



*Welcome to St. Olympia Orthodox Church,
a young and, God willing, growing community of worshipers.*

*Fr. Nikolay Khalimonov, Priest-in-Charge, 323-851-7989, nkhalimonov@yahoo.com
Fr. Alexy Karlgut, Dean/Administrator, 607-759-1833*

Please join us for prayer and fellowship.

Upcoming Services:
Saturday, Nov 18, 25
Great Vespers: 5pm

Sunday, Nov 19, 26
Divine Liturgy: 10am
**Coffee and fellowship
will follow the service**

*The above services are
at St. Olympia Church
34 North Main Street
Norwood, NY, 13668*

*Mailing Address
St. Olympia Orthodox
Church PO Box 122
Canton, NY 13617*

**The Entry of the Most Holy Mother of God
into the Temple
November 21**



**Great Martyr Katherine of Alexandria
November 21**

Today is the preview of the good will of God, of the preaching of the salvation of mankind. The Virgin appears in the temple of God, in anticipation proclaiming Christ to all. Let us rejoice and sing to her: Rejoice, O Divine Fulfillment of the Creator's dispensation.

Troparion

Let us hymn the godly Katherine, the all-praised Bride of Christ, the guardian of Sinai, our helper and defender, for brilliantly has she muzzled the boasting of the impious with the sword of the Spirit, and now crowned as a Martyr, she entreats great mercy for all.

Troparion

Entrance of the Theotokos to the Temple

By Protopresbyter Thomas Hopko

From *The Orthodox Faith*, Volume II

The second great feast of the Theotokos is the celebration of her entrance as a child into the Jerusalem Temple which is commemorated on the twenty-first of November. Like the feast of her nativity, this feast of Mary is without direct biblical and historical reference. But like the nativity, it is a feast filled with important spiritual significance for the Christian believer.

The texts of the service tells how Mary was brought as a small child to the temple by her parents in order to be raised there among the virgins consecrated to the service of the Lord until the time of their betrothal in marriage. According to Church tradition, Mary was solemnly received by the temple community which was headed by the priest Zacharias, the father of John the Baptist. She was led to the holy place to be “nourished” there by the angels in order to become herself the “holy of holies” of God, the living sanctuary and temple of the Divine child who was to be born in her.

There is no doubt that the verses of the Old Testament Psalm 45, used extensively in the services of the feast, provided a great inspiration for the celebration of Mary’s consecration to the service of God in the Jerusalem Temple.

Hear, O Daughter, and consider and incline your ear; forget your people and your father’s house, and the king will desire your beauty. Since he is your Lord, bow to him . . .

The princess is decked in her chamber with gold-woven robes, in many-colored robes she is led to her king, with her virgin companions, her escort, in her train.

With joy and gladness they are led along, as they enter the palace of the king.

Instead of your fathers shall be your sons; you will make them princes in all the earth. I will cause your name to be celebrated in all generations, therefore, the peoples will praise you forever and ever

(Psalm 45.10–17)

The Orthodox Church understands these words of the psalm to be a prophecy directly related to Mary the Theotokos. According to the Gospel of Saint Luke which is read at the Vigil of each of her feasts, Mary herself speaks the following words:

My soul magnifies the Lord and my Spirit rejoices in God my Saviour, for He has regarded the low estate of His handmaiden. For behold, hence-forth all generations shall call me blessed; for He who is mighty has done great things for me and holy is His name. And His mercy is on those who fear Him from generation to generation (Luke 1.47–50)

The main theme of the feast of Mary’s entrance to the Temple, repeated many times in the liturgical services, is the fact that she enters the Temple to become herself the living temple of God, thus inaugurating the New Testament in which are fulfilled the prophecies of old that “the dwelling of God is with man” and that the human person is the sole proper dwelling place of the Divine Presence (Ezekiel 37.27; John 14.15–23; Acts 7.47; 2 Corinthians 6.11; Ephesians 2.18–22; 1 Peter 2.4; Revelation 22.1–4).

