

# Praising God and Considering Our Calling



Fr. Ignatius and Pdn. Mark celebrate litya during the vigil for Pentecost, July 11, 2022

## K&W Site Survey Process Resumes

Brothers and sisters, it is finally time for us to make some long-term, overarching, strategic plans for our parish and its future. Many of us have wanted this sort of planning for a long time, at least since the time of the purchase of Trinity House, but we have had repeated setbacks in the last five years, not the least of which have been Fr. John’s illness and retirement, the vacant “interim” period, and the COVID-19 pandemic and all of the fallout that it has generated for us (not to mention for the world). As most of us know, in spite of the first two of these difficulties, we were about to begin strategic planning with the assistance of K&W Engineers in the spring of 2020. Obviously, this ended up being postponed to the fall of 2020, and then postponed again indefinitely due to the continued stress of the pandemic.

Therefore, I am very pleased to announce that on July 11, Fr. David, Pdn. Mark, the parish council, and I will have a first meeting with K&W to discuss our plans for the future of our parish. By your prayers and God’s grace, we trust that this meeting will be both successful and useful. In any event, it will pave the way for subsequent meetings between K&W and the parish at large which will occur throughout the fall.

The point of these meetings, first and foremost, is for us to understand what ministries God is calling us to given our particular location in this very unique and exciting Pennsylvania community. It is a given that we cannot do every possible good thing, so we need to ask ourselves: What are our priorities? What things do we want to do? What things are we well-positioned to do, either socially or in terms of our location? What are our desires as a

(continued, see K&W, next page)

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## Schedules

	COFFEE HOUR	GREETERS	TELLERS
July 3	Russian Ladies	A. Stickle & J. Swisher	K. Cattell & M. Fedkin
July 10	A. Stickle & J. Miranda	M. Fedkin & K. Bazilevskaya	M. Fiori & H. Torbic
July 17	Basic Coffee Hour	K. Olevnik, J. Carrier	G. Cattell & M. Fedkin
July 24	L. Georgiou & K. Olevnik	J. Houser, B. Haupt	K. Cattell & M. Fiori
July 31	Potluck	M. Fedkin & K. Bazilevskaya	M. Fedkin & H. Torbic
August 7	H. Torbic & A.T. Pelikan	A. Stickle & J. Carrier	G. Cattell & M. Fiori

■ FROM THE RECTOR’S DESK

K&W (con’t)

parish? What are the needs of the people around us? What are we willing to be dedicated to and work hard at? And above all, what is God calling us to and leading us toward?

Once we establish what our goals and priorities are, “Form follows function.” To borrow a quote that Fr. Alex was always fond of, “There are no sacred cows here.” If we determine that in order to live out our calling we need to move locations, we can move locations. If we need to build, we can build. If we need to renovate, we can renovate. If we need to buy land, we can buy it. If we need to clear land, we can clear it. All things are possible to God and He has blessed us richly with a faithful and talented community and loyal and loving friends. So let’s dare to dream big and consider even “wild” or “fantastic” goals. God often moves in mysterious ways and uses unexpected people to make His will known. So do not be shy as we begin this process. Your voice, your prayers, and your opinions matter. When the whole-community meetings begin in September, please participate and feel free to speak up and share your thoughts.

In the meantime, please don’t hesitate to share ideas with me, Pdn. Mark, Fr. David, or any member of the parish council. We would love to hear from you. And above all, please lift up this time of discernment to God in your prayers, that we may fulfill the counsel of the wise Solomon, who writes, “commit your work to the Lord, and your plans will be established” (Prov 16:3). ■

— Fr. Ignatius



*A brother came to see Abba Macarius the Egyptian, and said to him, “Abba, give me a word, that I may be saved.” So the old man said, “Go to the cemetery and abuse the dead.” The brother went there, abused them and threw stones at them; then he returned and told the old man about it. The latter said to him, “Didn't they say anything to you?” He replied, “No.” The old man said, “Go back tomorrow and praise them.” So the brother went away and praised them, calling them, “Apostles, saints and righteous men.” He returned to the old man and said to him, “I have complimented them.” And the old man said to him, “Did they not answer you?” The brother said, “No.” The old man said to him, “You know how you insulted them and they did not reply, and how you praised them and they did not speak; so you too if you wish to be saved must do the same and become a dead man. Like the dead, take no account of either the scorn of men or their praises, and you can be saved.”*

