

# The Grace of the Holy Spirit



A fresco of Pentecost from St. George Greek Church in Detroit

## Rebirth in the Season of Pascha

Christ is risen! What a beautiful and uplifting season it has been! After so many months of struggle, it is a blessing to finally be able to see some wonderful – and in some cases extraordinary – things happening in our midst once again. Our nave is slowly beginning to fill back up. Old friends are being reunited. A catechumen has been enrolled. A babe has been born to us, and another has been both born and baptized at the Chapel. Rdr. Evan has been admitted to the Diaconal Vocations Program. We’ve been the destination of a “destination wedding” for a very sweet young couple from Canonsburg, and by God’s grace, we blew past all expectations in our Lenten drive for St. Herman Seminary, raising exactly \$10,000 for the benefit of the school and its seminarians. As I understand it, this is by far the most

successful Lenten collection we’ve ever taken at Holy Trinity. Glory be to Jesus Christ!

Truly, these events are fitting for this season, for this time is a time of hope, refreshment, and renewal. As the disciples basked for forty days in the holy afterglow of the Resurrection, so we too bask in the gentle, soft, and yet indescribably brilliant light of our Lord’s Holy Pascha. When Protodeacon Alex visited us on Lazarus Saturday, he joked that our “58 weeks of Lent” were about to come to a close. How right he was! Truly, “this is the day of Resurrection, let us be illumined by the Feast!” There is no sense in trying to hold on to the wounds and ills of the past year or to any grievance, for we are Christians, and the focus of

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

## Schedules

TELLERS		SERVERS	
June 6	K. Cattell, M. Fedkin	All Servers welcome each Sunday.	
June 13	G. Cattell, M. Fiori		
June 20	K. Cattell, M. Fedkin		
June 27	G. Cattell, M. Fiori		
July 4	K. Cattell, M. Fedkin		
July 11	G. Cattell, M. Fiori	Altar Server Co-Captains: J. Cadman and S. Oleynik	

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# Rebirth

the Christian soul must ever be Christ, “the true Light, which lighteneth every man” (Jn 1:9).

Therefore, conforming ourselves to Christ, to His mind, and to the love that is in Him, let us take the remainder of this season of holy rest and prepare to rededicate ourselves to Christ and to the work that He is calling us to. Christ did not bless us as a parish with such great gifts and talents and treasures for us to be idle, to rest on our laurels, or to vainly admire ourselves. No, as He has equipped us, so He has called us. The end of Pascha is Pentecost, and Pentecost is for us a time for work. It is a time for ministry. It is a time for vision and for action. It is a time for us to seek to bless the world, and to call the world into the radiant love that we have found and known in Jesus Christ.

I can think of few better symbols of rededication to Christ than that of a house blessing, which is a visual and sensory reminder that all of our life needs to be baptized into Christ and placed under his rule and direction. And so I encourage all of the faithful to partake of the house blessings that we will be offering following Pentecost. Let us fulfill the promise of this present season by being reborn and renewed in the Pentecost season to come, truly becoming God’s “workmanship, created in Christ Jesus for good works” (Eph 2:10). Christ is risen!

— Fr. Ignatius

*The Holy Spirit provideth all things; He gusheth forth prophecy; He perfecteth the priesthood; He hath taught wisdom to the illiterate. He hath shown forth the fishermen as theologians. He holdeth together the whole institution of the Church. Wherefore, O Comforter, one in essence and throne with the Father and the Son, glory be to Thee.*  
*-Vesperal Stikhera of Pentecost*

