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<th>Sunday</th>
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<td>Cleaner: Labas / Bichun</td>
<td>Greeter:</td>
<td>Charity: Orthodox Youth Mission Team – Appalachian Service Project</td>
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<td>2 Meeting of the Lord Zacchaeus Sunday</td>
<td>3 St. Nicholas of Japan</td>
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<td>Church School 8:30 AM</td>
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<td>Festal Great Vespers w/Litya 5:00 PM</td>
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<td>Festal Divine Liturgy 9:00 AM</td>
<td>Coffee Hour – Everson / Dilger</td>
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<td>Great Vespers 5:00 PM</td>
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<td>9 Publican &amp; Pharisee Divine Liturgy 9:00 AM</td>
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<td>Coffee Hour – ????????</td>
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<td>Iveron Icon of the Theotokos</td>
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<td>Great Vespers 5:00 PM</td>
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<td>Wedding of Ian Haskins &amp; Juliana Koles 1:30 PM</td>
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<td>Confession</td>
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<td>16 Prodigal Son Divine Liturgy 9:00 AM</td>
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<td>Installation/Blessing of New Council</td>
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<td>Festal Great Vespers 5:00 PM</td>
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<td>Coffee Hour – Bichun / Myszka</td>
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<td>General Confession</td>
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<td>23 Last Judgment Divine Liturgy 9:00 AM</td>
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<td>March 1</td>
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<td>MEATFARE BRUNCH</td>
<td>Parish Council Meeting 7:00 PM</td>
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<td>Great Vespers 5:00 PM</td>
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<td>CT Deanery Pre Lenten Retreat @ Hartford, CT 3:00 - 8:00 PM</td>
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<td>Confession</td>
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HOUSE BLESSINGS: The home blessing this year was again a tremendous joy. I had a wonderful time visiting with everyone, some 40+ homes. I also hope the list will grow so that we can get as close to 100% as possible. Thank you, everyone, for your kindness as I journeyed around central Connecticut.

Fr. David

FEAST DAY: The Great Feast of the Meeting of our Lord in the Temple will be celebrate with Great Vespers with Litya on Saturday, February 1st at 5:00 p.m. and Festal Divine Liturgy & Blessing of Candles on Sunday, February 2nd at 9:00 a.m.

SPECIAL DAY IN FEBRUARY: On Sunday, February 9th the servants of God Ian Haskins and Juliana Koles will be united in the Sacrament of Holy Matrimony at 1:30 p.m. God grant them many years!!

NEWLY ELECTED: The 2014 Parish Council, elected at the annual parish meeting, together with the officers for the Sisterhood and Men’s Club will be blessed the end of Divine Liturgy on February 16th, subject to approval of the elections by His Eminence, Archbishop Nikon. All elected members are asked to be present for that service.

PARISH COUNCIL: The first meeting of the 2014 Parish Council will be held on Monday evening, February 24th at 7:00 P.M. All council members are reminded of the schedule change and asked to make every effort to attend the meeting.

GENERAL CONFESSION: is normally held on the last Saturday of each month (except for lenten periods), following Great Vespers. All regular communicants should make every effort to attend each General Confession. The next General Confession will be held on February 22nd. This will be the last General Confession until after Pascha.

MEATFARE SUNDAY: Meatfare Sunday (February 23rd) is the last day on the Orthodox calendar which allows the consumption of meat and meat products. Our Sisterhood is planning once again to hold the annual Meatfare Sunday Breakfast that morning following liturgy. Make plans now to join us for the feast before the fast!

DIRECTORY UP-DATE: It is time for us to update our directory both on-line and in print. If you haven't been receiving timely email up-dates or receiving mail from our parish or The ONE from our diocese, please submit changes &/or additions to Fr. David so that he can make things new for 2014. Also, we have an on-line directory on our web page. Fr. David will give you the “user name” & “password” so that you may access that information.

The February charity collection is for The Orthodox Youth Mission Team - Appalachian Service Project. Appalachia Service Project (ASP) provides one of the most rewarding structured service opportunities in the nation -- bringing thousands of volunteers from around the country to rural Central Appalachia to repair homes for low-income families. We like to say that our goal is to make homes "warmer, safer and drier" for needy families. And for more than 40 years, we've done exactly that for thousands of families. After a few days of hard work repairing homes with ASP, your hands will grow a little tougher, your arms a little stronger, and your relationship with God a whole lot deeper.