Today is the preview of the good will of God, of the preaching of the salvation of mankind. The Virgin appears in the temple of God, in anticipation proclaiming Christ to all. Let us rejoice and sing to her: Rejoice, O Divine Fulfillment of the Creator’s dispensation (Troparion).

The most pure Temple of the Saviour, the precious Chamber and Virgin, the Sacred Treasure of the Glory of God, is presented today to the house of the Lord. She brings with her the grace of the Spirit, which the angels of God do praise. Truly this woman is the Abode of Heaven! (Kontakion).

The fortieth chapter of Exodus about the building of the tabernacle is read at Vespers, together with passages from the First Book of Kings and the Prophecy of Ezekiel. Each one of these readings all end with

exactly the same line, “for the glory of the Lord filled the house [tabernacle] of the Lord God Almighty” (Exodus 40.35; 1 Kings 8.11; Ezekiel 44.4).

Once again on this feast, the Old Testament readings are interpreted as symbols of the Mother of God. This “glory of the Lord” is referred to the Mother of Christ and it “fills” her and all people after her who “hear the word of God and keep it” as the Gospel of the festal liturgy proclaims (Luke 11.37–28). The epistle reading at the Divine Liturgy also proclaims this very same theme (Hebrews 9.1–7).

Thus, the feast of the Entrance of the Theotokos into the Temple is the feast which celebrates the end of the physical temple in Jerusalem as the dwelling place of God. When the child Mary enters the temple, the time of the temple comes to an end and the “preview of the good will of God” is shown forth. On this feast we celebrate—in the person of Christ’s mother—that we too are the house and tabernacle of the Lord.

... We are the temple of the living God, as God said, “I will live in them and move among them, and I will be their God, and they shall be my people” (2 Corinthians 6.16; Isaiah 52.11).



Holy Great Martyr Katherine November 24

The Holy Great Martyr Katherine was the daughter of Konstos, the governor of Alexandria, Egypt during the reign of Emperor Maximian (305-313). Living in the capital, the center of Hellenistic knowledge, and possessed of a rare beauty and intellect, Katherine received an excellent education, studying the works of the greatest philosophers and teachers of antiquity. Young men from the most worthy families of the empire sought the hand of the beautiful Katherine, but she was not interested in any of them. She told her parents that she would enter into marriage only with someone who surpassed her in nobility, wealth, comeliness and wisdom.

Katherine’s mother, a secret Christian, sent her to her own Spiritual Father, a saintly Elder living in a cave outside the city, for advice. After listening to Katherine, the Elder said that he knew of someone who surpassed her in everything. “His countenance is more radiant than the shining of the sun, and all of creation is governed by His wisdom. His riches are given to all the nations of the world, yet they never diminish. His compassion is unequalled.”

This description of the Heavenly Bridegroom produced an ardent desire in the soul of the holy maiden to see Him. “If you do as I tell you,” said the monk, “you will gaze upon the countenance of this illustrious man.” In parting, the Elder gave Katherine an icon of the Theotokos with the Divine Child on Her arm and told her to

pray with faith to the Queen of Heaven, the Mother of the Heavenly Bridegroom, and she would hear Katherine and grant her heart's desire.

Katherine prayed all night and was permitted to see the Most Holy Virgin, Who said to her Divine Son, "Behold Thy handmaiden Katherine, how fair and virtuous she is." But the Child turned His face away from her saying, "No, she is ugly and unbelieving. She is a foolish pauper, and I cannot bear to look at her until she forsakes her impiety."

Katherine returned again to the Elder deeply saddened, and told him what she had seen in the dream. He received her, instructed her in the faith of Christ, admonished her to preserve her purity and integrity and to pray unceasingly. She then received the Mystery of Holy Baptism from him. Again Saint Katherine had a vision of the Most Holy Theotokos with her Child. Now the Lord looked at her tenderly and gave her a beautiful ring, a wondrous token of her betrothal to the Heavenly Bridegroom (this ring is still on her hand).

