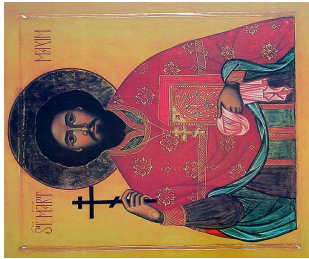




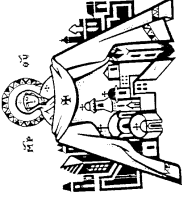
HOLY TRINITY ORTHODOX CHURCH

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

HOLY TRINITY ORTHODOX CHURCH



SEPTEMBER 2014

HÖLY TRİNNİTY ÖRTHÖDÖX church				SEPTEMBER 2014		
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Charity - St. Vladimir's Seminary	1 Church New Year LABOR DAY	2	3	4 CT Deanery Mtg. @ Salisbury, CT 7:00 p.m.	5	6 Hieromartyr Maxim Sandowicz Great Vespers 5:00 P.M. Confession
7 12th after Pentecost Divine Liturgy 9:00 A.M. Coffee Hour – Belonick	8 Nativity of the Theotokos Festal Divine Liturgy 9:00 A.M. @ St. Mary's Ukrainian Church, NB	9 Holy & Righteous Joachim and Anna	10	11	12	13 Festal Vigil 5:00 P.M.
14 Elevation of the Holy Cross Church School 8:30 A.M. Festal Divine Liturgy 9:00 A.M. /Strict Fast Day/ Coffee Hour – Bartos	15	16	17 Martyr Sophia & daughters Faith, Hope and Love	18	19	20 Great Vespers 5:00 P.M. Confession
21 14th after Pentecost 26 Monk-Martyrs of Zographou of Mt Athos Divine Liturgy, 9:00 A.M. Coffee Hour – Salina	22	23	24 New Martyrs of Alaska	25 St. Sergius of Radonezh	26 St. John the Theologian	27 Great Vespers 5:00 P.M. GENERAL CONFESSION
28 15th after Pentecost Divine Liturgy, 9:00 A.M. Sisterhood Panikhida Coffee Hour – Santoro / Beck CHOIR PICNIC	29 Parish Council Mtg. 7:00 p.m.	30 Festal Vespersal Liturgy 6:10 P.M. followed by Pot Luck supper	Oct 1 Protection of the Theotokos		Cleaners – Kokus	Greeters – ? ? ?



Monthly Newsletter of HOLY TRINITY ORTHODOX CHURCH

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

www.htocnb.org

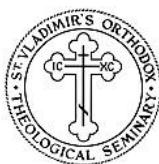
SEPTEMBER 2014

FEASTDAYS IN SEPTEMBER: The Nativity of the Theotokos (September 8th) will be celebrated with a Festal Divine Liturgy on Monday, September 8th at 9:00 a.m. at 'St. Mary's' Ukrainian Church, New Britain (patronal feastday). The Elevation of the Cross (September 14th) will be celebrated with Festal Vigil at 5:00 p.m. on Saturday, September 13th and Festal Divine Liturgy on Sunday, September 14th at 9:00 a.m.

CHURCH SCHOOL: Our 2014-15 Church School will begin on Sunday, September 14th at 8:30 a.m. We look forward to seeing all our children!

FATHER JOHN MEYENDORFF MEMORIAL LECTURE:

Bishop Alexander (Golitzin) of Toledo and the Bulgarian Diocese, Orthodox Church in America (OCA), will present the second annual Father John Meyendorff Memorial Lecture, 7 p.m., Sunday, September 14, 2014, at the seminary. His Grace has chosen the topic: "Force Your Mind to Descend into the Heart": Some Resemblances between Byzantine Hesychasm and Merkavah Mysticism. Anyone wishing to attend may contact Fr. David for a ride!

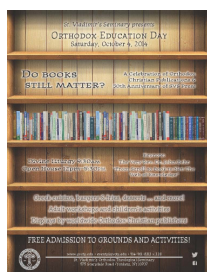


GENERAL CONFESSION: is normally held on the last Saturday of each month (except for lenten periods) following Great Vespers. All regular communicants should make every effort to attend each General Confession. General Confession this month will be held on the last Saturday of the month, September 27th.

