



HOLY TRINITY ORTHODOX CHURCH

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



JULY 2006

HÖLY TRINITY ÖRTHÖDÖX church						JULY 2006					
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY					
						1 Great Vespers 5:00 P.M. CONFESSION					
2 3 rd Sun after Pentecost Divine Liturgy, 9:00 A.M.	3	4	5	6	7	8 Fr. David away July 7 – 10 Great Vespers 5:00 P.M.					
9 4 th Sun after Pentecost Divine Liturgy, 9:00 A.M.	10 Fr. David away July 7 – 10	11	12	13	14	15 Great Vespers 5:00 P.M. CONFESSION					
16 5 th Sun after Pentecost Divine Liturgy, 9:00 A.M.	17	18	19	20	21	22 Great Vespers 5:00 P.M. CONFESSION					
23 6 th Sun after Pentecost Divine Liturgy, 9:00 A.M.	24	25	26	27	28	29 Great Vespers 5:00 P.M. GENERAL CONFESSION					
30 7 th Sun after Pentecost Divine Liturgy, 9:00 A.M.	31 Parish Council Meeting 7:00 P.M.										



Monthly Newsletter of
HOLY TRINITY ORTHODOX CHURCH

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www.htocnb.org

JULY 2006

A GET-AWAY: Fr. David will be away for the weekend from July 7th through the 10th. We will have vespers and Divine Liturgy at their normal times. Filling in for Fr. David will be Fr. John Dresko. During Father's absences, you may contact Warden Michael Wanik (224-1177) for questions and parish business. You may contact Fr. John Hopko (582-3631) in the event of an emergency.

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. Our next General Confession will be held on July 29th, following Vespers.

PARISH COUNCIL: The July meeting of the Parish Council will be held on the last Monday of the month, July 31st, as usual. All council members are asked to make every effort to attend the meeting.

NEW ARRIVAL: Congratulations to Kevin & Leslie Delaney, and BIG sister Katarina, on the birth of their daughter Nadia Anna on June 19th. She tipped the scales at 7 lbs. 3 oz. and 21 inches.

“WHEN I WAS SICK YOU CAME TO ME”

The following parishioners (and friends) are now homebound 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.

Ledgecrest Nursing Home, Berlin

Natasha Zaiko

Nina Molchan

Walnut Hill, New Britain

Agnes Makula

Olga Skotnicki

Mary Cherpak

Jerome Home, New Britain

Sadie Albino

Ann Laska

Anna M. Makula

Jean Prusik

Brittany Farms, New Britain

Olga Halajko

Newington Care

Zinaida Sotnick

Mary Salina

Middlewoods, Newington

Jennie Skovich

Bel—Air Manor, Newington

Mary Suski

Arden Courts, Avon

Mildred Dobrowolski

Archpriest David Koles, Rector

9 Frankie Lane

Terryville, CT 06786

Phone: (860)-573-0013

Email: dkoles@snet.net

Southington Care Center, Southington
Louise Matyczuk Bechum

Ingraham Manor, Bristol
Juliana (Eulah) Chesky

Woodlake, Tolland
Caroline Skerpan

At Home: Mary Bogdan, Anne Cherpak, Mary Glowacki, Nina Hair, Helen Karabin, Mary Roman, Lillian Maddaluno, Milenty & Maria Stregotsky, John & Susan Labas, Zenaida Zapatka and Sophia Zardecki.

NEWLY DEPARTED: Irene Czerwinski (6/15)



PARISH DIPTYCHS

Please remember our departed brothers and sisters in your prayers.

