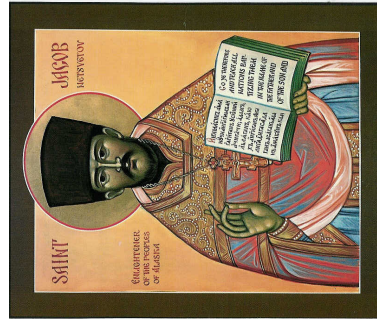




## **HOLY TRINITY ORTHODOX CHURCH**


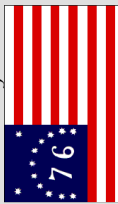
305 Washington Street  
P. O. Box 2876  
New Britain, CT 06050-2876

# HOLY TRINITY ORTHODOX CHURCH



JULY 2014

## JULY 2019

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<u>Charity:</u>  <i>ZOE for Life!</i>		1 Unmercenaries Cosmas & Damian	2	3	4 <i>Independence Day</i> 	5  Great Vespers 5:00P.M. CONFESSON
6 4th after Pentecost Divine Liturgy 9:00A.M. Coffee Hour – Bartos	7	8 Icon of our Lady of Kazan	9	10	11 St. Olga, Princess of Russia	12  Great Vespers 5:00P.M. CONFESSON
13 5th after Pentecost Divine Liturgy 9:00A.M. Coffee Hour – ? ? ?	14	15 St. Vladimir	16	17  Finance Committee meeting 7:00 P.M.	18 New Martyrs Elizabeth & Barbara	19 St. Seraphim of Sarov  Great Vespers 5:00P.M. GENERAL CONFESSON
20 6th after Pentecost Divine Liturgy 9:00A.M. Coffee Hour – ? ? ?	21	22 St. Mary Magdalene  <b>Men's Club Rock Cats Outing 7:00 pm</b>	23	24 Great Martyr Christina	25	26 St. Jacob Netsvetov of Alaska  <b>! NO VESPERS !</b>
27 7th after Pentecost Greatmartyr & Healer Panteleimon Divine Liturgy 9:00 A.M. Coffee Hour – ? ? ?	28 St. Irene Chrysovolantoun	29	30	31 New Hieromartyr Benjamin of Petrograd	<u>Cleaners:</u>  Chris Adams	<u>Greeter:</u>  A & D Polzun
<b>5th. David away for vacation – July 26 to August 2</b>						



# Monthly Newsletter of HOLY TRINITY ORTHODOX CHURCH

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

[www.htocnb.org](http://www.htocnb.org)

**JULY 2014**

**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 second to the last Saturday, July 19th.

**Rock Cats Baseball - Men's Club:** All members are reminded to keep Tuesday, July 22nd available for the annual Rock Cats Baseball outing. Please see Paul Culton for tickets.

**The July charity collection is for ZOE for Life!** ZOE is a non-profit Christ-centered support organization with three major goals: to help women in crisis pregnancy, to assist Orthodox Christian couples seeking to adopt, and to create an Orthodox Christian abstinence program to educate young people. ZOE serves as a conduit, guiding women to a wider range of support organizations, providing them with a more attractive set of options and hopefully a more promising outlook on their situation. For example, there is financial assistance, housing assistance, medical assistance, prenatal care, adoption services and other services available that are usually unknown to most women in crisis pregnancies.



<http://www.zoeforlifeonline.org/>

ZOE for Life is an endorsed organization of the Assembly of Canonical Orthodox Bishops of America.

The collection will be taken on the last Sunday of the month. Please use the envelope provided in your monthly mailing and be generous!! Please use the envelope provided in your monthly mailing.

**PARISH COUNCIL:** The next meeting of the Parish Council will be Monday, August 25th after a summer break. All council members are reminded of the schedule change and asked to make every effort to attend the meeting.

**GOLF DAY:** The Men's Club invites you to join

them for a round of golf (9 holes) on Sunday, August 25, 2014 at Timberline Golf Club, 330 Southington Road, Berlin, CT. Mark your calendars and keep watch for more information!

