

# THE TRISAGION

THE MONTHLY NEWSLETTER OF HOLY TRINITY ORTHODOX CHURCH



*Wil Winstead, our new OCF Campus Missionary*

## Introducing Our New Campus Missionary

This month, I (Matushka Seraphima) had the opportunity to interview the new OCF Campus Missionary, Wil Winstead, and ask him some tough questions about himself, his influences, and his future goals for this new position.

*“Wil, can you tell us a bit about your own college years? What was your major, and what were the biggest questions or challenges you faced during that time?”*

My freshman year was during the height of COVID, and I struggled in just about every area of life. I wasn’t taking my faith seriously, and my academic life wasn’t healthy. But as I returned to Christ, He began to heal me and teach me about who I am. In the midst of that, I went through an “early life” crisis. I had no clear direction for

my future and felt pretty lost. That started to change in my later years of college when I got involved with Cru [a Protestant college ministry program]. Through that community, along with mission trips and discipleship, I discovered a deep love for campus ministry and walking with others in their faith. That season ultimately led me back home to Holy Orthodoxy, where my faith took on deeper roots. Now, I’m passionate about serving the Church and helping others encounter Christ in a real and transformative way.

*“How, or when, did you first feel called into college ministry generally and OCF specifically? Was there a specific moment or a mentor who changed the trajectory of your life?”*

*(continued, see MISSIONARY, next page)*

HOLY TRINITY ORTHODOX CHURCH  
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## Schedules

	COFFEE HOUR	GREETERS	TELLERS
May 3	S. Wallace, A. Gleeson, M. Stevens	A. & J. Cassar	K. Cattell & B. Haupt
May 10	<b>Mother's Day – Men's Coffee Hour</b>	Mka. K. Oleynik, R. Patel	H. Torbic & M. Fedkin
May 17	N. Troyan, R. Nissly, S. Parkhill	M. & K. Fedkin	M. Fiori & G. Cattell
May 24	E. Emigh, E. Al-Sulaimani, E. George	M. & T. Chambers	K. Cattell & B. Haupt
May 31	<b>Pentecost – Church Picnic</b>	A. & J. Cassar	H. Torbic & M. Fedkin

## ■ INTERVIEW

# Missionary (con't)

I first felt called to devote my life to campus ministry during the winter of my senior year. At the time, I was serving as a student leader in Cru, and my discipler invited me to consider joining staff for two years. After starting my work with Cru and becoming Orthodox, OCF had been on my radar for some time. I had the opportunity to meet Deacon Marek at the Parish Life Conference in Chicago, which only deepened my interest. From that point on, I was actively looking for ways to get involved with OCF, so when the position at Penn State opened up, the timing felt nothing short of a miracle.

There have been many people who have shaped me along this path, but the most influential has been my priest, Father Ephraim Vest. He has consistently offered wisdom and guidance as I've grown in the Orthodox faith and has played a key role in helping me discern the decision to serve with OCF.

*"What is something about your hometown or your family that shaped who you are today?"*

My family has been a significant example for me, showing me what it looks like to love through their provision and intentional fellowship with one another. My eagerness to be hospitable, genuine, loving, and thankful comes from my family as they've reflected the light of Christ very well.

*"Why college students? In a world where young adults often leave Christianity, what makes you want to about engage this specific demographic?"*

Although many young adults are often described as "leaving the Church," my experience in campus ministry has shown the opposite is also true. I've had the privilege of watching many students encounter Christ for the first time and enter into the life of the Church with humility and sincerity. College students are some of the most open, curious, and receptive people I've met. They are actively asking questions about identity, purpose, and direction, trying to discern who they are

and where their lives are headed. I believe Christ meets them in that search and fulfills those deepest longings. I'm passionate about serving college students because of their willingness to invite Christ into every area of their lives. There is a genuine excitement in them, not only to grow in their own faith, but to share it and draw others into the life of the Church.

