

Proclaim to the World: The Lord is Risen!

Kristos tenestwał!
Bergit tenestwał!

Kriste aghsdga!
Cheshmaritad
aghsdga!

Hristos a inviat!
Adevărat a inviat!



Χρήστος Ἀνέστη!
Ἀληθῶς ἀνέστη!

Kristiusaq
Unguirtuq!
Ilumin unguirtuq

Христос Воскресе!
Воистину воскресе!

A Radiant and Evangelical Feast

Incomparably radiant is the feast: the feast of the resurrection, the Pascha of the Lord. It is our hope. It is the guarantee of God’s forgiveness. It is the promise of peace, and not the temporary peace that the world sometimes gives, but an eternal peace. The judgment of God is ended; pardon is proclaimed. The tomb is filled with hope; the grave is swallowed by joy. Where death once stood triumphant, life reigns. Where sin once stood unconquerable, there is only righteousness. Where injustice once stood immutable upon the earth, a heavenly justice is proclaimed.

The cherubim have departed. The flaming sword is quenched. Paradise is entered, and the saints rejoice. A new and eternal day dawns, and its radiance knows no end. God is with us! Understand all ye nations! The separation was not forever! The Creator is found to be good, and loving, and forgiving. All those things that

we once feared are found to be fleeting and false. In His presence, all that is evil is swallowed up. Death has been overcome, and life reigns forever and ever.

This is the Christian hope, dear brothers and sisters. This is the Christian faith. It is the promise of eternal joy in the presence of the Creator, given to us by the humble mercy of our Lord Jesus Christ who has established this hope by uniting Himself to the creation, by uniting Himself to man, and by uniting Himself to human death. Yet within Him is “the power of an unconquerable life,” and everything He touches is filled with divine life (Heb 7:16). Thus, while once we were dead in sin, now we are “alive to God in Christ Jesus” (Rom 6:11). And the lives we now live, we live by “by faith in the Son of God” who has loved us and has accomplished all these things for us and for our salvation (Gal 2:19).

(continued, see PASCHA, following page)

Schedules

	COFFEE HOUR	GREETERS	TELLERS
April 2	L. Georgiou & Mka. K. Olevnik*	J. Houser & A. Stickles	M. Fiori & M. Fedkin
April 9	Potluck*	Mka. K. Olevnik & J. Johnson	M. Stickles & B. Haupt
April 16	PASCHA	PASHCA – All Available	K. Cattell & H. Torbic
April 23	C. Swisher & Mka. S. Hunter	M. & T. Chambers	G. Cattell & M. Fedkin
April 30	A. Ashmore & C. Pellock	A. Stickles & D. Swisher	M. Fiori & M. Stickles
May 7	Russian Ladies Group A	M. & T. Chambers	H. Torbic & B. Haupt

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■ FROM THE RECTOR’S DESK

Pascha (con’t)

This is the faith that fills our lives and our sufferings in this life with joy, meaning, and purpose. This is the faith that we are called to proclaim to the world: “Christ is risen, and not one dead remains in the tomb!” Christ is risen; “the Savior’s death has set us free!” And this is the work in which we are engaged, brothers and sisters: proclaiming to the world the resurrection of Christ in all its power, meaning, and fullness.

With this in mind, I have a number of joyous and evangelical announcements to make at this time:

- On May 6th, His Eminence will be coming to the Chapel of the Holy Spirit to ordain Rdr. Evan Kerstetter to the Holy Diaconate. The harvest, as it is written, is white. And by God’s grace on May 6th we will have another ordained laborer for it!
- His Eminence has given Rdr. Evan Ashmore the blessing to attend seminary as early as this fall. In this as well, we are blessed to bear fruit for the work of ministry!
- His Eminence has blessed the Chapel of the Holy Spirit to obtain institutional independence, with 2024 as the target year for this to take place. May God bless them and grant them increase!
- As a step towards our future, the parish council has initiated a pledge campaign with the goal of paying off our current mortgage by the middle of 2025. This also means that 2025 is projected to be the point where we take the “next step” in our mission to be evangelical witnesses in the State College area and in Centre County more broadly. May God grant us vision, wisdom, and discernment.

And may God continue to bless us in all of these things as we continue to walk in the light of the holy resurrection. Christ is risen! Indeed He is risen! ■

— Fr. Ignatius

■ ORTHODOX LIFE EVENTS

The Birth of A Child

When things are unfamiliar to us, we often feel like we don’t know what to do or where to turn to look for answers. This newsletter series, “Orthodox Life Events,” will cover some considerations for Orthodox Christians who face various circumstances in life and try to provide balanced, practical guidance for how to proceed.

