





HOLY TRINITY ORTHODOX CHURCH

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

HOLY TRINITY ORTHODOX CHURCH



JANUARY 2014

Holy Trinity Orthodox Church				JANUARY 2014		
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	Charity: 	Cleaners: <p>?? ??</p> Greeter: <p>?? ??</p>	1 Circumcision / St. Basil the Great	2 St. Juliana of Lazarevsk	3	4 Great Vespers 5:00 PM
5 28th after Pentecost Eve of Theophany Divine Liturgy & Great Blessing of Water 9:00 AM Coffee Hour – Festal Great Vespers & Litva 6:30 PM	6 Theophany: Baptism of our Lord Festal Divine Liturgy 9:00 AM Home Blessing	7 Home Blessing	8	9 Finance Committee Meeting 7:00 PM	<div> <div>H O M E B L E S S I N G 1/6 – 1/17</div> <div>see page 3 & 4 for schedule</div> </div>	11 Home Blessing Great Vespers 5:00 PM
	12 31st after Pentecost Divine Liturgy 9:00 AM Coffee Hour – Adult Study Group	13 Home Blessing Parish Council Meeting 7:00 PM	14 St. Sava of Serbia Home Blessing	15 Home Blessing		16 Home Blessing
19 32nd after Pentecost Church School 8:30 AM Divine Liturgy 9:00 AM Coffee Hour - Men's Club meeting & lunch	20	21 St. Maximus the Confessor	22 Apostle Timothy 61 st "March for Life" - Washington, DC	23	24 St. Xenia of Petersburg	25 St. Gregory the Theologian Great Vespers 5:00 PM GENERAL CONFESSON
26 33rd after Pentecost Divine Liturgy 9:00 AM Coffee Hr – Parish Council ANNUAL PARISH MEETING	27 St. John Chrysostom	28	29	30 Three Holy Hierarchs	31 Unmercenaries Cyrus & John	Feb 1 Festal Great Vespers & Litva 5:00 PM



Monthly Newsletter of HOLY TRINITY ORTHODOX CHURCH

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www.htocnb.org

JANUARY 2014

HOUSE BLESSINGS: The schedule for house blessings is included in this newsletter (pg. 3&4). The house blessings will begin on January 6th. Please try to be available at your scheduled date and time. When Father arrives, please have the following ready: a bowl for holy water, an icon, a candle, and separate lists of living and departed loved ones for remembrance. Stereos and televisions should be turned off. If you are on the list and need to cancel or change your appointment, or if you are **not** on the list and wish to be added, please call Father's cell number ASAP. Anyone wishing to have the house blessed will be accommodated.

FAST-FREE: The time between the celebration of the Nativity of our Lord and Theophany (December 25th - January 4th) is a fast-free period in the Orthodox Church. The Eve of Theophany (January 5th) is a **strict-fast day**.

PARISH COUNCIL: The final scheduled meeting of the 2012 Parish Council will be held on Monday evening, January 13th. We will review the proposed operating budget for presentation to the annual meeting, go over final preparations for the annual meeting, and finish any business still outstanding. All council members are reminded of the schedule change and asked to make every effort to attend the meeting.

MEN'S CLUB: The Annual Meeting for the Men's Club will be held on Sunday, January 19th after coffee hour. Following the meeting the Men's Club will go for lunch.

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 on January 25th. This will be the day before our annual meeting and we should consider it very important and proper to prepare in this manner especially if you are planning to be elected to the leadership of our parish.

ANNUAL MEETING: The annual parish

meeting will be held on Sunday, January 26th, (with a snow date of February 2nd) following the Divine Liturgy and coffee hour. All voting members of the parish are asked to plan on being present and participating in the meeting. You are a voting member if:

- You are at least 18 years of age.
- You participate in the Sacraments of Confession and Communion regularly, but at least annually, in the parish.
- You have made a stewardship (financial) commitment to the parish.

If you have any questions about your eligibility please see Fr. David or Gladys Labas.

Also, we are in need of your service on the council with a number of officers leaving the council for their 'break'. If you have served in the past please consider this again. If you have never been on the council now would be a good time to add your talent and become a leader in our Parish. Please respond positively when a member of the nomination committee comes to talk with you!

The January charity collection is for "Warm the Children". Warm The Children is a program whose mission is to provide new warm winter clothing for children of needy families. The mission is accomplished with the cooperative effort of Warm The Children, Inc., The New Britain Herald, a local charity partner, social service agency or schools, volunteer shoppers, and cooperating retailers. The collection will be taken on the last Sunday of the month. Please use the envelope provided in your monthly mailing.



