

Christ is Risen!



Christ is Risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

And Forgive All By the Resurrection

I’m writing this article on the eve of the Sunday of St. John Climacus which means we’re well within the heart of the Great and Holy Fast of Lent. Yet, my thoughts keep turning to Pascha, and that beautifully wonderful canon of Pascha keeps coursing through my brain: “Today, a sacred Pascha is revealed to us, . . . A Pascha of the faithful, A Pascha which has opened for us the gates of Paradise, A Pascha which sanctifies all the faithful.” I can’t help but think that we *need* to hear this, especially this year, especially after the long desert experience of COVID! We *need* Pascha, now, more than ever. We *need* its healing balm, its holy unction. Our souls, our lives, our relationships sorely perplexed, if not sorely tested, all need the regenerative grace of Paschal “Let God arise, let His enemies be scattered. Let those who hate Him flee from before His face!” In a

sense, “Maranatha!” and a scorching rebuke, “Get behind me, Satan!,” all wrapped up together.

None of this, however, would at all be possible without one critical ingredient; without one crucial fact: Christ is risen! Perhaps a “no brainer” (go ahead and call me Capt. Obvious), but nonetheless true. Christ is risen! Without the Resurrection of our Lord God and Saviour Jesus Christ, where would we be? Wouldn’t we be, to quote the holy Apostle Paul, of all persons the most miserable, the most pitiable? But, “Christ has shown forth from the Tomb...Proclaim the glad tidings...!”

And then the crescendo of that most glorious canon, “This is the Day of Resurrection. [Therefore,] let us

(continued, see FROM THE [ASSISTANT] RECTOR’S DESK, next page)

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Schedules

TELLERS		SERVERS	
May 02	G. Cattell, M. Fedkin	All Servers welcome each Sunday.	
May 09	K. Cattell, D. McNulty		
May 16	G. Cattell, M. Fiori		
May 23	K. Cattell, M. Fedkin		
May 30	G. Cattell, D. McNulty	<i>Altar Server</i> <i>Co-Captains:</i> <i>J. Cadman and</i> <i>S. Oleynik</i>	
June 6	K. Cattell, M. Fiori		

■ FROM THE (ASSISTANT) RECTOR’S DESK

Forgive All

embrace each other [joyously]. Let us call ‘Brothers’ even those that hate us, and forgive all by the Resurrection.” The Resurrection is the key to the life of Christ in us. In its illumination, we are invited to bask in its glory and to be fulfilled in the image of Christ God, to be transformed and transfigured. The Resurrection makes possible that which in our fallenness we have believed to be impossible. “Let us embrace each other joyously. Let us call ‘Brothers’ even those that hate us, and forgive all *by the Resurrection*.”

In the long wilderness of COVID, we have been strained, tried, and tested in the laboratory of the devil. Our relationships with others, once taken for granted, may be in need of serious repair, of regeneration, of the healing salve of Resurrection grace and power. Now, more than ever, is the time for the TRUTH of the Resurrection to SHINE gloriously upon us, in us, through us, and all around us. In the spirit of St. Paul, if Christ be not risen, then let us go on as though it has never occurred! But, if Jesus Christ is indeed risen, if we have been estranged, “Let us call ‘Brothers’ even those from whom we have been estranged” for various and sundry reasons and are at odds with, “and forgive ALL *by the Resurrection*.” Only by such love that is an icon of our crucified and risen Master, He says, ““they will know that you are My disciples”” (Jn. 13:34-35).

Beloved, brethren, there is more at stake here than meets the eye. Our very souls depend upon it.

CHRIST IS RISEN!

Forgive me, the sinner, *by the Resurrection*! ■

— Fr. David

Missionaries to the Slavs

The lives of our Fathers among the Saints, Cyril and Methodius, whose memory we celebrate on May 11. Taken from The Prologue of Ohrid, by St. Nikolai Velimirovic.

