

THE TRISAGION

THE MONTHLY NEWSLETTER OF HOLY TRINITY ORTHODOX CHURCH

An Audience with the Archbishop



His Eminence Archbishop Anastasios of Albania gathers with Penn State students Alexey Listvinsky (to his right), Chris Howe, Kali Godshall, Kira Godshall (to his left, respectively) and other members of the National OCF Real Break Trip to Albania.

by Alexey Listvinsky

“A bishop then must be blameless, the husband of one wife, temperate, sobor-minded, of good behavior, hospitable, able to teach...”

– 1 Timothy 3:2

WHEN A PERSON CAN BE RECOGNIZED during their lifetime as a saint, it is a cause for rejoicing. Many Orthodox believe that Archbishop Anastasios of Tirana and all Albania is one such person. His success with rebuilding the church in Albania after its oppression under the communist yoke, is nothing short of astounding. Despite not being ethnically Albanian, and despite pressure from certain groups in the Orthodox community, he has truly made it an Albanian church. It is only by his efforts and the grace of God that the church is where it is today.

(continued, see ANASTASIOS OF ALBANIA, page 2)

Christ is Risen!

IT IS HARD TO IMAGINE—yes, you heard me say that in my last communique—that now we have come to Great and Holy Pascha! The Pascha of the Lord! However, the joy of the Resurrection Feast could not be ours without having been led to and through “these all revered days for purification of souls and bodies, for restraint of passions, and for hope of the Resurrection.” This is what the priest has prayed on behalf of us all at the conclusion of each Presanctified (Prayer Behind the Ambo.) The Resurrection of Jesus Christ has power in us and over us precisely *because* we have been “led” by God these 40 “all-revered days.” The Fast becomes Feast because of our Lord Jesus, crucified and raised on the third day in the power of the Holy Spirit.

(continued, see FROM FATHER DAVID’S STUDY, page 2)

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Schedules

	COFFEE HOUR	GREETERS	TELLERS	SERVERS
May 5	I. Andrzhevsky and L. Radomsky	J. Cadman and J. Houser	M. Fedkin and D. McNulty	Team B
May 12	High School for Mother’s Day	J. Pettengill and S. Pettengill	M. Anthony and G. Cattell	Team A
May 19	C. Swisher and D. Van Duin	D. Patel and R. Patel	B. Haupt and H. Torbic	Team B
May 26	L. Georgiou and B. & N. Troyan	E. Bazilevskaya and M. Fedkin	M. Fiori and D. McNulty	Team A
June 2	Russian Ladies I	B. Haupt, A. Stickle, and L. Swisher	M. Anthony and M. Fedkin	Team B
June 9	A.T. Pelikan and J. Miranda	L. Radomsky and M. Radomsky	G. Cattell and B. Haupt	Team A

* Denotes fast
** Denotes switch change

Team A: Z. Cadman, B. Oleynik, N. Patel, E. Swisher, J. Swisher, and J. Torbic.
Team B: A. Buyansky, J. Cadman, N. McFarland, S. Patel, D. Stickle, and L. Torbic.

Altar Server Captains:
D. Torbic and S. Oleynik

■ FROM FATHER DAVID'S STUDY

Christ is Risen! Indeed, He is Risen! (continued from page 1)

The Fast, however, without Pascha might be deemed by some to be nothing short of “cruel and unusual punishment,” a severity without grace or mercy or necessity. But, for those souls who have persevered in the disciplines of the Great and Holy Fast unto the “purification of souls and bodies,” who have fought the good fight, who have completed the course, who have preserved the Faith intact, who have crushed the heads of serpents and have been made conquerors of sin in the power of the Cross, without condemnation—the mid-

night cry of the Church is all the more meaningful and powerful: “Christ is Risen! Indeed He is risen!” For this has been, and is, and ever will be our destiny and our goal: “to attain unto and to worship the holy Resurrection.” This is our joy and our hope all because “Christ is Risen!”