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

Birthdays & Anniversaries in JANUARY:

3	Daniel Bradanini	1945
6	George Ludko	1945
6	Jillian Wanik	1964
8	Janice Hromi	1944
11	James Dounouk	1937
15	Katherine Szeszakow	1922
16	Barbara Burrill	1952
17	Daniel Belonik	1982
18	Helen Karabin	1925
23	Diane Steffick	1948
30	Ann Myszka	1961
30	Gabriel Dresko	2013
31	Anthony Dresko	2010

12 Elizabeth & Larry Beck



“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.

St. Lucian Residence, New Britain
Mary Kotrady

Middlewoods, Newington
Jennie Skovich

Jerome Home, New Britain
Sadie Albino
Helen Karabin

Arbor Rose, New Britain
Nona Belomyzy
Mary Camarata

Ledgecrest Nursing Home, Berlin
Natasha Zaiko

Brandywine Assisted Living, Litchfield
Mary Fairbanks

At Home: Jim Dounouk, Michael Horbal, Joseph Kowar,
Susan Labas, George Liwen, Stella Liwen, Jennie Pich,
Irene Prigodich, Barbara Raymond and John Steffick.



Newly departed:

Mary Cherpak - December 5, 2013



PARISH DIPTYCHS

Please remember our departed brothers and sisters in your prayers.

Anna Hamilla	67	January 1 1927
Agatha Gedz	79	January 1 1965
Anton Bichun	80	January 1 1972
Michael Romanuk		January 2 1948
Valerian Garlewski	54	January 3 1947
Frank Smith	62	January 3 1956
Theodora Mazufek	43	January 4 1931
John Bilas	70	January 5 1960
Daniel Panish	86	January 5 1965
Evdokia Noveck	65	January 5 1965
Vera Neill	20	January 5 1984
Child Lydia Mazur	8 mo	January 6 1927
Helen Srachno	16	January 7 1936
John Karpie	65	January 7 1959
Helena Bichun	81	January 8 2000
Child William Koles, Jr.	2 days	January 9 1947
Waselesia Dudchick	73	January 9 1963
Child Stephen Yanushkevich	9 mo	January 10 1908
Peter Saskevich	55	January 10 1927
John Baldowski	55	January 10 1971
Mary Hamilla Carlson	95	January 10 2004
Basil Hulis		January 11 1919
William Koles, Sr.	61	January 11 1979
Irene Panasuk	70	January 12 1941
Vladimir Baranovsky	50	January 13 1947
Wasil Panasewich	58	January 13 1978
Nina Molchan	88	January 13 2007
John Tarasov	38	January 14 1927
Helen Verbitsky	77	January 14 1968
Olga Matyczuk	69	January 14 1994
Paul Gelazin		January 14 2002
Mary Ankuda	50	January 15 1926
Basil Pavarno	32	January 16 1913
Mary Shatula	78	January 16 1936
Modest Nazaruk	71	January 16 1962
Mary Cherpak	89	January 16 1974
Peter Sokoloski, Sr.	72	January 17 1961
John Gadzik	61	January 18 1983
Anna Garlewski	94	January 18 1992
Sophie Belonitsky	62	January 19 1939
Child Peter Burak Jr.	2 days	January 19 1951
Vladimir Dankevich	49	January 19 1971
Child Jennifer Smith	2	January 19 1997

Stephen Podonuk	43	January 20 1940
Borys Karanowytsch	75	January 20 1982
Violet (Valentina) Wellman		January 20 1987
Michael Hrablook	80	January 20 2001
Akim (Joachim) Dimnitch	73	January 21 1973
Robert Walls	84	January 21 1975
Mary Martinuk	49	January 22 1935
Anton Radionchik	79	January 22 1970
John Makula	69	January 23 1968
Joseph Bylek	79	January 23 1969
Lydia Levy	46	January 23 1974
Katherine Steffick	91	January 23 1975
Arthur Novick	74	January 23 1992
Peter Molchan	45	January 25 1963
Sophie Kwasnick	53	January 25 1967
Alexander Semascho	80	January 25 1973
Philip Baboval	88	January 27 1982
Methilde Shevchuk	90	January 27 2002
Maria Stregotsky	86	January 27 2008
Child Vladimir Pravka	1	January 28 1922
Vaslov Antonik	55	January 28 1947
Leonty Homrafuk	58	January 28 1951
Nikolai Vholek	65	January 28 1958
Nicholas Grusha	88	January 28 1971
Yaroslav Roman	82	January 28 1992
Daniel Martinook	79	January 28 2005
Valerian Bielomizy	78	January 29 1968
Anna Opanasenko	83	January 29 1986
Michael Piekarski	63	January 30 1962
Stella (Stephanida) Tynik	90	January 30 2012
Olga Fedak	88	January 31 2006

