
Mary Bilas	93	September 28 1982
Helen Zawadzka		September 28 1987
Alice Waskiewicz	83	September 28 1994
Agnes Makula	101	September 28 2010
John Koren	34	September 29
1947		
Sophie Bogdan	76	September 29 1959
Harry Tompkins	74	September 29 1972
Adam Panish	73	September 29 1973
Erast Korneiczuk	85	September 30 1978
Victor Shevchuk	59	September 30 1978

ВѢЧНАА ПАМЯТЬ



The Church New Year – September 1st

On this day the Church of Christ observes the Indiction or proclamation of the beginning of the ecclesiastical year. The term derives from the practice of the Roman Emperors, who used to impose a tax every year at this time for the maintenance of the army. The rate of this annual levy was fixed by proclamation for fifteen years. This is why each cycle of fifteen years starting from the reign of Caesar Augustus, three years before the birth of Christ, is called an Indiction.

Besides, September is the time for harvesting the fruits of the earth and for making ready for a new round of growth, so it is proper to honor the beginning of the agricultural cycle by giving thanks to God for His loving-kindness towards His creation. This is already what the Jews did under the old Law. On the first day of their seventh month (corresponding to the beginning of September) they kept the Feast of Trumpets, resting from every kind of work and devoting themselves entirely to the offering of sacrifices of a sweet savor, and to the praise of God (Lev. 23:24-25).

Christ, the Son and Word of God, Creator of time and space, pre-eternal King of all the ages, who took flesh to restore all things to unity and to reconcile the whole of humanity, Jews and Gentiles, in one only Church, has also wished to gather to Himself the things subject to the laws of nature and what He ordained in the written Law. This is why, on this day, when nature is about to unfold anew the course of the seasons, we commemorate the occasion when the Lord Jesus Christ entered the Synagogue and, opening the book of Isaiah, read the passage where the Prophet says in His name: The Spirit of the Lord is upon me, because he has anointed me to preach the good news to the poor... to proclaim the acceptable year of the Lord (Luke 4:18-19).

And so today all the Churches, gathered together in oneness of mind, praise with one voice Him who is single in His na-

ture and threefold in His Persons, who dwells in bliss everlasting, hold all things in being, and showers blessings upon the works of His hands at all times. It is Christ Himself who opens to us the gates of the year and who calls us to follow Him, so as to share in His eternity.

- From the Synaxarion



What is so important about Vespers?

[The following is an excerpt from an article written by Fr. Lawrence Margitich, Rector of St. Seraphim of Sarov Church, Santa Rosa, CA.]

Here at our parish we normal serve Great Vespers on a Saturday evening. About once a month (and for all major feast days), we serve a Resurrectional Vigil. Vigil is a standard Service of the week—meaning, a parish calendar would normally include it in the weekly schedule. It should not be thought of as “exceptional” or “additional” to the schedule. One might note that in our parish, it seems that when we schedule non-festal Saturday Vigils the attendance drops from its normal Saturday level to a very small number of participants. *[At HTOC when we don’t have General Confession our attendance drops dramatically]* It may be helpful to know that if you cannot stay for the entire Vigil, it is fine to come for Vespers, then leave, if needed; or come only to Matins portion (which begins about 5:45 PM). By all means, come to some of the service.

A few words about the Saturday evening service are called for. Of course, we all know that Sunday is the Lord’s Day, and that in the Divine Liturgy we participate, here and now, as we can, in the Eighth Day, the Day beyond the days of this world, the Day without evening, in which the Lord Himself is the sun and light, and is “all in all”, and we gloriously reign with Him in His Kingdom—we also with Him being “robed in majesty”, which is the garment of immortality given in the Resurrection. The Saturday evening Service brings us into the celebration of the 8th Day, the Lord’s Day, by spiritually taking us through God’s plan of salvation—by means of hymns, psalms, the Gospel, etc. We liturgically experience nothing less than God’s plan of salvation: the creation, the Fall, the prophecies and the preparation for the coming of the Messiah, His Incarnation, signs, teachings, warnings, His Passion, death, resurrection, Ascension, the gift of Pentecost, the gift of Holy Baptism, AND the Second Coming, which we await, but still may taste beforehand in the church. All this is Vigil, or rather, Vespers and Matins. Since the day that the Apostles gathered in the Upper Room, on the First Day of the week, Resurrection Day, the Church has joyfully and solemnly kept Vigil before the Divine Liturgy, and has protected and guarded this time, outside of time, as one of the ways in which Her Members meet the Risen Lord, and prepare themselves for the Second Coming in a way that is concrete and therapeutic.