Archpriest David Koles, Rector
9 Frankie Lane
Terryville, CT 06786
Phone: 860-573-0013
Email: frdavid@htocnb.org
Check of their web page at http://www.asphome.org/

The collection will be taken on the last Sunday of the month. Please use the envelope that is included in your monthly mailing.

Birthdays & Anniversaries
in FEBRUARY:

4 Isabella Salina  2008
6 Michael Karabin  1947
6 Diane Polzun  1947
7 Adam Salina  1975
7 Tania Bouteneff
8 Ellen Santoro  1953
9 Joshua Karabin  1977
10 Philip Cook  1986
12 Stormie Morrison  1974
14 Natalie Zaiko  1920
15 Tessa Balach
16 Helen Anop  1927
17 Kristina Bouteneff  1993
18 Eva Zagorska  1965
20 Katarina Delaney  2004
20 Mike Wanik  1958
24 Beauden Morrison  2011
25 Kelsey Rembisz  2009
25 Nick Dresko  1983

5 Peter & Ann Anop  1994
21 Paul & Janet Culton  1959

“WHEN I WAS SICK YOU CAME TO ME”
The following parishioners (and friends) are now home-bound or in long-term care facilities. If there are any names missing, please inform Fr. David. The regular schedule of visitations is included on the monthly calendar. Parishioners are welcomed and encouraged to make regular visitations to nursing homes and shut-ins. Our loved ones NEED to feel connected to their parish family.

St. Lucian Residence, New Britain
Mary Kotrady

Middlewoods, Newington
Jennie Skovich

Jerome Home, New Britain
Sadie Albino
Helen Karabin

Arbor Rose, New Britain
Nona Belomyzy
Mary Camarata

Ledgecrest Nursing Home, Berlin
Natasha Zaiko

Brandywine Assisted Living, Litchfield
Mary Fairbanks

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

Newly departed
Michael Truhan - December 31, 2013

PARISH DIPTYCHS
Please remember our departed brothers and sisters in your prayers.

Theodore Karpey  February 1 1982
Olga Kotlarz  February 1 1985
Teresa (Parasceva) Walker  84  February 1 1999
John Balkun  70  February 2 1966
Vasilina Koliv  17  February 3 1913
Gregory Stankevich  62  February 3 1949
Trofin Kirichov  62  February 3 1956
John Klotz, Sr.  80  February 3 1968
Katheryna Bondarenko  85  February 3 1980
Eva Hamisevich  28  February 4 1920
Natalie Lestoric  80  February 4 2002
Child John Tarlevsky  1 day  February 5 1918
Walter Panasevich  55  February 5 1964
Marion Dounouk  15  February 5 1965
Irene Turek  74  February 5 2004
Peter Jazkevich
Child Nina Hulisa  7 mo  February 8 1917
Child Olga Kuharchuk  4 mo  February 8 1917
Joseph Hamilla  84  February 8 1984
Geraldine Karpey  61  February 8 1985
Conrad Filipchuk  56  February 9 1932
Paul Bogdan  65  February 9 1955
Zinada Foster  88  February 9 2007
Peter Hamilla  33  February 10 1916
Child Lydia Hamisevich  7 mo  February 10 1917
Helen Velichko  56  February 11 1930
Alexei Lewczyk  69  February 12 1959
Protodn Nicholas Panteleff  85  February 12 1961
Michael Molchan  75  February 12 1964
Anna Horbal  84  February 12 1981
Meeting of The Lord (February 2): Forty days after Christ was born he was presented to God in the Jerusalem Temple according to the Mosaic Law. At this time as well his mother Mary underwent the ritual purification and offered the sacrifices as prescribed in the Law. Thus, forth days after Christmas, on the second of February, the Church celebrates the feast of the presentation called the Meeting (or Presentation or Reception) of the Lord.