only 10 members that leaves 2 months open. If **YOU** would like to take a month or assist with the council please see Gladys Labas.

Coffee Hour hosting: Phyllis & David Bartos will again be compiling the list for hosting our 'fellowship' hour after Divine Liturgy. Again, you can form a group, spread out the tasks and take a couple of three weeks during the year.

**Thank You in advance for your time,
talent and treasure in service to
Our parish!!**



TENTATIVE HOUSE BLESSING SCHEDULE 2014

January 6, 2014 MONDAY, 4:00 P.M.

D Kowar
P Anop

Pulcini
P Salina

January 7, 2014 TUESDAY, 1:00 P.M.

Shafran
G Liwen
Culton

Everson
Szestakow

January 8, 2014 WEDNESDAY, 2:00 P.M.

J Kowar
Rudy
Gunning

Potter
Wanik

January 9, 2014 THURSDAY, 2:00 P.M.

S Liwen
Murr
Polzun

E Bichun
P Steffick

January 10, 2014 FRIDAY, 1:00 P.M.

Telychka
S Matyczuk
G Matyczuk

Tabakow
Horbal
G Ludko

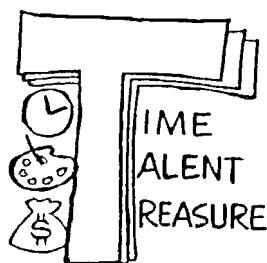
January 11, 2014 SATURDAY, 11:00 A.M.

B Burrill
Cook
K Delaney

Kokus
Dilger

ВѢЧНАА ПАМЯТЬ

STEWARDSHIP (Service):



Parish Council: This is another form of stewardship. The time is drawing near when we will have our Annual Meeting and there will be openings that need to be filled on the council. There are a few members who have served for many years. Whenever they were asked to serve they said yes. But now they must take a break. It is

time for others to show the same dedication to our parish and "step-up" and take their place so that these faithful servants may have a well deserved rest.

Greeters and Cleaners: A new empty list for Greeters for the first half of the year is posted on the bulletin board as you enter downstairs. As for Cleaners, each Parish Council member has taken "responsibility" for a specific month, but with

January 13, 2014

MONDAY, 3:00 P.M.

Jerome Home
& Arbor Rose

Middlewoods

January 14, 2014

TUESDAY, 3:00 P.M.

Morrison
Karabin
Mah

Ahern
Myszka

January 15, 2014

WEDNESDAY, 4:00 P.M.

J Steffick
Beck
Clark

Santoro
Bartos

January 17, 2014

THURSDAY, 3:00 P.M.

R. Delaney
Fiedler

Hromi
Zagorska

January 18, 2014

FRIDAY, 2:00 P.M.

Bradani
Raymond

Krucko
N. Cabrera



THE GREAT BLESSING OF WATER

*By V. Rev. Thomas Hopko
DRE, OCA 1971*

The Great Blessing of Water takes place in the Orthodox Church on the Feast of the Epiphany sometimes called the Theophany.

The word 'epiphany' means the shining forth or manifestation or appearance or revelation. The word 'Theophany' means the shining forth or manifestation or appearance or revelation of God.

Manifestation of the Messiah

In His baptism by John in the Jordan River, Jesus manifested Himself for the first time as the Messiah of Israel. At the baptism John refers to Christ by the messianic title of the "Lamb of God who takes away the sins of the world." (John 1:29) At this time as well the voice of the Father calls Jesus the "Beloved" which is also a messianic title from the Old Testament. (Isaiah 42:1, Luke 3:22, Mark 1:11) And it is written that the Spirit of God descended and rested upon Jesus, which also shows Him to be the long-awaited Messiah, the Redeemer of the world. (Isaiah 61:1-2, Mark 1:10; Luke 3:22, John 1:33)