Moisey Rostella	54	July 1 1941
Michael Fetzko	75	July 1 1955
Peter Shevchuk	68	July 1 1957
Samuel Sopko	67	July 2 1955
Mary Labas	78	July 2 1970
Child (No name) Ladutko	1 day	July 3 1928
Jennie Mandro	30	July 3 1959
Donna Stelman	77	July 3 1962
Nicholas Cherpak	63	July 4 1931
Pauline Gregorowich	77	July 4 1977
Andrew Truhan		July 5 1944
Diomid Gel	75	July 5 1972
Child Vladimir Martinchuk	4	July 6 1903
Peter Petrioka	24	July 7 1903
Natalie Mikuno	36	July 8 1914
Mary Garlewsky	57	July 8 1942
Prohor Novosett		July 8 1944
Evan Panysh	77	July 8 1979
William Aduskevich		July 9 1981
Catherine Russinski	79	July 10 1970
Alexander Stepanec	59	July 10 1971
Paul Lechowicz		July 10 1976

Nadia Dwyer	63	July 10 1982
Nicolai Sotirov	54	July 10 1999
Alexander Alexieff	70	July 11 1962
Vera Martinook	73	July 11 1966
Aleksandra Lashenka	87	July 11 1981
Katherine Kolveka	23	July 12 1911
Walter Waskiewicz		July 12 1980
Child Anastasia Vilenin	10 days	July 13 1913
Child Sophie Panasevich	7 mo	July 14 1917
Michael Belomyzy	79	July 14 1964
Alexander Pyzow	87	July 14 1979
Andrew Bogdan	67	July 15 1940
Daria Dalidovich	55	July 16 1953
Paul Kislicki	67	July 16 1965
Melania Hamilla		July 16 1983
Anne Hamilla Christien	81	July 16 1993
Anthony Moskoluk	66	July 17 1952
Nicholas Romanuk	65	July 17 1953
Mary Zuk	62	July 17 1961
Ajanas Ludko	84	July 17 1979
Child Alexander Martinchik	1	July 18 1911
Child Alexander Kinon	6 mo	July 18 1913
Thaddeus Kostanchuk	77	July 18 1949
Mary Zuk	68	July 18 1962
Elbert Everson	55	July 18 1985
John Horbal	78	July 18 2003
Child Sergei Stankevich	2 mo	July 20 1909
Nadezhda Matyschsyk	68	July 21 1966
Anna Colwick	80	July 21 1969
Sophie Comba	75	July 21 1990
Child Vladimir Kasperovich	2 mo	July 22 1916
Michael Roman	84	July 22 1957
Child Mary Perut	9 mo	July 23 1905
Elena Tabakow	59	July 23 1997
John Colwick, Sr.	76	July 24 1960
Antony Srogi	83	July 24 1965
Sophie ?		July 25 1914
Nina Cenewicz		July 25 1963
Child Paul Zhoyka	7 mo	July 27 1909
Wasil Danilevich	63	July 27 1953
Nicholas Steffick	67	July 27 1975
Helen Lechowicz	92	July 27 1996
Child Anna Stankevich	4 mo	July 28 1908
Nicholas Trubeev	36	July 28 1917
John Tavorons	59	July 28 1932
Andrew Panasevich	54	July 28 1949
Sophie Novick	89	July 28 1986
George Augustinovich	58	July 29 1968
Olga Makula	65	July 30 1927
Isidore Prigodich		July 30 1960
Alexander Gregorowich	75	July 30 1963
Jean Janusonis	62	July 30 1996
Olga (Alice) Wilczek	81	July 30 1998

ВѢЧНАА ПАМЯТЬ



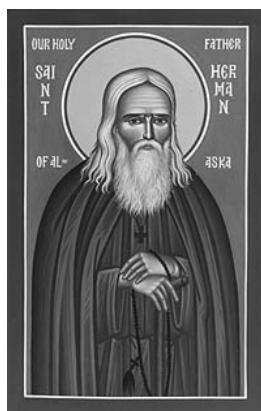
With All the Saints

Written by the Very Rev. John Breck

The Orthodox liturgical calendar is filled with the names of obscure people we know little or nothing about. Some of those names are composites. They are stereotypes based on real persons, usually confessors or martyrs, whose personal history is lost to us, but who come down to us in the Church's collective memory as courageous witnesses to the Faith.

