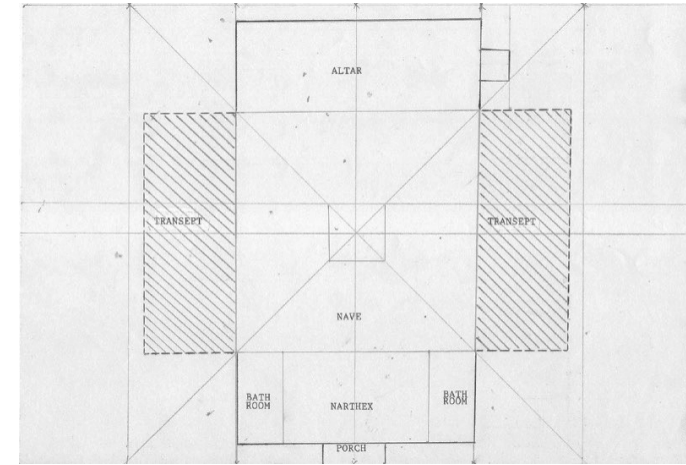


Chapel of the Holy Spirit Eyes Future Expansion



The next phase of the Chapel building project will be to add transepts to the north and south sides of the church. As shown in the diagram, the addition of the transepts will make the building into the form of a cross.

A Ministry of Presence in Central PA

When we study history, our minds naturally pivot to watershed moments, occasions when something great and dramatic happens and the course of history is changed suddenly. Certainly, in the history of Orthodox Christianity, we think about the incredibly successful ministries of men like Patrick of Ireland, Stephen of Perm, or Jacob of Alaska, which rapidly converted large portions of specific people groups. Or we think of moments like the conversion of Constantine, which granted legal favor to our previously illegal faith, or the conversion of Vladimir, which established Orthodox Christianity as the state religion of Rus.

But sometimes, in our appreciation of great and dramatic events, we forget that history is often turned by a series of much smaller steps, made by people “known only to God.” Frequently the very names

of these people are completely lost to human history. Thus, for instance, when we think about the conversion of Rus, we rightly think of Vladimir. But before there was Vladimir there was Olga. And before there was Olga, there were over a hundred years of slow, often halting, often uneven, often set-back missionary activity, progress, and presence in Rus. Before Olga and Vladimir made their fateful and world-altering decisions to become servants of the Cross, entire generations of Christians had labored, lived, and died in Rus, establishing small communities in which to worship the Triune God revealed in Jesus Christ. The conversion of Olga, Vladimir, and Rus almost certainly would not have happened without the labors of hundreds of people who largely lived and worshipped in obscurity, “unknown” to the powers of the age, and “yet well known” to God and to His angels (2 Cor 6:9). Surely, it was by the personal

(continued, see PRESENCE, next page)

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Schedules

	COFFEE HOUR	GREETERS	TELLERS	SERVERS
June 5	H. Torbic, A.T. Pelikan	J. Swisher & B. Haupt	G. Cattell & M. Fiori	All Servers welcome each Sunday.
June 12	Pentecost Picnic	A. Stickles, J. Carrier	K. Cattell & H. Torbic	
June 19	A. Ashmore & C. Pellock	K. Oleynik, D. Swisher	M. Fiori & M. Fedkin	
June 26	Basic Coffee Hour	J. Houser, B. Haupt	G. Cattell & H. Torbic	
July 3	Russian Ladies	A. Stickles & J. Swisher	K. Cattell & M. Fedkin	
July 10	A. Stickles & J. Miranda	M. Fedkin & K. Bazilevskaya	M. Fiori & H. Torbic	

■ FROM THE RECTOR’S DESK

Presence (con’t)

witness of one of her countrymen that Olga first heard the gospel and entertained the notion that she too might become a Christian.

