

This is the Day of Resurrection



St. Melito of Sardis: “On Pascha”

St. Melito of Sardis' "On Pascha," written around 160 AD, is one of the earliest surviving Christian sermons to come down to us. The excerpts printed here represent texts from the beginning and end of this magnificent homily. Although the precise verses that serve as the basis of Melito's preaching are unknown, he makes it abundantly clear throughout his sermon that he is preaching on the "old" Jewish Pascha (Pesach, Passover) described in Exodus 11-14 and the "new" Pascha of Christ's death, resurrection, and glorification. For Melito, and for all Orthodox Christians, the importance of the Exodus Passover event is not to be found in the deliverance of Israel from the power of the earthly Pharaoh, for the bodies of those with were delivered "fell in the desert" (Heb 3:17) and if any earthly Joshua might have made it to the Land of Promise, even

he "died" there as well (Josh 24:29). Instead, the Jewish Pascha with all of its symbols - the death and blood of the lambs, the freedom from Pharaoh, the passage through the Red Sea - all of these things are "perishable" and "provisional" and serve as a "type" of what Christ later came to do. Christ is the "new" and "imperishable" and "everlasting" Pascha, who takes away sin once and for all, who frees us from the Devil, that ancient and evil Pharaoh who had oppressed us, who saves us in the waters of baptism, and who returns us to Paradise, raising us up to "the heights of heaven" and showing us the face of the "everlasting Father."

The mystery of the Pascha is both new and old, eternal and provisional, perishable and imperishable, mortal and immortal.

(continued, see ON PASCHA, next page)

HOLY TRINITY ORTHODOX CHURCH
119 S. Sparks Street
State College, PA 16801
RETURN SERVICE REQUESTED

NON-PROFIT ORG.
U.S. POSTAGE
PAID
STATE COLLEGE, PA
PERMIT NO. 289

Schedules

	COFFEE HOUR	GREETERS	TELLERS	SERVERS
May 1	Ukraine Benefit Lunch	M. Fedkin, K. Bazilevskaya	K. Cattell, M. Fedkin	All Servers welcome each Sunday. Altar Server Co-Captains: J. Cadman and S. Oleynik
May 8	Basic Coffee Hour	A. Stickles, D. Swisher	M. Fiori, H. Torbic	
May 15	A. Stickles, J. Miranda	J. Houser, B. Haupt	G. Cattell, M. Fedkin	
May 22	L. Georgiou, K. Oleynik	K. Oleynik, J. Carrier	PASCHA	
May 29	Basic Coffee Hour	M. Fedkin, K. Bazilevskaya	K. Cattell, M. Fiori	
June 5	H. Torbic, A.T. Pelikan	J. Swisher, B. Haupt	M. Fedkin, H. Torbic	

■ PATRISTIC WRITINGS

On Pascha (con’t)

It is old with respect to the law, new with respect to the word. Provisional with respect to the type, yet everlasting through grace. It is perishable because of the slaughter of the sheep, imperishable because of the life of the Lord. It is mortal because of the burial in the ground, immortal because of the resurrection from the dead.

For the law is old, but the word is new. The type is provisional, but grace is everlasting. The sheep is perishable, but the Lord, not broken as a lamb but raised up as God, is imperishable. For though led to the slaughter like a sheep, he was no sheep. Though speechless as a lamb, neither yet was he a lamb. For there was once a type, but now the reality has appeared.

For instead of the lamb there was a son, and instead of the sheep a man; in the man was Christ encompassing all things.

So the slaughter of the sheep, and the sacrificial procession of the blood, and the writing of the law encompass Christ, on whose account everything in the previous law took place, though better in the new dispensation.

For the law was a word, and the old was new, going out from Sion and Jerusalem, and the commandment was grace, and the type was a reality, and the lamb was a son, and the sheep was a man, and the man was God.

For he was born a son, and led as a lamb, and slaughtered as a sheep, and buried as a man, and rose from the dead as God, being God by his nature and man.

He is all things. He is law, in that he judges. He is word, in that he teaches. He is grace, in that he saves. He is father, in that he begets. He is son, in that he is begotten. He is sheep, in that he suffers. He is human, in that he is buried. He is God, in that he is raised up. This is Jesus the Christ, to whom be the glory for ever and ever. Amen....