■ NEWS & NOTES

Service Night at CommonFood

Please join us on Friday, July 15<sup>th</sup> at 6:30PM at the Unity Church of Jesus Christ (2280 Commercial Blvd.) to pack food with CommonFood for those in need in our Centre County area. We need about a dozen people, ages 8 and up, to come help put items into boxes. Please speak to or email Leoni Georgiou (leomcfar@comcast.net) for more information or to volunteer.

Repointing at Trinity House

If you have experience repointing brick (or want to learn!), we will be repointing the brick at Trinity House in the near future. For more information or to volunteer, please contact Scott Parkhill (nsparkhill@gmail.com).

Adult Education: An Ideal Funeral

Please join us on Saturday, July 16<sup>th</sup> at 10AM to learn about what the “Ideal Funeral” might look like in the Orthodox tradition. The speaker will be Archpriest Vasily Fisher, originally from Kwethluk, AK and currently serving as Dean of St. Herman’s Seminary in Kodiak, AK. You don’t want to miss this opportunity!

K&W Site Survey Process

As Father mentioned in his “From the Rector’s Desk” piece, after hiatus’ due to various concerns, we will restart the K&W Site Survey Process again this month. It will begin with a closed clergy/council only meeting on July 11<sup>th</sup> at 6pm, and continue with a whole-parish consultation on Saturday, September 17<sup>th</sup> at 11am.

Archpastoral Visit

On July 31<sup>st</sup>, His Eminence, Archbishop Melchisadek will be visiting our community and celebrating the divine services with us. During this visit, he intends to tonsure Evan Ashmore a Reader and to elevate Michael Stickle to the Subdiaconate. Many years!

Orthodox Church in America’s “All American Council”

From July 18-22<sup>nd</sup>, the Orthodox Church in America will have its triennial meeting in Baltimore. Our parish will be sending Fr. Ignatius, David Swisher, Fr. David, and Mka. Brenda as delegates. Please pray that those assembled will be at peace and act wisely as they discuss and plan for the future of our American Church.

First Confession Preparation Classes

On July 26<sup>th</sup> and August 2<sup>nd</sup> at 6pm, Fr. Ignatius and Pdn. Mark will hold classes to help children prepare to make their first confession. This class is open to and *very strongly recommended* for children ages 8 and up who have never participated in the Sacrament of Confession. If you would like for your child to be enrolled, please contact Fr. Ignatius.

Liturgical Wish List: Thank you!

In December, Father put out a “Christmas list” of liturgical items the parish could use. Thanks to a pair of anonymous donors, we just received a full set of blue altar server robes and a Theotokos Epitaphios – just in time for the Dormition Fast! Thank you!



O ye Apostles from afar, being now gathered together here in the vale of Gethsemane, give burial to my body; and Thou, O my Son and my God, receive Thou my spirit.

-Exapostilarion of Dormition



# Omophorion (cont.)

Thessalonica († 1429): “The omophorion means the Lord becoming human for our sake and the incarnation of the Logos from the Virgin. That is why it is made of wool, for it depicts the lost sheep, which was taken by the Savior onto His shoulders, that is, our nature, and that He came down from heaven, was incarnated and, being called the Lamb, was slain for us” (The Wisdom of Our Salvation). This image also dominated in the liturgical life, so the deacon recites the following prayer when the Bishop is being dressed in the omophorion, “O Christ, you have taken the lost sheep upon yourself, and when you ascended, you brought it unto God the Father, always, now and ever, and unto the ages of ages. Amen” (Bishop’s Chinovnik). The crosses on the omophorion indicate the readiness of the bishop to bear the burdens and the weaknesses of his flock, just as the Lord on the cross took “our griefs and carried our sorrows” (Isaiah 53:4). The two cross stripes at the bottom of the omophorion signify the cutting off of worldly lusts.

