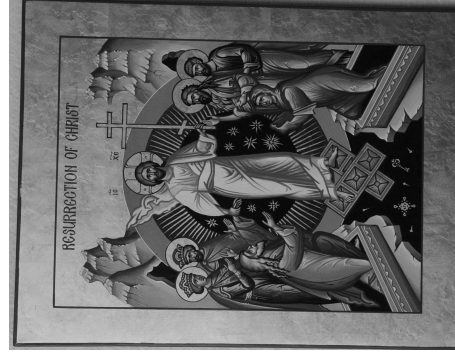
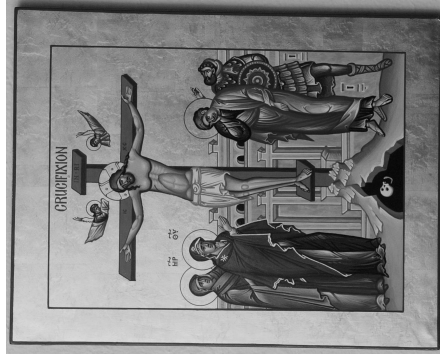
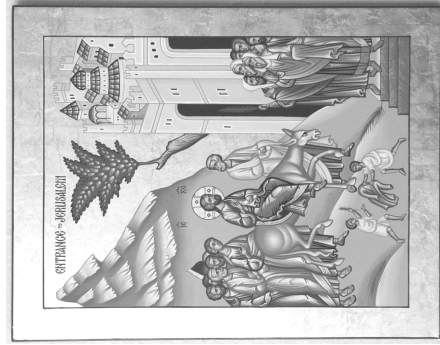




HOLY TRINITY ORTHODOX CHURCH

HOLY TRINITY ORTHODOX CHURCH

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

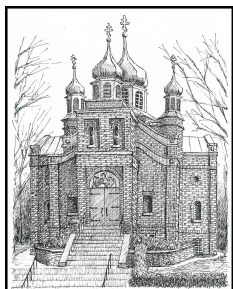


APRIL 2009

HÖLY TRINITY ÖRTHÖDÖX church

APRIL 2009

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Charity: Hogar Rafael Ayau Orthodox Orphanage	Greeter: Mat. Melanie Koles	Cleaner: Rosemary Delaney	1 CONFESION 5:00 P. M. Liturgy of the Presanctified Gifts 6 P.M. SOUP / BREAD	2	3 Akathist to the Theotokos, 6:30 P. M.	4 SPRING CLEANING 8:30 A.M. CONFESION, 4:00 P.M. Great Vespers 5:00 P.M. CONFESION
5 5 TH of Lent ST. MARY OF EGYPT Divine Liturgy, 9:00 A.M. Coffee Hour – Cabrera/Dorsey Holy Unction 4 P.M. Waterbury	6	7 <u>Visitation</u> 9:30 A. M. LEDGECREST (for Communion) Confession 3:00 p.m.	8 CONFESION 5:00 P. M. Liturgy of the Presanctified Gifts 6 P.M. SOUP / BREAD	9	10	11 Divine Liturgy 9:00 A. M. LAZARUS SATURDAY VIGIL [Blessing of Palms] 5:00 P. M.
12 ENTRANCE OF THE LORD INTO JERUSALEM Divine Liturgy, 9:00 A.M. Coffee Hour – Bartos Bridegroom Matins, 4 P.M. New Haven	13 Liturgy of the Presanctified Gifts 6:30 A.M. GREAT AND HOLY MONDAY Bridegroom Matins, 6:30 P. M.	14 Liturgy of the Presanctified Gifts 6:30 A.M. GREAT AND HOLY TUESDAY Bridegroom Matins, 6:30 P. M.	15 Liturgy of the Presanctified Gifts 6:30 A.M. GREAT AND HOLY WEDNESDAY Matins of Holy Thursday, 6:30 P. M.	16 GREAT AND HOLY THURSDAY Vespers/Liturgy, 9 A. M. Matins - Passion Gospels, 6:30 P. M.	17 GREAT AND HOLY FRIDAY Vespers of Holy Friday, 3:00 P.M. Soup / Bread Matins of Holy Saturday, 5:00 P. M.	18 GREAT AND HOLY SATURDAY Vespers/Liturgy, 9 A. M. Nocturne, Pascal Matins, Pascal Liturgy, 11:30 P. M. Baskets/Agape Following
19 HOLY PASCHA THE RESURRECTION OF OUR LORD AND SAVIOR JESUS CHRIST Vespers of Pascha 12:00 (Noon)	20 FAST FREE BRIGHT MONDAY Paschal Divine Liturgy 9:00 A. M.	21 FAST FREE BRIGHT TUESDAY	22 FAST FREE BRIGHT WEDNESDAY	23 FAST FREE BRIGHT THURSDAY	24 FAST FREE BRIGHT FRIDAY	25 FAST FREE BRIGHT SATURDAY Great Vespers 5:00 P.M.
26 2 nd of Pascha ST. THOMAS SUNDAY Divine Liturgy, 9:00 A.M. Coffee Hour – Myszka PANIKHIDA AT CEMETERY	27 Parish Council Meeting 7:00 P. M.	28	29	30		