The September charity collection is for **St. Vladimir's Seminary Orthodox Education Day**. Our parish annually donates to the Russian food booth. OE Day is **Saturday, October 4th**. The theme of this years Ed Day is "Do Books Still Matter? A Celebration of Orthodox Christian Publications" It is also the 50th Anniversary of SVS Press.

<http://www.svots.edu>

Please be generous by using the enve-



lopes provided in our monthly mailing. Collection will be taken on the last Sunday of the month.

PARISH COUNCIL: The next meeting of the Parish Council will be Monday, September 29th. All council members are reminded of the schedule change and asked to make every effort to attend the meeting.

SISTERHOOD FEASTDAY: We will celebrate the Patronal Feast of the Sisterhood, The Protection of the Theotokos [October 1st] with the Annual Panikhida for Departed Members on Sunday, September 28th and Festal Vespers Liturgy on Tuesday, September 30th at **6:10 P.M.** followed by a Pot Luck supper.



FORCC: The 21st annual FORCC (Fellowship of Orthodox Churches of Connecticut) Benefit Dinner will be held on Sunday, October 5th, 1:00 p.m. at St. Nicholas Antiochian Orthodox Church Hall, 546 Park Ave. Bridgeport, CT. Scholarship recipients will be honored. The guest speaker at this years dinner is V. Rev. Timothy Lowe "Christianity in the Holy Land". Advance ticket sales only, call Nina Kosowsky 203-924-0936 or Bill Balamaci 203-876-2379 before September 20th. Proceeds of this dinner provide major funding for FORCC programs. See flyer on the bulletin board.

Birthdays & Anniversaries in SEPTEMBER:

2	Grace Mah	2011
6	Mary Fairbanks	1923
7	Nona Belomyzy	1918

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

12	Louise Balkun	1921
20	Larissa Rembisz	1976
21	John Mah	1970
22	Dorothy Kowar	1938
22	Nelson Potter	1946
22	Christopher Dresko	1979
22	Eli Burrill	1913
24	Joseph Kowar	1927
24	Brian Veek	1982
25	John Steffick	1928
25	Thomas Kokus	1913
28	Alexander Cabrera	1983
28	Danielle Salina	1971

1	Robert & Barbara Burrill	1974
2	Darrin & Larissa Rembisz	2001
4	Alexander & Jennifer Cabrera	2010
25	Christian & Jessica Burrill	2004



“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.

Middlewoods, Newington
Jennie Skovich

Jerome Home, New Britain
Sadie Albino

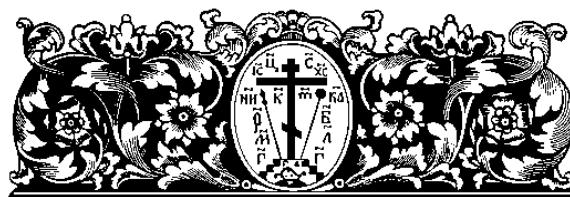
Arbor Rose, New Britain
Nona Belomyzy
Mary Camarata

Monsignor Bojnowski Manor, New Britain
Helen Karabin

Rose Haven - Apple Rehab, Litchfield
Mary Fairbanks

Cherry Brook Health Care Center, Canton
Barbara Raymond

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



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
Anthony Bichun	93	September 2 2010
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
Emily Zielinski	87	September 13 2005
John Honchar	42	September 14 1911
Child Olga Zardecki	17 days	September 14 1920
Nikofof 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
Mary Koles	68	September 23 1985
Dora Ludko	83	September 23 1987
Anatol Zawadzki		September 23 1987
Matushka 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
Agnes Makula	101	September 28 2010
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

ВѢЧНАА ПАМЯТЬ

What is so important about Vespers?

[The following is an excerpt from an article written by Fr. Lawrence Margitich, Rector of St. Seraphim of Sarov Church, Santa Rosa, CA.]