Many others, though, and especially more recent figures, have very specific profiles. We know them much as we know our own ancestors, by virtue of their words and the recollections of their contemporaries that have been transmitted to us as part of our liturgical heritage. When we make the effort to "know" these people – to identify in some personal way with them, with their particular struggles and victories – we discover that they are not merely figures of the past. They are a living presence: persons whom we actually experience and with whom we enter into a shared fellowship in Christ. They acquire a "face," even a personality. When our vision of reality expands enough, we become aware that they constantly accompany us and intercede for us. Then they become more than acquaintances. In the best of cases, they become treasured friends.

Every year around August 9th, pilgrims gather in Kodiak, Alaska, to celebrate the life and ministry of St Herman,

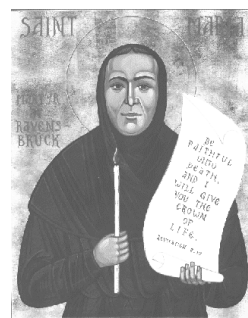


America's first canonized saint. For three years in the mid-70s, my family and I had the privilege of serving in Kodiak at the St Herman's Seminary. On Thursday evenings, with students and parishioners, we stood around the reliquary containing Father Herman's relics and sang the akathist hymn. More than the rest of us, the older Native people of the parish knew the Elder personally and intimately. They invoked his

name each day, entrusted themselves and their family to his intercession, and talked about him to one another as if he were still living in the dense forest of Spruce Island. They still do so today, just as they recall the healing miracles he accomplished and the kind gestures he so often made, offering cookies to village children and consoling people in distress. Death never dimmed this Northstar of Christ's Holy Church. It just made all of us look a little farther, a little deeper, to find him very much alive and present in the eternal communion of saints and in the midst of our daily lives.

Thanks to Father Sophrony, we have today a marvelous and deeply moving collection of teachings from the Athonite monk Silouan, as well as Sophrony's brilliant elaborations of those teachings. We know a great deal about Silouan's life: his somewhat troubled youth, his extraordinary vision of the living Christ, and his continual struggle toward sanctity. He inspires us because he is so close to us. And we feel close to him because of our own struggles and doubts, together with the small victories that give us hope that we, too, might attain some measure of inner peace and even holiness.

A great many other saints, recently canonized, are known to us in a profoundly personal way, thanks to biographies compiled on the basis of memories preserved by their contemporaries. We think, for example of Mother Elizabeth and her companions, singing hymns from the bottom of the mine shaft into which they were thrown by Communist authorities and which would become their tomb. Or Mother Maria, the "rebel nun," who spent decades in service to the poor and marginalized in France, then literally laid down her life for a friend in a Nazi concentration camp. Or the not-yet-canonized Father Alexander Men, whose brilliant theological and pastoral writings have touched us as much as the tragic, violent death that made of him, too, a modern martyr.



I can't help believing, though, that the communion of saints is made up of multitudes of people whose names will never figure on our liturgical calendars. Each of us has memories of "departed" persons who have influenced and blessed our lives in immeasurable ways, because of their faith, their wisdom and their love. Persons who are present with us, not just in memory, but in our immediate, most concrete experience.

I remember especially a beloved Swiss couple who became ersatz grandparents for our children during the years we lived abroad. He was a pastor in the Re-

formed Church and secretly longed to become Roman Catholic. But God had placed him where he was, and he struggled mightily to remain faithful to that calling. Every morning his wife got up around six and spent an hour or so reading her worn Bible and praying for everyone in her field of spiritual vision. Decades earlier she had lost a lung and a half to TB and could hardly get around. So she spent most of her time each day on the phone, talking to friends and especially to those in physical or spiritual pain. This couple, each in their own way, graced our lives with their welcoming smiles and boundless affection. They prayed for us then, and I'm sure they do so now, just as they offer ceaseless intercession for all those whom God placed on their path during their time on earth.