FEASTDAYS IN FEBRUARY:

Iveron Icon of the Theotokos (February 12th):

Rejoice, Keeper of the Portal most gracious, who dost open to the faithful the doors of Paradise. (Akathist refrain)

The original Miraculous Icon of the Iveron Mother of God is on Mount Athos. By tradition, it was painted by the apostle and evangelist Luke. In the 9th century, this Icon was in the possession of a widow who lived in Nicea. It was during the reign of the iconoclast Byzantine emperor Theophilus that soldiers came to the house of the widow, where in a small chapel the Iveron Icon of the Mother of God occupied a place of honor. One of the soldiers struck the Icon with his sword, and immediately blood began to flow from the gashed cheek of the Virgin. Shaken by this miracle, the soldier instantly repented, renounced the iconoclast heresy, and entered a monastery. On his advice, the widow concealed the Icon in order to avert its further desecration. After praying for guidance before the Icon, the widow put the Holy Image into the sea. To her immense surprise and joy the Icon did not sink but, remaining upright, drifted away in a westerly direction.

Many years later this Icon appeared on the Holy Mountain ("in a pillar of fire" as Athonite tradition recounts) from the sea, close by the Iveron monastery. At that time the holy monk Gabriel was one of the brotherhood in this monastery. The Mother of God appeared to him in a vision and directed him to convey to the abbot and brothers of the monastery that She wished them to have Her Icon as their help and salvation. She told Gabriel to approach the Icon on the waters without fear and take it with his hands. Obedient to the words of the Mother of God, says Athonite tradition, Gabriel "walked upon the waters as though upon dry land," took up the Icon and brought it back to the shore.

The icon was then brought into the monastery and placed in the altar. On the next day the Icon disappeared from the sanctuary, and was found on the wall beside the monastery gate. It was returned to the altar, but the next day it was again found by the gate. This recurred several times, until the Holy Virgin revealed to the monk Gabriel that it was not Her wish for the Icon to be protected by the monks, but that She wished to protect them. After this, a church was built near the monastery gate where the Icon resides to this day.

St. Raphael of Brooklyn (February 27th): Saint Raphael, a man of angelic name and apostolic fervor,
was influenced by many cultures. He was born and raised in the Middle East, educated by Greeks at Halki, and by Russians at Kiev, and he spent the last nineteen years of his life as a missionary in North America.

St. Raphael was the first Orthodox bishop to be consecrated in North America (1904). He was also a tireless laborer who strove to build up the Church (I Cor. 14:12), and his great love and sacrifice for his flock mark him as a true pastor.

St. Raphael came to New Britain when the new church building [our present temple] was built in 1913 to bless the cornerstone. He was consecrated at St. Tikhon’s Monastery in May of 2000.

A cameo appearance: Anna the Prophetess

The Great Feast of the Meeting of the Lord, which we celebrated on February 2, commemorates the time when Simeon and Anna met Christ in the Temple after His Mother came there to present Him to the Lord and to offer the sacrifices for her ritual purification after childbirth. On February 3, we celebrated the post-feast of this great event. And, like all post-feasts, the day focused upon the secondary characters in the story, namely Simeon and Anna. (The whole story may be read in Luke 2:22-40.)

I have always felt that here Saint Anna the Prophetess gets a bit short-changed. Everyone is excited about Saint Simeon and his role in the story, namely Simeon and Anna. Scripture describes her as living with her husband seven years from her virginity, and as a widow until she was eighty-four years of age. During this time, she did not depart from the Temple, but spent all her time there, worshipping with fasting and prayer, night and day (Luke 2:36-37). Why she did this and why she never remarried (as would have been customary for women in her situation) we are not told. But we are allowed to speculate. It is at least possible that being widowed a mere seven years after marriage (when she was about twenty years of age—and possibly being childless?—no children are mentioned in the text) left a tremendous mark of pain and trauma on her young heart. Such was the pain that she spent all her available time seeking the face and solace of God in His Temple. Some people allow pain to turn them against God, demanding to know “Why me?” and blaming the Most High for their troubles, coping with their pain by turning into anger. (This was the counsel of Job’s wife, who urged him to turn against the Lord, saying, “Curse God and die!”; Job 2:9). Anna chose another path, refusing to turn her pain into anger. Instead, she turned her pain into prayer, making it an offering to God, pouring out her heart to the Lord. In her life, the words of the Psalmist found fulfillment: “The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, Thou wilt not despise” (Psalm 51:17). In so doing, she speaks to us in our times of pain and trauma too. Everyone eventually comes to a place of pain, a pit that seems to have no bottom, a well so deep we can scarcely see the sky when we look up.