Here at our parish we normal serve Great Vespers on a Saturday evening. About once a month (and for all major feast days), we serve a Resurrectional Vigil. Vigil is a standard Service of the week—meaning, a parish calendar would normally include it in the weekly schedule. It should not be thought of as “exceptional” or “additional” to the schedule. One might note that in our parish, it seems that when we schedule non-festal Saturday Vigils the attendance drops from its normal Saturday level to a very small number of participants. *[At HTOC when we don’t have General Confession our attendance drops dramatically]* It may be helpful to

know that if you cannot stay for the entire Vigil, it is fine to come for Vespers, then leave, if needed; or come only to Matins portion (which begins about 5:45 PM). By all means, come to some of the service.

A few words about the Saturday evening service are called for. Of course, we all know that Sunday is the Lord’s Day, and that in the Divine Liturgy we participate, here and now, as we can, in the Eighth Day, the Day beyond the days of this world, the Day without evening, in which the Lord Himself is the sun and light, and is “all in all”, and we gloriously reign with Him in His Kingdom—we also with Him being “robed in majesty”, which is the garment of immortality given in the Resurrection. The Saturday evening Service brings us into the celebration of the 8th Day, the Lord’s Day, by spiritually taking us through God’s plan of salvation—by means of hymns, psalms, the Gospel, etc. We liturgically experience nothing less than God’s plan of salvation: the creation, the Fall, the prophecies and the preparation for the coming of the Messiah, His Incarnation, signs, teachings, warnings, His Passion, death, resurrection, Ascension, the gift of Pentecost, the gift of Holy Baptism, AND the Second Coming, which we await, but still may taste beforehand in the church. All this is Vigil, or rather, Vespers and Matins. Since the day that the Apostles gathered in the Upper Room, on the First Day of the week, Resurrection Day, the Church has joyfully and solemnly kept Vigil before the Divine Liturgy, and has protected and guarded this time, outside of time, as one of the ways in which Her Members meet the Risen Lord, and prepare themselves for the Second Coming in a way that is concrete and therapeutic.

All this is well and good, but, somehow external for most of our congregation. We have a conflict in our current way of life in Western culture, because for very many families, Saturday evening is “protected time” for various activities. After a long work week, a person has to recharge, and if not that, do housework, chores and errands during the time off from work. This is a fact of life, which results in only about 1/4 of our parish membership coming to Vespers on a regular basis. Usually and very unfortunately, this means that there are only two or three children, maximum, at the Service, ensuring for the future that the next generation of adults will not attend Vespers.

If Saturday evening is “protected time” for families, in the Church it is also “protected time”, and more so than a national park or monument. Thus we have a conflict about Saturdays. Might we try and reconcile the conflict, or at least to address it, in a way that doesn’t try and guilt-trip people into coming to something? As a worshipping community, we want to be not simply a “Sunday morning only parish” but which together celebrates the various Resurrectional and Festal Matins and Vigils.

All this being said in an attempt to be convenient and helpful, one has to heed to words of Fr. Alexander Schmemmann, who wrote the following: “People were always busy, people always worked, and in the past they were, 3

in fact, much busier and had more obstacles to overcome in order to come to Church. In the last analysis it all depends where the treasure of man is — for there will be his heart. The only difference between the present and the past is—and I have repeated this many times—that in the past a man knew that he has to make an effort, and that today he expects from the Church an effort to adjust herself to him and his 'possibilities'. The liturgical restoration must be thus the first challenge to secularism, the first judgment on the all-powerful 'prince of this world.'” May we be granted zeal for worship.



CHURCH TIME

An excerpt from the Online Orthodox Catechism of the Russian Orthodox Metropolitan Hilarion (Alfeyev), which in turn is adopted from his instructional book, The Mystery of Faith.