My Doktorvater (thesis advisor) in Germany was a disciple of Rudolf Bultmann and a scholar through and through. In the lecture hall he was pure historical-criticism, but when he visited a quasi-monastic Lutheran community we knew well, he spoke of angels. As a young soldier in the German army during World War II (and associated with the anti-Nazi *Bekennende Kirche*), he found himself pinned down on the Russian front, together with a few acquaintances from his days in the theological faculty in Heidelberg. With other soldiers, they were trapped in a pit, certain that the advancing Russian troops would find them and shoot them on the spot. As what they assumed would be their final gesture, they reached into the bottom of the trench and scooped up a little muddy water. This they combined with a few scraps of moldy bread, in order to celebrate together the Lord's Supper. In their Lutheran tradition they didn't talk very much about "real presence." But each one knew that in those simple elements Christ was with them, as nothing less than a living and saving presence. After they were captured and evacuated to Russia, they spent the next four years at hard labor in the gulag. During that time, they took pieces of toilet paper and bits of charcoal, and wrote out as much of the New Testament as they could remember. When these precious manuscripts were found and confiscated, they began again. It preserved their sanity, and it confirmed repeatedly that they were in the very real presence of Christ and the saints. It was there, too, that my mentor discovered that he was visited by angels.

Biographies of saints and of other holy people can mark our lives in very direct and profound ways. They help us to remember – to relive – their witness and to experience their ongoing intercession on our behalf. It is so easy for us to repeat the words of the liturgy in some rote fashion, oblivious to what we are saying. But the living memory of these people, canonized or not, reconfirms for us that we not only "commemorate" but actually summon in our prayer the Holy Mother of God, and with her the entire

communion of saints. As Orthodox Christians, our firmest conviction and surest experience is that "God is with us." But so is she, and so are they.

www.oca.org
September 2005, Article # 2



A Hymn to the Lesser Good

Many people believe that to live according to the faith and to fulfill the will of God is very difficult. Actually -- it's very easy. One needs only attend to details, to trifles, and try to avoid evil in the slightest and most trivial things. This is the simplest and surest way to enter the world of the spirit and draw near to God. A man often thinks that the Creator demands great things of him, that the Gospel insists on complete self-sacrifice, the abolition of one's personhood, etc., as a condition of faith. A man is so frightened by this that he begins to be afraid of becoming acquainted with God, of drawing near to God, and hides himself from God, not even wishing to look into God's Word. "If I can't do anything important for God, then I'd just better stay away from things spiritual, stop thinking about eternity, and live 'in a normal way'."

There exists at the entrance to the spiritual realm a "hypnosis of great deeds": one must either do some big thing or do nothing. And so people do nothing at all for God or for their souls! It is very strange -- the more a man is devoted to the little things of life, the less he wishes to be honest or pure or faithful to God in those same little things. And, moreover, each one must adopt a correct attitude toward little things if one wishes to come near to the kingdom of heaven.

"Wishes to come near"... In this is summed up all the difficulties of the religious life. Often one wishes to enter into the kingdom of heaven quite unexpectedly, in some miraculous and magical way, or, by right -- through some kind of great feat. But neither the one nor the other is the right way to find the higher world. One does not enter God's presence in some wondrous manner while remaining indifferent on earth to the needs of the kingdom of God and its bright eternity, nor can one purchase the treasures of the kingdom of God by some kind of eternal act, however great that act might be. Yet good deeds, holy deeds are necessary for one to grow into a higher life, a bright will, a good desire, a heavenly psychology, a heart that is both pure and fair...

..."Verily, verily I say unto you that whosoever offers one of the least of these but a cup of cold water, in the name of a disciple, shall not lose his reward". In this saying of the Lord is the highest expression of the smallness of the good. "A glass of water" -- this is not much...

...In every communication between people there must without fail be a good spirit. This spirit is Christ, openly manifest or hidden.