Use

Thanks to the “pictorial symbolism” that spread in the Church, it became common practice to take off and put

on the omophorion several times during the Liturgy. The great omophorion is used at the beginning of the service; by the beginning of the Scripture reading it is taken off, and the bishop proceeds to serve in the small one. The practice of serving the Anaphora in the small omophorion led some historians to believe that it is more ancient than the great omophorion, but it is not. The point is that at a certain point in the Liturgy, the back end was shifted to the chest to represent the ancient priestly epitachelion, but over time it was deemed inconvenient and so the small omophorion came to be. The small omophorion is put aside while reading the Gospel, which has been practiced since the time of St. Isidore (“When the true Shepherd himself comes at the opening of the Gospel, then the bishop rises up and puts down the image that likens him to Christ, thus indicating that it is the Lord, the Leader of all shepherds, God and the Ruler himself who is in charge” ( Ibid.)), during the transfer of bread and wine to the Holy Table and the sacramental change of the Holy Gifts. The omophorion is thus the main attribute of the bishop’s ministry, and a symbol of the presence of Christ the Shepherd of shepherds in the Church.■

*Excerpt from “The Spiritual Psalter of St. Ephrem the Syrian,” Psalm 11*

No one can heal my disease except He Who knows the depths of the heart. How many times have I set boundaries for myself and built walls between myself and sin! But my thoughts transgressed the boundaries and my will tore down the walls, for the boundaries were not secured by fear of God, and the walls were not founded on sincere repentance. And again I knock at the door, that it may open for me. I do not cease to ask that I may receive what I request; and I know no shame in seeking Thy mercy, O Lord. O Lord, my Savior! Why hast thou forsaken me? Have mercy on me, O only Lover of mankind. Save me, a sinner, Thou only Sinless One. Wrench me from the mire of my iniquities, that I may not be forever sullied by them. Deliver me from the jaws of the enemy, who roars as a lion and desires to swallow me up. Rouse thy strength and come, that thou mightest save me. Beam Thy lightning and disperse his power, that he may be struck with fear and flee from Thy face, for he has not the strength to stand before Thee and before the face of those who love Thee. As soon as he perceives a sign of Thy grace, he is taken with fear of Thee and withdraws from such with shame. And now, O Master, save me, for I flee to Thee!

# The Omophorion

*By Rdr. John Nichiporuk, from St. Elizabeth Convent, the Catalogue of Good Deeds*

The omophorion is an integral part of the bishop’s liturgical vestment. It is by this liturgical vestment that believers recognize holy hierarchs on icons. What is the origin of this item of vestment, how is it used during worship, and what does it symbolize?

Origin

The omophorion (Greek: Ὠμοφόριον, from ὤμος – shoulder and φόρος – carrier) is a long, wide ribbon with the images of crosses, worn by a bishop on his shoulders so that one edge of the ribbon hangs from his back and the other from the front, and the omophorion curves on his chest in the shape of the letter V (the so-called big omophorion). This is one of the most important and ancient elements of bishop’s vestments, without which bishops may not perform their sacramental duties. The small omophorion hangs on the chest with both ends, which are either sewn together or buttoned together. The origin of the omophorion, like many other objects, remains controversial for researchers, but its traces can be found in the early centuries of Church history. According to one version, the precursor of the omophorion was the ancient Jewish ephod worn by the High Priest, a breast metal plate with 12 stones symbolizing the 12 tribes of Israel. It is speculated that the omophorion is derived from the mantle worn by the Apostle Peter. The third point of view argues that the omophorion is a complex form of the orarion, originating from a special cape scarf, which was worn by important Roman officials and close associates of the emperor.

Whichever point of view one may adhere to, all of these versions are related to the notion of higher power and special service. Omophoria were worn both in the East






















and West, where they were called pallium (Latin: woolen cloak). Curiously enough, not all bishops in Byzantium could wear them initially, but only the leaders of major dioceses. By the tenth century, however, they were worn by all bishops, thus emphasizing the ontological equality of all bishops. In the West, the more “hierarchical” tradition prevailed and only the Pope and metropolitans of historically important sees could wear them.