Saints Cyril and Methodius were brothers from Thessalonica, of distinguished and wealthy parents, Leo and Maria. The elder brother Methodius spent ten years as an officer among the Macedonian Slavs and thus learned the Slavic language. After that, Methodius withdrew to Mount Olympus and dedicated himself to monastic asceticism. It was here that Cyril (Constantine) later joined him. When the king of the Khazars, Kagan, requested preachers of the Christian Faith from Emperor Michael III, these two brothers were found and sent among the Khazars by command of the emperor. Converting King Kagan to the Christian Faith, they baptized him along with a great number of his chief assistants and an even greater number of the people. After some time they returned to Constantinople, where they compiled the Slavonic alphabet consisting of thirty-eight letters. They then proceeded to translate ecclesiastical books from Greek into Slavonic. At the request of Prince Rastislav, they traveled to Moravia, where they spread and confirmed the sacred Faith and made more copies of the books, distributing them to the priests to teach the youth. At the request of the pope, Cyril traveled to Rome. There he became ill and died, on February 14, 867. Then Methodius returned to Moravia and labored to strengthen the Christian Faith among the Slavs until his death. Following his death (he reposed in the Lord on April 6, 885) his disciples, the Five Followers, with St. Clement the bishop at their head, crossed the Danube River and traveled south into Macedonia. There, from Ohrid, they continued their labor among the Slavs, which Cyril and Methodius had begun in the north. ■

■ NEWS & NOTES

Long-term missions opportunity

Finishing college and aren’t quite sure what the next step should be? If reading about the lives of missionaries like Sts. Cyril and Methodius isn’t enough for you, and you want to do more to share your Orthodox Faith, this may be for you.

First Things Foundation is offering Orthodox young adults (generally recent college graduates) opportunities to work for two years in the mission fields of Sierra Leone, Guatemala, Georgia (the country), or Appalacia as a “Field Director.” Benefits include a monthly stipend, language training, and transportation – and of course, getting to share your Orthodox faith cross-culturally in a meaningful way!

If you are interested in more information, please visit first-things.org or see Matushka Seraphima.

Men’s BBQ

Calling all men of Holy Trinity: Come eat meat! The annual men’s barbeque will take place on Bright Friday, May 7th, at 6PM at Father’s house in Port Matilda. Bring a friend, bring something to share, but mostly bring an appetite! If you need directions, or to RSVP, please call or email Fr. Ignatius. We hope to see you there!

New Catechumen enrolled

We would like to offer our warmest welcome to our new catechumen, Jim Vanderlin. Jim was received into the catechumenate on Saturday, April 3rd by His Eminence, Archbishop MELCHISEDEK during Great Vespers. Congratulations, and many years, Jim!

New Lampadas and Counterweights

The parish would like to extend a sincere thank you to those who donated new lampadas and counterweights for the icons in the nave of the church. Previously, each lampada had hung at a different height and had a different design, but now they match and look much sharper. Thank you!

Egg Hunt

Calling all children! Please join us after Liutrgy (~12:15) on May 9th for our annual egg hunt at Holmes Foster Park! We hope to see you there!

■ NEWS & NOTES

Icons Donated Through Elijah’s Mantle

When the parish received a donation of new festal icons, we immediately turned to an organization called Elijah’s Mantle, which takes the used liturgical supplies of more established churches and donates them to smaller missions that would not be able to afford such things on their own. Through Elijah’s Mantle, our set of used festal icons went to St. Polycarp of Symrna Mission in Maine. Glory to God that we were able to bless a young mission with our old icons!

May/June Bible Study

At 7 pm on Tuesdays from May 18 to June 8, Fr. Ignatius will continue his teachings on the Book of Genesis, covering the accounts of Noah's Flood and the Tower of Babel (chs. 6-11). As with the previous class on Genesis, this study will be available exclusively via Zoom.

Make A Donation Online

If you would prefer to make a Paschal donation online rather than in person, the parish website (holytrinity-oca.org) has now been updated to securely accept donations.

Grave Blessings Available

In the Orthodox Church it is traditional to offer prayers for departed loved ones at graveside during the Paschal season. Anyone who would like to schedule a outdoor memorial service and/or grave blessing in May or June should contact Father.

Lenten Fundraiser Update

As of the printing of this month’s Trisagion, we have raised over \$3,000 to help the students at St. Herman’s Seminary in Kodiak, Alaska. If you would like to help, donations are being accepted through the end of Bright Week. Please mark donations “Matthew 25.”