And give, give a glass of cold water to everyone who has need of it; give a glass filled to the brim with simple human companionship to everyone that lack it, the very simplest companionship...

"In the name of a disciple" -- this is the first step in communicating with another person in the name of Jesus Christ Himself. Many people, not as yet knowing the Lord and the wondrous fellowship in His Name still have among themselves an unselfish, pure and human fellowship which brings them ever closer to the Spirit of Christ...

O wondrous path of LITTLE THINGS, I sing thee an hymn! Surround yourselves, O people, gird up yourselves with little works of good -- with a chain of little, simple, easy and good feelings which cost us naught, a chain of bright thoughts, words and deeds. Let us abandon the big and the difficult. That is for them that love it and not for us for whom the Lord in His Mercy, for us who have not yet learned to love the greater, has poured forth the lesser love everywhere, free as water and air...

...As a matter of fact, the lesser good is more necessary for mankind than the greater. People can get along with their lives without the greater good; without the lesser they can not exist. Mankind perishes not from a lack of the greater good, but from an insufficiency of just this lesser good. The greater good is no more than a roof, erected on the brick walls of the lesser good.

+Archbishop JOHN (Shahovskoy)
of San Francisco [1950-1979]

The lesser, easier good was left on this earth for man by the Creator Himself, who took all the greater good upon Himself. Whosoever does the lesser, the same creates -- and through him the Creator Himself creates -- the greater good. Of our little good the Creator makes His Own great good. For as our Lord is the Creator who formed all things from nothingness, so is He more able to create the greater good from the lesser...

Through such lesser, easy work, done with the greatest simplicity, a man is accustomed to the good and begins to serve it with his whole heart, sincerely, and in this way enters into an atmosphere of good, lets down the roots of his life into new soil, the soil of the good. The roots of human life quickly accommodate themselves to this good earth, and soon cannot live without it... Thus is a man saved: from the small comes the great. "Faithful in little things" turns out to be "faithful in the greater".

Parish Council Minutes

Lay aside all theoretical considerations that it is forbidden to slaughter millions, women, children, and elderly; be content to manifest your moral sense by in no way killing the human dignity of your neighbor, neither by word, nor by innuendo, nor by gesture.

The April/May 2006 Parish Council meeting was held in the church hall on Monday, May 22, 2006. Warden Michael Wanik called the meeting to order at 7:06pm. A quorum was noted. Father David Koles lead the opening prayer "Christ is Risen".

Do not be angry over trifles "against your brother vainly" (Matthew 5:22) or in the daily contacts of life speak untruth to your neighbor. These are trifles, small change, of no account; but just try to do this and you will see what comes of it.

Secretary's Report: Motion to accept the minutes as submitted Marion Bichun / Amber Fiedler. Motion carried.

It is hard to pray at night. But try in the morning. If you can't manage to pray at home than at least as you ride to your place of employment attempt with a clear head the "Our Father" and let the words of this short prayer resound in your heart. And at night commend yourself with complete sincerity into the hands of the Heavenly Father. This indeed is very easy.

Treasurer's Report:

There was a discussion on the discretionary gifts. Our pastor, council president and treasurer are controlling this; Father David will keep a confidential log.

April	<u>Income</u>	\$38,562.18	(this includes a transfer from the endowment fund and a large donation)
	<u>Expense</u>	\$30,113.32	(large expenses-icons, choir stands/benches, quarterly social security deposits, gas, sewer/drain cleaning, discretionary gifts)
	<u>Inc/Exp</u>	\$8,446386	
Budget Summary			
	Income:	\$70,389.48	
	Expense:	\$61,909.82	
	Inc/Exp:	\$8479.66	
April	Charity	\$321	Mike Wanik to get info where to send funds-phone cards for Connecticut servicemen.
May	Charity	\$259	

Endowment Funds

Columbia \$125,094.31 (reflects \$10,000 transfer)
Stanley Stocks \$64,772.30
Total \$189,866.51

Cemetery Funds

Fidelity \$13,485.00 (as of 12/30/05)
Neuberger \$12,378.50
Janus \$28,197.17

Paul Salina has audited March and April. Motion to accept the financial report Barbara Burrill / George Matyczyk. Motion carried.