*"What do you see as the greatest "unmet need" for college students in our current culture?"*

I believe the 3 greatest "unmet needs" for college students are identity, purpose, and truth. Most of them don't know who they are— don't know what they're supposed to do in life— and have no grounding for truth. This reminds me of the words of our Lord when addressing his disciples in John 14, "I am the way, the truth, and the life. No one comes to the Father except through me." Christ fulfills the legitimate needs of young adults in our culture by valuing them with His unconditional love and showing them how to pick up their cross and follow Him.

*"If a student is skeptical about faith or has had a bad experience with church in the past, what would you say to him over a cup of coffee?"*

My first reaction to these conversations is asking questions to get a good understanding of their experience and life. In similar conversations with young adults in the past, I've said that there are sinners in every church who misrepresent Christ, however we ourselves are not Him. Our sin is a sickness that affects people around us, but we humbly bring ourselves to Christ and in the Church to be healed. 2 Corinthians 5:21 "For our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God."

*"What is one thing you hope every OCF student has experienced by the time they graduate?"*

My hope for every student in OCF is that they grow closer to Christ and to each other. Above all, I would want them graduating knowing that they have grown to know and love our Lord deeper; and knowing they've made lifelong friends who love them. •

## ■ NEWS & NOTES

### Matthew 25 Lenten Appeal

Thank you for your great generosity this Lenten season! Through our Matthew 25 Lenten Appeal, we were able to raise a total of \$6,672 for the Orthodox Christian Deaf Association. May God reward you for your generosity.

### Spring 2025 Graduates

Congratulations to all our Spring 2025 graduates!

- Stefan Pelikan (MS in Architecture, University of Pennsylvania) – Architectural designer specializing in Delaware residential
- Ben Oleynik (MS in Informatics, Penn State University) – Plans to become IBM User Experience designer in San Francisco
- Vasil Ivakimov (BS in Nuclear Engineering) – Entering Ph.D. program at PSU
- Evangelia Hahalis (BS in Kinesiology) – Plans to attend physical therapy school
- Irini Gentis (BS in Nutritional Science) – Plans to finish graduate school online at PSU

### Many Years to the Newly Illumined

May God grant many years to those who were newly received at Pascha: Robert, Emily, Quinn, Judah, and Lily Emigh and Mbongiseni and their sponsors. May the light of Christ's Resurrection truly enlighten them!

### Congratulations Colsons!

Congratulations to Sierra and Clayton Colson on the birth of their son, Arcadius Elliot, on April 18<sup>th</sup>. Mom and baby are doing well!

### Nave Painting

It's said that "a tiger cannot change his stripes," but thankfully, a nave can! On weekdays from April 20 to May 8 our nave will be closed for all services and functions due to a much-needed repainting, which should eliminate all the many "stripes" it currently shows. The painters are prepared to be out of the way on the weekends, so weekend services will proceed as usual.

### Fr. Ignatius on Pilgrimage

With the blessing of His Eminence and the support of the parish council, Fr. Ignatius will be on a short sabbatical from April 21 to May 19, and will be making a pilgrimage to the God-protected island of Cyprus and its many monasteries and holy sites. During his absence, please direct all pastoral and parish-related questions to Pdn. Mark at 814-380-6031 or dnmark@holytrinity-oca.org. If any emergencies should arise, Pdn. Mark will handle contacting the appropriate clergy.

### Patronal Feast & Picnic

Our patronal feast day, the Feast of the Holy Trinity, is Pentecost Sunday, May 31. Please join us for the greenery-filled and resplendent festal liturgy at 10 am and a picnic and barbeque at Holmes-Foster Park at 1:00 pm. The parish will provide all the meat for grilling - so bring your friends, bring your appetite, and bring a side dish or dessert to share. Please note that the traditional kneeling vespers service will not be following immediately after the divine liturgy, but will instead take place in the evening at 6 pm.



