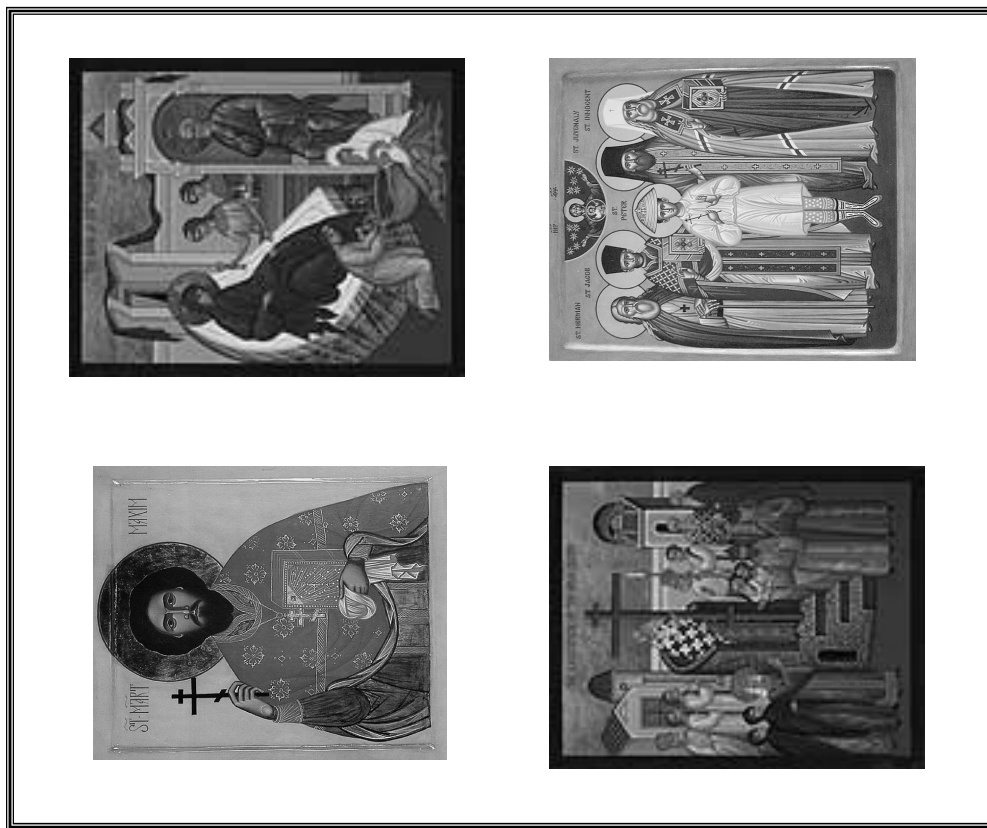




HOLY TRINITY ORTHODOX CHURCH

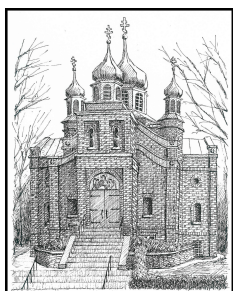
305 Washington Street
P. O. Box 2876
New Britain, CT 06050-2876

HOLY TRINITY ORTHODOX CHURCH



SEPTEMBER 2006

HÖLY TRİNNİTY ÖRTHÖDÖX church				SEPTEMBER 2006		
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1 SAVOUR NEW YEAR	2 Great Vespers 5:00 p.m. CONFESSION
3 12th after Pentecost Divine Liturgy, 9:00 A.M. Coffee Hour	4	5 CT Deanery Mtg. @ St. Alexis, Clinton, CT	6 ST. MAXIM SANDOVICH	7 Vespers Liturgy 6:00 P.M.	8 NATIVITY OF THE THEOTOKOS	9 Great Vespers 5:00 p.m. CONFESSION
10 13th after Pentecost Divine Liturgy, 9:00 A.M. Coffee Hour	11	12	13 Vespers Liturgy 6:00 P.M.	14 ELEVATION OF THE HOLY CROSS STRICT FAST DAY	15	16 Great Vespers 5:00 p.m. CONFESSION
17 14th after Pentecost Divine Liturgy, 9:00 A.M. Coffee Hour	18	19	20	21	22	23 Great Vespers 5:00 p.m. GENERAL CONFESSION
24 15th after Pentecost NEW MARTYRS OF ALASKA Divine Liturgy, 9:00 A.M. Coffee Hour	25 Parish Council Meeting 7:00 P. M.	26	27	28	29	30 Sisterhood Panikhida 4:30 p.m. Great Vespers 5:00 p.m. CONFESSION



Monthly Newsletter of
HOLY TRINITY ORTHODOX CHURCH

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

www.htocnb.org

SEPTEMBER 2006

FEASTDAYS IN SEPTEMBER:

The Nativity of the Theotokos (September 7th) will be celebrated with Vespertal Liturgy at 6:00 p.m. on the eve of the feast, Thursday, Sept. 6th. The Elevation of the Cross (September 14th — a strict fast day) will be celebrated with Vespertal Liturgy at 6:00 p.m. on the eve of the feast, Wednesday, Sept. 13th.