## Birthdays & Anniversaries in JULY:

5	Timothy Clark	1984
12	Annette Salina	1949
12	Elizabeth Hamisevich	1955
14	Mat. Melanie	1956
14	Gloria Horbal	1924
20	Rebecca Ahern	1972
25	Elizabeth Bradanini	1945
30	Vera Luzietti	1951
31	Fr. David	1954
31	Ann Cook	1949

2	Dimitry & Raissa Shafran	1957
5	Dan & Elizabeth Bradanini	1970
6	Joseph & Alicyn Pulcini	1997
10	Alex & Diane Polzun	1971
12	Francis & Irene Ferrandino	1980
25	Nicholas & Mallory Kokus	2009
28	Adam & Danielle Salina	2000



## “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.

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

*Middlewoods, Newington*  
Jennie Skovich

*Jerome Home, New Britain*  
Sadie Albino

*Arbor Rose, New Britain*  
Nona Belomyzy  
Mary Camarata

*Monsignor Bojnowski Manor, New Britain*  
Helen Karabin

*Rose Haven - Apple Rehab, 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.



#### 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
Ruth Lucas	85	July 1 2012
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
Richard Skovich, Jr.	56	July 8 1956
Evan Panysh	77	July 8 1979
Walter Tynik	94	July 8 2010
William Aduskevich		July 9 1981
Catherine Rusinovsky	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
Helen Roberts	91	July 16 2012
Anthony Moskoluk	66	July 17 1952
Nicholas Romanuk	65	July 17 1953
Mary Zuk	62	July 17 1961
Ajanas Ludko	84	July 17 1979
Alexy (Al) Rudy	92	July 17 2011
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
Anna Lewchik	78	July 31 1976
Arthur Pobrezny		July 31 1984

## FEAST DAYS IN JULY:

**Our Lady of Kazan** is an icon of the Theotokos popular in Russia since the 16th century. A close-up variant of the Hodegetria (Directress) style, it is noted mainly for the Child standing, with the Virgin chest-length. The Kazan icons are traditionally small, following the original (9×11 inches). The Kazan icon of the Virgin remains popular, especially as a wedding gift, and is sometimes associated with Russian nationalism.

The image of Our Lady of Kazan is said to have come to Russia from Constantinople in the 13th century. After the Tatars besieged Kazan and made it the capital of their khanate in 1438, the icon disappeared, and it is not mentioned again until the 16th century, some years after the liberation of Kazan by Ivan the Terrible in 1552.

After a fire destroyed Kazan in 1579, the Virgin appeared in a prophetic dream to a 10-year-old girl named Matriona and told her where to find the precious image again. As instructed, Matriona told the archbishop about her dream, but he would not take her seriously. After two more such dreams, on July 8, 1579, the girl and her mother themselves dug up the image, buried under the ashes of a house, where it had been hidden long before to save it from the Tatars. The unearthed icon looked as bright and beautiful as if it were new. The archbishop repented of his unbelief and took the icon to the Church of St. Nicholas, where a blind man was cured that very day. Hermogen, the priest at this church, later became Metropolitan of Kazan. He brought the icon to Kazan's Cathedral of the Annunciation and established July 8 as a feast in honor of the Theotokos of Kazan. It is from Hermogen's chronicle, written at the request of the tsar in 1595, that we know of these events.

By 1612, when Moscow was occupied by Polish invaders, Hermogen had become Patriarch of Moscow and All Russia. From prison, he called for a three-day fast and ordered the icon of Our Lady of Kazan to be brought to Princes Minin and Pozharsky, who were leading the resistance to the occupation. This icon—possibly the original, but more likely a copy—was carried before their regiments as they fought to regain the capital from the Poles. When the Polish army was finally driven from Moscow on October 22, 1612, the victory was attributed to the intercession of the Mother of God, and the Kazan icon became a focal point for Russian national sentiments. Later that year, when Tsar Mikhail Feodorovich came to the throne, he appointed both July 8 and October 22 as feasts in honor of Our Lady of Kazan.