Let Us Go Into the House of the Lord

As a priest’s kid, I grew up right next to our church. Bells would ring announcing the beginning of the service. On Sunday mornings, the bell was rung thirty minutes prior to the beginning of the Liturgy so that the nearby parishioners could begin their walk to the church (*there was no excuse for being late in our house!*). One of the best things about being so close to the church was that it afforded me the opportunity to access the church practically every day and at any time. In the winter, I would sit on a radiator to get warm while taking in the aromatics of incense as I gazed upon the icons which surrounded me. Summer days brought relief from the heat - the temperature inside was always cooler (even though there was no air conditioning). Occasionally in the evening, I would walk over and finish my day in prayer. My greatest memory of growing up next to the church was the solitude I found being in the house of our Lord.

Going to church and growing our faith requires discipline. The December 2020 *Trisagion* provided practical instruction on how to prepare for communion. Just as we prepare to receive the gifts, we must also be mindful of receiving His presence in His house. We must take active measures to worship our God with all our hearts, soul, and mind.

Our preparation begins before we arrive at the church. If it is a Sunday morning, we arise in anticipation of our destination. We are not going to the workplace, school, or the grocery store. We are going to church for which we have a *Sunday* routine. The ultimate focus is the **common** work you will be performing – the Liturgy. Even the youngest children recognize this as a day different from all others. If it is a weekday or the service you will be attending is not a Liturgy, your preparation will be different but still needed so that you are in the right frame of mind.

Most of us get in our vehicles and drive to church. Use this precious time profitably. Eliminate any distractions

that might serve as a hindrance to your preparation (turn off the radio, cellphone). If you have children, consider using the time to discuss the gospel or epistle readings of the day - or simply remain quiet.

When you approach the church building, understand where your next steps will take you. A few years ago, I observed one of our elderly parishioners standing on the front sidewalk crossing herself and praying silently. It was humbling to witness. We should do the same. At a minimum, it is proper to cross oneself and say a short prayer when entering or even passing an Orthodox church.

Once in the narthex, we transition both physically and spiritually. The narthex represents the fallen world before coming the of Christ (*historically this is a place where people were attached to the Church but could not participate in its fullness e.g. catechumens, others. It is a “buffer” of sorts between “the world” and “the Kingdom”*). In practical terms, this is where our final preparations for the service are made – we light candles, compose our commemorations for the living and departed, offer personal prayers etc., and at this time we greet each other with brotherly love. Crossing from the narthex to the nave, we draw nearer to the Kingdom of God. By our entrance, we have been transformed. We are nearer to God and we should be reverent. **All** of our prayers, thoughts, and actions should be singularly focused on our Lord and Savior. We remain in quietness and stillness until the service begins. We do this in all honor and glory to Our Lord and Savior – it is His house and we honor it.

Think about the many places we find ourselves in our daily lives – a friend’s house, a Zoom meeting, an athletic event, a child’s school function. Every event or occasion invites us to respond with the appropriate behavior. Entering before the presence of God commands us to do likewise so that in the fear of God we may draw near. ■

— Deacon Mark

■ ORTHODOX SPIRITUALITY

The Paschal Homily of St. John Chrysostom

This catechetical homily, by St. John Chrysostom, is traditionally read at Paschal Matins:

If any man be devout and love God, let him enjoy this fair and radiant triumphal feast. If any man be a wise servant, let him rejoicing enter into the joy of his Lord. If any have labored long in fasting, let him now receive his recompense. If any have wrought from the first hour, let him today receive his just reward. If any have come at the third hour, let him with thankfulness keep the feast. If any have arrived at the sixth hour, let him have no misgivings; because he shall in nowise be deprived thereof. If any have delayed until the ninth hour, let him draw near, fearing nothing. If any have tarried even until the eleventh hour, let him, also, be not alarmed at his tardiness; for the Lord, who is jealous of his honor, will accept the last even as the first; He gives rest unto him who comes at the eleventh hour, even as unto him who has wrought from the first hour.

And He shows mercy upon the last, and cares for the first; and to the one He gives, and upon the other He bestows gifts. And He both accepts the deeds, and welcomes the intention, and honors the acts and praises the offering. Wherefore, enter you all into the joy of your Lord; and receive your reward, both the first, and likewise the second. You rich and poor together, hold high festival. You sober and you heedless, honor the day. Rejoice today, both you who have fasted and you who have disregarded the fast. The table is full-laden; feast ye all sumptuously. The calf is fatted; let no one go hungry away.