**Upcoming Liturgies:**

**HOLY ASCENSION**

VIGIL: Wed., June 9, 6pm  
*(A.T. Pelikan, Litya)*  
*(E. Loukachkina, Icon)*

LITURGY: Thurs., June 10, 8am  
*(I. Andrzhevskaya, Prospora)*

**MEMORIAL SATURDAY**

LITURGY: Sat., June 19, 9am  
*(I. Andrzhevskaya, Prospora)*

**HOLY PENTECOST**

VIGIL: Sat., June 19, 6pm  
*(A.T. Pelikan, Litya)*  
*(P. Doty, Icon)*

LITURGY: Sun., June 20, 10am  
*(I. Andrzhevskaya, Prospora)*

**DAY OF THE HOLY SPIRIT**

LITURGY: Mon., June 21, 8am  
*(A. Stickles, Prospora)*

**NATIVITY OF ST. JOHN**

LITURGY: Thurs., June 24, 8am  
*(A. Stickles, Prospora)*

## Open House At Sts. Peter & Paul

One of our sister churches in the Archdiocese of Western Pennsylvania, Saints Peter and Paul in Crossingville, PA, will be celebrating its centennial anniversary during the weekend of July 31-Aug 1. There will be an open house on Saturday, July 31<sup>st</sup> from 11am-4pm with vespers immediately following, and Divine Liturgy on August 1<sup>st</sup> with a luncheon following. For more information, visit [orthodoxcrossingville.org](http://orthodoxcrossingville.org).

## Can you give a ride?

We have a number of parishioners who, for various reasons, are unable to drive themselves to church. Would you be interested in helping out by giving someone a ride? If so, please contact Father. Thank you!

## TLC Ministries Looking for Volunteers

TLC Ministries is looking for people to help out! This ministry does things like coordinating meals after a hospital stay, sending birthday and greeting cards, and making sure Father knows when someone enters the hospital/nursing home. If you’re interested, please see Judy Fryncko or Father.

## House Blessings

House blessings were delayed from Theophany due to COVID-19, but they will be starting again immediately after Pentecost. If you are interested, please see the sign up, either online or at the back of the church, for available times.

## Successful Lenten Appeal

Thank you, thank you, thank you! The Lenten appeal for St. Herman’s Seiminary raised \$10,000! May your generosity be remembered before the throne of God! It will certainly be appreciated by the seminarians in Alaska, as they prepare themselves for service throughout their Diocese.

## Summer Camp!

It’s summer time, and that means summer camp! If you have a students who is interested in attending an Orthodox summer camp, either at Antiochian Village or another camp, please contact Dn. Mark or Father for scholarship opportunities.

## Young Adult Trip to St. Nina’s

A group of young adults will be making a one-day pilgrimage to the Sacred Monastery of St. Nina. This vibrant, English-speaking women’s monastery is located about a 3-hour drive away in Maryland. The monastery is accepting pilgrims, but has not yet confirmed a date. The trip is open to all young adults, 18-years and up. More details will be available as soon as they are known; please contact Matushka Seraphima if you are interested in going, and indicate if a weekday or Saturday would work better.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. – *Acts 2:1-11, The Epistle Reading for Holy Pentecost*

# Ascension Icon

*Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald. (Rev 4:2-3)*

The reason Christ ascending into Heaven is depicted the same as Christ’s Second Coming is because of the words of the angels present at the Ascension:

*“Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.” (Acts 1:11)*

And so the Icon depicts Jesus’ Ascension and Second Coming “in like manner”. Not that the disciples below Christ fully understand these words yet.

The distinction between heavenly peace and worldly confusion is most apparent upon the Mount of Olives. The Apostles look up in a combination of fear and wonder, their arms waving like the olive trees on the mount. In the center, the two angels “in white apparel” exhort the men to cease their gazing into heaven and return to Jerusalem to receive the promised gift of the Holy Spirit. Between the two angels stands Mary the Mother of God, hands raised in prayer, not staring up, but peacefully toward us. Already overshadowed by the Holy Spirit since Christ’s conception, Mary appears to understand the deep mysteries of her Son’s birth, death, resurrection and ascension, already hoping on Christ’s return. This hope brings her the divine peace shared by Jesus Christ and the angels: they all have halos signifying the grace and glory of God, whereas the disordered Apostles do not.

The Ascension, as well as showing the historical event of Christ’s ascension, also symbolically depicts the Church. This is most evident by the Apostle Paul being present in the icon, despite the Ascension occurring before Paul’s conversion (recounted later in the Book of Acts).