The victorious Prince Dmitry Pozharsky financed the construction of a small wooden church dedicated to the Virgin of Kazan in the Moscow Kremlin. The icon was kept there until the small church burnt down in 1632. The tsar ordered the construction of a larger brick cathedral to replace it. After its completion in 1638, the icon remained there in Moscow's Kazan Cathedral for nearly two centuries. It was regularly borne in solemn liturgical processions along the city walls as the protectress of Moscow. The intercession of Our Lady of Kazan was successfully invoked against a Swedish invasion in 1709, and again when Napoleon invaded Russia in 1812. To commemorate this latter

victory, the Kazan icon was moved to the new Kazan Cathedral in St. Petersburg in 1821.

By this time, the Kazan icon had achieved immense popularity, and there were nine or ten separate miracle-working copies of the icon around the country. There is considerable disagreement about which of these, if any, was the original. Some claim the original remained housed in Kazan, while others hold that the one moved from Moscow to St. Petersburg was the original. Many experts, however, believe the original was lost and both of the venerated Kazan icons were early copies. In any case, both icons disappeared in the early 20th century. The one in Kazan was stolen in 1904 and probably destroyed by the thieves, who were more interested in its jeweled gold covering. The one in St. Petersburg disappeared after the October Revolution of 1917. Some say it was smuggled out of the country to protect it from the Bolsheviks, while others suggest the Communists themselves hid it and later sold it abroad. But during World War II, an icon of the Virgin of Kazan surfaced in Leningrad to lead a procession around the fortifications of the Nazi-besieged city.

The wonderworking icons Our Lady of Sitka and Our Lady of Soufanieh are both of the Kazan type.

### Holy Greatmartyr and Healer Panteleimon

His parents were Eustorgius of Nicomedia, a pagan, and Saint Eubula (March 30). They named him Pantaleon, which means in all things like a lion, but when he converted to Christianity, he changed his name to Panteleimon, which means all-merciful. He learned about Christianity from the priest who later baptized him, Saint Hermolaus. Hermolaus was living with two other priests, Hermippus and Hermocrates; the three were "survivors of the massacre of 20,000 Christians in 303 (December 28)."

St. Panteleimon had been educated as a physician, and he "dedicated his life to the suffering, the sick, the unfortunate and the needy. He treated all those who turned to him without charge, healing them in the name of Jesus Christ. He visited those held captive in prison. These were usually Christians, and he healed them of their wounds. In a short time, reports of the charitable physician spread throughout the city. Forsaking the other doctors, the inhabitants began to turn only to St. Panteleimon."

Other physicians brought his case before the Emperor Maximian. St. Panteleimon confessed to being a Christian and refused to offer sacrifice to the state gods. "[He] suggested that a sick person, for whom the doctors held out no hope, should be brought before the emperor. Then the doctors could invoke their gods, and Panteleimon would pray to his God to heal the man. A man paralyzed for many years was brought in, and pagan priests who knew the art of medicine invoked their gods without success. Then, before the very eyes of the emperor, the saint healed the paralytic by calling on the name of Jesus Christ. The ferocious Maximian executed the healed man, and gave St. Panteleimon over to fierce torture."

Hermolaus, Hermippus, and Hermocrates were brought forth; they confessed and were beheaded. Throughout the



many tortures, St. Panteleimon remained untouched. Enraged, Maximian ordered that St. Panteleimon be beheaded. The soldiers took him to an olive tree, but when they struck him while he was praying, the sword melted like wax. After he finished his prayer, "a Voice was heard from Heaven, calling the passion-bearer by his new name and summoning him to the heavenly Kingdom." He instructed the soldiers to rise from their knees where they had fallen in fear and to complete the execution. After they followed his instruction, the olive tree became covered with fruit.

Although his body was thrown into a fire, it came out unharmed and was buried by Christians. His head is located on the island of Andros at the Panachrantos monastery and, on occasions, is taken to other monasteries for veneration. Some of his relics can be found at the Putna Monastery (Bucovina, Romania), as well as in the Ss. Peter and Paul Cathedral in Constanța, Romania.

"St. Panteleimon is invoked in the prayers at the blessing of water and the blessing of oil, together with St. Hermolaus and the other unmercenaries and wonder-workers." There is an Akathist hymn in his honor.