OLD BUSINESS

Pascha Review: Both Father David and Mike Wanik expressed that Pascha was beautiful and wonderful; they were both disappointed in the Saturday turnout. Father David said, "It's great to be here. And the choir was great!"

OCA Discussion: The OCA has taken out a 1.7 million dollar loan to consolidate existing internal and external debts of the church. This is an attempt to try and restore funds and reputation. The audit and investigation are still going on. The Holy Synod meets tomorrow. It was also mentioned that diverted funds were not taken from Fair Share Donations. Fair Share is for operating costs of the OCA,

Choir Director Position: Chris Dresko will be leaving in August. He is going back to school in Ithaca, NY. It is much harder to replace a choir director. Juliana Koles is a viable option at this time and she is willing to begin training. Chris will begin to train her, go over scheduling, etc. The choir music is very organized at this time (Thank you Annette Salina, Liz Dresko and Chris Dresko). There is a Pan-Orthodox seminar (PSALMS) this summer in Chicago. Motion to allocate up to \$2,000 to utilize for choir director guidance and training for Juliana Koles by Barbara Burrill / Chris Dresko. Motion carried.

It was also noted again that we will need to fill the position of financial secretary.

Project Management Review: Mike Wanik reviewed the attached chart of ongoing projects. Dan Bradanini has been spending time investigating the water leak issue. He has a "gut" feeling that it is really not a water leak but maybe interior/exterior air pressure that traps air. Investigation continues. George Matyczyk still waiting to hear from Westridge Construction on the small roofs. Larry and Betty Beck have made a \$1,000 donation towards a new rug for the basement. We have had a lot of rain recently and the only water in the basement was in the furnace room. The storm/sewer drains have recently been cleaned. The new choir stands and benches are beautiful. It was suggested that 1 stand be brought down for display during coffee hour.

Mailing list review: Nancy Martin will get a complete and up to date mailing list.

From the floor:

*Visitations Father David reported that he has visited all but 2 of our shut-ins.

*Father David reported that we have about 200 adults and 50 children in our parish.

*It was suggested that Father David make a "sales pitch" about the cause before the monthly charity collection is taken.

NEW BUSINESS

Stock Donation: Mary Cherpak of Tallahassee, FL is donating 1000 shares of Abbott Laboratories stock. She really relished the time she spent here as a child. She wants to do an "in kind" transfer and give us the certificates. This stock has not been earmarked for any special projects.

Photo Book: It was discussed it is time to update our photo directory this fall. Paul Salina will coordinate.

Strategic Planning: Where do we want to go as a church? Need to get a date set for this meeting - Father David to set the date.

Charity: Mike has received a warm thank you for our \$283 donation to Warm Thy Neighbor (Operation Fuel). It was suggested that we adopt four/five charities for certain times of the year. This will be discussed during strategic planning.

Motion for the Prudence Crandall Center for Women to be the June charity by Barbara Burrill / Paul Salina. Motion carried.

From the floor:

George Matyczyk reported the garage needs to be cleaned out. They will be going thru the garage then Ed Bichun will come with the trailer and make a dump run. The cemetery committee will meet with John Baraglia, the cemetery services provider on a proposed cost increase.

George Matyczyk will get quotes on a wooden folding table to use in the center of the church.

Father David is looking into getting our website brought up to date. We still are in need of a Webmaster. Chris Dresko will discuss this with Father David at a later date.

Next Meeting: Monday-June 26th

Adjournment: Motion to adjourn at 9:03pm by Marion Bichun. The meeting concluded with "Shine, Shine".

Respectfully Submitted,

Phyllis Bartos