SVS LECTURES: The annual fall series of lectures sponsored by St. Vladimir's Seminary will be held once again at Holy Transfiguration Church in New Haven. All sessions begin at 7:00 P.M. and end no later than 9:00 P.M. Watch the bulletin board and web site for the schedule. Hopefully we can get a caravan going to the lectures.

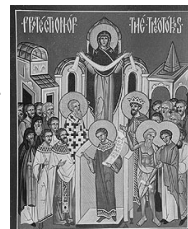
GENERAL CONFESSION : is normally held on the last Saturday of each month (except for lenten periods), following Great Vespers. All regular communicants should make every effort to attend each General Confession. Our next General Confession will be held on September 23rd, following Vespers.

PARISH COUNCIL: The September meeting of the Parish Council will be held on the 25th, the last Monday of the month, as usual. All council members are asked to make every effort to attend the meeting.

The September monthly charity collection is for St. Vladimir's Seminary Orthodox Education Day. Our parish annually donates to the Russian food booth.

SISTERHOOD

PANIKHIDA: The annual memorial for our departed sisterhood members will be held before vespers on Saturday, September 30th, the eve of the feast of The Protection of the Theotokos.



“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
Nicholas Zamayduk

Walnut Hill, New Britain

Agnes Makula
Olga Skotnicki
Mary Cherpak
Milenty Stregotsky

Brittany Farms, New Britain

Olga Halajko

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

Jerome Home, New Britain

Sadie Albino
Ann Laska
Anna M. Makula
Jean Prusik

Newington Care

Zinaida Sotnick
Mary Salina

Middlewoods, Newington

Jennie Skovich

Bel—Air Manor, Newington

Mary Suski

Arden Courts, Avon

Mildred Dobrowolski

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: Lillian Zamayduk (8/9)

PARISH DIPTYCHS

Please remember our departed brothers and sisters in your prayers.

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

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

Rector: 1907 - 1914

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

Sarah Bogdan	83	September 25 1967
Evfassis Kondichuk	37	September 26 1927
Child Peter Buchena	11 mo	September 27 1908
Martha Stefik	19	September 27 1908
John Muzika	42	September 27 1909
Robert Balkun	57	September 27 2003
Mary Bilas	93	September 28 1982
Helen Zawadzka		September 28 1987
Alice Waskiewicz	83	September 28 1994
John Koren	34	September 29 1947
Sophie Bogdan	76	September 29 1959
Harry Tompkins	74	September 29 1972
Adam Panish	73	September 29 1973
Erast Korneiczuk	85	September 30 1978
Victor Shevchuk	59	September 30 1978

ВѢЧНОЕ ПАМЯТЬ

FEASTDAYS IN SEPTEMBER:

The first of the feasts of the Theotokos, which is kept on the eighth of September, is her nativity.

The record of the birth of Mary is not found in the Bible. The traditional account of the event is from the apocryphal writings which are not part the New Testament scriptures. The traditional teaching which is celebrated in the hymns and verses of the festal liturgy is that Joachim and Anna were a pious Jewish couple who were among the small and faithful remnant - "the poor and the needy" - who were awaiting the promised messiah. The couple was old and childless. They prayed earnestly to the Lord for a child, since among the Jews barrenness was a sign of God's disfavor. In answer to their prayers, and as a reward of their unwavering fidelity to God, the elderly couple was blessed with the child who was destined, because of her own personal goodness and holiness to become the Mother of the Messiah-Christ. "

Your nativity, O Virgin, has proclaimed joy to the whole universe. The Sun of Righteousness, Christ our God, has shone from you, O Theotokos. By annulling the curse he bestowed a blessing. By destroying death he has granted us eternal life.
(Troparion)

By your nativity, O most pure virgin, Joachim and Anna are freed from barrenness; Adam and Eve from the corruption of death. And we, your people, freed from the guilt of sin, celebrate and, sing to you: The barren woman gives birth to the Theotokos, the Nourisher of our Life. (Kontakion)

The fact that there is no Biblical verification of the facts of Mary's birth is incidental to the meaning of the feast. Even if the actual background of the event as celebrated in the Church is questionable from an historical point of view, the divine meaning of it "for us men and for our salvation" is obvious. There had to be one born of human flesh and blood who would be spiritually capable of being the Mother of Christ, and she herself had to be born into the world of persons who were spiritually capable of being her parents.