For this reason, we can see that there is great power and great value in a humble ministry of presence, and this is one of the most important things we can bring to the world around us. As Orthodox Christians, we believe that the “good news of great joy” which we proclaim is not the property of one nation, ethnicity, tribe, or region. Rather, it is for “all people” (Lk 2:10). For this reason, we must also strive to be present to all people, inasmuch as it is possible for us. It is an extremely holy work for us to establish worshipping communities in places where they never were before or where they have ceased to exist. More than our secular occupations and worldly pursuits, the establishment and maintenance of a worshipping community of Orthodox Christians in our own areas is one of our highest callings in life. And it is not a calling just for clergymen or for a small number of very wealthy or very dedicated people. It is the calling of all Orthodox Christians. No matter how small, no matter how humble our assembly is, we must find one another and come together regularly to worship our Lord Jesus Christ in the Orthodox manner. If we do this with humility, dedication, and regularity, then we will almost automatically fulfill the gospel commandment to “go... and make disciples of all nations,” as God will look upon us with favor and add those whom He is calling to our number (Mt 28:19). This will happen slowly and naturally until the Holy Spirit deigns to bring us to one of those “watershed moments” in history.

But the founding and maintenance of our worshipping communities takes intention, effort, and real sacrifice on our parts. This is the gospel way. Almost 30 years ago, a small group of Orthodox Christians stepped out in faith and purchased the building in which we now worship, because they understood that this was a part of their calling and one of the most important works they would do in their lives. In doing this, they hoped to establish a permanent place of Orthodox worship in Centre County, something which had never been done before and which some at the time said could never be done. Following this, with the conversion of Fr. David

Smith in Snyder County, we began the process of establishing a permanent community there, something, once again, which had never been done. Both of these communities are very much “works in progress” and both have a high degree of needs at this time. Right now, the biggest need of Holy Trinity is reliable stewardship from her members and friends. As most of us know, we had to make some budget cuts last year. This year began with us in a place of fairly robust giving, but for some reason our giving has fallen apart in the month of May and we may be facing some significantly more extreme cuts to ministries for the 2023 year if things do not get righted. To put it bluntly, if stewardship does not climb significantly, we could be looking at the end of the Trisagion newsletter, the end of our sponsorship of the Penn State OCF, the end of our ability to livestream services, or worse. We have dealt with and are dealing with some unexpectedly high expenses in the first half of 2022, but the main problem is clearly with giving. We cannot behave as Christians only at Christmas or at Pascha time and expect our community to be healthy. The Church needs our presence, prayers, and stewardship year-round, or she will lose the ability to effectively minister in many ways. Seemingly little decisions do have the power to change the world, so we need to be doing what is right in our little decisions.

As far as the Chapel of the Holy Spirit is concerned, one of their chief difficulties at this time is with space. For those of us who took our little “mini-pilgrimage” to the Chapel on June 5, we saw how small the facilities really are and how intimidating it might be for a visitor to choose to walk into such a confined space. Fr. David has made it his express intention to enlarge the Chapel’s worship space by the addition of “transepts” (as sketched on pg. 1). This is an important need for the Chapel, and one which we very much desire to help them with. Before our rather financially difficult May, we had decided to make an appeal in the month of June for the benefit of the Chapel’s building fund to kick off their savings of money for the transepts. We will still do this, and certainly hope to raise some money for them as they begin to pivot to this goal. But before we give to causes and appeals, we need to remember to be faithful stewards of our own parish community. Though, to borrow a phrase from the Lord in the gospel, “these ye ought to have done, and not leave the other undone” (Lk 11:42). ■

■ NEWS & NOTES

Summer Parking

From June 1st-July 31st, parishioners may park in any of the spots – gravel or numbered – as there are no students leasing them during the summer months. However, beginning August 1st, they will once again be leased to students and only open to parishioners from 8am-1pm on Sundays.

June Adult Education

As current events tragically teach us, schism - the breaking off of eucharistic communion between church communities - is not an uncommon thing in Church history. Motivated by factors such as politics, personalities, heretical teachings, moral failures, rivalry, jealousy, and sanctimonious inflexibility, there is no Christian century that has not known schism. But while schism is always a serious matter within the life of the Church, most schisms have proven to be relatively short and rather inconsequential to the broad scope of history. And yet there are some schisms that have proven to be deeply consequential, and others that can only be described with the word "disastrous." From the perspective of an Orthodox Christian in the 21st century West, there can be no schism more profound than the "Great Schism," commonly dated to 1054, in which the Church of Rome and the Church of Constantinople entered into a conflict that eventually pulled East and West apart, seemingly permanently. Please join Fr. Ignatius on the Feast of Ss. Peter and Paul, Wednesday, June 29, at 7 pm, as he discusses three types of factors that led to the permanency of "Great Schism" and offers a brief assessment of what might need to change for it to be resolved.