Enjoy ye all the feast of faith: Receive ye all the riches of loving-kindness. Let no one bewail his poverty, for the universal kingdom has been revealed. Let no one weep for his iniquities, for pardon has shown forth from the grave. Let no one fear death, for the Savior’s death has set us free. He that was held prisoner of it has annihilated it. By descending into Hell, He made Hell

captive. He embittered it when it tasted of His flesh. And Isaiah, foretelling this, did cry: Hell, said he, was embittered, when it encountered Thee in the lower regions. It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain. It was embittered, for it was overthrown. It was embittered, for it was fettered in chains. It took a body, and met God face to face. It took earth, and encountered Heaven. It took that which was seen, and fell upon the unseen.

O Death, where is your sting? O Hell, where is your victory? Christ is risen, and you are overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one dead remains in the grave. For Christ, being risen from the dead, is become the first fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages. Amen.



Holy Trinity Calendar

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<div><div><div></div></div><div>25</div><div>Sunday of Palms Divine Liturgy with procession, 10am <div>LIVE</div> (Hours, 9:40am) or Typika @ Home Altar society decorating, 11:45am</div></div>	<div><div><div></div></div><div>26</div><div>Presanctified Liturgy, 9am <div>LIVE</div></div><div>Bridegroom Matins, 6pm</div></div>	<div><div><div></div></div><div>27</div><div>Presanctified Liturgy, 9am <div>LIVE</div></div><div>Bridegroom Matins, 6pm</div></div>	<div><div><div></div></div><div>28</div><div>Presanctified Liturgy, 9am <div>LIVE</div> Confessions, 4pm-6pm Matins of Holy Thursday and Unction, 6pm</div></div>	<div><div><div></div></div><div>29</div><div>Vesperal Liturgy of Holy Thursday, 9am <div>12</div> Passion Gospels, 6pm <div>LIVE</div></div></div>	<div><div><div></div></div><div>30</div><div>Royal hours of Holy Friday, 9am Altar society decoration/ Myrrhophores, 12pm Unnailing Vespers, 4pm Matins of Holy Sat., 7pm <div>LIVE</div></div></div>	<div><div><div></div></div><div>May 1</div><div>Vesperal Liturgy of Holy Saturday, 9am <div>LIVE</div></div></div>
<div><div><div></div></div><div>2</div><div>GREAT AND HOLY PASCHA Nocturns, 11:30pm GREAT AND HOLY PASCHA, midnight Blessing of the baskets, 2:30am Agape vespers, 4pm Agape meal, 5pm</div></div>	<div><div><div></div></div><div>3</div><div>Paschal Divine Liturgy, 9am</div></div>	<div><div><div></div></div><div>4</div><div></div></div>	<div><div><div></div></div><div>5</div><div></div></div>	<div><div><div></div></div><div>6</div><div></div></div>	<div><div><div></div></div><div>7</div><div></div></div>	<div><div><div></div></div><div>8</div><div></div></div>
<div><div><div></div></div><div>9</div><div>Sunday of St. Thomas Divine Liturgy, 10am <div>LIVE</div> (Hours, 9:40am) or Typika @ Home Egg hunt, Holmes-Foster Park, 12:15pm</div></div>	<div><div><div></div></div><div>10</div><div></div></div>	<div><div><div></div></div><div>11</div><div></div></div>	<div><div><div></div></div><div>12</div><div><div></div><div>Confessions, 4pm-6pm Vespers, 6pm Parish Council meeting, 7pm <div>ZOOM</div></div></div></div>	<div><div><div></div></div><div>13</div><div></div></div>	<div><div><div></div></div><div>14</div><div></div></div>	<div><div><div></div></div><div>15</div><div></div></div>
<div><div><div></div></div><div>16</div><div>Sunday of the Holy Myrrh-bearing Women Divine Liturgy, 10am <div>LIVE</div> (Hours, 9:40am) or Typika @ Home</div></div>	<div><div><div></div></div><div>17</div><div></div></div>	<div><div><div></div></div><div>18</div><div></div></div>	<div><div><div></div></div><div>19</div><div><div></div><div>Confessions, 4pm-6pm Vespers, 6pm</div></div></div>	<div><div><div></div></div><div>20</div><div></div></div>	<div><div><div></div></div><div>21</div><div></div></div>	<div><div><div></div></div><div>22</div><div></div></div>
<div><div><div></div></div><div>23</div><div>Sunday of the Paralytic Divine Liturgy, 10am <div>LIVE</div> (Hours, 9:40am) or Typika @ Home</div></div>	<div><div><div></div></div><div>24</div><div></div></div>	<div><div><div></div></div><div>25</div><div><div></div><div>Bible Study, 7pm <div>ZOOM</div></div></div></div>	<div><div><div></div></div><div>26</div><div><div></div><div>Midfeast of Pentecost, Divine Liturgy 8am</div></div></div>	<div><div><div></div></div><div>27</div><div></div></div>	<div><div><div></div></div><div>28</div><div></div></div>	<div><div><div></div></div><div>29</div><div></div></div>
<div><div><div></div></div><div>30</div><div>Sunday of the Samaritan Woman Divine Liturgy, 10am <div>LIVE</div> (Hours, 9:40am) or Typika @ Home</div></div>	<div><div><div></div></div><div>31</div><div></div></div>	<div><div><div></div></div><div>1</div><div><div></div><div>Bible Study, 7pm <div>ZOOM</div></div></div></div>	<div><div><div></div></div><div>2</div><div><div></div><div>Confessions, 4pm-6pm Vespers, 6pm</div></div></div>	<div><div><div></div></div><div>3</div><div></div></div>	<div><div><div></div></div><div>4</div><div></div></div>	<div><div><div></div></div><div>5</div><div></div></div>