Monthly Newsletter of
HOLY TRINITY ORTHODOX CHURCH

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

www.htocnb.org

APRIL 2009

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 make the journey to the Sacrament of Confession during 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 10th.

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 Vesperal Liturgy the rules of fasting are the same as for Presanctified.

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:

April 5th Nativity of the Virgin, Waterbury -
Holy Unction

April 12th Holy Transfiguration, New Haven -
Bridegroom Matins

SPRING CLEANING: Join us on Saturday, April 4th, we will have the annual clean-up of our church in anticipation of the celebration of Holy Week and Pascha. We begin at 8:30 A.M., and if we get enough help, we are done in a couple of hours. Please offer a stewardship of time.

HOLY WEEK: *The Resurrection of Lazarus & The Entrance of the Lord into*

Jerusalem (April 11th & 12th) 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 11th with our traditional *Proskomedie / Preparation of the Gifts* in the center of the church. All are asked to bring their *Pomyanik / Remembrance Book* for commemoration. 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 schedule for Holy Week and Pascha are printed in the calendar included with this newsletter.

The Resurrection of our Lord, God and Savior

Jesus Christ (April 19th) - 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 20th) will be celebrated with Paschal Divine Liturgy and procession at 9:00 A.M.

FAST FREE WEEK: The week following Pascha, April 20th - 25th is FAST FREE!!

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

ST. THOMAS SUNDAY: On the second Sunday of Pascha, St. Thomas Sunday (April 26th), 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, May 3rd.**

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 Pascha in May.

The April monthly charity collection is for the **Hogar Rafael Ayau Orthodox Orphanage.** This is an Orthodox Orphanage run by the nuns of the Monasterio Ortodoxo Lavra Mambre in Guatemala.

Hogar Rafael Ayau

a "home" for children

In the year 1857, Don Rafael Ayau built the first orphanage in Guatemala City, known as "The Home of Mercy". Because of broken homes, crime, war, unemployment, poverty, domestic violence, prostitution, alcohol and drug abuse, hundreds of poor children could not be well taken care of by their parents. Many lived in the streets to survive. For the sake of these homeless children, one man's dream became a reality! During the early 1970s, the Guatemalan government expropriated the orphanage and named it "HOGAR RAFAEL AYAU", in honor of its founder.

In the year 1996, under the administration of President Álvaro Arzú and the First Lady Patricia Arzú, HOGAR RAFAEL AYAU was given back to private stewardship, to the Orthodox Church. His Eminence, Metropolitan Antonio Chedraoui Archbishop of the Antiochian Orthodox Church of Mexico, Central America, Venezuela and the Caribbean, officially received the neglected orphanage from the Guatemalan authorities.