Diaconal Vocations Program

Congratulations to Rdr. Michael Stickles for his acceptance into the OCA’s Diaconal Vocations Program. He will join Rdr. Evan Kerstetter in late June for a week-long course at St. Vladimir’s Seminary for those pursuing diaconal ordination.

Congratulations Graduates!

We would like to extend a hearty congratulations to our parish’s recent graduates:

- High school:** Jude Swisher and Aresnii Buyanskiy
 - Undergraduate:** Will Baumgartner (B.A. International relations), Julia Arsenis (B.S. Psychology), Megan Bokach (B.S. in Marketing), Nader Gerges (B.S. in Project and Supply Chain Management), Valerie Gulick (Certificate in Advertising/Public Relations), and Gabriella Zias (B.S. in Sociology)
 - Graduate:** Philip Graybill (Ph.D. in Electrical Engineering)
- May God grant you many years in your future endeavors!

Online Parish Development Forum

On Friday, June 17th from 10am-5:15pm, you are welcome to join the 2002 Parish Development Forum, “Vessels of Ministry: Increasing Our Capacity for Ministry.” The keynote speaker, Bishop Daniel of Santa Rosa, Locum Tenens of the Diocese of the Midwest, will highlight how discipleship and ministry is easily traceable to the earliest Christian communities. Also addressed will be the question of how Christian discipleship and the ministries that arise from it can be better understood and enhanced within the context of Orthodox parish communities today. Attendees can choose from three practical content tracks: ***Living Active Ministry*** – for those involved in doing ministry; ***Reinventing Education in the Parish***- for those involved in parish education in all forms; and ***Leading and Coordinating Ministry*** – for clergy, parish council and ministry leaders involved in structuring ministry offerings in the parish. You must register to attend. Various budget friendly registration options are available. For more information or to register, please contact Joe Kormos at joekormos1@gmail.com.

■ ORTHODOX SPIRITUALITY

Hope (cont.)

been entrusted to me” (2 Tim. 1:12). He knew that the Lord would grant him the strength necessary to endure even greater tribulations, and for this reason he boldly says, “I can do all things in Jesus Christ Who strengthens me” (Phil. 4:13). These current catastrophes are so terrible for us because they have come upon us because we are not firm in the Faith, and because we are not enduring them for the sake of Christ. For that reason, we have no hope of receiving crowns for them. And what is even worse, and leaves us powerless in our efforts to counteract our misfortunes, is that we do not strengthen ourselves with the power of Christ. We put our hope, not in God, but in human powers and means. We forget the words of the Sacred Scriptures: “Put not your hope in princes, in the sons of men, in whom there is no salvation. Blessed is he whose hope is the God of Jacob, whose hope is in the Lord his God” (Ps 145:3, 5). And again: “Unless the Lord builds the house, the builders labor in vain; unless the Lord guards the city, the watchman keeps awake in vain” (Ps 126:1). We keep trying to find a firm foundation apart from God. And so, we suffer what was foretold by the prophet: “This sin will become for you like the sudden collapse of the wall of a strong city under siege,” and which is then immediately vanquished (Isa. 30: 13). Woe to those who are leaning against those walls! Just as a collapsing wall crushes those who are leaning on it, in the same way, with the destruction of false hopes, all those who placed their trust in them will perish. Their hope will be like a “staff of reed.” “When they grasped you with the hand, you broke, and pierced their shoulders; and when they leaned upon you, you broke, and injured their loins” (Ez. 29:7).