It remains my joy, my pleasure, my privilege to be allowed to journey with you all! ■

— Fr. David

■ CAMPUS MINISTRY

My Mission with Anastasios of Albania (continued from p. 1)

While serving Albania this March on an Orthodox Christian Fellowship (OCF) “Real Break” mission trip, which was conducted in partnership with the Orthodox Christian Mission Center (OCMC), my fellow travelers and I were blessed with the opportunity to meet with His Beatitude. For me it was the highlight of the trip.

Prior to meeting him, we had been inundated, both by word and by observation, of the great deeds he had done for the church. We were told of the holiness that could be felt in his presence. I was excited; I'd never met someone who was referred to as a living saint.

After entering the modest but beautiful room that is His Beatitude's office, we were instructed to sit down. I had the blessing of sitting right next to him on his right side. The warmth and holiness that radiates off the man was like nothing I had ever experienced. We all had an opportunity to ask for his wisdom. One could feel the Holy Spirit guiding each word he spoke.

His Beatitude is one of the few people who I can say that after he reposes in the Lord, I will not pray *for* Archbishop Anastasios. I will pray *to* him. ■

OCF Student Wins Scholarship to Further Vocational Studies

Alexey Listvinsky received the 2019 Jabir Shibley Memorial Scholarship for Ministry Preparation through the Center for Spiritual and Ethical Development and the Office of Planned Giving at Penn State. Named for the Professor of Mathematics from 1921-1948, the \$1,361 annual award recognizes a Penn State student who is a leader in his faith, a guide to others in their spiritual life, and who plans to enter into a religious profession. He was nominated by Dn. Alexander and the Penn State Orthodox Christian Fellowship (OCF). Many years!



Students Celebrate Pascha, Grads

Trinity House was full of students—and food—after Pascha. In addition to breaking the Fast together, the Penn State OCF honored graduating seniors Chris Howe (Pre-Law), Nicholas Tiches (Electrical Eng., and Sophia Nitsolas (Public Relations).

■ PASCHA 2019

Christ is Risen and Life Reigns by Metropolitan Tikhon

“Let no one fear death for the Savior’s death has set us free.”

— St. John Chrysostom

With these words, and the other powerful and inspiring words of his paschal homily, Saint John Chrysostom reminds us of that which Christ has accomplished on this bright and glorious feast of Holy Pascha: the conquering of death, the revelation of the universal Kingdom, and the reign of eternal life. Death has lost its sting and hades has been abolished, mocked, and slain. Christ is risen and life reigns.

[Saint] John does not say that it is the Savior's resurrection that has set us free but rather His death that has done so. We manifest this reality by unceasingly singing that Christ has trampled down death by His death. It is precisely by his voluntary death upon the Cross that Christ now lifts all things unto Himself, as the resurrection icon indicates by depicting the Lord raising Adam and Eve—the whole human race—out of hades with His hands outstretched in the form of a cross.

Yet, as we know too well, our existence remains full of corruption, illness, and passion, and ends in physical death. So, in what way have we been set free by the Savior's death? We are set free because, though we suffer, though we endure illness, though we die, we need not fear death. Death is no longer a dark abyss of nothingness, but rather becomes the very place where we behold the risen Lord in all His glory, a glory that today pierces even to the depths of hades. We are free because the grave is no longer our final dwelling place but has become an entrance into another life which is eternal, an entrance into the life which Christ Himself has given to us, “to those in the tombs.”

In this new life, we not only come before the presence of the Lord but we gain Him for ourselves (*Phil. 1:21*)... If we have Christ, we live in Him and our physical

death is merely the final veil to true and authentic communion with Him. How could one fear this? What we experience on the bright and radiant day of Pascha is not simply an external light and a passing jubilation but a transformation of our fear, our pain, and our sorrow into a taste of the freedom of everlasting life.

To be free, we need to gain Christ, not in a philosophical or abstract manner, but through our concrete participation in His death and His resurrection: *Yesterday, O Christ, I was buried with Thee, and today I rise again with Thee, in Thy rising* (Canon, Ode III). By our baptism, all the painful realities of our existence—illness, despair, corruption, and death—are buried in Christ and we rise with Him who has voluntarily borne our human weakness, voluntarily endured our suffering, and voluntarily died. But by so doing, He has, with Himself, lifted up to life eternal all those who become His Body through communion with Him.