The feast of the Nativity of the Theotokos, therefore, is a glorification of Mary's birth, of Mary herself and of her righteous parents. It is a celebration as well of the very first preparation of the salvation of the world. For the "Vessel of Light," the "Book of the Word of Life," the "Door to the Orient," the "Throne of Wisdom" is being prepared on earth by God himself is the birth of the holy girl-child Mary.

The verses of the feast are filled with titles for Mary such as those in the quotations above. They are inspired by the message of the Bible, both the Old and New Testaments. The specific Biblical readings of the feast give indications of this.

At the Vespers the three Old Testament readings are "mariological" in their New Testamental interpretation. Thus, Jacob's Ladder which unites heaven and earth and the place which is named "*the house of God*" and the "*gate of heaven*" (Genesis 28:10-17) are taken to indicate the union of God with men which is realized most fully and perfectly -both spiritually and physically- in Mary the Theotokos, Bearer of God. So also the vision of the temple with the "door to the East" perpetually closed and filled with the "glory of the Lord" symbolizes Mary, called in the hymns of the feast "*the living temple of God filled with the divine Glory.*" (Ezekiel 43:27 - 44:4) Mary is also identified with the "house" which the Divine Wisdom has built for himself according to the reading from Proverbs 9:1-11.

+ + +

The Elevation of the Cross, celebrated on the fourteenth of September, commemorates the finding of Christ's Cross by Saint Helen, the mother of the Emperor Constantine in the fourth century; and, after it was taken by the Persians, of its recovery by the Emperor Heraclius in the seventh century at which time it was "elevated" in the Church of the Resurrection in Jerusalem. From this latter event the "universal elevation" of the Cross was celebrated annually in all of the churches of the Christian Empire.

The day of the Elevation of the Cross became, as it were, the national holiday of the Eastern Christian Empire similar to the fourth of July in the United States. The Cross, the official emblem of the Empire which was placed on all public buildings and uniforms.

The troparion of the feast which was, one might say, the "national anthem" sung on all public occasions in the Christian Empires of Byzantium and Russia, originally petitioned God to save the people, to grant victory in war and to preserve the empire "by the virtue of the Cross." Today the troparion, and all the hymns of the day, are "spiritualized" as the "adversaries" become the spiritually wicked and sinful, including the devil and his armies, and "Orthodox Christians" replace the names of the ruling officials of the Empire:

O Lord, save Thy people and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries; and by virtue of The Cross, preserve Thy habitation. (Troparion)

As Thou wast mercifully crucified for our sake, grant mercy to those who are called by Thy name; make all Orthodox Christians glad by Thy power, granting them victories over their adversaries, by bestowing on them the invincible trophy, Thy weapon of peace. (Kontakion)

The holy day of the Elevation of the Cross, although it has an obvious "political" origin, has a place of great significance in the Church today. It remains as a day of fasting and prayer, a day when we recall that the Cross is the only sign worthy of our total allegiance, and that our salvation comes not by "victories" of an earthly sort but by the only true and lasting victory of the crucifixion of Christ and our co-crucifixion with him.

When we elevate the Cross and bow down before it in veneration and worship to God, we proclaim that we belong to the Kingdom "not of this world" and that our only true and enduring citizenship is with the saints in the "city of God." (Ephesians 2:19; Hebrews 11:10; Revelation 21 – 22)

The first Old Testament reading of the Vespers of the day tells of the "tree" which changes the bitter waters into sweetness -the symbol the Tree of the Cross. (Exodus 15:22-16:1) The second reading reminds us that the Lord chastens and corrects those who he loves and that Divine Wisdom is "a Tree of life to those who lay hold upon her and trust in her, as in the Lord." (Proverbs 3:11-18) Again the reference is to the Cross which is, as the epistle reading of the day proclaims, "to those who are called . . . the power of God and the wisdom of God." (I Corinthians 18-25)

The third Old Testament reading is from the Prophecy of Isaiah which tells of the "City of the Lord" where both Jews and Gentiles will live together and "shall bow themselves down" at the place of God's feet and "shall know that I the Lord am Thy Savior and Thy Redeemer, the mighty One of Israel." (Isaiah 60:11-16) Here we have the direct reference to God's city where men shall worship at his feet; and together with the psalm line repeated constantly during the services which calls us to "bow before his footstool," we have once again the reference to the Holy Cross. (Psalm 99:5, 110:1, et. al.)