It is entirely different with those who seek the help of God. “God is our refuge and strength, our helper in the troubles that grievously befall us. So we will not fear though the earth should rock and mountains be hurled into the heart of the sea” (Ps. 45: 2-3). Nothing is fearful for the person whose hope is in God. He does not fear men who work evil. “The Lord is my light and my Savior: whom shall I fear? The Lord is the guard of my

life; from whom shall I shrink?” (Ps. 26: 1). The horrors of war are not fearful for him. “Though an army encamp against me, my heart shall not fear; though war rise against me, my hope is in Him” (Ps. 26: 3). He is calm when he lives at home. “He who dwells in the help of the Most High, will live in the protection of the God of Heaven” (Ps. 90: 1). He is ready to sail across the sea. “Thy ways are in the sea, and Thy paths in many waters” (Ps. 76: 20). Boldly, literally on wings, he flies through the sky to distant lands, saying, “Even there Thy hand will guide me and Thy right hand will hold me” (Ps. 138:10). He knows that if it pleases God to protect his life, “A thousand may fall at your side and ten thousand at your right hand: but it will not come near you” (Ps. 90:7). Even death is not fearful for him, because, for the person whose life is Christ, death is gain (Phil. 1: 21). “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, ‘For Thy sake we are being killed all the day long; we are regarded as sheep to be slaughtered.’ No, in all these things we are more than conquerors through Him Who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord” (Rom. 8:35-39). “Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God” (2 Cor. 7:1). This is what the Lord says: “Loose the bonds of wickedness; forgive unjust debts; let the oppressed go free; tear up every unjust agreement. Share your bread with the hungry, and bring the homeless poor into your house. When you see the naked, cover him, and do not mistreat your own people. Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you, the glory of the Lord shall be your rearguard. Then you shall call, and the Lord will answer; you shall cry, and He will say, Here I am” (Isa. 58:6-9).

Lord, teach me to do Thy will and hear me on the day that I call upon Thee! May Thy mercy, O Lord, be upon us, for we have placed our hope in Thee. ■

■ ORTHODOX SPIRITUALITY

Nothing Strikes Fear in the Person Whose Hope is In God

by St. John of San Francisco (Maximovitch), Aug. 30, 1937

“Where can I go from Thy Spirit, and where can I escape from Thy presence? If I go up into heaven, Thou art there; if I go down into hades, Thou art present there. If I take up my wings toward the dawn, and make mine abode in the uttermost parts of the sea, even there shall Thy hand guide me, and Thy right hand shall hold me.” (Ps. 138:7-10) These divinely inspired words of the Psalmist David should be particularly in our thoughts during these days, when the entire world is literally quaking, and from every direction comes news of all kinds of distress, shocks and calamities.

Before you can concentrate on what is occurring in one country, you are distracted by even more threatening events which have unexpectedly erupted someplace else; and before you can get a grasp on them, yet other news distracts your attention to still some other location, forcing you to lose track of the previous ones, even though they have by no means reached their conclusion. In vain do “the representatives of the nations consult in order to find a remedy for the common affliction. They encourage one another and others, saying, ‘peace, peace,’ when there is no peace.” (Jer. 6:14; 8:11) Calamities in the lands where they are unfolding do not come to an end, when suddenly new ones begin in places which had been considered safe and calm.

Those who flee from troubles in one place find themselves amid troubles elsewhere that are even worse. “As if a man fled from a lion, and a bear met him; or went into his house and leaned with his hand against the wall, and a serpent bit him.” (Amos 5:19) Or, as another prophet says, “He who flees at the sound of the terror shall fall into the pit; and he who climbs out of the pit shall be caught in the snare. For the windows of heaven are opened, and the foundations of the earth




















St. John of San Francisco

tremble.” (Isa. 24: 18). This is what we see happening in our days. A person sets out for his peaceful occupation and suddenly falls the victim of military action which erupted in a place where no one had expected it. The person who escapes danger from military action, finds himself amid the horrors of natural catastrophes, of an earthquake or typhoon. Many meet their death where some had escaped it, while other people are prepared to risk their lives rather than waste away in places considered to be secure, because they anticipate other catastrophes which could soon come upon those areas. It would seem that there is no place on the globe in recent times that remains a peaceful and calm haven from troubles in the world. Everything has become complicated: politically, economically, socially. “Danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren,” as the Apostle Paul wrote (2 Cor. 11: 26). And to these dangers in our days we must add also, “danger in the air and danger from the sky,” which are especially frightful.