Troparion (Tone 3)

Holy Passion-bearer and healer Panteleimon,  
entreat the merciful God,  
to grant our souls forgiveness of transgressions.

Kontakion (Tone 5)

You emulated the Merciful One,  
and received from Him healing,  
Passion-bearer and healer Panteleimon,  
by your prayers, heal our spiritual diseases  
and continually drive away the temptations of the enemy,  
from those who cry out in faith, "Save us, O Lord."



## Guidelines for Regular Confession and Communion

It remains now to draw some practical conclusions from what has been said. I have tried to explain why the question of sacraments and, first of all, the question of lay participation in the eucharistic life, is, in my opinion, the main question facing our Church, a question on which her spiritual future, her real, and not only external, growth truly depends. My conclusions must, therefore, relate to one another with faithfulness to the genuine Tradition of the Church with pastoral care for its "fulfillment" in our own conditions of life, which are so difficult and so radically different from the past.

The question, in my opinion, must be formulated as follows: how can we both encourage a more frequent, more regular participation by the laity in the Eucharistic sacrament, as the "focus of Christian life," as the sacrament of the Church and her unity, and, at the same time, assure a proper preparation for this sacrament, thus preventing communion from becoming as

much a "custom" as was, until now, the practice of "non-communion"? The answer to this question can be reduced to three fundamental principles:

1. First of all, if the desire for and the practice of a more frequent and, ultimately, regular communion is to be encouraged, it is nevertheless obvious that it would be spiritually wrong and very harmful to *impose* it in any way. This practice cannot and must not become either a "fad" or the result of any kind of pressure. Therefore, *for those who receive communion seldom (even once a month)* — and such will no doubt remain for a long time the majority — *one must keep in all its strictness the obligation for confession before Communion.*
2. *For communion more often than once a month, one needs the permission of the rector of the parish.* This permission will be given only to those persons who are well-known to the rector and after a thorough pastoral examination of the seriousness and rectitude of such person's attitude towards the Church and towards Christian life. *In such a case, the relationship between the rhythm of confession and that of communion must be left to the decision of the priest, confession remaining regular, however, and heard not less than once a month.*
3. For a deeper understanding of the sacrament of communion as well as that of penance and for a more fruitful spiritual connection between them, the practice of *general confession* would be permitted. Inasmuch as this practice raises misunderstandings and questions today, I will conclude this report with a few words of explanation about its nature and form.

## General Confession

What is *general confession* and why should it be recognized as proper and useful in the present conditions of our Church life?

To answer this question, one must acknowledge first of all that today an overwhelming majority of the Church's members do not know either what is confession or how to approach it. It is reduced, and this at best, to a purely formal and general enumeration of usually secondary "defects," to laconic answers to questions, or to a conversation about "problems." We have here the results, on the one hand, of a multi-secular, Western, formal and juridical understanding of confession, and, on the other hand, the "psychologism" proper to our time, which dissolves almost completely the awareness, not of "difficulties," "problems" and "questions," but of *sin*. Thus, in a large parish where I confessed a few dozens of people, each one began by presenting to me a receipt from the parish treasurer certifying that the man had paid his "dues." Then he silently waited for absolution. In other parishes there exists the practice of simply reading, from a book, a short formula of confession translated from Latin. Finally, I witnessed on many occasions a simple denial by the penitents of any sin, and this because by "sin" they meant "crimes" which indeed they have not committed. The opposite extreme is the concentration in confession on some particular "difficulty," from which it becomes evident, that the responsibility lies with conditions of life of which the penitent is but an innocent victim. In all of these types of confession what one does not find is precisely *repentance*,

the "sadness for God," the despair from being separated from Him, the desire to change one's life, to be renewed and regenerated.

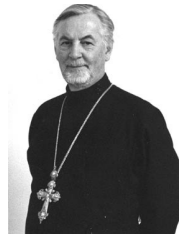
How then, in our present condition, is confession itself to be redeemed and restored? How can it be made again an act of genuine repentance and reconciliation with God? To achieve this with our present two-or-three minute confession, with a long line waiting behind the back of the exhausted priest, is simply impossible.