## ■ CATECHESIS

# Pentecost (con't)

and perfect end (in Greek *eschaton* means the end). For when the Messiah comes and the Lord's Day is at hand, the "last days" are inaugurated in which "God declares: . . . I will pour out my Spirit upon all flesh."; This is the ancient prophecy to which the Apostle Peter refers in the first sermon of the Christian Church which was preached on the first Sunday of Pentecost (Acts 2: 1-7; Joel 2: 28-32).

Once again it must be noted that the feast of Pentecost is not simply the celebration of an event which took place centuries ago. It is the celebration of what must happen and does happen to us in the Church today. We all have died and risen with the Messiah-King, and we all have received his Most Holy Spirit. We are the "temples of the Holy Spirit." God's Spirit dwells in us (Rom 8; 1 Cor 2-3, 12; 2 Cor 3; Gal 5; Eph 2-3). We, by



our own membership in the Church, have received "the seal of the gift of the Holy Spirit" in the sacrament of chrismation. Pentecost has happened to us.

The Divine Liturgy of Pentecost recalls our baptism into Christ with the verse from Galatians again replacing the Thrice-Holy Hymn. Special verses from the psalms also replace the usual antiphonal psalms of the liturgy. The epistle and gospel readings tell of the Spirit's

coming to men. The kontakion sings of the reversal of Babel as God unites the nations into the unity of his Spirit. The troparion proclaims the gathering of the whole universe into God's net through the work of the inspired apostles. The hymns "O Heavenly King" and "We have seen the True Light" are sung for the first time since Pascha, calling the Holy Spirit to "come and abide in us," and proclaiming that "we have received the heavenly Spirit." The church building is decorated with flowers and the green leaves of the summer to show that God's divine Breath comes to renew all creation as the "life-creating Spirit." In Hebrew the word for Spirit, breath and wind is the same word, *ruah*.

*Blessed art Thou, O Christ our God, who hast revealed the fishermen as most wise by sending down upon them the Holy Spirit: through them Thou didst draw the world into Thy net. O Lover of Man, Glory to Thee (Troparion).*

*When the Most High came down and confused the tongues, he divided the nations. But when he distributed the tongues of fire, he called all to unity. Therefore, with one voice, we glorify the All-Holy Spirit! (Kontakion).*

The Great Vespers of Pentecost evening features three long prayers at which the faithful kneel for the first time since Pascha. The Monday after Pentecost is the feast of the Holy Spirit in the Orthodox Church, and the Sunday after Pentecost is the feast of All Saints. This is the logical liturgical sequence since the coming of the Holy Spirit is fulfilled in men by their becoming saints, and this is the very purpose of the creation and salvation of the world. "Thus says the Lord: Consecrate yourselves therefore, and be holy, for I your God am holy" (Lev 11.44-45, 1 Pet 1.15-16).•

## ■ CATECHESIS

# Pentecost: The Descent of the Holy Spirit

In the Old Testament Pentecost was the feast which occurred fifty days after Passover. As the passover feast celebrated the exodus of the Israelites from the slavery of Egypt, so Pentecost celebrated God's gift of the ten commandments to Moses on Mount Sinai.

In the new covenant of the Messiah, the passover event takes on its new meaning as the celebration of Christ's death and resurrection, the "exodus" of men from this sinful world to the Kingdom of God. And in the New Testament as well, the pentecostal feast is fulfilled and made new by the coming of the "new law," the descent of the Holy Spirit upon the disciples of Christ.

*When the day of Pentecost had come they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed as resting upon each one of them. And they were all filled with the Holy Spirit . . . (Acts 2.1-4).*

The Holy Spirit that Christ had promised to his disciples came on the day of Pentecost (Jn 14.26, 15.26; Lk 24.49; Acts 1.5). The apostles received "the power from on high," and they began to preach and bear witness to Jesus as the risen Christ, the King and the Lord. This moment has traditionally been called the birthday of the Church.