The resurrection is universal—it is bestowed on all of humanity and all of creation—and therefore you and I are now free to enter into that experience in a very real way. But we need to receive that experience in the very same manner in which the Apostles received and transmitted it: [with joy (*cf. I John 1:1-4*)]...

It is now our turn to make this joy complete by casting off the fear of death, by voluntarily dying to ourselves and living for others, by burying our passionate desires in the tomb of love, by holding back from rebuking others and by spreading our cloak over those who are falling, by rejoicing with those that rejoice and weeping with those that weep, by suffering with the sick and mourning with sinners, and by strengthening those who repent. In so doing, we will indeed enjoy this fair and radiant triumphal feast, receive our recompense, and enter into the joy of the Lord.

Christ is Risen! ■

■ ORTHODOX SPIRITUALITY

Belief vs. Unbelief

by St. Luke, Archbishop of Crimea

It was very, very, extremely hard for the apostles to believe that the Lord Jesus Christ had risen. . . . Strongest of all was the unbelief of the apostle Thomas, who had to place his fingers on the wounds from the nails on the Savior's hands and feet and his hand on His side before he would believe.

Why did the apostles believe even their own eyes with such difficulty? . . . [No] matter how enormous was the power of preaching and the works of Christ, no matter how the Son of God's death on the Cross and His Resurrection from the dead shook the world, not all believed in Him. [Among Jesus] and His apostles' contemporaries, even the majority of God's chosen Jewish race did not believe in Him.

Unbelief, which has crashed like a huge wave over our modern nations of Europe and America, all formerly Christian, is ever growing and spreading. It began of course not during the Renaissance era of science and arts, not from Voltaire and the other Encyclopedists, but incomparably earlier, already during the first century after the Birth of Christ.

What does this mean? It means that our Lord and God Jesus Christ does not forcibly draw people's hearts to Himself, something He of course could do with His divine power, but looks for voluntary love and faith. Not every heart joyfully accepts His great commandments. . . . Do many want to be persecuted for righteousness sake, to be reviled and slandered for Christ's sake? Do many enter through the straight gates by the narrow path, so that at the end of their difficult road they might hear the blessed call: *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world* (Matt. 24:34)?

The apostle Paul speaks in his epistle to the Corinthians about the wise and prudent who have rejected faith in God for the sake of science:

For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are (1 Cor. 18–28).

Our Lord Jesus Christ called those who believe in Him His "little flock" . . . [B]elonging to this flock throughout the ages and until the present day are very many quite important scientists, scholars, and philosophers, who were able to combine their belief in science with their higher faith in God and His Christ. And of those who reject religion based upon scientific data, the vast majority in fact have nothing to do with science and talk about it only on hearsay. [For us,] let the words of Christ be a strong support: *Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven* (Matt. 18:3). ■

EDITOR'S NOTE: Alexander Stewart is academic dean and associate professor of New Testament language and literature at Tyndale Theological Seminary in Badhoevedorp, the Netherlands.

Diocese to Gather for Peter & Paul

We will gather as an archdiocese on the Feast of Saints Peter and Paul (June 29) to honor His Eminence Archbishop Melchisedek's tenth anniversary of consecration to the Holy Episcopate. In lieu of a service at Holy Trinity, there will be a 10 a.m. Divine Liturgy at Nevsky Cathedral in Allison Park followed by an open buffet lunch. More details will be in the June *Trisagion*.

Two New Titles at the Bookstore

There's not one, but *two* new books in the Bookstore: The first is *A Child's Guide to Confession*. This beautifully illustrated book is a very welcome new release that meets a great need—helping our children learn about the mystery of Confession. The second is *I Live Again: A Memoir of Ileana, Princess of Romania and Archduchess of Austria*. The book's subject became Mo. Alexandra, founder of Transfiguration Monastery in Ellwood City. It tells the story of a life full of suffering, tragedy, and exile, but also deep faith, love, and joy.