Childbirth is a beautiful and holy event. It is a fulfillment of the primordial commandment which God gives to the first humans and then again to Noah: “be fruitful and multiply” (Gen 1:28; 9:1). It is also a realization of the hopes expressed at every Orthodox wedding service: “That He will grant them enjoyment of the blessing of children (etc.).”



But childbirth is also difficult, awkward, and sometimes confusing or traumatic. So what is an Orthodox Christian woman to do as she approaches childbirth? And what should she expect afterward?

From the point of view of the Church, an initial reaction a woman should takes when she finds herself to be pregnant is to **stop fasting**. The fasts of the Church are tools of benefit; they are not ends in themselves. And when a woman’s body begins the process of “baby fabrication,” she needs lots of calcium, protein, etc. A second step a woman should take is to **inform her priest**

(continued, see BIRTH, following page)

■ NEWS & NOTES

Adult Ed: Genesis in Christian Interpretation

On Wednesday, April 26 at 7 pm, Father Ignatius will continue his teaching on the Book of Genesis, this time focusing on ways that Orthodox Christians view it as a prophetically Christological and trinitarian text, revealing Christ and His teaching in advance of His coming in a multitude of ways. Come join us as we continue our study of this fascinating and inspiring book!

Men’s BBQ

Calling all men of Holy Trinity: Come eat meat! The annual men’s barbeque will take place on Bright Friday, April 21st, at 5:30PM at Father’s house in Port Matilda (131 Woodpecker Ln., Port Matilda, PA 16870). Bring a friend, bring something to share, but mostly bring an appetite! We hope to see you there!

Eggs for Pascha

As is traditional in Orthodoxy, we will have red eggs for Pascha. If you are interested in donating or dying eggs for Pascha, please contact A.T. Pelikan at (814) 235-2985. If you dye eggs, please make sure the dye is completely dry before Pascha morning.

Diaconal Ordination

On Saturday, May 6th Reader Evan Kerstetter will be ordained to the Holy Diaconate by Archbishop Melchisedek at the Chapel of the Holy Spirit (145 N. Kern St., Beavertown, PA). The Divine Liturgy will begin at 10am. A reception will follow at “Every Occasion,” (100 N. Main St., Middleburg). All are welcome to attend. An RSVP will be distributed shortly for the reception and should be returned by April 22.

Kids’ Egg Hunt

We will hold our annual parish Easter Egg hunt on Sunday, April 23rd immediately following Liturgy at Holmes-Foster Park. There will be separate age groups for kids, candy, and prizes!

Purchase a Pascha Lily

If you are interested in purchasing a Pascha lily to help beautify the church for Pascha, please use the online form at holyltrinity-oca.org or sign up in the narthex.

Parking Reminder

As we approach the end of Lent, Holy Week, and Pascha, where services are more frequent, we would like to remind parishioners about our parking situation. On Sunday morning, *all spaces*, both paved and gravel are open for parking from 9am-1pm. At all other times, only the gravel spaces and the paved spaces directly across from them are open. Students rent parking spaces from the parish and it is crucial that we allow them to park in the spaces they are renting. Thank you.

A Happy Observance

On Sunday, March 19th, Parish and OCF alum Alex Listvinsky was tonsured a Reader at St. Nicholas Orthodox Church in McKees Rocks, PA. With His Eminence's blessing, he is planning to attend seminary this fall at St. Vladimir's. Many years!

Icon of Moses and Elesbaan

As Father announced some time ago after liturgy, for spacing reasons on the wall the panel icon of St. Moses the Ethiopian which was ordered years ago would work better as a double panel. For this reason, we have asked our iconographer to add the Blessed Elesbaan of Aksum (in modern Ethiopia, commemorated October 24) to the St. Moses icon. The additional charge for the second image is \$800, of which \$400 has already been collected. If you would like to fund all or part of the remaining \$400, please see Michael Stickles.

2025 Mortgage Pledge Campaign

Brothers and sisters, we need your help! On March 19th, the Sunday of the Cross, our parish council president, Darren Torbic, addressed the congregation on the subject of the future of our parish. He brought to our attention that we currently have a commercial mortgage through a bank, and that its rate adjusts every five years. At present, the mortgage rate is 3.54%, but in the summer of 2025, that rate will rise dramatically. Likely it will be in excess of 7%. If we don't do anything, this could have a deeply crippling effect on our 2026 and following budgets.

Partially in response to this, but also in response to our acknowledged need for facilities and ministry growth, the parish council is asking all parishioners and friends of the parish to contribute to a campaign to **COMPLETELY PAY OFF** the mortgage by the summer of 2025. Doing this will allow us to also adopt

2025 as our target time for the beginning of the next phase of parish life, whether that means rebuilding, relocating, or even planting a mission parish.