***Before the Cross, we bow down in worship, O Master, and Thy holy resurrection, we glorify.
(Hymn of Veneration before the Cross)***

This central hymn of the Elevation of the Cross which lasts for eight days in the Church is sung many times. It replaces the Thrice-Holy (Holy God) of the Divine Liturgy. The normal antiphons are also replaced by several verses from the psalms which have direct reference to Christ's crucifixion on the Cross. (Psalms 22, 74, 99) At the Matins, in the gospel reading from St. John, Christ says that when he is elevated on the Cross he will draw all men to himself. (John 12: 28-36) The long gospel reading at the Divine Liturgy is the passion account from the same gospel.

Thus, at the Elevation of the Cross the Christians make their official rededication to the crucified Lord and pledge their undivided allegiance to him by the adoration of his holy feet nailed to the life-creating Cross. This is the meaning of this holy day of fasting and repentance in the Church today.

Protopresbyter Thomas Hopko,
The Orthodox Faith, Volume II: Worship
Dept. of Religious Education:OCA 1972



Parish Council Minutes

No meeting was held during the summer vacation time. The August meeting minutes will be in the next newsletter.

Holy Priest Martyr Maxim Sandovich

Spiritual Father of the Lemkos



On September 6, 1914, at six o'clock in the morning, a guard entered the cell of the Gorlice prison and announced to one of the prisoners, "Get ready for a long journey!" The prisoner left the cell and in the corridor two guards grabbed him under the arms and led him outside. Those who were left in the cell knew, without seeing, everything that was taking place: there he is, standing against the wall, with his hands tied and his eyes covered with a kerchief. Five paces in front of him, two officers with guns take aim at the prisoner's chest. Two shots are heard. The person standing against the wall begins to fall slowly to the ground. His last words are heard: "Long live Holy Orthodoxy! God bless..." The sergeant shoots another bullet from his revolver into the head of the fallen victim. Several convulsions and the body becomes still, the body of the Orthodox priest Maxim Sandovich, a Carpatho-Russian from the Lemkian region.

Father Maxim Sandovich was born on September 30, 1886, in Snina. After finishing primary school in Jaslo and high school in Novy Sacz, he entered the Orthodox theological seminary in Zhitomir, where he finished with honors in 1911. Following his marriage to Pelagia Gregorovich on November 17, 1911, Father Maxim was ordained to the priesthood by Archbishop Anthony (Khrapovitsky) of Volhynia. The Archbishop offered him a parish in the Kievan diocese, but Fr. Maxim chose to undertake a difficult missionary task among those close to his heart - the Russians of the Lemkian region. Fr. Maxim was not led to his homeland by a desire for honor and wealth, but rather because he felt it to be his duty to struggle for the benefit of his people in order to spread the Orthodox faith, even though he had premonitions that he would be persecuted for this endeavor.

In 1911 the entire village of Grybow in the Lemkian region converted to Orthodoxy. The direct cause of this conversion was the innovations proposed by the local Uniate priest which were simply not acceptable to the faithful. The people would not agree to the removal of the word "Orthodox" from the texts of the divine services and the register of births. Fr. Maxim accepted the invitation to serve the parishioners of Grybow. When he arrived he was met by the open hearts of his brethren and the closed doors of the church. The police commissioner had ordered the doors of the church sealed shut as of December 22, 1911.

Thus began the pastoral activity of Fr. Maxim. He served the parishes of Grybow, Vishevakda, Dlouga and other neighboring communities. Fr. Maxim was not simply a priest, but a friend and an advisor to the faithful, respected by all. Because of the lack of Orthodox church buildings, services were held in peoples' homes and apartments. However, it was not long before even this modest effort came to an end, for on January 16, 1912; Fr. Maxim was arrested and sent to prison in Lvov.

Fr. Maxim was released during Great Lent, but on March 28 he was arrested again. During the course of one and a half years of fearless pastoral activity, Fr. Maxim Sandovich spent more time under arrest than in freedom. He was arrested in March because he had supposedly surveyed the bridge over the Cheremash River. This was considered an act of espionage on behalf of Russia, though the Austrian authorities were well aware that there was no basis for this spying charge. Fr. Maxim languished in prison for two years and three months. The authorities kept delaying the court case, in the hope that he would renounce his religious convictions. This imprisonment was a difficult trial for Fr. Maxim; only his exceptionally strong will and his unflinching courage enabled him to endure all the humiliation and mockery to which he was subjected. The priest Nikita Romaniuk, an envoy of the Uniate Metropolitan Andrew Sheptitsky, visited Fr. Maxim in prison. Fr. Nikita promised him that he would be immediately released if he accepted his suggestion to join with the Uniates, but Fr. Maxim rejected the offer. After two years of imprisonment, the priest was put on trial on charges of high treason. On March 23, 1914, the court in Lvov found Fr. Maxim innocent, and he returned to his native village of Snina to live with his parents. He again took up his priestly duties, but he was not to be free for long. The First World War began that year and Fr. Maxim was again arrested and jailed in Gorlice. His close relatives, wife Pelagia, father Timothy, and brother Nicholas, were also arrested.