Keep the Parish Directory Current

Parishioners have enjoyed seeing milestones such as birthdays and anniversaries featured in the weekly bulletin. To ensure we do not leave anyone out, be sure to visit holytrinity-oca.org/directory and update your information. You can see your giving details and manage your family's privacy settings there as well.

For the Record

BIRTH

- **Marina Alexandra McNulty**, daughter of Daniel and Katherine, born April 7. weighing 7 lbs. and measuring 20½ inches long. **Many years!**

DEATHS

- **David Guers**, father of Manton (Matt) Guers, fell asleep in the Lord on April 2. **Memory eternal!**
- **James Victor Tegethoff**, brother of Erica Anne Chawla, passed away on April 4. **Memory eternal!**

YOUR GENEROSITY

- **\$5,504** in cash, in addition to dozens of supplies, to **Centre Volunteers in Medicine** through the **Matthew 25 Lenten Drive**. The goal was \$4,000. **Thank you!**

■ NEWS & NOTES

Sheehans to Lead Choral Workshop Here June 7-9

STATE COLLEGE — Renowned Orthodox musicians Benedict and Maria Sheehan will conduct a three-day workshop here for the parish the weekend of June 7-9. They will help current and prospective Choir members of all levels reach new levels of mastery and enable the ensemble to sing with "One Mouth and One Heart." Group training will occur amidst individual breakouts for directors, singers, chanters, and clergy. The goal is to create a worshipful atmosphere full of musicianship, expressiveness, attentiveness, and prayer.

Session I begins on Friday at 7 p.m. with introductions, a lecture, and snacks. The Saturday sessions begin at 9 a.m. and continue through Vespers, with ample breaks for a catered lunch, fellowship, and one-on-one attention. On Sunday, participants will gather at 9 a.m. for warm-ups, and then lead the congregation in responses at the 10 a.m. Divine Liturgy. The workshop concludes with a celebratory coffee hour for the whole parish with an open Q&A with the Sheehans.

The parish is offering this unique opportunity at no cost for all *eligible* Choir members (i.e., children entering middle school and older). It is made possible from the operating budget, which your sacrificial tithes support. Registration is required either online or in the Narthex so enough food can be purchased. For more information, see Karen Cattell or Dn. Alexander. ■



Choir Gifts Karen with a Corsage

Before the Paschal Vigil, the Choir surprised Director Karen Cattell (center) with a beautiful corsage, honoring and thanking her for leadership over the past year.