In the liturgical services of the feast of Pentecost, the coming of the Holy Spirit is celebrated together with the full revelation of the divine Trinity: Father, Son, and Holy Spirit. The fullness of the Godhead is manifested with the Spirit's coming to man, and the Church hymns celebrate this manifestation as the final act of God's self-disclosure and self-donation to the world of His creation. For this reason Pentecost Sunday is also called Trinity Day in the Orthodox tradition. Often on this day the icon of the Holy Trinity—particularly that

of the three angelic figures who appeared to Abraham, the forefather of the Christian faith—is placed in the center of the church. This icon is used with the traditional pentecostal icon which shows the tongues of fire hovering over Mary and the Twelve Apostles, the original prototype of the Church, who are themselves sitting in unity surrounding a symbolic image of "cosmos," the world.

On Pentecost we have the final fulfillment of the mission of Jesus Christ and the first beginning of the messianic age of the Kingdom of God mystically present in this world in the Church of the Messiah. For this reason the fiftieth day stands as the beginning of the era which is beyond the limitations of this world, fifty being that number which stands for eternal and heavenly fulfillment in Jewish and Christian mystical piety: seven times seven, plus one.

Thus, Pentecost is called an apocalyptic day, which means the day of final revelation. It is also called an eschatological day, which means the day of the final













(continued, see PENTECOST, facing page)

# Holy Trinity Calendar

All events take place at 119 South Sparks Street in State College, except where noted.  
 Events listed at **Trinity House** take place at 123 South Sparks Street, in State College.

All services at Holy Trinity are currently being live-streamed. To watch them online, please visit [holytrinity-oca.org/YouTube](http://holytrinity-oca.org/YouTube)

	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	
<div style="text-align: center; font-size: 48px; font-weight: bold; margin-bottom: 20px;">M</div> <div style="text-align: center; font-size: 48px; font-weight: bold; margin-bottom: 20px;">A</div> <div style="text-align: center; font-size: 48px; font-weight: bold; margin-bottom: 20px;">Y</div> <div style="text-align: center; font-size: 36px; font-weight: bold;">2026</div>	26 <b>Holy Myrrhbearers</b> Sunday School, 9am Divine Liturgy, 10am (Hours, 9:40am)	27	28 	29	30 	May 1	2	
		Nave Closed for Painting – No Services						Great Vespers, 6pm
	3 <b>Sunday of the Paralytic</b> Sunday School, 9am Divine Liturgy, 10am (Hours, 9:40am)	4	5 	6	7 	8	9	
		Nave Closed for Painting – No Services						Choir Rehearsal, 4pm Great Vespers, 6pm SCOYO (Youth Group), 7pm
	10 <b>Sunday of the Blind Man</b> Sunday School, 9am Divine Liturgy, 10am (Hours, 9:40am)	11	12 	13	14 	15	16	
			Vespers, 6pm				Choir Rehearsal, 4pm Great Vespers, 6pm	
17 <b>Fathers of the 1<sup>st</sup> Council</b> Sunday School, 9am Divine Liturgy, 10am (Hours, 9:40am)	18	19 	20	21 	22	23		
		Confessions, 4pm Vigil of Ascension, 6pm		<b>Holy Ascension</b> Divine Liturgy, 8am		Great Vespers, 6pm Confessions, following		
24 <b>Great and Holy Pentecost</b> Divine Liturgy, 10am (Hours, 9:40am)	25	26 	27	28 	29	30		
		Confessions, 4pm Vespers, 6pm Confessions, following		Great Vespers, 6pm		Memorial Divine Liturgy, 9am  Vigil of Pentecost, 6pm		
31 <b>Sunday of the Paralytic</b> Baptism of Arcadius Colson Divine Liturgy, 10am (Hours, 9:40am) Annual Parish Picnic, Holmes-Foster Park, 1pm Kneeling Vespers, 6pm	June 1 <b>Day of the Holy Spirit</b> Divine Liturgy, 8am  Vespers, 6pm	2 <b>3<sup>rd</sup> Day - Holy Trinity</b> Divine Liturgy, 8am	3	4	5	6		
		Confessions, 4pm Vespers, 6pm Confessions, following				Great Vespers, 6pm Confessions, following SCOYO (Youth Group), 7pm		