Symbolism

The omophorion was first mentioned by St. Isidore of Pelusium († 449) at the beginning of the 5th century, evidencing its liturgical use. The Holy Father writes that “the bishop’s omophorion, made of wool and not of linen, means the lost sheep, which the Lord took upon His shoulders when He found it. The bishop, as the image of Christ, carries out the work of Christ, and shows to all that he is like the good and great Shepherd, set to bear the weaknesses of the flock. (Letter 136, to Comitatus Herminius). Along with the symbolism of the Good Shepherd, inspired by the Gospel parable (see Luke 15:4-7), the traditional interpretation of Omophorion is also the Christological dogma of the Incarnation of Logos, His union with the fallen human nature and the theosis of the latter. This is the view of St. Symeon of

*(continued, see OMOPHORION, next page)*

# Holy Trinity Calendar

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
 26 <b>All Saints of America</b> Divine Liturgy, 10am (Hours, 9:40am)	 27	 28 Great Vespers, 6pm	 29 <b>Feast of Sts. Peter &amp; Paul</b> Divine Liturgy, 8am  Confessions, 4pm Vespers, 6pm	30	 <b>July 1</b>	2  Great Vespers, 6pm Confessions, following
3 Divine Liturgy, 10am (Hours, 9:40am)	4	5	 6  Confessions, 4pm Vespers, 6pm Adult Education: "The Great Schism," 7pm	7	 8	9  Choir Rehearsal, 4pm Great Vespers, 6pm Confessions, following
10 Divine Liturgy, 10am (Hours, 9:40am)	11  Parish Council Zoom Meeting with K&W, 6pm	12	 13  Confessions, 4pm Vespers, 6pm Parish Council Meeting, 6pm <b>ZOOM</b>	14	 15  Service Night at Common Food (2280 Commercial Blvd.), 6pm	16 Adult Ed: "An Ideal Funeral," 10am Great Vespers, 6pm Confessions, following
17 Divine Liturgy, 10am (Hours, 9:40am)	18	19	 20	21	 22	23  Choir Rehearsal, 4pm Great Vespers, 6pm Confessions, following
All-American Council: Fr. Ignatius in Baltimore						
24 Divine Liturgy, 10am (Hours, 9:40am)	25	26	Vespers, 6pm  27  Confessions, 4pm Vespers, 6pm Confessions, following	28	 29	30  Great Vespers, 6pm Confessions, following
31 Hierarchical Divine Liturgy, 10am (Hours, 9:40am)	 <b>August 1</b>	 2	 3  Confessions, 4pm Vespers, 6pm Confessions, following	 4	 5	 6 <b>Holy Transfiguration</b> Divine Liturgy, 9am Blessing of Grapes, 10:30am  Great Vespers, 6pm Confessions, following
		First Confession Preparation, 6pm	First Confession Preparation, 6pm	Parish By-Law Committee Meeting, 7pm		

# Chapel Calendar

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

Saturday 2 Great Vespers, 6pm; Confessions following	Tuesday 19 Choir rehearsal, 6pm
Sunday 3 Divine Liturgy; Hours 9:40am; fellowship immediately following	Saturday 23 Great Vespers, 6pm; Confessions following
Tuesday 5 Choir rehearsal, 6pm	Sunday 24 Divine Liturgy, 10am; Hours 9:40am; fellowship immediately following
Saturday 9 Great Vespers, 6pm; Confessions following	Monday 25 Knitting/crocheting "Hats and Blankets for Babies," 6pm
Sunday 10 Divine Liturgy, 10am; Hours 9:40am; fellowship immediately following	Tuesday 26 Choir rehearsal, 6pm
Tuesday 12 Choir rehearsal, 6pm	Saturday 30 Great Vespers, 6pm; Confessions following
Saturday 16 Great Vespers, 6pm; Confessions following	Sunday 31 Divine Liturgy; Hours 9:40am; fellowship immediately following
Sunday 17 Divine Liturgy, 10am; Hours 9:40am; fellowship immediately following	Sunday 31 CHS Family Night at the Cabin in Reeds Gap State Park (details to be announced), 4pm
Sunday 17 Blessing of Vehicles, 11:45am	

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

† to join remotely for Zoom, visit [holytrinity-oca.org/zoom](https://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](https://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.

July 2022