Father Maxim Sandovich was executed on September 6, 1914, in Gorlice, without benefit of a

trial. His family was taken to the Talerhof prison camp. Pelagia Sandovich gave birth there to a son who was given the name Maxim. In time he too would become an Orthodox priest.

Fr. Maxim's martyric death deeply affected the inhabitants of the Lemkian region and was the major cause for the return of the Uniate Lemkos to the Orthodox faith. Fr. Maxim Sandovich is commemorated as a saint locally, and his image is frequently found in icon comers throughout the region. Carpatho-Russians who immigrated to America commemorate him to this day. Fr. Maxim's body is buried in the cemetery of his home village of Snina. For many decades after his death his grave



has been visited by not only family members, but also by the Orthodox faithful of various countries. In 1934, on the twentieth anniversary of Fr. Maxim's martyrdom, in accordance with the wishes of the priest Constantine Gavrilkov, a monument in honor of Fr. Maxim was erected in the village of Chernom. Bishop Simon was sent by Metropolitan Dionysius to the September 9, 1934 ceremony in Chernom commemorating the event. An

article in *Pravoslavnyaya Carpathskaya Rus* reporting on the ceremony mentions that Archbishop Vitally (Maximenko) planned to attend, but this struggler for Orthodoxy was refused entry into Poland. A solemn Liturgy was served, followed by a procession of 5,000 faithful from the church to the monument dedicated to Fr. Maxim. Heading the procession was an icon of the Pochaev Mother of God and a cross decorated with a crown of thorns and ribbons, with the inscriptions, "Long live Holy Orthodoxy" and "Long live Holy Russia."

The brother of Fr. Maxim Sandovich was founded in Chernom in 1935. On August 30 of that same year, there were ceremonies commemorating Fr. Maxim and the victims of the Austrian concentration camp of Talerhof. For the service the Pochaev Lavra sent the Chernom parish a Pochaev icon of the Mother of God and an icon of Saint Job of Pochaev with the following inscription on the back: "Donated by the Pochaev Lavra as a blessing to the Orthodox mission in the Lemkian region. Pochaev, 12 May 1936." Peter Trokhanovsky, a poet and musician, wrote the music and lyrics for "Songs in honor



of Fr. Maxim Sandovich"

A special celebration took place in Snina in 1984 to mark the 70th anniversary of the martyr's death. Many faithful gathered, and Bishop Adam of Peremishl and Novosondets came with a number of clergymen. The bishop was met at an arch decorated with a cross, banners, and icons by a number of young people and children in traditional Lemkian dress. At the entrance to the church, the church warden greeted Bishop Adam with bread and salt, and on behalf of the parishioners, the rector, Priest George Sivko, expressed his joy and gratitude to the bishop for attending.

The Liturgy was beautifully chanted by a choir from Krinitsa, under the direction of Peter Trokhanovsky. In his sermon Bishop Adam reminded the faithful about the Brest Union, the persecution of the Lemkos, and also about Fr. Maxim, who sacrificed his life for Orthodoxy. At the conclusion of the service there was a solemn procession from the church to Fr. Maxim's grave, where a panikhida was served. The son of the murdered Fr. Maxim, the Archpriest Maxim M. Sandovich of Belostok, sincerely thanked Bishop Adam, the clergy, and all who attended for remembering and praying for his father.



Two years later, on September 14, 1986 in Gorlice, the cornerstone for a church in honor of the Holy Trinity was blessed. This church is a memorial to Fr. Maxim's martyrdom and a symbol of the loyalty of the Lemkian people to the faith of their predecessors. The cornerstone was blessed by Bishop Adam; among the clergy in attendance was Archpriest Maxim M. Sandovich.

Until the construction of the church was completed, services were held in a temporary house-chapel near the church site. The dean of the diocese, priest Vasily Galchik of Krinitsa, who served the Gorlice parish, oversaw the construction of the church which was consecrated in 1991. Priest-martyr Maxim Sandovich was glorified in services held in this new church in Gorlice on September 9-11, 1994

*Translated from Polish into Russian
by Archpriest V. Doroshkevich, and
published in "Pravoslavnyaya Rus," #18, 1994.*