This ahistoric depiction is not uncommon in holy icons: the icon of Pentecost also shows Paul, as it too is an icon of the Church. The differences and similarities between the two festal icons (the feasts only being separated by 10 days) are deliberate. Before the coming of the Holy Spirit the Church is put into a certain amount of confusion by the physical absence of Christ. At Pentecost – by the power of the Holy Spirit – the Church, again represented by the Apostles, is shown in order. And the Apostles get their halos.

But amid the confusion of the Church before Pentecost there is the Mother of God, prayerfully and peacefully entreating God, and hoping upon His promised return. Gazing out, she exhorts us, whilst still amid the confusion and disorder of the world, to do the same: spiritually gazing to the heavens in prayer, awaiting the return of Our Lord.

*Abandoning on earth the things of earth, leaving to the dust the things of ash, now, let us come to our senses and raise on high our eyes and minds.  
Mortals, let us make our sight together with our senses fly to heaven’s gates.  
Let us imagine we are standing on the Mount of Olives and that we bend our gaze on the Redeemer, as he rides up on a cloud.  
For, from where the Lord has hastened back to heaven, there too the One who loves to give has distributed his gifts to his Apostles,  
Cherishing them as a father and confirming them, guiding them as sons and saying to them,  
‘I am not parting from you. I am with you, and there is no one against you.’*  
(Hymn by St Romanos the Melodist for the Ascension Feast)

**“Ascension Icon: Why stand ye gazing up into heaven?”  
Posted May 23, 2012, From “A Reader’s Guide to Orthodox Icons”**

## ■ ORTHODOX SPIRITUALITY

# Ascension Icon: Why Stand Ye Gazing into Heaven?

Forty days after Christ’s resurrection, He was taken up into the Heavens before the disciples, and so forty days after Pascha is the Feast of the Ascension. The icon for this feast shows the events as described in the Book of Acts, though as with all Holy Icons there is more revealed than just a straight retelling of the story in pictures.

Based on the accounts written by St Luke in his Gospel (Luke 24:36-53) and the Book of Acts (Acts 1:1-12), the icon of the Ascension is correspondingly ancient. One of the earliest surviving images of the Ascension, a full-page illustration from the 6th century Rabbula Gospels, is remarkably similar to all subsequent icons, with precious few variations. Icons from St Catherine’s monastery in Sinai, for example, show little change between images of the Ascension made in the 6th century with those painted almost 600 years later. Regardless of age or location, the Icon of the Ascension seems to have been “canonized” early on in the Church’s history.

The image itself is characterized by color: the robes of the Apostles, the Mother of God, the Angels, and Christ Himself surrounded by light; all this is suitable for the Feast itself, which is one of the Twelve Great Feasts and a joyous celebration.

The icon contains both confusion and peace: the former is borne of worldly reasoning, whilst the latter comes from divine, heavenly order.

In the Scriptures, Jesus is described as being merely “taken up” into the skies and disappearing from sight behind a cloud. Seemingly contrary to this, the



icon of the event shows Christ in glory: surrounded by a mandorla (or circle) of light, flanked by angels, and arrayed in brilliant golden robes. Indeed, the similarity between the appearance of Christ at His Ascension, and the appearance of Christ at His Second Coming is striking:

The image of Christ in glory, seated upon a “rainbow”, comes directly from the Book of Revelation, regarding the Last Judgment and Second Coming of Jesus Christ:

*(continued, see ASCENSION ICON, next page)*

# 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
30 <b>Sunday of the Samaritan Woman</b> Divine Liturgy, 10am <b>LIVE</b> <i>(Hours, 9:40am) or Typika @ Home</i>	31	1 ✠	2	3 ✠	4	5
		Bible Study, 7pm <b>ZOOM</b>	Confessions, 4pm-6pm Vespers, 6pm Confessions following			Great Vespers, 6pm <b>LIVE</b> Confessions, following
6 <b>Sunday of the Blind Man</b> Divine Liturgy, 10am <b>LIVE</b> <i>(Hours, 9:40am) or Typika @ Home</i> Altar Society Meeting, 11:45	7	8 ✠	9	10 Divine Liturgy, Holy Ascension 8am  Parish Council Meeting, 7pm <b>ZOOM</b>	11 ✠	12 Baptism of Ian Ashmore, 10am  Great Vespers, 6pm <b>LIVE</b> Confessions, following
13 <b>Sunday of the Fathers of the First Ecumenical Council</b> Divine Liturgy, 10am <b>LIVE</b> <i>(Hours, 9:40am) or Typika @ Home</i>	14	15 ✠	16	17 ✠	18 ✠	19 Memorial Liturgy, 9am Altar Society Decorating, 10:30am Parish Workday for Pentecost, 11am Vigil of Pentecost, 6pm <b>LIVE</b>
20 <b>HOLY PENTECOST</b> Divine Liturgy, 10am <b>LIVE</b> <i>(Hours, 9:40am) or Typika @ Home</i> Kneeling Vespers, 12pm Annual Parish Picnic, 1pm, @ Holmes Foster Park	21 Divine Liturgy for Holy Spirit, 8am	22	23 Confessions, 4pm-6pm Great Vespers, 6pm Confessions following	24 Divine Liturgy, Nativity of St. John the Baptist, 8am	25	26 Archdiocesan Assembly, 9am  Great Vespers, 6pm <b>LIVE</b> Confessions, following
27 <b>Sunday of All Saints</b> Divine Liturgy, 10am <b>LIVE</b> <i>(Hours, 9:40am)</i>	✠ 28 Great Vespers, 6pm	29 ✠	30 ✠	1 ✠	2 ✠	3
4 <b>Sunday of All Saints of America</b> Divine Liturgy, 10am <b>LIVE</b> <i>(Hours, 9:40am)</i>	5	6 ✠	7	8 ✠	9	10 Great Vespers, 6pm <b>LIVE</b> Confessions, following

# Chapel Calendar

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

Tuesday June 1 Choir rehearsal, 6pm	Saturday 19 Memorial Saturday Divine Liturgy; Hours 9:40am Great Vespers with litya, 6pm
Saturday 5 Great Vespers, 6pm, Confessions, following	Sunday 20 Divine Liturgy; Hours 9:40am Pentecost Kneeling Vespers at 12:00pm Patronal Feast Day Picnic @ the Rectory (CHS will provide meat/beverage; bring a covered dish and your chair)
Sunday 6 Divine Liturgy, 10am, <i>(Hours, 9:40am)</i> † fellowship immediately thereafter; Catechesis at 1:30pm	Tuesday 22 Choir rehearsal, 6pm
Tuesday 8 Choir rehearsal, 6pm	Saturday 26 Great Vespers, 6pm, Confessions, following
Wednesday 9 Ascension Vesperal Divine Liturgy, 6pm	Sunday 27 Divine Liturgy, 10am, fellowship immediately thereafter; Catechesis at 1:30pm <i>(Hours, 9:40am)</i> †
Thursday 10 Graveside Trisagion for Noah Lyter @ Adamsburg Cemetery in Beaver Springs	Monday 28 Sts. Peter and Paul Vesperal Divine Liturgy, 6pm
Saturday 12 Great Vespers, 6pm; Memorial Service for Noah Lyter following	Saturday July 3 Great Vespers, 6pm, Confessions, following
Sunday 13 Divine Liturgy, 10am, fellowship immediately thereafter; Catechesis at 1:30pm <i>(Hours, 9:40am)</i> †	Sunday July 4 Divine Liturgy, 10am, fellowship immediately thereafter; Catechesis at 1:30pm <i>(Hours, 9:40am)</i> †
Tuesday 15 Choir rehearsal, 6pm	

## June 2021

† to join remotely, visit [holytrinity-oca.org/zoom](https://holytrinity-oca.org/zoom).  
**LIVE** this service will be livestreamed on YouTube (visit [holytrinity-oca.org/YouTube](https://holytrinity-oca.org/YouTube)).