Therefore, the *general confession* is, first of all, a certain *school of repentance*, the revealing of the very essence of confession. To be spiritually profitable it must consist of the following:

1. As a rule, general confession is to be held in the evening after the evening service. Anyone who desires to receive Holy Communion *must* come to church at least the evening before. Today's practice of confession taking place a few minutes before Liturgy, in a hurry, is simply harmful and can be justified only in exceptions. It has, unfortunately, become a norm.
2. General confession begins with the priest reading aloud the *prayers before confession*. These prayers are, in today's practice, simply omitted, yet they are an integral part of the sacrament.
3. After the prayers, the priest calls the penitents to repentance, to pray that God would grant the Spirit on confession, the gift "to see one's own sins," without which a formal enumeration will produce no spiritual fruit.
4. Following this is the *confession proper*, i.e. the enumeration by the priest of all acts, thoughts and desires with which we offend the holiness of God, the sanctity of our neighbor, and the sanctity of our own soul. And inasmuch as the priest himself as any man standing before God knows all these sins and all that sinfulness to be also in himself, this enumeration will not be a formal one, but sincere, and will be done in a "broken and humble" heart, will be done on behalf of *us*, rather than aimed at *you*, and in this enumeration each one will acknowledge himself and truly repent. The more deeply the pastor examines his own conscience, the fuller the general confession, and the spirit of repentance generated by it, will be.
5. In conclusion, the priest will call the penitents to direct their inner vision from their unworthiness to the Lord's table awaiting them, to God's mercy and love; he will call them to desire with their whole being that communion of which we are never worthy which, however is always a *gift* to us.
6. Then the priest will ask all those who feel the need to *add* something, because of a special burden on their conscience, to move aside and to wait. The others will approach him, one by one, and the priest will read the prayer of absolution, covering their heads with the epitrahilion and giving them the Cross to kiss.
7. Finally, while all those who have been reconciled listen to the *prayers before Communion*, the priest will confess individually those who have to complete the general confession and absolve them.

Experience shows, that those who take part in such a general confession begin to have a much better individual confession. For the whole point here is precisely that the general confession is under no circumstances meant simply to replace individual confession, is not and must not be a substitute. It is only for those and those alone who, receiving communion often and regularly confessing their sins, realize the self-evident need for purifying their conscience, for repentance, for that spiritual concentration and attention, which is so difficult to achieve in our modern life. I can testify to the fact that where such general confession is practiced, the personal confession not only has not faded away, but has become deeper, has been filled with meaning and reality. Meanwhile this general confession will give the priest the time necessary for a more attentive confession of those who really need personal confession, and will thus become a way to a common growth in the spirit of repentance.

Humbly submitting this report to the judgment of my Hierarchs, I wish to confess once more, that all that I write in it has been dictated by an extremely acute awareness of the need for a renewal of the eucharistic life, for here and only here is the source of her growth in Christ.



Protopresbyter Alexander Schmemmann  
Dean, and Professor of Liturgical Theology  
St. Vladimir's Orthodox Theological Seminary

<http://www.schmemmann.org/byhim/confessionandcommunion.html>

#### ***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 and General Confession when offered. Also, with our summer "vacation" schedule, if we are absent from Divine Liturgy & the Eucharist for three weeks in a row we should participate in the Sacrament of Confession before receiving the Eucharist.*



#### **Parish Council Meeting 6-2-14**

Members in Attendance: Fr. David Koles, Nelson Potter, Diane Dounouk, Dan Bradanini, George Matyczuk, Rosemary Delaney, Alan Hromi, Dan Belonick, and Nick Kokus.

Meeting Called to Order at 7PM and began with the Ascension Troparion.

#### **Pastor's Report:**

Father expressed his hope that during the upcoming summer months we still attend and participate in the services. He received a thank you note from the parish in Puerto Rico. He also received a thank-you to the sisterhood and parish from Fr. John Pawelchak for the meatfare Sunday donation.

Father also suggested we purchase an ad in the 100<sup>th</sup> anniversary commemorative booklet from All-Saints Orthodox

Church in Hartford. Diane Dounouk motioned \$100 for a full-page ad. Dan Belonick seconded. Motion carried.