The remainder of the present mortgage is around \$345,000. Pledges can be made in any amount and paid at any interval, and a pledge form that can be filled out and returned is included with this newsletter. For parishioners, please remember that this pledge represents a freewill offering, and should be made in addition to your regular stewardship, and not in replacement of it. For non-parishioners, we ask you to prayerfully consider pledging your support. We know that the ministry of Holy Trinity has deeply impacted many of you and brought you closer to Christ. We invite you to partner with us in this, so that our ministry can thrive and, by God's grace, expand in the generation to come. ■



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.

-Paschal Homily of St. John Chrysostom

Birth (con't)

of the pregnancy and of the anticipated due date, as this will help him to help her prepare.

When the birth is at hand, the priest should be informed, and when the baby comes, on that very day he will travel to the place of the birth to say **prayers after childbirth** for the newborn and the mother. Orthodox are of course somewhat known for lengthy prayers, but these prayers take less than five minutes: the new mother needs to be blessed, but she also needs to rest. Another reason to call the priest at this time is that, in the terrifying event that the baby seems likely to die, he can administer an emergency baptism. Any Orthodox Christian can, in the case of necessity, baptize with water (in any amount) in the name of the Father, Son, and Holy Spirit. But if it's possible, it's best to leave this to the priest.

When the child is eight days old (birthday inclusive), the parents should arrange with the priest to meet them in the narthex of the Church for what are called **naming prayers**. These short, private prayers are chronologically reminiscent of the rite of circumcision "on the eighth day" in Judaism and confer on the child the name into which he will be baptized. It is ideal to do these prayers in the narthex of the Church, as it symbolizes the intention of the parents that the child be brought into the Church by the rite of baptism after a short time. The preparations the parents should make for the naming prayers are (1) choose a "church name" for the child and (2) choose a patron saint who bears the same name.

After the birth of a child, it is expected in the Orthodox Church that a mother will seclude herself for **forty days** to bond with the child and to protect it from disease. This means that the mother is expected to "take a break" from Church, and hopefully from broader life as well. This action is a direct holdover from Judaism, although there is one important modification. In Orthodox Christianity, the length of the seclusion is always forty days, whereas Judaism prescribes an eighty day seclusion if the child is female. The difference here actually has to do with the secondary rationale for the

action. In Christianity, unlike Judaism, we keep the forty days not just to protect the baby or allow the mother time to heal; we keep the forty days to imitate the action of Christ, who when He was forty days old was brought into the Temple in fulfillment of the Jewish Law. The imitation of Christ and not the observance of Moses' commandment is the driver for us. Therefore, the mother's seclusion lasts forty days, regardless of the gender of her child. It should also be said that a woman should **continue to refrain from fasting** through the forty days and for any subsequent time in which she is nursing the child.

After the end of the forty days, the child should be brought to the church for **baptism**. Actual dates for baptism tend not to occur specifically on the fortieth day, but on a day not long after the fortieth day that works for the parents, the church, and whoever else may be involved. Unlike the prayers after childbirth or the naming prayers, baptism takes fairly extensive preparation and parents should be in frequent communication with their priest to discuss preparations. As the Lord allows, the subject of baptismal preparation will be addressed in a later article. Glory be to Jesus Christ! ■




























