



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

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Fr. Alexy Karlgut, Dean/Administrator, 607-759-1833*

Please join us for prayer and fellowship.

Upcoming Services:
Saturday, June 3, 10
Great Vespers: 5pm

Sunday, June 4, 11
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, NY13617*

Holy Pentecost
June 4



Synaxis of Saints
June 11

*As with fine porphyry and royal purple,
Your church has been adorned with Your martyrs' blood shed throughout all the world.
She cries to You, O Christ God:
Send down Your bounties on Your people,
grant peace to Your habitation, and great mercy to our souls!*

Troparion of the Synaxis of Saints

Day of the Holy Spirit June 5



On the day after every Great Feast, the Orthodox Church honors the one through whom the Feast is made possible. On the day following the Nativity of the Lord, for example, we celebrate the Synaxis of the Most Holy Theotokos (December 26). On the day after Theophany, we commemorate Saint John the Baptist (January 7), and so on.

Today we honor the all-Holy, good, and life-creating Spirit, Who descended upon the Apostles at Pentecost in the form of fiery tongues in fulfillment of the Lord's promise to send the Comforter to His disciples (JN 14:16). That same Holy Spirit remains within the Church throughout the ages, guiding it "into all truth" (JN 16:13).

One of the hymns at Vespers on Saturday evening tells us that the Holy Spirit "provides all things. He gushes forth prophecy, He perfects the priesthood, ... He holds together the whole institution of the Church."

At Vespers on the day of Pentecost, we hear that the Holy Spirit is "the Fountain of goodness, through Whom the Father is known, and the Son is glorified." He is "the living Fountain of spiritual gifts" Who "purifies us from our sins." It is by the Holy Spirit that "the prophets, divine Apostles, and martyrs are crowned." He is the source of life and of sanctification.

In the services of this day, we sing the same hymns as on Pentecost, except the Canon of the Holy Spirit, which is sung at Compline. The Vigil is not prescribed for the eve of today's feast. We sing the Great Doxology at Matins, but not the Polyeleos. The Irmos of the Ninth Ode ("Hail, O Queen, glory of mothers and virgins...") is sung in place of the Song of the Theotokos ("My soul magnifies the Lord...").

At the Liturgy, the priest or deacon chants the Entrance Verse ("Be exalted in Thy strength, O Lord. We will sing and praise Thy power.") as on the day of Pentecost. "Holy God" replaces "As many as have been baptized...." The dismissal of Pentecost is also used.

This whole week is fast-free, and the Leave-taking of Pentecost occurs on Saturday.

Synaxis of All Saints June 11

The Sunday following Pentecost is dedicated to All Saints, both those who are known to us, and those who are known only to God. There have been saints at all times, and they have come from every corner of the earth. They were Apostles, Martyrs, Prophets, Hierarchs, Monastics, and Righteous, yet all were perfected by the same Holy Spirit.

The Descent of the Holy Spirit makes it possible for us to rise above our fallen state and to attain sainthood, thereby fulfilling God's directive to "be holy, for I am holy" (Lev. 11:44, 1 Peter 1:16, etc.). Therefore, it is fitting to commemorate All Saints on the first Sunday after Pentecost.

This feast may have originated at an early date, perhaps as a celebration of all martyrs, then it was broadened to include all men and women who had borne witness to Christ by their virtuous lives, even if they did not shed their blood for Him.

Saint Peter of Damascus, in his "Fourth Stage of Contemplation," mentions five categories of saints: Apostles, Martyrs, Prophets, Hierarchs, and Monastic Saints (*Philokalia* [in English] Vol. 3, p.131). He is actually quoting from the *Octoechos*, Tone 2 for Saturday Matins, kathisma after the first stichology.

Saint Nikódēmos of the Holy Mountain (July 14) adds the Righteous to Saint Peter's five categories. The list of Saint Nikódēmos is found in his book *The Fourteen Epistles of Saint Paul* (Venice, 1819, p. 384) in his discussion of I Corinthians 12:28.

The hymnology for the feast of All Saints also lists six categories: “Rejoice, assembly of the Apostles, Prophets of the Lord, loyal choirs of the Martyrs, divine Hierarchs, Monastic Fathers, and the Righteous....”