The Lord clothed himself with humanity, and with suffering on behalf of the suffering one, and bound on behalf of the one constrained, and judged on behalf of the one convicted, and buried on behalf of the one entombed, rose from the dead and cried aloud:

“Who takes issue with me? Let him stand before me. I set free the condemned. I gave life to the dead. I raise up the entombed. Who will contradict me?”

“It is I”, says the Christ, “I am he who destroys death and triumphs over the enemy, and crushes Hades, and binds the strong man, and bears humanity off to the heavenly heights.” “It is I,” says the Christ.

“So come all families of people, adulterated with sin, and receive forgiveness of sins. For I am your freedom. I am the Passover of salvation. I am the lamb slaughtered for you, I am your ransom, I am your life, I am your light, I am your salvation, I am your resurrection, I am your King. I shall raise you up by my right hand, I will lead you to the heights of heaven, there shall I show you the everlasting Father.”

He it is who made the heaven and the earth, and formed humanity in the beginning, who was proclaimed through the law and the prophets, who took flesh from a virgin, who was hung on a tree, who was buried in earth, who was raised from the dead, and ascended to the heights of heaven, who sits at the right hand of the Father, who has the power to save all things, through whom the Father acted from the beginning and forever.

This is the alpha and omega, this is the beginning and the end, the ineffable beginning, and the incomprehensible end. This is the Christ, this is the King, this is Jesus, this is the commander, this is the Lord, this is he who rose from the dead, this is he who sits at the right hand of the Father, he bears the Father is borne by him. To him be the glory and the might for ever. Amen.■

■ NEWS & NOTES

Genevieve Marie Swisher

Congratulations to Brandon and Corene Swisher at the baptism of their daughter, Genevieve Marie Swisher. She was baptized at Holy Trinity on April 4th by Fr. Ignatius Hunter, and her godparents are Fr. Theophan and Matushka Katherine Warren. Many years!

Opportunity for An Orthodox Pilgrimage to Israel

From November 19 to November 30, a group of approximately 40 Orthodox Christians from the United States, led by Fr. Pachomy, the abbot of St. Sabbas Monastery in Harper Woods, MI, will travel to the Holy Land and visit places such as Jerusalem, Bethlehem, Tabor, and the Mount of Olives. In addition, pilgrims will also have the opportunity to attend worship with Theophilos, the Patriarch of Jerusalem. Surely, this is a once-in-a-lifetime opportunity for us, and the Archdiocese of Western Pennsylvania is encouraging her faithful to prayerfully consider going. If you are interested in going or want more information, please contact Fr. Andrew Nelko at frandpnelko@gmail.com. If you decide you do want to go or would like to talk about the possibility of financial assistance for this from the parish, please contact Fr. Ignatius for his blessing.

Ukrainian Food Luncheon

On Sunday May 1st after the Liturgy, our parish will host the Ukrainian Food Luncheon to benefit the International Orthodox Christian Charity (IOCC). All proceeds from the free-will offering will go to the Ukraine Crisis Response Fund which provides humanitarian help to Ukrainian refugees in Moldova, Poland, and Romania. The luncheon will feature popular Ukrainian cuisine, such as borscht, potato pancakes, cheese and meat perogies (varenniki), various meats, potato salad, and more. Come to enjoy delicious food and contribute to the cause. To offer help with cooking, serving or clean-up, please contact Svetlana Khapilina at skhapilina@hotmail.com or Megan Leathers at hospitality@holyltrinity-oca.org.

May Adult Education

In this glorious Paschal season, as we remember Christ's miracles such as the healing of the paralytic at the pool of Bethesda or the healing of the man born blind at Siloam, some of us may be tempted to ask within our hearts, "why do not such great signs and wonders occur in our day as well?" This thought is of course wrong-headed and reeks of the spiritual blindness brought on by the demons, for all of our life is a great mystery in the hands of God, and we must be sure that miracles truly occur around us every day, although we most usually lack "eyes to see" them. But sometimes, God works great signs for us, either individually, or even in the company of many others. Such signs, which occur every day, by God's grace, throughout the world, are the special study of Fr. Theodore Petrides, the pastor of Ss. Constantine and Helen Greek Orthodox Church in Reading, PA. Fr. Theodore is the host of the popular Ancient Faith podcast "Signs in Our Times: Miracles for the Modern Age" and has lectured widely on the subjects of miracles, monasticism, asceticism, and spiritual direction. It is our great pleasure to announce that Fr. Theodore will be visiting us to talk about contemporary miracles on Thursday, May 25 at 7pm. Join us in learning of the mighty acts of God in our own day and what they might mean for us, for as Fr. Theodore is fond of saying, "every miracle has a purpose."