Holy Trinity Calendar 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

April 2023

Chapel Calendar

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
 26 St. John Climacus Sunday School, 9am Divine Liturgy, 10am (Hours, 9:40am)	 27	 28	 29 Confessions, 4pm Presanctified Liturgy, 6pm Lenten potluck, 7:30	 30	 31 Confessions, 5pm Presanctified Liturgy, 6pm Akathist to the Theotokos, 7:30pm	 April 1 Parish Workday, 9am Choir rehearsal, 4pm Great Vespers, 6pm Confessions, following
 2 St. Mary of Egypt Sunday School, 9am Divine Liturgy, 10am (Hours, 9:40am)	 3	 4	 5 Confessions, 4pm Presanctified Liturgy, 6pm Lenten potluck, 7:30	 6	 7 Confessions, 5pm Presanctified Liturgy, 6pm	 8 Lazarus Saturday Chrismation of Christine Wakeman, 9am Divine Liturgy, 10am Pascha Preparation and Palm Cross Workshop, 4pm Vigil for Palm Sunday, 6pm
 9 Palm Sunday Sunday School, 9am Divine Liturgy, 10am (Hours, 9:40am) Myrrhophore Practice, 12 Bridegroom Matins, 6pm Confessions, 7:30pm	 10 Holy Monday Presanctified Liturgy, 9am Bridegroom Matins, 6pm Confessions, 7:30pm	 11 Holy Tuesday Presanctified Liturgy, 9am Bridegroom Matins, 6pm Confessions, 7:30pm	 12 Holy Wednesday Presanctified Liturgy, 9am Matins of Holy Thursday, 6pm Confessions, 7:30pm	 13 Holy Thursday Vesperal Liturgy of St. Basil, 9am Matins of Holy Friday (12 Passions Gospels), 6pm	 14 Holy Friday Royal Hours, 9am Vespers of Holy Friday (Unnailing), 4pm Matins of Holy Saturday (Lamentations), 7pm	 15 Holy Saturday Vesperal Liturgy of St. Basil, 9am Baptism of Svetlana Sidorenko, 1pm Paschal Nocturns, 11:30pm
16 GREAT AND HOLY PASCHA Paschal Matins, Hours, & Liturgy, 12 midnight Blessing of Baskets and meal, 2:30am Agape Vespers, 4pm	17 Bright Monday Divine Liturgy, 9am	18 Bright Tuesday	19 Bright Wednesday Paschal Vespers, 6pm	20 Bright Thursday	21 Bright Friday Men's BBQ, 5:30pm 131 Woodpecker Ln., Port Matilda, PA 16870	22 Bright Saturday Great Vespers, 6pm Confession, 7pm
23 Thomas Sunday Divine Liturgy, 10am (Hours, 9:40am) Easter Egg Hunt, 12:15 Holmes-Foster Park	24	25	 26 Confessions, 4pm Vespers, 6pm Adult Education: Genesis in Christian Interpretation, 7pm	27	 28	29
30 Holy Myrrhbearers Sunday School, 9am Divine Liturgy, 10am (Hours, 9:40am)	May 1	2	 3 Confessions, 4pm Vespers, 6pm Confessions, following	4	 5	6 Divine Liturgy for the Ordination of Evan Kerstetter – Chapel of the Holy Spirit (145 N. Kern St., Beavertown, PA), 10am Great Vespers, 6pm Confessions, following

4/1/23	10:00 a.m.	Spring cleaning for Pascha
4/1/23	5:00 p.m.	Akathist to the Most Holy Theotokos
4/1/23	6:00 p.m.	Great Vespers; Confessions following
4/2/23	10:00 a.m.	Divine Liturgy; Hours 9:40 a.m.; fellowship immediately following; catechesis @ 1:30 p.m.
4/4/23	6:00 p.m.	Choir rehearsal
4/5/23	6:00 p.m.	Presanctified Liturgy; Soup and Bread afterwards
4/8/23	10:00 a.m.	Lazarus Saturday Divine Liturgy with Holy Unction; Hours 9:40 a.m.; decorating for Palm Sunday immediately following
4/8/23	6:00 p.m.	Great Vespers; Confessions following
4/9/23	10:00 a.m.	Palm Sunday Divine Liturgy with Procession of Palms; Hours 9:40 a.m.; fellowship immediately following

+ GREAT AND HOLY (PASSION) WEEK +

4/9/23	6:00 p.m.	Bridegroom Matins
4/11/23	6:00 p.m.	Choir rehearsal
4/12/23	6:00 p.m.	Vesperal Divine Liturgy of Holy Thursday
4/13/23	6:00 p.m.	Matins with the Reading of the 12 Passion Gospels
4/14/23	6:00 p.m.	Akathist to the Divine Passion of Christ followed by the Unnailing Vespers for the Taking Down of Our Lord from the Cross
4/15/23	10:00 a.m.	Decorating for Pascha

+ GREAT AND HOLY PASCHA (CHRIST IS RISEN!) +

4/15/23	11:30 p.m.	Nocturns followed by Midnight Matins and Paschal Divine Liturgy; Blessing of Pascha Baskets immediately afterwards and Agape Meal
4/16/23	4:00 p.m.	Agape Vespers
4/18/23	6:00 p.m.	Choir rehearsal
4/21/23	6:00 p.m.	Bright Friday “Men Eating Meat Together!” at the Hoffman Residence (3033 Middle Rd., Richfield 17086) <i>[Men are to provide all meats, side dishes, and beverages to be shared; open ended/no agenda evening; Bring a friend]</i>
4/22/23	6:00 p.m.	Great Vespers
4/23/23	10:00 a.m.	St. Thomas Sunday (Antipascha) Divine Liturgy; Hours 9:40 a.m.; Pascha Egg Hunt and fellowship immediately following; catechesis @ 1:30 p.m.
4/24/23	6:30 p.m.	Knitting/crocheting “Hats and Blankets for Babies”
4/26/23	6:00 p.m.	Choir rehearsal
4/29/23	6:00 p.m.	Great Vespers; Confessions following
4/30/23	10:00 a.m.	Divine Liturgy; Hours 9:40 a.m.; fellowship immediately following; catechesis @ 1:30 p.m.
5/2/23	6:00 p.m.	Choir rehearsal
5/6/23	10:00 a.m.	Divine Liturgy with the Ordination of Rdr. Evan to the Holy Diaconate; Hours 9:40 a.m.; Reception to follow