Manifestation of the Holy Trinity

In His baptism as well, Jesus is shown to be the divine Son of God, one of the Holy Trinity, together with the Father and the Holy Spirit. Thus the Church sings in its main hymns of the

Feast of the Epiphany:

When Thou, O Lord, was baptized in the Jordan, the worship of the Trinity was made manifest. For the voice of the Father bear witness to Thee, calling Thee His Beloved Son. And the Spirit, in the form of a dove, confirmed the truthfulness of His word. O Christ our God Who hast revealed Thyself, and hast enlightened the world, glory to Thee. (The Troparion)

Today Thou hast appeared to the universe, and Thy Light, O Lord, hast shone on us, who with understanding praise Thee: Thou hast come and revealed Thyself, O Light Unapproachable! (The Kontakion)

The Blessing of Water

The Great Blessing of Water is prescribed in the Church on the Feast of the Epiphany following both the liturgy on the eve of the feast as well as the liturgy on the feast day itself. Usually this blessing is done just once in the churches at the time when most people can be present. It begins with the chanting and censing of the water placed in the center of the church building, surrounded by candles and flowers as the sign of the beautiful world of God's original creation and ultimate glorification through Christ and the Holy Spirit in the Kingdom of God. Sometimes the blessing is done outdoors at a place of natural flowing water.

Sometimes people think that the blessing of water and the practice of drinking it and sprinkling it on everyone and everything is a "paganism" which has falsely and sadly crept into the Christian Church. We know, however, that this ritual was practiced by the People of God in the Old Testament (see John 5 and 7), and that it continues to exist in the New Testament Church of Christ with a new and very important meaning and significance.

The service of the Great Blessing of Water itself reveals the meaning of the event for the Christian People. The readings from the Holy Scriptures, particularly the messianic words from the Prophecy of Isaiah, and the litanies and prayers and hymns all serve to tell us what the great meaning of the Epiphany, and indeed of the entire Christian Faith, is for us men and our world. We only have to read the service carefully and celebrate it faithfully in the church for this meaning to become evident to our hearts and minds.

Sanctification of the World

It is the faith of Christians that since the Son of God has taken human flesh and has appeared in the world, immersed in the streams of the Jordan River (which is itself full of biblical significance), all flesh and all matter is sanctified and made pure and holy in Him, purged of its death-dealing qualities inherited from the devil and the evil and wickedness of men.

In the Lord's epiphany to the world, all creation becomes good again indeed "very good" the way that God called it and created it to be in the beginning of time. (Genesis 1:31) For in the beginning the Voice of the Lord spoke, as at the time of Jesus' baptism, and "the Spirit of God moved over the face of the waters." (Genesis 1:2) At this time as well the "Breath of Life" was breathing in man and in everything that was made to be alive by God for a life of living communion with Him. (Genesis 1:30, 2:7)

The world and everything in it is indeed “very good.” And when it becomes polluted and corrupted and dead, filled with evil and not with God, then God Himself does everything to save it and glorify it once more. This is what Epiphany, and the Great Blessing of Water specifically tells us: that God has saved and glorified by Christ and the Spirit the “very good” creation that He made through the same Christ and the same Spirit in the very beginning of the world.

God Is With Us

The consecration of the waters on the feast of the Epiphany places the entire creation - through its “prime element” of water - in the perspective of the cosmic sanctification and glorification of the Kingdom of God brought to the world by Christ and the Spirit. The Great Blessing of Water tells us that man and the world were indeed created and saved to be “filled with all the fullness of God” (Ephesians 3:19), the “fullness of him who fills all in all.” (Ephesians 1:22) It tells us that Christ, in Whom “the whole fullness of deity dwells bodily,” is and shall be truly “all in all.” (Colossians 2:9, 3:11) It tells us as well that the “new heavens and the new earth” which God has promised through His prophets and apostles are truly “with us” - for **God is with us** - already now in the mystery of Christ and the Church. (Isaiah 66:22, 2Peter 3: 13, Revelation 21:1)

Thus the sanctification and drinking and sprinkling of water on the Feast of the Lord’s Epiphany is no pagan ritual. It arises from the depths of the biblical and churchly faith and experience of the People of God as the expression of its most central doctrine. It proclaims and it celebrates the deepest conviction and vision of the Christian Faith that man and his world have the vocation and destiny “to be filled with all the fullness of God.”