Fr. Ignatius on Vacation

From Thursday May 12 to Wednesday May 25, Fr. Ignatius and his family will be taking vacation in upstate New York and Pennsylvania. For pastoral emergencies that occur during this period, please contact Fr. David Smith at (570) 600-2246 or frdavid@holyspirit-oca.org.

■ ORTHODOX SPIRITUALITY

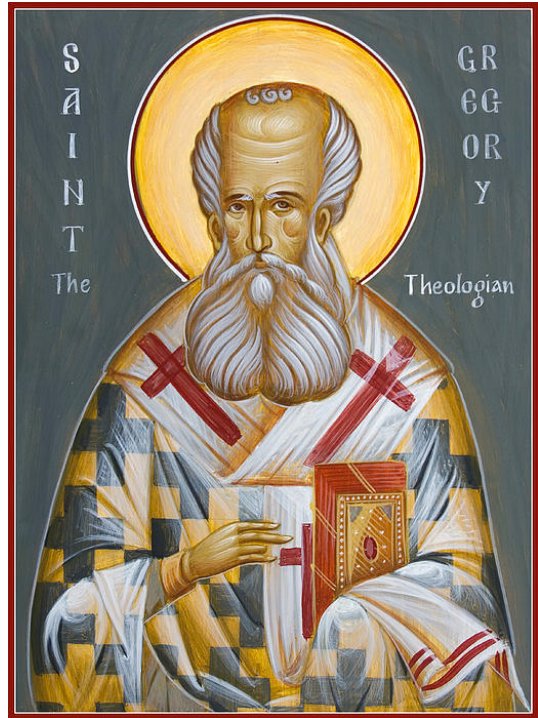
St. Gregory: Pascha

*Our father among the saints Gregory the Theologian, also known as **Gregory of Nazianzus** and **Gregory the Younger**, was a great fourth century Father and Teacher of the Church. He was a close friend of St. Basil the Great. He was one of the great Cappodocean Fathers, and is one of only three saints given the title “Theologian” in all of Orthodox hagiography and theology.*

It is the Day of the Resurrection, and my Beginning has good auspices. Let us then keep the Festival with splendor, and let us embrace one another. Let us say Brethren, even to those who hate us; much more to those who have done or suffered anything out of love for us. Let us forgive all offenses for the Resurrection’s sake: let us give one another pardon...

Yesterday the Lamb was slain and the doorposts were anointed, and Egypt bewailed her Firstborn, and the Destroyer passed us over, and the Seal was dreadful and reverend, and we were walled in with the Precious Blood. Today we have clean escaped from Egypt and from Pharaoh; and there is none to hinder us from keeping a Feast to the Lord our God— the Feast of our Departure; or from celebrating that Feast, not in the old leaven of malice and wickedness, but in the unleavened bread of sincerity and truth, (1 Cor 5:8) carrying with us nothing of ungodly and Egyptian leaven.

Yesterday I was crucified with Him; today I am glorified with Him; yesterday I died with Him; today I am quickened with Him; yesterday I was buried with Him; today I rise with Him. But let us offer to Him Who suffered and rose again for us— you will think perhaps that I am going to say gold, or silver, or woven work or transparent and costly stones, the mere passing material of earth, that remains here below, and is for the most part always possessed by bad men, slaves of the world and of the Prince of the world. Let us offer ourselves, the possession most precious to God, and most fitting; let us give back to the Image what is made



after the Image. Let us recognize our Dignity; let us honor our Archetype; let us know the power of the Mystery, and for what Christ died. Let us become like Christ, since Christ became like us. Let us become God’s for His sake, since He for ours became Man. He assumed the worse that He might give us the better; He became poor that we through His poverty might be rich; (2 Cor. 8:9) He took upon Him the form of a servant that we might receive back our liberty; He came down that we might be exalted; He was tempted that we might conquer; He was dishonored that He might glorify us; He died that He might save us; He ascended that He might draw to Himself us, who were lying low in the Fall of sin. Let us give all, offer all, to Him Who gave Himself a Ransom and a Reconciliation for us. But one can give nothing like oneself, understanding the Mystery, and becoming for His sake all that He became for ours.■

■ ORTHODOX LIFE

How to Leave A Parish

As the spring semester winds to its close, we look ahead to a great number of transitions in the lives of our parishioners. As usual, a number of folks will be graduating from programs here in State College and finding employment far away, entering graduate programs, or moving back home to be with family. Certainly, we rejoice in the accomplishments of our graduates, and assure them of our prayers and love for years to come.