We feel irreparably damaged by life, hopeless, far from any possibility of future joy or healing. The path counseled by Job’s wife beckons; we want to lash out, to strike back, to curse God and die. Saint Anna shows us another way: bring your pain to the Temple and seek God there. Pour out all your anguish and confusion on the altar, worshipping God in the dark and trusting that the impossible dawn will one day arise. That is the time to retreat into one’s prayer corner and close the door, to light the candle before the icons and cling to God. When we do so, after much time, we will discover what Saint Anna discovered: “the secret (or friendship) of the Lord is for those who fear Him and He makes known to them His covenant” (Psalm 25:14). This is the experience of the prophets, who clung to God so that He told them His secrets, and shared His hidden counsel with them as a man speaks to his friend. This state is called “spiritual maturity,” and there is no short-cut to it. But if we reach this maturity, then we will have something to share with those around us, even as Saint Anna shared the Word of the Lord with all those around her who came to the Temple looking for the redemption of Jerusalem.

Saint Anna has an important message for us, whatever our lot in life. God is willing to share His friendship with us as He shared it with the prophets. All we need to do is what Saint Anna did—worship the Lord with fasting and prayer, and His seek His Presence all the days of our life.
On Confession
FROM THE WRITINGS OF SAINT JOHN OF KRONSTAD, WONDER-WORKER OF RUSSIA (+1908)
PRIEST, HEALER, PREACHER, MIRACLE-WORKER AND PROPHET, WHO DID SHINE FORTH INTO ALL THE ORTHODOX WORLD.

Consciousness, memory, imagination, feeling, and will are helps to penitence. As we sin with all the powers of our soul, so penitence must be from the whole soul. Penitence in words only, without the intention of amendment and without the feeling of contrition, may be called hypocrical. Should the consciousness of sins be obscured, it must be cleared up; should the feeling be smothered and dulled, it must be roused; should the will become blunt and too weak for amendment, it must be forced: The kingdom of heaven has suffers violence, and men of violence take it by force. [Matt. 11:12] Confession must be sincere, deep and full.

I am only a witness, testifying before Him of all things which you will say. [A prayer from The Order of Confession] The priests will witness before the Saving Judge on the terrible Day of Judgment concerning sinners, whether they did or did not repent of these or those sins and they who were penitent will be forgiven. But why is it necessary for God to have witnesses, when he himself knows everything. He needed not that any should testify of man, for He himself knew what was in man. [John 2:25] Indeed they are not necessary to God, but they are necessary for us. It will be pleasant for us to see how the priests will bear witness concerning us, before angels and men, that we repented of our sins, condemned ourselves, expressed our loathing for sin, firmly resolved not to sin further.

It is absolutely necessary to confess at least once every year. The longer we go on without confessing, the worse it is for us, the more entangled we become in the bonds of sin, and therefore the more difficult it is to give account. We ought to confess our sins more frequently, in order to strike and scourge the sins by the open avowal of them, and in order to feel a greater loathing of them.

He who is accustomed to give account of his life at confession will not fear to give an answer at the terrible judgment-seat of Christ. For this purpose was the mild tribunal of penitence here instituted, that we may give an answer without shame, having been cleansed and healed through penitence.

A second motive is inner calm. The more sincerely we confess our sins, the more calm will the soul be afterwards. For sins are secret serpents, gnawing at the heart of a man, and never letting him rest; they are prickly thorns, constantly goring the soul, they are spiritual darkness.

A priest is a spiritual physician. Show your wounds to him without shame, sincerely, openly, trusting and confiding in him as his child; for the confessor is your spiritual father, who should love you more than your own father and mother; for Christ's love is higher than any natural love. He must give an answer to God for you. Why is our life so impure, so full of sinful habits? Because a great many conceal the spiritual wounds and sores which are the root of the trouble, and therefore it is impossible to apply any remedy to them.

For our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God. [2Cor. 5:21] Will you be ashamed after this to acknowledge any of your sins, whatever they may be, or to take upon yourself the blame for sin which you have not committed? If the Son of God himself was made sin for us, though he was sinless, then you, too, must accept blame for all sins with meekness and love and accept blame humbly and submissively, even for those sins which you have not committed, for in truth you are guilty of all.

In this life we sin continually, and at the: same time we are so self-loving that we cannot endure to be reproved for our sins and faults, above all before others; but in the future life we shall be reproved for them before the whole world. Bearing in mind this terrible judgment-seat, let us bear reproof here humbly and gently, and let us correct ourselves of all our sins, all our faults; above all, let us bear reproof from those in authority over us, and may the Lord teach them to reprove our faults not with malice, but with love and in the spirit of meekness.