All this is well and good, but, somehow external for most of our congregation. We have a conflict in our current way of life in Western culture, because for very many families, Saturday evening is “protected time” for various activities. After a long work week, a person has to recharge, and if not that, do housework, chores and errands during the time off from work. This is a fact of life, which results in only about 1/4 of our parish membership coming to Vespers on a regular basis. Usually and very unfortunately, this means that there are only two or three children, maximum, at the Service, ensuring for the future that the next generation of adults will not attend Vespers.

If Saturday evening is “protected time” for families, in the Church it is also “protected time”, and more so than a national park or monument. Thus we have a conflict about Saturdays. Might we try and reconcile the conflict, or at least to address it, in a way that doesn’t try and guilt-trip people into coming to something? As a worshipping community, we want to be not simply a “Sunday morning only parish” but which together celebrates the various Resurrectional and Festal Matins and Vigils.

All this being said in an attempt to be convenient and helpful, one has to heed to words of Fr. Alexander Schmemmann, who wrote the following: *“People were always busy, people always worked, and in the past they were, in fact, much busier and had more obstacles to overcome in order to come to Church. In the last analysis it all depends where the treasure of man is — for there will be his heart. The only difference between the present and the past is—and I have repeated this many times—that in the past a man knew that he has to make an effort, and that today he expects from the Church an effort to adjust herself to him and his ‘possibilities’.* The liturgical restoration must be thus the first challenge to secularism, the first judgment on the all-powerful ‘prince of this world.’” May we be granted zeal for worship.



FEAST DAYS IN SEPTEMBER:

THE NATIVITY OF THE THEOTOKOS

The Most Holy Virgin Mary was born at a time when people had reached such a degree of moral decay that it seemed altogether impossible to restore them. People often said that God must come into the world to restore faith and not permit the ruin of mankind.

The Son of God chose to take on human nature for the salvation of mankind, and chose as His Mother the All-Pure Virgin Mary, who alone was worthy to give birth to the Source of purity and holiness.



The Nativity of Our Most Holy Lady Theotokos and Ever Virgin Mary is celebrated by the Church as a day of universal joy. Within the context of the Old and the New Testaments, the Most Blessed Virgin Mary was born on this radiant day, having been chosen before the ages by Divine Providence to bring about the Mystery of the Incarnation of the Word of God. She is revealed as the Mother of the Savior of the World, Our Lord Jesus Christ.

The Most Holy Virgin Mary was born in the small city of Galilee, Nazareth. Her parents were Righteous Joachim of the tribe of the Prophet-King David, and Anna from the tribe of the First Priest Aaron. The couple was without child, since St Anna was barren.

Having reached old age, Joachim and Anna did not lose hope in God's mercy. They had strong faith that for God everything is possible, and that He would be able to overcome the barrenness of Anna even in her old age, as He had once overcome the barrenness of Sarah, spouse of the Patriarch Abraham. St Joachim and Anna vowed to dedicate the child which the Lord might give them, to the service of God in the Temple.

Childlessness was considered among the Hebrew nation as a Divine punishment for sin, and therefore the righteous St Joachim and Anna had to endure abuse from their own countrymen. On one of the feasts at the Temple in Jerusalem the elderly Joachim brought his sacrifice to offer to God, but the High Priest would not accept it, considering him to be unworthy since he was childless.

St Joachim in deep grief went into the wilderness, and there he prayed with tears to the Lord for a child. St Anna wept bitterly when she learned what had happened at the Jerusalem Temple. Never once did she complain against the Lord, but rather she prayed to ask God's mercy on her family.

The Lord fulfilled her petitions when the pious couple had attained to extreme old age and prepared themselves by virtuous life for a sublime calling: to be the parents of the Most Holy Virgin Mary, the future Mother of the Lord Jesus Christ.

The Archangel Gabriel brought Joachim and Anna the joyous message that their prayers were heard by God, and of them would be born a most blessed daughter Mary, through Whom would come the Salvation of all the World.

The Most Holy Virgin Mary surpassed in purity and virtue not only all mankind, but also the angels. She was manifest as the living Temple of God, so the Church sings in its festal hymns: "the East Gate... bringing Christ into the world for the salvation of our souls".