But it is also important that we say at this time a few things that need to be repeated fairly frequently – and not just to college students, but to all Orthodox Christians.

- 1) As an Orthodox Christian adult, you need to be a “member” of a local parish. This is a relationship that should be formalized and written down. It cannot be stressed enough how much the devil loves ambiguity in our lives. Every one of us should be able to identify the parish of which he is a member and the parish should be able to identify him as a member in turn. If you are ever uncertain of your membership status at a parish, the best way to find out is always to ask.
- 2) There is a proper way to transfer membership between parishes. In small parishes, like our own, this involves informing the rector ahead of time that

you are planning on leaving the parish, telling him the purpose for which you expect to be leaving, and (if applicable) letting him know where you expect to be moving to. In much larger churches, the person who one might address could be an assistant priest, deacon, or administrative aid. But the point is the same: the leaders of the parish ought to be informed ahead of time.

- 3) Ideally, when you make a transition, you want to know what parish you will be joining. However, sometimes when we make a move (for instance) to a big city that we are not familiar with, there are many parishes we might attend, and we don’t know ahead of time where we would want to transfer. “Church shopping” is absolutely fine as a transition step, but it should not last more than a few months. When we have decided to transfer to a new parish, we should approach the rector of that parish, ask to be admitted into membership, and ask the rector to contact the rector of the parish we are transferring from. This formalizes the end of our membership in one parish and our new membership in another.

Holding formal membership in a parish is very important for purposes of spiritual accountability, community self-awareness, planning, and stability. If you are planning on transferring out of Holy Trinity (or joining us!) this Spring, do it the right way. Let us know and let us send you out in orderly fashion and with a blessing. ■

The angel cried to the Lady Full of Grace: Rejoice, O Pure Virgin! Again I say: Rejoice! Thy Son is risen from His three days in the tomb! With Himself He has raised all the dead! Rejoice, all ye people!

Shine! Shine! O New Jerusalem! The Glory of the Lord has shone on thee!

Exalt now and be glad, O Zion! Be radiant, O Pure Theotokos, in the Resurrection of thy Son!

