



*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, May 27, June 3
 Baptism, May 27, 4pm
 Great Vespers: 5pm

Sunday, May 28, June 4
 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*

**Commemoration of the Holy Fathers
 of the First Ecumenical Council
 May 28**



**Holy Pentecost
 June 4**

*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

Saint Emmeleia (Emilia)

May 30

Saint Emmeleia was from a pious family of Caesarea in Cappadocia. Her father became a Martyr during the last persecutions. Her life was a good root which produced sweet fruits (her children) who emerged as prominent members of society, and most of them were also Saints of the Church, such as Basil the Great, Gregory of Nyssa, Peter of Sebasteía, the nun Makrina, and the monk Naukratios. From a holy root come holy shoots; that is, from holy parents come blessed and holy children.



Saint Emmeleía experienced many sorrows in her life, as is usually the case with the elect. Some of these were the death of her parents, even before she married, the death of her husband, as soon as their son Peter was born, the untimely death of her son Naukratios, and raising her children alone in the discipline and admonition of the Lord, but she faced these with exemplary faith, courage, and patience. She taught her children mainly by her own example. Along with her milk, she gave them the unadulterated milk of faith, and taught them the mysteries of the Church.

She ended her days in a Monastery, where her daughter Saint Makrina (July 19) was the Igoumeness.

Memorial Saturday

June 3

Today we remember all pious and Orthodox Christians who have fallen asleep in the Lord, and also recall the dread Day of Judgment. May Christ our God be merciful to them, and to us.

Two Epistles (Acts 28:1-31, I Thess. 4:13-17) and two Gospels (JN 21:14-25, JN 5:24-30) are appointed to be read at Liturgy. The readings from Acts and the Gospel of Saint John, which began on Pascha, now come to an end. The book of Acts does not end, as might be expected, with the death of Saints Peter and Paul, but remains open-ended.

In his article “With all the Saints,” Father Justin Popovich says that the Lives of the Saints are nothing less than a “continuation of the Acts of the Apostles.” Just as the book of Acts describes the works of Christ which the Apostles accomplished through Christ, Who was dwelling in them and working through them, the saints also preach the same Gospel, live the same life, manifest the same righteousness, love, and power from on High. As we prepare for the Sunday of All Saints, we are reminded that each of us is called to a life of holiness.

On this seventh Saturday of Pascha, Saint John Chrysostom’s “Homily on Patience and Gratitude” is appointed to be read in church. It is also prescribed to be read at the funeral service of an Orthodox Christian.

The last paragraph of the *Homily on Patience* by St John Chrysostom:

All of us stand in wonder and amazement before Job's patience and longsuffering, before his virtue, before his phenomenal confrontation with the devil, and, finally, before his victory and justification. All of us stand respectfully and deeply moved before the Apostle Paul's patience and forbearance, before his incredible struggles to transmit the Gospel, before his hardships and deprivations, his persecutions and sorrows, his bonds and anguish, and, finally, his martyrdom for Christ. All of us stand with reverence and gratitude before the patience and longsuffering of our Lord, before His compassion and love, before His immaculate Passion and voluntary Crucifixion, which He endured for our salvation. Therefore, let us mimic God and His saints, in order to live with them eternally in the Kingdom of Heaven. Amen.

The complete homily can be found here:

<https://www.johnsanidopoulos.com/2020/05/homily-on-value-of-patience-st-john.html#:~:text=Homily%20on%20the%20Value%20of%20Patience%20By%20St.,known%20throughout%20the%20eastern%20parts%20of%20the%20world.>

Holy Pentecost

June 4

In the Church's annual liturgical cycle, Pentecost is "the last and great day." It is the celebration by the Church of the coming of the Holy Spirit as the end—the achievement and fulfillment—of the entire history of salvation. For the same reason, however, it is also the celebration of the beginning: it is the "birthday" of the Church as the presence among us of the Holy Spirit, of the new life in Christ, of grace, knowledge, adoption to God and holiness.

This double meaning and double joy is revealed to us, first of all, in the very name of the feast. Pentecost in Greek means fifty, and in the sacred biblical symbolism of numbers, the number fifty symbolizes both the fullness of time and that which is beyond time: the Kingdom of God itself. It symbolizes the fullness of time by its first component: 49, which is the fullness of seven (7 x 7): the number of time. And, it symbolizes that which is beyond time by its second component: 49 + 1, this one being the new day, the "day without evening" of God's eternal Kingdom. With the descent of the Holy Spirit upon Christ's disciples, the time of salvation, the Divine work of redemption has been completed, the fullness revealed, all gifts bestowed: it belongs to us now to "appropriate" these gifts, to be that which we have become in Christ: participants and citizens of His Kingdom.