The Blessing of Homes

The central sign of God’s sanctification of all things through Christ’s epiphany to the world and His baptism in the Jordan River, is the act of blessing the homes of the faithful Christians. On the feast of the Epiphany, the Orthodox priest visits all the members of the Church in order to pray with them in the place where they live, and to bless their surroundings with the sanctified water.

According to the Orthodox Faith, the family is considered to be a “small church,” and the family table is the “home altar” where the people gather each day to receive their “daily bread” from God with thanksgiving in the Name of Christ. Thus, during the Epiphany season, the priest, who is the father of the greater “family of God,” the Church community, comes to each of the “small churches” bringing the blessings of God the Father and all of the brothers and sisters in Christ.

The sanctification of the home takes place not only by the words of prayer, but by the sprinkling with the blessed water which, as we have seen, stands for the new creation of the Kingdom of God in which God Himself “fills all things with Himself” including even the smallest particles of material existence.

When the priest comes for his annual visit of prayer and blessing, he asks God to have mercy on the house, to rid it of every evil and to fill it with every blessing. All pray together for the good of the living and the dead of the family, and of all who live and have lived in the house. All sing together the great

hymn of salvation that Christ, the Son of the Father by the grace of the Holy Spirit, “has revealed Himself and has enlightened the world.” Thus the house itself, together with the living persons of the family, is “filled with all the fullness of God.”



When the Lord was Baptized:

A Poem by St. Nikolai of Zicha



When the Lord was baptized in the
river Jordan;
On that bright day before all the
people,
The Heavens on high became wide
open,
And the angels drew near to the
water.

At once St. John was filled with fear
On feeling the Heavens breathing so near.
The Spirit Almighty as a dove descended,
To rest on Christ, God’s Son beloved.
In this way God sanctified the waters,
And when the Lord rose up from it,
A strange voice was heard from Heaven:
“This is my beloved Son in whom I am well pleased.
Listen to what He will tell you about Me.
Obey Him so that you can find joy in Me.
Obey Him so that you can crush every devil,
And be received as my sons in Heaven.”
Dear brothers we were baptized also;
Sanctified by the Spirit Almighty
And, in Christ’s army we are called to fight,
And in eternity to glorify His love and might.
When the Lord was baptized in the river Jordan;
On that bright day before all the people,
The heavens on high became wide open,
And the angels drew near to the water.



Saint Sava: (1174 – January 14, 1236) was a Serbian Prince and Orthodox monk, the first Archbishop of the autocephalous Serbian Church, the founder of Serbian law and literature, and a diplomat. Sava was born Rastko Nemanjić, youngest son of Serbian Grand Prince Stefan Nemanja (founder of the Nemanjić dynasty), and Anna, daughter of the Byzantine Emperor Romanus. He became a monk in his youth, receiving the monastic name Sava (Sabbas), subsequently founding the monasteries of Hilandar on Mount Athos, and Žiča. At the end of 1197, his father, Grand Prince Stefan Nemanja, joined him. In 1198, together they moved to and restored the abandoned Hilandar

monastery, which at that time became the center of Serbian Orthodox Christian monastic life.

St. Sava's father took monastic vows under the name Simeon. He died in the Hilandar Monastery on February 13, 1200. He is also canonized as Saint Simeon.

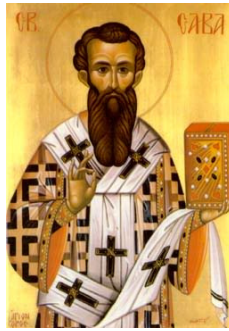
He stayed on Athos until the end of 1207 when he returned to his native land and unfortunately found the country just as Simeon had informed him in his dream—in total disarray. The Serbian state was split in two. By secret negotiations with Hungary and Pope Innocent III, Vukan, the eldest of the three brothers, who was bitter over the appointment of his younger brother Stephen as heir to the throne, was able to amass troops and capture Zeta; he then was set to launch a campaign against Raška, Stephen's portion of the divided kingdom. This civil war was only a microcosm of a larger conflict instigated by the West—that is, the hostilities initiated by the Great Crusades of the Latin church. In 1204, the soldiers of the Fourth Crusade captured Constantinople and much of the territory of Byzantium, including the Holy Mountain. In 1205, the Holy Mountain was officially placed under the authority and jurisdiction of a Roman Catholic bishop. It is believed that this occurrence was the most influential factor in Sava's decision to return to Serbia. Hence, the Saint returned home with his work cut out for him.