The Church exists on earth, yet at the same time she is turned towards heaven; the Church lives in time, yet breathes eternity. This experience of communion with eternity forms the basis of the church calendar and the cycle of worship throughout the year, week and day. It is in the year that the Church recollects and experiences the whole history of the world and the human person, the entire 'economy' of the salvation of the human race. In the yearly cycle of feasts there passes before us the life of Christ from His Nativity to His Crucifixion and Resurrection; the life of the Mother of God from her Conception to her Dormition; and the lives of the saints glorified by the Church. In the scope of a week and of a single day the entire history of the salvation of the human race is also renewed and recollects in worship. Each cycle has its centre towards which it is directed: the centre of the daily cycle is the Eucharist, the centre of the weekly cycle is Sunday and the centre of the annual cycle of celebrations is Christ's Resurrection, Easter.

The Resurrection of Christ is the main and defining event in the history of the Christian faith: 'If Christ has not been raised, then our preaching is in vain and your faith is in vain' (1 Cor. 15:14). If Christ had not risen, Christianity would have remained but one of the many moral teachings and religious outlooks alongside Buddhism or Islam. Christ's Resurrection instituted the Church as a new life, a new divine-human existence in which the human person becomes god because God has become a human person. From the very beginning of the Church's existence the feast of Christ's Resurrection became the foundation stone of the Christian calendar.

The feast days of the Church are not merely recollections of events happening in the distant past: they make us part of the spiritual reality behind them, which has a timeless and fixed significance for all of us. Each Christian receives Christ as

his personal Savior, Who became incarnate for him personally. Therefore all the events of Christ's life become the personal experience of every Christian. The feast day is a contemporary actualization of an event that occurred once in time but it is forever happening outside of time. At the feast of the Nativity we hear in church, 'Today Christ is born in Bethlehem'; at Epiphany, 'Today the nature of the waters is sanctified'; and at Easter, 'Today Christ has trampled down death and risen from the tomb'. If people not of the Church live with reminiscences of an already irretrievable past or hope in an unknown future, in the Church they are called upon to live by the ever-present 'today', which is the reality of everyday communion with God.

The feast of Christ's Resurrection, while it occurs only once a year, penetrates the entire church year. The radiance of Easter is reflected in the whole cycle of worship. Easter is not simply a calendar date. For the Christian, Easter is always present as a communion with the risen Christ. St Seraphim of Sarov throughout the whole year met all who approached him with the Paschal greeting, 'Christ is risen!' It is said of a hermit of old, who abided in unceasing prayer and was famed for his sanctity, that when a disciple came to him with some food and said, 'Elder, today is Easter!', answered in reply, 'Is it really?' Of course, neither St Seraphim, for whom everyday was Easter, nor the hermit who did not know its precise date, denied the church calendar. But they both lived by their experience of eternity and knew that Easter was not a single day of the year, but an eternal reality of which they partook daily.

The yearly cycle of feast days is, as it were, a reflection of eternity in time. Church time is an icon of the eternity. As in an icon a timeless spiritual reality is reflected in material colors, so in the church calendar the realities of eternal life are reflected in the dates of the secular calendar. As an icon encompasses the energy and presence of the one depicted on it, so church time is full of eternal energy and of the presence of Christ, the Mother of God, the angels and saints, whose memories are commemorated throughout the year.



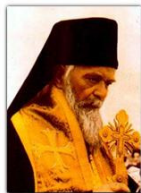
THE PRECIOUS AND LIFE-GIVING CROSS

On September 14th, the Church commemorates two events in connection with the Honorable Cross of Christ: first, the finding of the Honorable Cross on Golgotha and second, the return of the Honorable Cross from Persia to Jerusalem.

Visiting the Holy Land, the holy Empress Helena decided to find the Honorable Cross of Christ. An old Jewish man named Judah was the only one who knew where the Cross was located, and, constrained by the empress, he revealed that the Cross was buried under the temple of Venus that

Emperor Hadrian had built on Golgotha. The empress ordered that this idolatrous temple be razed and, having dug deep below it, found three crosses. While the empress pondered on how to recognize which of these was the Cross of Christ, a funeral procession passed by. Patriarch Macarius told them to place the crosses, one by one, on the dead man. When they placed the first and second cross on the dead man, the dead man lay unchanged. When they placed the third cross on him, the dead man came back to life. By this they knew that this was the Precious and Life-giving Cross of Christ. They then placed the Cross on a sick woman, and she became well. The patriarch elevated the Cross for all the people to see, and the people sang with tears: "Lord, have mercy!" Empress Helena had a silver case made and set the Honorable Cross in it.