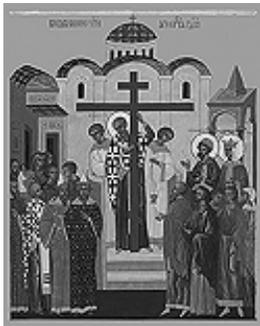
The Nativity of the Theotokos marks the change of the times when the great and comforting promises of God for the salvation of the human race from slavery to the devil are about to be fulfilled. This event has brought to earth the 4

grace of the Kingdom of God, a Kingdom of Truth, piety, virtue and everlasting life. The Theotokos is revealed to all of us by grace as a merciful Intercessor and Mother, to Whom we have recourse with filial devotion.

THE PRECIOUS AND LIFE-GIVING CROSS

On September 14th, the Church commemorates two events in connection with the Honorable Cross of Christ: first, the finding of the Honorable Cross on Golgotha and second, the return of the Honorable Cross from Persia to Jerusalem.

Visiting the Holy Land, the holy Empress Helena decided to find the Honorable Cross of Christ. An old Jewish man named Judah was the only one who knew where the Cross was located, and, constrained by the empress, he revealed that the Cross was buried under the temple of Venus that Emperor Hadrian had built on Golgotha. The empress ordered that this idolatrous temple be razed and, having dug deep below it, found three crosses. While the empress pondered on how to recognize which of these was the Cross of Christ, a funeral procession passed by. Patriarch Macarius told them to place the crosses, one by one, on the dead man. When they placed the first and second cross on the dead man, the dead man lay unchanged. When they placed the third cross on him, the dead man came back to life. By this they knew that this was the Precious and Life-giving Cross of Christ. They then placed the Cross on a sick woman, and she became well. The patriarch elevated the Cross for all the people to see, and the people sang with tears: "Lord, have mercy!" Empress Helena had a silver case made and set the Honorable Cross in it.



Later, the Persian Emperor Chozroes conquered Jerusalem, enslaved many people, and took the Lord's Cross to Persia. The Cross remained in Persia for fourteen years. In the year 628 the Greek Emperor Heraclius defeated Chozroes and, with much ceremony, returned the Cross to Jerusalem. As he entered the city Emperor Heraclius carried the Cross on his back, but suddenly was unable to take another step. Patriarch Zacharias saw an angel preventing the emperor from bearing the Cross on the same path that the Lord had walked barefoot and humiliated. The patriarch communicated this vision to the emperor. The emperor removed his raiment and, in ragged attire and barefoot, took up the Cross, carried it to Golgotha, and placed it in the Church of the Resurrection, to the joy and consolation of the whole Christian world.

From the Prologue of Ochrid by Saint Nikolai of Zicha

26 Martyrs of Zographu - September 21

In July of 1274, the Byzantine Emperor Michael VIII accepted a union with the Roman Church at Lyons, France. Faced with dangers from Charles of Anjou, the Ottoman

Turks, and other enemies, the emperor found such an alliance with Rome expedient. The Union of Lyons required the Orthodox to recognize the authority of the Pope, the use of the Filioque in the Creed, and the use of azymes (unleavened bread) in the Liturgy. Patriarch Joseph was deposed because he would not agree to these conditions. The monastic clergy and many of the laity, both at home and in other Orthodox countries, vigorously opposed the Union, denouncing the emperor for his political schemes and for his betrayal of Orthodoxy.



On January 9, 1275 a Liturgy was celebrated in Constantinople in which the Pope was commemorated as "Gregory, the chief pontiff of the Apostolic Church, and Ecumenical Pope." The emperor's sister remarked, "It is better that my brother's empire should perish, rather than the purity of the Orthodox Faith." Recalling the infamous Crusade of 1204 when Latin crusaders sacked Constantinople, many of the people also preferred to submit to the infidels than to abandon the Orthodox Faith.

Twenty-six martyrs of Zographou Monastery on Mt. Athos were among those who were persecuted by Emperor Michael VIII Paleologos (1261-1282) and Patriarch John Bekkos (1275-1282) because they would not obey the imperial command to recognize the Union of Lyons. They steadfastly kept the teachings of the Fathers of the Church, and fearlessly censured those who accepted Catholic doctrines.

When the authorities came to Mt. Athos to enforce the imperial policy, the monks of Zographou shut themselves up in their monastery. From the tower they reproached those in favor of the Union, calling them lawless men and heretics. The attackers set the monastery on fire and burned the twenty-six martyrs alive.