On August 9th of 1996, the feast day of St. Herman of Alaska, his Eminence, Metropolitan Antonio entrusted to Abbess Mother Inés and the Nuns of the Orthodox Monastery Lavra Mambré the administration and financial responsibilities of the Hogar. After more than one year of general repairs and renovations of the eight dilapidated buildings of the Hogar, and spending half a million US dollars, from private donors only the Hogar reopened its doors once again to welcome 115 children all together on October 13th of 1997. Father David has a video and will play it during coffee hour.

Visit their web site for more information.
www.hogarafaelayau.org

CHURCH RENOVATION UPDATE:

A systematic plan has been developed to address the problems in the following manner:

- ♦ Repair and re-plaster the interior church walls [summer - fall '09]
- ♦ Paint the interior of the church. [summer - fall '10]

As you can see we are down to the last two items. These will take some research to determine the best course of action.

Many have contributed to the Hundred Plus Club to honor the hundred plus years since our founding. Individuals may join by making donations to the building fund in denominations of \$100. This will be in addition to one's annual pledge. The funds will be used solely for the purpose of renovating our church building.



Thank you to all who have contributed these past two years but we are not finished. Additional expenses are yet to be determined. We have 4 years until we celebrate the 100th anniversary of the Consecration of our church on Washington Street.

As of this printing we have collected \$ 400.00

JOIN THE 100 PLUS CLUB



Birthdays & Anniversaries in APRIL:

6	Raisa Shafron	1935
13	George Liwen	1920
16	Mary Kontrady	1911
17	Christian Burrill	1978
20	Rachel Santoro	1989

8	Alexy & Antoinette Rudy	1942
27	Andrew & Karen Bobik	2002



“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.

Jerome Home, New Britain

Sadie Albino
Ann Laska

Arbor Rose, New Britain

Sophia Johnson
Nona Belomyzy

Ledgecrest Nursing Home, Berlin

Natasha Zaiko
Nicholas Zamayduk

Walnut Hill, New Britain

Agnes Makula
Olga Skotnicki
Mary Cherpak

Brittany Farms, New Britain

Olga Halajko

St. Lucian Residence, New Britain

Mary Kotrady

Middlewoods, Newington

Jennie Skovich

Apple Rehab, Rocky Hill

(formerly Elm Street Nursing Home)
Jean Prusik

At Home: Mary Bogdan, Anne Cherpak, Helen Kovalevich,
Helen Karabin, Susan Labas, Stella Liwen, Irene Prigodich
and Mary Roman.



NEWLY DEPARTED:

Donat Martin [March 10] (Father-in-law of Nancy Martin)
Kathryn Petriw [March 11]
Jack Lucas [March 16] (Husband of Ruth Lucas)

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
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 Matyczzyk Bechum	87	April 14 2007
Child Mary Purindis	8 mo	April 15 1914
Walter (Vladimir) Matyczzyk	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
Archpriest Andrew Vansuch		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 Matyczzyk	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 Sadosky		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



Miracle of the Holy Fire

The Holy Fire is a miracle that occurs every year at the Church of the Holy Sepulcher in Jerusalem on Holy Saturday, the day preceding Pascha. It is considered by many to be the longest-attested annual miracle in the Christian world, though the event has only been documented consecutively since 1106. In many Orthodox countries around the world the event is televised live.

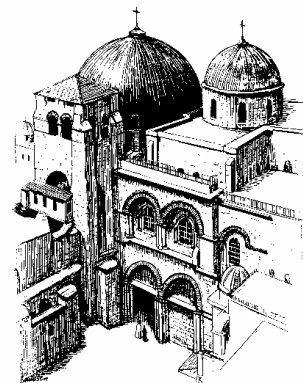
The ceremony begins around noon with a procession circling the Tomb three times singing "Gladsome Light". Then the Patriarch of Jerusalem or another Orthodox Archbishop recites a specific prayer. The faithful gathered will then chant psalms and hymns until the Holy Fire descends on a lamp of olive oil held by the patriarch while he is alone in the tomb chamber of Jesus Christ. The patriarch will then emerge from the tomb chamber carrying two 33 bunched candles in each hand to distribute the fire to the faithful.