Chapel Calendar

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

<div><div>Saturday May 1</div><div>Great and Holy Saturday Baptism (of Juliana Maria Hoffman), 10am</div></div>	<div><div>Tuesday 18</div><div>Choir rehearsal, 6pm</div></div>
<div><div>Saturday May 1</div><div>Nocturns/Matins/Divine Liturgy of Great and Holy Pascha; blessing of Pascha baskets and festal meal immediately thereafter, 11:30pm</div></div>	<div><div>Saturday 22</div><div>Great Vespers, 6pm, Confessions, following</div></div>
<div><div>Sunday 2</div><div>Fellowship meal of Pascha leftovers followed by Vespers, 4pm</div></div>	<div><div>Sunday 23</div><div>Divine Liturgy, 10am, fellowship immediately thereafter; Catechesis at 1:30pm (Hours, 9:40am) †</div></div>
<div><div>Sunday 2</div><div>Agape Vespers, 6pm</div></div>	<div><div>Monday 24</div><div>“Hats and Blankets for Babies” knitting/crocheting, 6:30pm</div></div>
<div><div>Saturday 8</div><div>Great Vespers, 6pm, Confessions, following</div></div>	<div><div>Wednesday 25</div><div>Midfeast of Pentecost Vesperal Divine Liturgy, 6pm</div></div>
<div><div>Sunday 9</div><div>Divine Liturgy, 10am, Pascha Egg hunt/fellowship immediately thereafter; Catechesis at 1:30pm (Hours, 9:40am) †</div></div>	<div><div>Saturday 29</div><div>Great Vespers, 6pm, Confessions, following</div></div>
<div><div>Tuesday 11</div><div>Choir rehearsal, 6pm</div></div>	<div><div>Sunday 30</div><div>Divine Liturgy, 10am, fellowship immediately thereafter; Catechesis at 1:30pm (Hours, 9:40am) †</div></div>
<div><div>Saturday 15</div><div>Great Vespers, 6pm, Confessions, following</div></div>	<div><div>Tuesday June 1</div><div>Choir rehearsal, 6pm</div></div>
<div><div>Sunday 16</div><div>Divine Liturgy, 10am, fellowship immediately thereafter; Catechesis at 1:30pm (Hours, 9:40am) †</div></div>	<div><div>Saturday 5</div><div>Great Vespers, 6pm, Confessions, following</div></div>
<div><div>Sunday 6</div><div>Divine Liturgy, 10am, fellowship immediately thereafter; Catechesis at 1:30pm (Hours, 9:40am) †</div></div>	<div><div>Sunday 6</div><div>Divine Liturgy, 10am, fellowship immediately thereafter; Catechesis at 1:30pm (Hours, 9:40am) †</div></div>

May 2021

† to join remotely, visit holytrinity-oca.org/zoom.

LIVE

 this service will be livestreamed on YouTube (visit holytrinity-oca.org/YouTube).