Holy Trinity Calendar

†

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

LIVE

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

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>24</div> <div>PASCHA</div> <div>Christ is risen!</div> <div>Divine Liturgy, 12 midnight Blessing of the Baskets/Meal, 2:30am Agape Vespers, 4pm</div>	<div>25</div> <div>Bright Monday</div> <div>Paschal Divine Liturgy, 9am</div>	<div>26</div> <div>Bright Tuesday</div>	<div>27</div> <div>Bright Wednesday</div> <div>Paschal Vespers, 6pm</div>	<div>28</div> <div>Bright Thursday</div> <div>OCF @ Penn State, 7pm, Pasquerilla 126</div>	<div>29</div> <div>Bright Friday</div> <div>Men's Barbecue @ Father's house, 6pm</div>	<div>30</div> <div>Bright Saturday</div> <div>Great Vespers, 6pm <div>LIVE</div></div>
<div>May 1</div> <div>Thomas Sunday</div> <div>Sunday School, 9am Divine Liturgy, 10am <div>LIVE</div> (Hours, 9:40am) IOCC Ukraine Benefit Lunch, 12 noon</div>	<div>2</div>	<div>3</div> <div>grapes</div>	<div>4</div> <div>grapes</div> <div>Confessions, 4pm Vespers, 6pm Confessions, following</div>	<div>5</div> <div>grapes</div>	<div>6</div> <div>grapes</div>	<div>7</div> <div>Great Vespers, 6pm <div>LIVE</div> Confessions, following</div>
<div>8</div> <div>Holy Myrrhbearers</div> <div>Sunday School, 9am Divine Liturgy, 10am <div>LIVE</div> (Hours, 9:40am) Easter Egg Hunt, 12:15pm</div>	<div>9</div>	<div>10</div> <div>grapes</div>	<div>11</div> <div>grapes</div> <div>Confessions, 4pm Vespers, 6pm Parish Council Meeting, 7pm</div>	<div>12</div> <div>grapes</div>	<div>13</div> <div>grapes</div> <div>Men's Fellowship Breakfast, 9am</div>	<div>14</div> <div>Great Vespers, 6pm <div>LIVE</div> Confessions, following</div>
<div>15</div> <div>Sunday of the Paralytic</div> <div>Sunday School, 9am Divine Liturgy, 10am <div>LIVE</div> (Hours, 9:40am)</div>	<div>16</div>	<div>17</div> <div>fish</div>	<div>18</div> <div>Midfeast of Pentecost</div> <div>Vespers, 6pm</div>	<div>19</div> <div>grapes</div>	<div>20</div> <div>grapes</div>	<div>21</div> <div>Great Vespers, 6pm <div>LIVE</div> Confessions, following</div>
<div>22</div> <div>Sunday of the Samaritan Woman</div> <div>Sunday School, 9am Divine Liturgy, 10am <div>LIVE</div> (Hours, 9:40am)</div>	<div>23</div>	<div>24</div> <div>grapes</div>	<div>25</div> <div>grapes</div> <div>Vespers, 6pm Confessions, following</div>	<div>26</div> <div>grapes</div> <div>Adult Education, "Contemporary Miracles," 7pm</div>	<div>27</div> <div>grapes</div>	<div>28</div> <div>Great Vespers, 6pm <div>LIVE</div> Confessions, following</div>
<div>29</div> <div>Sunday of the Blind Man</div> <div>Divine Liturgy, 10am <div>LIVE</div> (Hours, 9:40am)</div>	<div>30</div>	<div>31</div> <div>grapes</div>	<div>June 1</div> <div>grapes</div> <div>Confessions, 4pm Altar Society paschal clean-up, 5pm Vigil for Holy Ascension, 6pm <div>LIVE</div></div>	<div>2</div> <div>The Ascension of our Lord</div> <div>Divine Liturgy, 9am <div>LIVE</div></div>	<div>3</div> <div>grapes</div>	<div>4</div> <div>Great Vespers, 6pm <div>LIVE</div> Confessions, following</div>

Chapel Calendar

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

Sunday, 1

(Antipascha) Divine Liturgy 10am; Hours 9:40 a.m.; fellowship immediately thereafter, catechesis at 1:30pm

Tuesday 3

Choir rehearsal, 6pm

Saturday, 7

Great Vespers, 6pm;
Confessions following;
Akathist to Holy and Great Pascha served at 5:15pm

Sunday 8

(Sunday of the Holy Myrrhbearers); Divine Liturgy 10am; Hours 9:40 a.m.; fellowship immediately thereafter, catechesis at 1:30pm

Tuesday, April 10

Choir rehearsal, 6pm

Saturday 14

Great Vespers, 6pm;
Confessions following

Sunday 15

(Sunday of the Paralytic); Divine Liturgy 10am; Hours 9:40 a.m.; fellowship immediately thereafter, catechesis at 1:30pm

Tuesday 31

Choir rehearsal, 6pm

Wednesday, June 1

Ascension Vesperal Divine Liturgy, 6pm

Wednesday 17

Mid-feast of Pentecost
Vesperal Divine Liturgy, 6pm

Saturday 21

Great Vespers, 6pm;
Confessions following

Sunday 22

(Sunday of the Samaritan Woman); Divine Liturgy 10am; Hours 9:40 a.m.; fellowship immediately thereafter, catechesis at 1:30pm

Monday 23

Knitting/crocheting "Hats and Blankets for Babies," 6pm

Tuesday 24

Choir rehearsal, 6pm

Saturday 28

Great Vespers, 6pm;
Confessions following

Sunday 29

(Sunday the Blind Man); Divine Liturgy 10am; Hours 9:40 a.m.; fellowship immediately thereafter, catechesis at 1:30pm

Tuesday 31

Choir rehearsal, 6pm

Consult the CHS website or FB page for schedule changes and/or other information



May 2022