The fire is also said to spontaneously light other lamps and candles around the church. Pilgrims say the Holy Fire will not burn hair, faces, etc., in the first 33 minutes after it is ignited. Before entering the Lord's Tomb, the patriarch or presiding archbishop removes his outer vestments and is inspected by Israeli authorities to prove that he does not carry the technical means to light the fire. This investigation used to be carried out by Turkish soldiers.

The Holy Fire is first mentioned in the documents dating from the 4th century. A detailed description of the miracle is contained in the travelogue of the Russian Igumen Daniel, who was present at the ceremony in 1106. Daniel mentions a blue incandescence descending from the dome to the tomb where the patriarch awaits the Holy Fire. Some claim to have witnessed this incandescence in modern times.

During the many centuries of the miracle's history, the Holy

Fire is said to have descended on certain other occasions, usually when heterodox clergymen attempted to obtain it. According to the tradition, in 1099, for example, the failure of Crusaders to obtain the fire led to street riots in Jerusalem. It is also claimed that in 1579, the Armenian patriarch prayed day and night in order to obtain the Holy Fire, but the Fire miraculously struck a column at the entrance of the Church of the Holy Sepulcher and lit a candle held by the Orthodox patriarch standing nearby. Upon entering the temple, many Orthodox Christians venerate this column, which bears marks and a large crack attributed to the bolt of lightning from the Holy Fire.



THE RESURRECTION OF CHRIST

For this reason the Father loves me, because I lay down my life, that I may take it again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up: this charge I have received from my Father.

The Resurrection of Christ stands at the center of the Christian Faith. It is the supreme confirmation of His Messiahship. It verifies all that had gone before: His miraculous birth, the Divine revelations which accompanied Him, the truth of His moral teachings, His wondrous works, and His complete identification with God. It lends unshakable confidence to all that lies ahead: the coming of the Holy Spirit according to His promise, the inauguration of the Church and the final end of the ages. Only as the Son of God, having life in Himself, could He lay down His life voluntarily, and then take it up again.

At the time of His death and burial, the Disciples of Christ were a broken and thoroughly discouraged band. In their still limited view, all their hopes in Christ had been in vain. They locked themselves behind closed doors out of fear that their lives, too, were at stake. They went nowhere and preached nothing about anyone. There would be no Christianity today had not some tremendous event taken place to move them.

Stories which attempt to falsify the Resurrection of Christ therefore lack credibility. It seems incredible that the disciples could have spread the Christian Faith in the way they did - based on a falsification. Only the Resurrection and subsequent descent of the Holy Spirit made the disciples apostles: people sent into the world with the knowledge, courage and power to carry on the work of Christ.

In the doctrine of the Apostles, the Resurrection of Christ was everything. Their first sermons (Acts 2-4) speak almost exclusively of this event. The apostles considered

bearing witness to the Resurrection as their primary function. At the time of the election of Matthias to replace the fallen Judas in the original twelve, Peter said: "... one of these men must become with us a witness to his resurrection" (Acts 1:22).

As St. Paul so clearly states: "If Christ has not been raised, then our preaching is in vain and your faith is in vain" (1 Cor. 15:14)

After His Resurrection, Christ appeared to His disciples in a new glorious form. He appeared suddenly, often through closed doors. He blessed and breathed upon them. He admonished them for not believing that He would rise. At the same time He ate and drank with them and allowed them to touch Him to see that He was not a ghost:

"... for a spirit has not flesh and bones as you see that I have." (Luke 24:39)

After the Resurrection, the disciples often did not recognize Christ. Physical means of recognition, however important, were no longer enough.

"So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable ... it is sown a physical body, it is raised a spiritual body." (1Cor. 15:42-44)

Christ was recognized by His disciples when He spoke their name (John 20:16), when He issued them commands and conversed with them (John 21:4-14); when He broke the bread and gave it to them (Luke 24:35). On these occasions the disciples said such things as this.

Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures? Then they told.... how he was known to them in the breaking of the bread. (Luke 24:32-35)

The Resurrection of Christ was therefore not a biological rejuvenation of His physical body. The angel rolled away the stone from the sepulcher not to let Christ walk out, but to reveal that He was no longer there;

He is not here; for he has risen, as he said. (Matthew 28:6)

The Universal Resurrection

In His Resurrection Christ is "the first fruits of those who have fallen asleep" (1 Cor. 15:20). He is the first fulfillment of the prophets of the Old Testament concerning the resurrection of all (Ezekiel 37), and the assurance of the future resurrection of all who live in Him.

I believe in the resurrection of the dead and the life of the world to come. Amen. (Nicene Creed)

The Feast of Feasts

In the Church Pascha is in a class by itself. It is called the Feast of Feasts. About one third of the liturgical year is devoted to it, either in preparation or celebration. It was the first Christian feast and to this day remains the unchallenged center at the Church's liturgical life.

Near midnight of Holy Saturday, all the faithful gather in the

church. The priest, vested fully in white, the color of the baptismal robe, removes the Holy Shroud from the tomb and carries it to the Altar Table, where it remains until the feast of Ascension. The lights and candles of the church are extinguished. The faithful take candles as in Baptism and, lighting them from the one held by the priest, form a great procession out of the church. Choir, priest, people and servers, in the company of hoisted banners and peeling bells, circle the church. The baptismal procession, going to meet the risen Lord, once again becomes a reality.

The Feast of Baptism

Pascha is the feast of our baptism. At Pascha we renew our own Baptism and committal to Christ:

As many as have been baptized into Christ, have put on Christ. (Baptismal Hymn sung at the Paschal Liturgy)

The procession pauses in front of the doors of the church and, after the priest, everyone sings the troparion of Pascha:

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

The Paschal greeting is exchanged even before entering the church: "Christ is risen!" "Indeed He is risen!" The doors of the church are opened and everyone re-enters. Immediately after the celebration of the glorious Paschal Matins, the baptismal procession of Pascha reaches its conclusion. The Divine Liturgy is celebrated. As we commune, we meet and know the risen Lord in the same manner that the disciples met and knew Him after the Resurrection: in the breaking of the bread.

Christ is risen
✠ ☩ ☩
Χριστὸς Ἀνέστη

Christos a inuiat
XPICTOC BOCKPECE
Pphynnu 3apetw

The February 2009 Parish Council meeting was held in the church hall on Monday, February 16, 2009. Warden Paul Salina called the meeting to order at 7pm. A quorum was noted and the meeting began with "O Heavenly King". Warden Paul Salina welcomed all new and returning parish council members.

Pastor's Report Father David has received 2 thank you letters. He received a letter from Arlene Kallaur, the coordinator of the Christmas Stocking Program for our continued support. Our parish ranks 2nd in donations. She also thanked the Sisterhood and Men's Clubs for their donations. He also received a letter from the UNICO Club of New Britain for our donation to Warm the Children. Copies of the "pocket sized" parish directories are now available. While Father was doing his house-blessings he was given a book from the 60th anniversary of our parish (1962). It does have some history in it and some consecration dates but also conflicting dates. He has called the archivist at Syosett and there is info there but it is in Russian. He will need to go visit with a translator to obtain further info. Great Lent is just around the corner. The Sunday Mission Lenten service times and places will be posted and printed in

the monthly bulletin.

Secretary's Report Motion to accept the January 2009 minutes as presented by Diane Dounouk /George Ludko. Motion carried.

Financial Report

January income	\$ 9,505.00	(Large expenses – utilities, withholding and soc. sec.,
Transfer from CD	\$ 4,000.00	prop taxes, prop ins, fair share, snowplowing)

January expense	\$16,541.12
Exp/Inc	(\$ 3,036.12)

George Ludko reported the Memorial and Endowment pass-book accounts have been opened so that deposits can be made directly to those funds and not have to pass thru the operating checking account. Once a sufficient sum has built up in each account, the funds will be transferred to the established Memorial or Endowment CD accounts. He still needs to get the paperwork from the Secretary of State so that we can do business with other banks. He also reported that we had 2 bad collection Sundays in January - one cancelled due to snow and another Sunday the service was held in spite of the snow. The January financial report has not been audited. We do have 2 new auditors and George found some guidelines for them to follow. He also indicated some people who could assist them. Motion to accept the UNAUDITED report by Dan Telychka/Ellen Santoro. Motion carried.