At that time Emperor Maximian was in Alexandria for a pagan festival. Therefore, the celebration was especially splendid and crowded. The cries of the sacrificial animals, the smoke and the smell of the sacrifices, the endless blaze of fires, and the bustling crowds at the arenas defiled the city of Alexandria. Human victims also were brought, the confessors of Christ, who would not deny Him under torture. They were condemned to death in the fire. Katherine's love for the Christian martyrs, and her fervent desire to ease their sufferings, compelled her to speak to the pagan priest and to Emperor Maximian.

Introducing herself, the Saint confessed her faith in the One True God, and exposed the errors of the pagans. The beauty of the maiden captivated the Emperor. In order to convince her of the superiority of pagan wisdom, the Emperor ordered fifty of the most learned philosophers and rhetoricians of the Empire to dispute with her, but the Saint got the better of the wise men, so that they came to believe in Christ themselves. Saint Katherine made the Sign of the Cross over the martyrs, and they bravely accepted death for Christ and were burnt alive by order of the Emperor.

Unable to persuade the Saint, Maximian tried to entice her with the promise of riches and fame. Hearing her angry refusal, the Emperor ordered his men to subject the Saint to terrible tortures, and then throw her in prison. The Empress Augusta, who had heard much about the Saint, wanted to see her. She prevailed upon the military commander Porphyrios to accompany her to the prison with a detachment of soldiers. The Empress was impressed by Katherine's strong spirit, and her face was radiant with divine grace. The holy martyr explained the Christian Faith to them, and they were converted to Christ.

On the following day, they again brought the martyr to the judgment court where, under the threat of being broken on the wheel, she was urged to renounce the Christian Faith and to offer sacrifice to the "gods." The Saint steadfastly confessed Christ and she was taken to be tortured on four wheels with sharp iron spikes, but an Angel smashed the instruments of execution, which shattered into pieces with many pagans standing nearby.

After seeing this miracle, the Empress Augusta and the imperial courtier Porphyrios and 200 soldiers confessed their faith in Christ before everyone, and they were beheaded. Maximian tried again to entice the holy martyr, offering to marry her, and again he was refused. Saint Katherine remained faithful to her heavenly Bridegroom Christ, and after praying to Him, she laid her head on the block beneath the executioner's sword.

The relics of Saint Katherine were taken by the Angels to Mount Sinai. In the VI century, the venerable head and left hand of the holy martyr were found through a revelation and transferred with honor to the newly-constructed church of the Monastery on Mount Sinai, built by the holy Emperor Justinian (November 14).

By your virtues, as with the rays of the sun, you enlightened the pagan sages; and like the brightest moon for those who walk at night, you drove away the darkness of unbelief, and led the Empress to faith; you also rebuked the tyrant, and you were called by God as His bride, O blessed Katherine. With love you ascended to the heavenly Bridal Chamber of the most comely Bridegroom Christ, by Whom you were crowned with a royal crown. Now standing before Him with the Angels, pray for us who honor your holy memory.

Troparion

Let all those who with inspiration love the martyrs now form a great choir to honor the most wise Katherine, for in the arena she proclaimed Christ and trampled the serpent, revealing the knowledge of the orators as despicable.

Kontakion

PARISH WISH LIST

A wish list to help our parish grow!

SPECIAL, one-time needs or items

A **Changing Table** for our newly remodeled, accessible restroom

RECURRING needs:

Paper Plates (small and large), **Paper Bowls**, **Hot Cups**

Napkins

Plastic Utensils, especially **Forks**

Paper Towels

Toilet Paper

Holy Mother Olympia, pray to God for us!

UPCOMING DIOCESAN & PARISH EVENTS

St Olympia Parish Council Meeting

Monday, November 13, 7:30 PM was postponed

Diocesan Council Meeting

Thursday, December 7, 11 AM

Diocesan Chancery, Bronxville, NY

WEEKDAY VESPERS 5 PM AT THE HERMITAGE OF ST OLYMPIA

For information please contact Mother Sophronia at mothersophronia@gmail.com

or via Facebook: Nun Sophronia Hofstead.

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Kontakion