But when all the dangers listed by the Apostle Paul were endured by this glorious Chief of the Apostles, he had a great consolation. He knew that he was suffering for Christ and that Christ would reward him for these sufferings. “For I know Whom I have believed, and I am sure that He is able to guard until that Day what has

(continued, see HOPE, next page)

Holy Trinity Calendar

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
29 Sunday of the Blind Man Divine Liturgy, 10am (Hours, 9:40am)	30	31	 June 1 Confessions, 4pm Vigil for Holy Ascension, 6pm	2 The Ascension of our Lord Divine Liturgy, 9am	 3	4 Choir Rehearsal, 4pm Great Vespers, 6pm Confessions, following
5 Fathers of the First Ecumenical Council Divine Liturgy, 10am (Hours, 9:40am)	6	7	 8 Confessions, 4pm Vespers, 6pm Parish Council Meeting, 7pm ZOOM †	9	 10 Vespers, 6pm	11 Memorial Divine Liturgy, 9am Great Vespers, 6pm Confessions, following
12 PENTECOST Divine Liturgy, 10am (Hours, 9:40am) Kneeling Vespers, 12 noon Parish Picnic @ Holmes-Foster Park, 1pm	13 Day of the Holy Spirit Divine Liturgy, 8am	14	15 Confessions, 4pm Vespers, 6pm Confessions, following	16	17	18 Great Vespers, 6pm Confessions, following
19 All Saints Divine Liturgy, 10am (Hours, 9:40am)	 20	 21	 22 Confessions, 4pm Vespers, 6pm Confessions, following	 23	24  Nativity of St. John the Baptist Divine Liturgy at St. John's in Philipsburg (420 Laura St. Philipsburg), 10am	 25 Choir Rehearsal, 4pm Great Vespers, 6pm Confessions, following
 26 All Saints of America Divine Liturgy, 10am (Hours, 9:40am)	 27	 28	 29 Feast of Sts. Peter & Paul Divine Liturgy, 8am Confessions, 4pm Vespers, 6pm Adult Education: "The Great Schism," 7pm	30	 July 1	2 Great Vespers, 6pm Confessions, following
3 Divine Liturgy, 10am (Hours, 9:40am)	4	5	 6 Confessions, 4pm Vespers, 6pm Confessions, following	7	 8	9 Choir Rehearsal, 4pm Great Vespers, 6pm Confessions, following

Chapel Calendar

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

Wednesday 1 Ascension Vesperal Divine Liturgy, 6pm	Tuesday 14 Choir rehearsal, 6pm
Saturday 4 Great Vespers, 6pm; Confessions following	Saturday 18 Great Vespers, 6pm; Confessions following
Sunday 5 (Sunday of the Father of the First Ecumenical Council) Divine Liturgy; Hours 9:40am; picnic fellowship immediately following [HTOC will be on pilgrimage with us]	Sunday 19 All Saints Divine Liturgy, 10am; Hours 9:40am; fellowship immediately following
Tuesday 7 Choir rehearsal, 6pm	Tuesday 21 Choir rehearsal, 6pm
Saturday 11 Mystery of Holy Baptism (Catechumen Eric), 10am	Thursday 23 Nativity of St. John the Baptist Vesperal Divine Liturgy, 6pm
Saturday 11 Great Vespers with Litya, 6pm	Saturday 25 Great Vespers, 6pm; Confessions following
Sunday 12 Great and Holy Pentecost Divine Liturgy, 10am; Hours 9:40am	Sunday 26 (All Saints of America) Divine Liturgy, 10am; Hours 9:40am; fellowship immediately following
Sunday 12 Pentecost Kneeling Vespers; Patronal Feast Day picnic immediately following, 12 noon	Monday 27 Knitting/crocheting "Hats and Blankets for Babies," 6pm
	Tuesday 28 Sts. Peter and Paul Great Vespers with Litya, 6pm

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

† to join remotely for Zoom, visit holytrinity-oca.org/zoom.
LIVE Please note that at this time, all services at Holy Trinity are being live-streamed. To watch them online, please 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.

June 2022