When Sava returned he brought with him the medicine to heal the entire situation: the relics of his father and saint, Stephen Nemanja—Simeon the Myrrh-flowing and co-founder of Hilandar. Upon entering Studenica Monastery Sava invited his two brothers to a proper and rightful memorial service for their father. As the casket was opened, before their eyes the body of their father was found to be sweet-smelling, exuding a fragrant oil and myrrh, warm and aglow, looking very much alive, as if he were only restfully sleeping. This act of veneration of their father was the first step in healing the fraternal schism between Vukan and Grand Prince Stephen. Shortly thereafter, the civil war was halted and a peace agreement was drawn up, once again restoring the kingdom of Serbia as it was under the reign of the great ruler Stephen Nemanja.

St. Sava managed to persuade the Patriarch of Constantinople, who was residing in Nicea since Constantinople was under Latin rule until 1261, to establish the independence of the Serbian Church in the year of 1219. At Patriarch Manuel's request, Sava was selected to be elevated to Archbishop. At first, Sava vehemently refused this offer on the grounds that he was truly unworthy for such a position and calling. He offered several of the monks from Hilandar who were present as potential candidates for the position. In the end, Sava accepted and was consecrated in Nicea on the Feast of St. Nicholas, December 6, 1219, becoming the first Archbishop of the newly autocephalous Orthodox Church of Serbia. He was 44 years old at the time.

Also, in the same year he authored the oldest known constitution of Serbia, *Zakonopravilo*, thus securing full independence; both religious and political. Sava heavily influenced Serbian medieval literature.

When he arrived in Serbia Sava decided that on the first day of his archepiscopacy in Žiča, the Feast of the Ascension,



1220, he would, as the newly consecrated Archbishop of Serbia, crown his brother Stephen as the first Serbian king. In 1228 he crowned his nephew Radoslav as king.

Venerable Sava decided to visit Jerusalem and the Holy Land. Thus, in 1229, after ten years of dedicated hard work and fruitful labor in the vineyard of the Lord in his homeland, Sava decided to renew his own spirit by making a pilgrimage to the cradle of Christianity itself, Jerusalem, where the Lord first brought salvation to the world. When it was time for Sava to leave the Holy Land for Serbia, he decided to go by way of Nicea. There he met with John, the new emperor of Byzantium (1222-1254) now residing in Nicea, who succeeded Theodore Laskaris. He also met Germanus, the new patriarch who succeeded the late Patriarch Manuel.

Sava retired in 1233 and appointed his most capable pupil St. Arsenije as Archbishop of Serbia (1233-1263). In the spring of 1234, Archbishop Sava, age 59, only five years after his first trip to the Holy Land, decided to make a second pilgrimage to Jerusalem. Sava visited Patriarch Athanasius of Jerusalem and then went by boat to Alexandria, Egypt, to meet with Pope Nicholas, "Patriarch of Alexandria and all Africa."

He then went to St. Catherine's Monastery on Mt. Sinai, where he spent Great Lent of 1234. This was a most blessed Paschal journey for Sava, for he climbed the heights where the great man of God, Moses the God-seer and Deliverer of his people, had spent many hours speaking to the Lord God face to face as a friend converses with a friend. Sava, too, had been a "Moses" to his people, pastoring, leading and organizing them into a community of God. After the Paschal celebration of 1234, Sava returned to Jerusalem and then traveled to Antioch. After visiting Constantinople, Sava intended to visit the Holy Mountain and Hilandar, but "it did not please the Holy Spirit." Instead, he left for Trnovo, Bulgaria, the capital of King Ivan Asen II's Bulgarian kingdom and patriarch of Trnovo.

Participating in the Great Blessing of the Waters on Theophany he developed a cough that progressed into pneumonia. He died from pneumonia in the evening between Saturday and Sunday, January 14, 1235. He was buried at the Cathedral of the Holy Forty Martyrs in Trnovo where his body remained until May 6, 1237, when his sacred bones were moved to the monastery Mileseva in southern Serbia. 360 years later the Ottoman Turks dug up his relics and burned them in the main square in Belgrade.

He is widely considered as one of the most important figures of Serbian history, and is canonized and venerated by the Serbian Orthodox Church, as its founder, on January 14. His life and has been interpreted in many artistic works from the Middle Ages to modern times. He is the patron saint of Serbian schools and schoolchildren.

! THIRD ANNOUNCEMENT !

Save the date!

Sunday, January 26, 2014

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.