As soon as you have told the Lord your sins with a contrite heart they melt away; as soon as you have sighed and sorrowed for them, they are no more. Tell me your iniquities, that you may be justified. [see Is. 43:24b-26] As they came, so they go away. They are an illusion. As soon as you have recognized that they are an illusion, an absurdity, madness; as soon as you have resolved to do aright in the future, God cleanses you of them, through his minister and the holy sacraments.

Bear in mind that for cleansing your heart from sin, you will get an infinite reward - you will see God. The work of cleansing the heart is difficult, for in the course of it we are greatly afflicted; and therefore the reward is great. Blessed are the pure in heart; for they shall see God. [Matt. 5:8]
Parish Council Meeting 1/13/14

Members in Attendance: Fr. David Koles, Gladys Labas, Christopher Dresko, Dan Bradanini, George Matyzyk, Alan Hromi, Tessa Mah, George Ludko, Daniel Belonick, and Nick Kokus.

Meeting Called to Order at 7PM and began with “O Heavenly King.”

Pastor’s Report:
Father reviewed the upcoming schedule of services and events. St. John the Baptist Albanian Orthodox Church in S. Boston, Prudence Crandall, and the Friendship Center in New Britain all sent letters of thanks for our charitable donations. He also received a thank-you phone call from Project Mexico. The choir went Christmas caroling and was much appreciated by the members of Arbor Rose and Jerome Home.

Warden’s Report:
Work on the 100th anniversary commemorative book continues. The collected toys were distributed to our neighbors and they were very happy and thankful.

Financial Report:
Al Hromi presented the 2013 Actual/Budget – 2014 Proposed Budget for review by the council. It will be presented at the annual parish meeting. Dan Belonick reported that all income/expense reports, including charities, through December 2013 have been audited and are reflected in the year-end report. George Ludko made a motion to accept, Chris Dresko seconded. Motion carried.

George Ludko presented a written statement of all financial accounts and investments which will also be presented at the annual parish meeting. Dan Brandanini made a motion to accept, Dan Belonick seconded, motion carried.

Secretary’s Report:
Corrections to 11/25/13 minutes:
Under Financial Report, the second paragraph should read, “George Matyzyk raised concern about the number of 100th Anniversary Books to be printed.”
Under Old Business, “Dan Bradanini states that leaks also need to be addressed…”

Dan Bradanini moved to accept November minutes as corrected, George Ludko seconded, motion carried.

Building and Grounds:
Dan Bradanini reported that by his examination of the garage it seems to be structurally sound. It would need significant work to be renovated into storage space and even more to made into an office. Approximately $800 was spent this year on storage of records and investments in a unit in Plainville. Discussion followed about the costs and benefits of all options. Dan will gather specific numbers about renovations and report back to council. Since the project is significant it will need approval from the parish body.

George Matyzyk presented several quotes for necessary exterior maintenance:
- Brick work at $850/day, perhaps lasting several days.
- Silicone coating at $12,000.
- Tree Removal and landscaping at $5,400
- Air conditioning pipe insulation: quote pending

Chris Dresko moved to bring these projects as a package to the annual meeting for parish approval. George Ludko seconded. Motion carried.

Finance Committee:
George Ludko presented the Proposed 2014 Budget for review by the council. It will be presented at the annual parish meeting. George reviewed details, and motioned for approval. Dan Bradanini seconded. Discussion followed: Pledge forms are still being returned so the income numbers will fluctuate slightly. Motion carried.

Nomination Committee:
Gladys reported in Dave’s absence that all the positions are filled for 2014. George Matyzyk will serve as Cemetery Committee Chairman for one last year and needs someone to transition into the postion.

New Business:
The church school teachers will step down in June. New teacher(s) will be needed for the fall.

February Charity: Orthodox Youth Mission Team-Appalachian Service Project out of the Carpatho-Russian church of Holy Trinity, Danbury. George Ludko motioned, Dan Belonick seconded. Motion carried.

March Charity: Orthodox Christian Mission Center. George Ludko motioned, Al Hromi seconded. Motion carried.

Dan Belonick motioned for adjournment at 8:39PM. The meeting concluded with “It is Truly Meet.”

Submitted by,
Nick Kokus