Later, the Persian Emperor Chozroes conquered Jerusalem, enslaved many people, and took the Lord's Cross to Persia. The Cross remained in Persia for fourteen years. In the year 628 the Greek Emperor Heraclius defeated Chozroes and, with much ceremony, returned the Cross to Jerusalem. As he entered the city Emperor Heraclius carried the Cross on his back, but suddenly was unable to take another step. Patriarch Zacharias saw an angel preventing the emperor from bearing the Cross on the same path that the Lord had walked barefoot and humiliated. The patriarch communicated this vision to the emperor. The emperor removed his raiment and, in ragged attire and barefoot, took up the Cross, carried it to Golgotha, and placed it in the Church of the Resurrection, to the joy and consolation of the whole Christian world.



From the Prologue of Ochrid by Saint Nikolai of Zicha



26 Martyrs of Zographou

Commemorated on September 21

In July of 1274, the Byzantine Emperor Michael VIII accepted a union with the Roman Church at Lyons, France. Faced with dangers from Charles of Anjou, the Ottoman Turks, and other enemies, the emperor found such an alliance with Rome expedient. The Union of Lyons required the Orthodox to recognize the authority of the Pope, the use of the Filioque in the Creed, and the use of azymes (unleavened bread) in the Liturgy. Patriarch Joseph was deposed because he would not agree to these conditions. The monastic clergy and many of the laity, both at home and in other Orthodox countries, vigor-

The Martyrs of Zographou



Oct 10

ously opposed the Union, denouncing the emperor for his political schemes and for his betrayal of Orthodoxy.

On January 9, 1275 a Liturgy was celebrated in Constantinople in which the Pope was commemorated as "Gregory, the chief pontiff of the Apostolic Church, and Ecumenical Pope." The emperor's sister remarked, "It is better that my brother's empire should perish, rather than the purity of the Orthodox Faith." Recalling the infamous Crusade of 1204 when Latin crusaders sacked Constantinople, many of the people also preferred to submit to the infidels than to abandon the Orthodox Faith.

Twenty-six martyrs of Zographou Monastery on Mt. Athos were among those who were persecuted by Emperor Michael VIII Paleologos (1261-1282) and Patriarch John Bekkos (1275-1282) because they would not obey the imperial command to recognize the Union of Lyons. They steadfastly kept the teachings of the Fathers of the Church, and fearlessly censured those who accepted Catholic doctrines.

When the authorities came to Mt. Athos to enforce the imperial policy, the monks of Zographou shut themselves up in their monastery. From the tower they reproached those in favor of the Union, calling them lawless men and heretics. The attackers set the monastery on fire and burned the twenty-six martyrs alive.

The names of the martyrs are: Igumen Thomas, the monks Barsanuphius, Cyril, Micah, Simon, Hilarion, James, Job, Cyprian, Sava, James, Martinian, Cosmas, Sergius, Menas, Joasaph, Joannicius, Paul, Anthony, Euthymius, Dometian, Parthenius, and four laymen who died with them.

These holy martyrs are also commemorated on October 10.



Parish Council Meeting 6-30-14

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

Meeting Called to Order at 7PM and began with "O Heavenly King"

Pastor's Report:

Fr. David began by offering thanks to those involved in Church Picnic on Pentecost. He then offered the following scheduling notes for July:

- July 26th—August 2nd will be Father's vacation

Common Confession on July 19th

Fr. David read a thank you note from Nick Kokus regarding the reception of the Anthony Bichun Scholarship for 2014.

Warden's Report:

Gladys Labas provided her written report:

- Gladys thanked those involved in community picnic; Gladys reiterated that the neighbors received the flier, but were hesitant to come. Gladys reports that a second event would

bring more individuals

- Matushka Melanie is collecting school supplies; Gladys will gather needs from neighborhood —list to be put together and provided to parish.