Some of the saints are described as Confessors, a category which does not appear in the above lists. Since they are similar in spirit to the martyrs, they are regarded as belonging to the category of Martyrs. They were not put to death as the Martyrs were, but they boldly confessed Christ and came close to being executed for their faith. Saint Maximus the Confessor (January 21) is such a saint.

The order of these six types of saints seems to be based on their importance to the Church. The **Apostles** are listed first, because they were the first to spread the Gospel throughout the world. The **Martyrs** come next because of their example of courage in professing their faith before the enemies and persecutors of the Church, which encouraged other Christians to remain faithful to Christ even unto death. Although they come first chronologically, the **Prophets** are listed after the Apostles and Martyrs. This is because the Old Testament Prophets saw only the shadows of things to come, whereas the Apostles and Martyrs experienced them firsthand. The New Testament also takes precedence over the Old Testament.

The holy **Hierarchs** comprise the fourth category. They are the leaders of their flocks, teaching them by their word and their example. The **Monastic Saints** are those who withdrew from this world to live in monasteries, or in seclusion. They did not do this out of hatred for the world, but in order to devote themselves to unceasing prayer, and to do battle against the power of the demons. Although some people erroneously believe that monks and nuns are useless and unproductive, Saint John Climacus had a high regard for them: “Angels are a light for monks, and the monastic life is a light for all men” (LADDER, Step 26:31).

The last category, the **Righteous**, are those who attained holiness of life while living “in the world.” Examples include Abraham and his wife Sarah, Job, Saints Joachim and Anna, Saint Joseph the Betrothed, Saint Juliana of Lazarevo, and others.

The feast of All Saints achieved great prominence in the ninth century, in the reign of the Byzantine Emperor Leo VI the Wise (886-911). His wife, the Holy Empress Theophano (December 16) lived in the world, but was not attached to worldly things. She was a great benefactor to the poor, and was generous to the monasteries. She was a true mother to her subjects, caring for widows and orphans, and consoling the sorrowful.

Even before the death of Saint Theophano in 893 or 894, her husband started to build a church, intending to dedicate it to Theophano, but she forbade him to do so. It was this emperor who decreed that the Sunday after Pentecost be dedicated to All Saints. Believing that his wife was one of the righteous, he knew that she would also be honored whenever the Feast of All Saints was celebrated.

*The universe offers You the God-bearing martyrs,
as the first fruits of creation, O Lord and Creator.
Through the Theotokos, and their prayers establish Your Church in peace!*

Kontakion



**Apostle Barnabas of the Seventy
June 11**

*You became a true servant of the Lord and
appeared as the first among the Seventy
Apostles; together with Paul you set your
preaching in a clear light revealing Christ as
Savior to all; therefore with hymns we
celebrate your godly memory, O Barnabas.*

Kontakion

UPCOMING DIOCESAN & PARISH EVENTS

We are having a booth at

Car Show/ Craft & Vendor Show

(sponsored by the Franklin County Agricultural Society)

Franklin County Fairgrounds

606 E Main Street

Malone, NY 12953

9am to 3pm, Saturday, June 3, 2023

St Olymphia Orthodox Church – Next Parish Council Meeting

7:30 PM Monday, June 19, 2023

WEEKDAY VESPERS AT THE HERMITAGE OF ST OLYMPIA

Weekdays at 5 PM

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

or via Facebook: Nun Sophronia Hofstead.

***Blessed art You O Christ Our God
You have revealed the fishermen as most wise
By sending down upon them the Holy Spirit
Through them You drew the world into Your net
O Lover of Man, Glory to You!***

Troparion of Pentecost

The Jesus Prayer is work common to angels and humans. With this prayer people attain to the life of the angels in a short time. The prayer is the source of all good works and virtues and drives the dark passions far away from man.

In a short time it makes a man capable of acquiring the grace of the Holy Spirit.

Acquire it, and before you die you will have acquired an angelic soul. The prayer is divine rejoicing. No other spiritual weapon can so effectively restrain the demons. It burns them as fire burns a wick.

+ St. Paisios Velichkovsk

**Lord Jesus Christ, Son of God,
Have mercy on me, a sinner.**