The names of the martyrs are: Igumen Thomas, the monks Barsanuphius, Cyril, Micah, Simon, Hilarion, James, Job, Cyprian, Sava, James, Martinian, Cosmas, Sergius, Menas, Joasaph, Joannicius, Paul, Anthony, Euthymius, Dometian, Parthenius, and four laymen who died with them.

These holy martyrs are also commemorated on October 10.



Parish Council Meeting 7-26-15

Members in Attendance: Fr. David Koles, Gladys Labas, Rosemary Delaney, Chris Adams, Dan Belonick, Marion Bichun, Chris Dresko, George Matycky, Al Hromi and Juliana Veek.

Meeting Called to Order at 3:00 PM and began with "O Heavenly King."

Warden Gladys Labas passed out the April 27, 2015 meeting minutes.

Pastor's Report:

The AAC in Atlanta, Georgia was very informative. The anticipated discussion on the Statute and new financial system did not materialize and both measures passed overwhelmingly. All parishes' by-laws must be aligned with the OCA Statute. George M. asked how this impacts us. Father David stated, thanks to Dan Belonick, our by-laws are already in alignment to the OCA Statute and that other churches are requesting our by-laws.

Gladys asked if discussion on the sexual harassment policy took place. Father David stated that it is still in process however anyone working with our youth needs to have a background check. Thank you notes for our Monthly Charities from Ss. Cyril & Methodius Church, Milwaukee, Wisconsin and from Fr. Michael Shuster of Holy Trinity Church, Spring Hill, Florida were received.

Also we are invited to attend St George Greek Orthodox 100th Anniversary Great Vespers on Saturday, October 3, 2015 with a reception to follow.

Warden's Report:

Sunday school will begin in September. Gladys is working on a scope and sequence of the curriculum. It will be developed by thematic unit with pre assessments, materials and post assessments. This will be able to accommodate the different age level. Materials will need to be purchase for the different age level. Registration form and attendance have been developed to be implemented for 2015-16

Financial Report:

Chris Adams and Dan Belonick presented the June figures, which have been audited also the April figures were also audited:

June Income: \$ 8,377.00
June Expense: \$12,879.81
Expense/Income: \$ -4,502.81

Chris and Al clarify that \$3,500.00 received from the Bichun Scholarship will be deposit into the checking bring down the expense over income down to \$1,002.81

Rosemary Delaney motioned to accept the financial report, Al Hromi seconded.

Motion carried unanimously.

Secretary's Report:

Father David, Marion Bichun, Chris Adam and George M. presented amendments to the June 29, 2015 minutes:

- Page 1 under financial report " that have been audited "
- Page2 notes should read "noted"
- Page2 John Baraglia should read "Joseph Baraglia"
- Page2 Add "George will also check into the code for a pathway from parking to church entrance"
- Page3 under new business instead of garage "kitchen stair case "
- Page3 should say" George mentioned"
- Page 3 instead of housing service " funeral service"

Chris Adams moved to accept the June 29, 2015 minutes with changes, Dan Belonick seconded.

Motion carried unanimously.

OLD BUSINESS

Building and Grounds:

Update of Cemetery work:

- George reported that National System has begun work on taking the trees down. They were the lowest bid at \$3,700.
- The roads will also be repaired. Work will begin August 25th cost \$1,750.00
Grass and brush to be clear in Oct. 25th

Church

George reported on the installation of the air conditions have been install, he wanted to remind us that the controls and instruction can be found on the wall and they could also be used as exhaust
Pathway from parking lot to church; a company from Bristol will provide cost
Father David reported that he spoke to Bakers on the repairs for inside the church, Bakers stated it won't be very expensive but didn't provide the amount Father David will call Bakers for the amount and how long it will take for the repairs

NEW BUSINESS

Liturgical Schedule

Where are we as a parish on these issues?
Service is not well attended; Holy Thursday Vespers Liturgy, Christmas Eve & Day Liturgical life needs to be a priority
Christmas Service; the change of time - some were pleased but others were not, but based on a qualitative analysis attendance was not that different from the traditional time.

Rosemary and Chris Dresko among others suggestions:
Adult education
Youth Sunday
Change Sunday schools schedule to begin after church, however it was also discussed that we are making other changes in Sunday school, e.g. attendance policy it would be best to hold off on changes to the schedule to discuss in 2016.

Altar boys

We will continue this discussion for next meeting

September Charity: St. Herman of Alaska Seminary

Next Meeting: Monday, August 31st

Chris motioned to adjourn and Marion second.