Holy Trinity Calendar

All events take place at 119 South Sparks Street in State College, unless where noted.
 Events listed at **Trinity House** (T.H.) take place at 123 South Sparks Street, in State College.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
5 Antipascha: St. Thomas Sunday Sunday School, 9am Divine Liturgy, 10am <i>(Third & Sixth Hours, 9:40am)</i> Memorial for David Bills, 11:30am	6 Knitting/Crocheting Ministry, 1pm-2pm <i>@ Wyndtree Court (Fox Hill Apartments), Belleville</i>	7 St. Alexis Toth	8 St. John the Theologian Vespers, 5:30pm Confessions, following Parish Council Meeting, 7pm <i>@ Trinity House Conference Room</i>	9	10	11 Ss. Cyril & Methodius Baptism of Elliot Ashmore, 11am Jr. Orthodox Youth Assoc. (OYA, gr. 5-8) Monthly Activity, 2:30pm-6pm Great Vespers, 6pm
12 Holy Myrrhbearing Women Sunday School, 9am <i>(Locations vary; All classes begin in the Parish Hall.)</i> Divine Liturgy, 10am <i>(Third & Sixth Hours, 9:40am)</i> Orthodox Youth Assoc. (OYA, gr. 9-12) Monthly Activity, 6pm <i>@ T.H.</i>	13 Young Adult Potluck, Campfire, and Game Night, 5:30pm <i>@ 4817 W. Whitehall Road., Pennsylvania Furnace (Leathers' Home)</i>	14 Homeless Ministry, 4pm <i>@ Housing Transitions, 217 E. Nittany Ave.</i>	15 Vespers, 5:30pm 40-Day Memorial for David Guers and James Tegethoff, 6:05pm Confessions, following Sun. Sch. Teacher Meeting, 6:15pm <i>@ T.H. Conf. Rm.</i>	16 Choir Rehearsal, 7pm	17	18 Great Vespers, 6pm
19 Sunday of the Paralytic <u>Last Day</u> of Sunday School, 9am Divine Liturgy, 10am <i>(Third & Sixth Hours, 9:40am)</i> Sunday School Photo Day, 11:30am Sunday School Egg Hunt, 12pm <i>@ Holmes-Foster Park</i>	20	21 Ss. Constantine and Helen	22 Vespers, 5:30pm Confessions, following	23	24	25 Great Vespers, 6pm
26 Sunday of the Samaritan Woman Divine Liturgy, 10am <i>(Third & Sixth Hours, 9:40am)</i>	27	28 Choir Rehearsal, 7pm	29 Vespers, 5:30pm Confessions, following	30	31	June 1 Great Vespers, 6pm
June 2 Sunday of the Blind Man Divine Liturgy, 10am <i>(Third & Sixth Hours, 9:40am)</i>	3 Knitting/Crocheting Ministry, 1pm-2pm <i>@ Trinity House Conference Room</i>	4	5 Leave-taking of Pascha Great Vespers with Litiya for Ascension, 7pm	6 ASCENSION OF OUR LORD Divine Liturgy, 8am <i>(Hours 7:40am)</i>	7 3-Day CHOIR WORKSHOP: "One Mouth and One Heart" with Benedict and Maria Sheehan Begins, 7pm	8 CHOIR WORKSHOP Continues, 9am-7pm Great Vespers, 6pm
9 Fathers of the First Ecumenical Council Divine Liturgy, 10am <i>(Third & Sixth Hours, 9:40am)</i> CHOIR WORKSHOP Concludes with a Celebratory Coffee Hour, 12pm	10	11 Homeless Ministry, 4pm <i>@ Housing Transitions, 217 E. Nittany Ave.</i>	12 Vespers, 5:30pm Confessions, following Parish Council Meeting, 7pm <i>@ Trinity House Conference Room</i>	13	14 Vespers, 5:30pm	15 Memorial Divine Lit., 9am Altar Server Brunch and Retreat, 10:30am-1pm Altar Society Decorating for Pentecost, 4:30pm Great Vespers w/ Outdoor Litiya for Pentecost, 6pm

Chapel Calendar

All events take place at 145 North Kern Street in Beavertown,
 unless where noted.

Saturday 4 Bright Saturday Great Vespers, 6pm	Tuesday 21 Choir Rehearsal, 6pm
Sunday 5 St. Thomas Sunday Divine Liturgy, 10am <i>(Hours, 9:40am)</i> Fellowship, following <i>The Miracle of the Red Egg</i> Activity for Children with Margaret Lyter, 1pm	Saturday 25 Great Vespers, 6pm Confessions
Tuesday 7 Choir Rehearsal, 6pm	Sunday 26 Samaritan Woman Divine Liturgy, 10am <i>(Hours, 9:40am)</i> Fellowship, following
Saturday 11 Great Vespers, 6pm Confessions	Tuesday 28 Choir Rehearsal, 6pm
Sunday 12 Myrrhbearing Women Divine Liturgy, 10am <i>(Hours, 9:40am)</i> Fellowship, following	Saturday June 1 Great Vespers, 6pm Confessions
Saturday 18 Great Vespers, 6pm Confessions	Sunday 2 Sunday of the Blind Man Divine Liturgy, 10am <i>(Hours, 9:40am)</i> Fellowship, following
Sunday 19 Sunday of the Paralytic Divine Liturgy, 10am <i>(Hours, 9:40am)</i> Fellowship, following	Saturday 4 Choir Rehearsal, 6pm
	Saturday 8 Great Vespers, 6pm Confessions

May-June 2019