OLD BUSINESS

***Caretaker's House** - Paul Salina reported that there have been several twists and turns. We have actually received two offers and a tentative contract signed to sell the home for \$100K with a \$3K credit back to the buyer. Paul also met with Mike Wanik and Mayor Stewart again. There are a number of programs being developed with Federal/State/City and private donations to reduce homelessness in New Britain. Paul indicated that the 2nd offer does have a signed contract and deposit but now there appears to be a question on the property parcel lines. City Hall still has the property listed as 164 Farmington Ave. Also, when the Beaver St. property was purchased, the land with the house extended from Beaver St back to Washington St. This is still listed in the property deed. We need to make sure we are selling only the property within the fenced in area around the home and nothing more. It will be necessary to have the property surveyed to establish new property lines for the city. The potential buyer may back out once they find out the actual boundary lines. We have also been informed to obtain a mortgage we will have to tend to termites, roof and chimney repairs that will cost about \$8700. The council does not wish to hire a contractor to have these done and would prefer to just give credit to the buyer. Mortgage companies are tight and restrictive now and there are regulations as to how much credit a seller can give back to a buyer under an FHA mortgage. The Realtor is going to inform the prospective buyer that we are selling the house and only the property that is fenced in. At this time, it appears that they may back out so the city offer may be a viable option. We do need to get the property and parcels surveyed. Paul indicated that Adam does know surveyors that would do this at a reasonable cost.

***Project Management Review** Paul reported no changes except he did sign a contract with John Dorsey to make the repairs on the former rectory for \$2450.

The painting and patching will continue on the interior of the church. George Matyczuk request approval to purchase a new 36' ladder since the current one is unsafe. He will also look into any other equipment or staging that will be useful as we make some repairs ourselves. Motion to allocate up to \$1,000 to buy new ladder equipment by Dan Telychka/Ellen Santoro. Motion carried.

From the floor

*The walls and steps in the front on the church need patching and painting. This will be a spring project. Also, there is graffiti on the front wall. Mike Wanik does contact the police department who take pictures to keep on file.

*Father David was informed by the cemetery trustee chairman that the new cemetery prices were never posted. They were voted on and passed. Father David will post them. (A copy is on file with the secretary).

*George Matyczuk will also locate a receptacle to post the rules and regulations at the cemetery.

NEW BUSINESS

Charity for April Motion to have "Hogar Rafael Ayau Orthodox Orphanage" be the April 2009 charity by Ann Myszka/Diane Dounouk. This is an Orthodox Orphanage run by the nuns of the Monasterio Ortodoxo Lavra Mambre in Guatemala. Father David has a video and will play it during coffee hour.

Locking gates All gates on the church property will be locked for 24 hours on Monday, February 23, 2009 to break the cycle for the right of way ordinance.

Lenten Preparations Spring clean up will be Saturday, April 4. Phyllis Bartos will co-ordinate the soup and bread sign up list for after the Pre-Sanctified services. Paul Salina will check with Ed and Marion Bichun on the flowers.

From the floor

*George Matyczuk received a letter from the city regarding a public hearing for land across the street from the cemetery. The public hearing is for a zone change from I-2 to B-1. He will call Dan Bradanini or Mike Wanik to see if they can attend.

*George Matyczuk also indicated that about \$3K in memorial donations have been received for his sister, Lillian. The family would like to have "pavers" and flowers placed at the circle in the cemetery, in front of the cross where we normally have St. Thomas Sunday panikhida, and he wanted approval to gather info/quotes. The council gave him the ok.

*There is a video required for Parish Council members to view by our insurance company on Sexual Harassment and Abuse. It is on the counter by the copy machine.

NEXT MEETING MARCH 30, 2009 7PM

ADJOURNMENT Motion to adjourn by George Ludko at 8:15pm. The meeting concluded with "It is Truly Meet".

Respectfully submitted,

Phyllis Bartos