THE VIGIL OF PENTECOST

The all-night Vigil service begins with a solemn invitation:

*"Let us celebrate Pentecost, the coming of the Holy Spirit,
The appointed day of promise, and the fulfillment of hope,
The mystery which is as great as it is precious."*

In the coming of the Spirit, the very essence of the Church is revealed:

*"The Holy Spirit provides all,
Overflows with prophecy, fulfills the priesthood,
Has taught wisdom to illiterates, has revealed fishermen as theologians,
He brings together the whole council of the Church."*

In the three readings of the Old Testament (Numbers 11:16-17, 24-29; Joel 2:23-32; Ezekiel 36:24-28) we hear the prophecies concerning the Holy Spirit. We are taught that the entire history of mankind was directed towards the day on which God "would pour out His Spirit upon all flesh." This day has come! All hope, all promises, all expectations have been fulfilled. At the end of the Aposticha hymns, for the first time since Easter, we sing the hymn: "O Heavenly King, the Comforter, the Spirit of Truth..." the one with which we inaugurate all our services, all prayers, which is, as it were, the life-breath of the Church, and whose coming to us, whose

“descent” upon us in this festal Vigil, is indeed the very experience of the Holy Spirit “coming and abiding in us.”

Having reached its climax, the Vigil continues as an explosion of joy and light for “verily the light of the Comforter has come and illumined the world.” In the Gospel reading (John 20:19-23) the feast is interpreted to us as the feast of the Church, of her divine nature, power and authority. The Lord sends His disciples into the world, as He Himself was sent by His Father. Later, in the antiphons of the Liturgy, we proclaim the universality of the apostles’ preaching, the cosmical significance of the feast, the sanctification of the whole world, the true manifestation of God’s Kingdom.

THE VESPERS OF PENTECOST

The liturgical peculiarity of Pentecost is a very special Vespers of the day itself. Usually this service follows immediately the Divine Liturgy, is “added” to it as its own fulfillment. The service begins as a solemn “summing up” of the entire celebration, as its liturgical synthesis. We hold flowers in our hands symbolizing the joy of the eternal spring, inaugurated by the coming of the Holy Spirit. After the festal Entrance, this joy reaches its climax in the singing of the Great Prokeimenon:

“Who is so great a God as our God?”

Then, having reached this climax, we are invited to kneel. This is our first kneeling since Easter. It signifies that after these fifty days of Paschal joy and fullness, of experiencing the Kingdom of God, the Church now is about to begin her pilgrimage through time and history. It is evening again, and the night approaches, during which temptations and failures await us, when, more than anything else, we need Divine help, that presence and power of the Holy Spirit, who has already revealed to us the joyful End, who now will help us in our effort towards fulfillment and salvation.

All this is revealed in the three prayers which the celebrant reads now as we all kneel and listen to him. In the first prayer, we bring to God our repentance, our increased appeal for forgiveness of sins, the first condition for entering into the Kingdom of God.

In the second prayer, we ask the Holy Spirit to help us, to teach us to pray and to follow the true path in the dark and difficult night of our earthly existence. Finally, in the third prayer, we remember all those who have achieved their earthly journey, but who are united with us in the eternal God of Love.

The joy of Easter has been completed and we again have to wait for the dawn of the Eternal Day. Yet, knowing our weakness, humbling ourselves by kneeling, we also know the joy and the power of the Holy Spirit who has come. We know that God is with us, that in Him is our victory.

Thus is completed the feast of Pentecost and we enter “the ordinary time” of the year. Yet, every Sunday now will be called “after Pentecost”—and this means that it is from the power and light of these fifty days that we shall receive our own power, the Divine help in our daily struggle. At Pentecost we decorate our churches with flowers and green branches—for the Church “never grows old, but is always young.” It is an evergreen, ever-living Tree of grace and life, of joy and comfort. For the Holy Spirit—“the Treasury of Blessings and Giver of Life—comes and abides in us, and cleanses us from all impurity,” and fills our life with meaning, love, faith and hope.

Father Alexander Schmemmann (1974)

*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 of Pentecost

Commemoration of the Holy Fathers of the First Ecumenical Council

*The Apostles’ preaching and the Fathers’ doctrines have established one faith for the Church.
Adorned with the robe of truth, woven from heavenly theology,
it defines and glorifies the great mystery of Orthodoxy!*

Kontakion

UPCOMING DIOCESAN & PARISH EVENTS

Baptism of Tyr Anton Kocho – Saturday, May 27, 2023, 4 PM

The Orthodox Convert Survey, sponsored and managed by the Parish Development Forum, will close to respondents on May 29. The survey can be [accessed from this link](#).

“The survey is open to any person who decided to embrace the Orthodox faith as an adult, regardless of parish, diocese or Orthodox jurisdiction. Their ‘conversion decision’ could have been recent or decades ago.” said Joseph Kormos, Forum lay co-chair of the Forum and Parish Development Ministry Leader for the Archdiocese of Western Pennsylvania.

Presbyters’ Council Meeting

Thursday, June 1, at 11:00 AM

Diocesan Chancery, Bronxville NY

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.

Troparion, Holy Martyr Justin, the Philosopher June 1

*O Justin, teacher of divine knowledge,
you shone with the radiance of true philosophy.*

You were wisely armed against the enemy.

*Confessing the truth you contended alongside the martyrs,
with them, ever entreat Christ our God to save our souls!*