### **Warden's Report:**

Gladys Labas was not in attendance Dave highlighted items from her written report:

- The anniversary book will be ready for Pentecost
  - Nick Kokus has applied for the Bichun scholarship
  - Sunday School
  - Rachel Santoro stepped up to volunteer part-time. More help is still needed.
  - Church budget will be needed to provide materials for them (currently \$250)
  - Rosemary will help Dory locate materials on OCA website
- Dave asked if father could do a “kids sermon” on occasion

### **Financial Report:**

Al Hromi presented updated April figures, which have been audited:

April Income:	\$ 11,495.05
April Expense:	\$ 14,568.85
Expense/Income:	-\$ 3,073.80

Nelson distributed the Merrill Lynch Investment report and the Statement of Financial Accounts Balance sheet for April. Both documents note the \$50,000 transfer for the parking lot project.

Rosemary presented corrected figures for March:

March Income:	\$14,565.86
Expense:	???
Income/Expense:	???

Dan Belonick motioned to accept March & April figures. Dan Bradanini seconded. Motion carried.

### **Secretary's Report:**

Al Hromi motioned to accept the minutes from the April 28, 2014 council meeting. Nelson Potter seconded. Motion carried.

### **Building and Grounds:**

Dan Bradanini reported that the parking lot is completed. The project took longer because of coordination with the city sidewalks. Island from original plan was eliminated for concerns about snow plowing. Curbing was altered and an additional parking space was thereby added. Invoice is forthcoming. Dan was happy with the work.

Spalled brick on the lower 7' of the church exterior continues to be a problem. The Building and Grounds committee presented a written report detailing the problem, comments, observations, and recommendation: that the council authorize \$6,000 for a consultant and \$1,500 for lab testing fees (\$7,500 total) for a consultant to observe the problem, propose solutions and come up with a set of specifications for the approved solution that the church ultimately adopts to resolve the problem. Dan suggested Kaestle Boos.

Father brought up some other issues (caulking, copper over front door, chimney) that also need attention. Discussion fol-

lowed about temporary stopgap solutions versus overhaul and cost/benefit considerations. Two biggest areas of concern are caulking and spalling.

Al Hromi motioned to contact an architect to examine the caulking and spalling of brick for a fee not to exceed \$7,500 and provide an initial review of what is needed. Nick Kokus seconded. Motion carried.

George Matyczuk reported widely varying quotes for the silicone treatment. This is further evidence that we need specifications from an architect so that the quotes are equitable.

### **Other Building & Grounds:**

- Parking Lot
  - Fence on front of property will be installed on Monday
  - Handicap signage is not necessary as it is marked clearly on pavement
  - Faucet is now controlled with special key – water the grass if it looks dry
  - Landscaping work has been delayed
  - Metal partition has been installed on kitchen entrance
  - Air conditioners will be checked and maintained as needed
- Top step by front entrance is slightly beveled. Has been looked into but there is no good solution.

Nelson expressed concern over curb height at entrance to parking lot. Dan Bradanini said if it not fixed once street work is completed, a call to public works would be necessary.

### **Cemetery Committee:**

George Matyczuk reported on the condition of the spigots at the cemetery. Discussion followed over necessary action. None required at this time. Flag holders are now replaced. Extra flag holders are available from George Matyczuk or Mike Wanick.

### **Finance Committee:**

The finance committee has not met since last council meeting. However, a draft of our investment strategy has been created. This will be forwarded to Merrill Lynch once agreed upon.

### **Old Business:**

Dan Belonick presented a written spreadsheet detailing all facets of the picnic. Outstanding issues: Hamburgers – no source for product donation. Also concern over grills to cook them. Council agreed to only provide hotdogs. Grills Needed – Nick Kokus will donate use of his. Dan will secure another for Sunday.

### **New Business:**

Next meeting: Monday, June 30

Diane motioned for adjournment at 8:19PM. The meeting concluded with “The Hymn to the Theotokos.”

Submitted by,

*Nick Kokus*