Gladys thanked Dan Bradanini for his detailed work on the parking lot

Financial Report:

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

May Income: \$ 7,810.41
May Expense: \$12,706.10
Expense/Income: -\$ 4,895.69

Discussion ensued about shortfall of funds and trends in the community pattern; Father reports that last year at this time there was 95% at giving rate. Father will meet with Tessa Mah regarding statistics and to readdress community. Gladys will put together letter as was done last year. Dave asked clarifying question regarding miscellaneous costs, which Al H. provided.

Rosemary presented corrected figures for March:

March Income: \$14,565.86
Expense: \$11,781.17
Income/Expense: \$ 2,784.69

Nelson Potter provided statistics for Investments and Bissland Account; there is a Finance Committee meeting July 17th, 2014 with Merrill Lynch representative. The Memorial Fund was used to subsidize the checking account recently and will need to be reimbursed.

Report: Diane Dounouk motioned to accept, Dave Bartos seconded. Motion carried.

Secretary's Report:

Corrections:

- Spelling of Fr. Pawelchak's name.
- Dave Bartos added in attendance.

3rd Line Buildings and Grounds: Parking Space.

Report: Dan Bradanini motioned to accept the minutes from the April 28, 2014 council meeting, Diane Dounouk seconded. Motion carried.

Building and Grounds:

Kaestle Boos sent structural engineer to review concerns raised during last meeting—There is a meeting set up for 7/1/14 @ 10:30AM with a restoration contractor, a general contractor, and Kaestle Boos representative, with Dan Bradanini

George Matyczuk provided the following updates.

- Air conditioners were cleaned by plumber: condensers and coils very dirty. Suggestion of moving units at \$500 for easier cleaning—Dan Bradanini in agreement. Nelson provided 1st, Dan Bradanini, 2nd. Motion carried.
 - Meeting with contractor who did fence/chain: brackets will be raised to be easier to manage the chain.
- George handed out schematic of landscaping proposal and cost: discussion ensued.

Motion: Al Hromi provided motion, 2nd by Tessa Mah. The council went outside to discuss each distinct area—agreed upon as follows

- Area A (Front Left of Property): preferred to reseed. \$650
- Area B (Front Far Left of Property): suggestion for reseeding of grass. \$650—up to corner.
- Area C (Side Left of Property): re-mulching and ground kill: \$550
- Area D (Left of Garage, next to parking lot: Diane Dounouk suggested to keep all existing shrubbery—Dave Bartos to trim. \$650—just mulch

Original motion altered to \$2500 for landscaping. Motion Carried.

Other Areas: Siding on Garage Peek: George provide quote for siding plus venting: \$2700. Additional quote for four new windows--\$1700

Motion: Dan Bradanini provided 1st motion for 5K to include blocking of windows. Dave 2nd motion. Discussion ensued regarding windows vs. siding. Dan Bradanini amended motion to just include siding and blocking lower window for \$3000. Motion Carried.

Other Building & Grounds:

George raised question regarding areas near the church that were approved at the Annual Meeting: council agreed to go forward as agreed upon at Annual Meeting.

Finance Committee:

To be meeting July 17th, 2014: report to come in August.

New Business:

George raised concern of Sunday School: Rosemary Delaney spoke with Dorrie about curriculum and will update council on developments next meeting.

Gladys spoke of idea for brick fundraiser: Diane Dounouk suggested putting in a grotto. Dan Bradanini suggested putting together a Performa: Expectation of Fundraising to Cost with \$250/brick estimate. Dave Bartos suggested polling the community. Al Hromi will check with his brother whose church did the same thing and provide information to council.

George inquired about vendors in program books: Father confirmed that all add participants received program book, including shut-ins.

Charity: July and August are set. Council agreed that September will be devoted for Orthodox Education Day.

Next Meeting: August, 25th, 2014 7:00PM.

Al Hromi made motion to close the meeting; Tessa Mah provided 2nd: motion carried at 8:19PM. The meeting concluded with "The Hymn to the Theotokos."

Submitted: by,

Daniel Belonick