



*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, June 1, 8**  
**Great Vespers: 5pm**  
**Sunday, June 2, 9**  
**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***

**Midfeast of Pentecost**  
**May 29**



**Sunday of the Samaritan Woman**  
**June 2**

**“Jesus went up into the Temple and taught” John 7:14**

*In the middle of the Feast, O Savior, fill my thirsting soul with the waters of godliness,  
as You did cry to all: If anyone thirst let him come to me and drink! O Christ God,  
Fountain of our life, glory to You!*

**Troparion of the Midfeast of Pentecost**

*The Samaritan Woman came to the well in faith; She saw You, the Water of Wisdom,  
and drank abundantly. She inherited the Kingdom on High and is ever glorified!*

**Kontakion of the Samaritan Woman**

**Post-Easter Sundays**  
**From *The Orthodox Faith* - Volume II: Worship by Protopresbyter Thomas Hopko**

**The Feast of Mid-Pentecost**  
**May 29**

In the middle of this fourth week, the middle day between Easter and Pentecost is solemnly celebrated. It is called the feast of Mid-Pentecost, at which Christ, “in the middle of the feast” teaches men of his saving mission and offers to all “the waters of immortality” (Jn 7.14). Again we are reminded of the Master’s presence and his saving promise: “If anyone is thirsty let him come to Me and drink” (Jn 7.37). We think also once again of our death and resurrection with Christ in our baptism, and our reception of the Holy Spirit from him in our chrismation. We “look back to one, and anticipate the other” as one of the hymns of the feast puts it. We know that we belong to that kingdom of the Risen Christ where “the Spirit and the Bride say, ‘Come!’ And let him who is thirsty come, let him who desires take the water of life without price” (Rev 22.17; Is 55.1).

*In the middle of the feast, O Saviour, fill my thirsting soul with the waters of godliness, as Thou didst cry unto all: If anyone is thirsty, let him come to me and drink! O Christ God, Fountain of life, glory to Thee! (Troparion).*

*Christ God, the Creator and Master of all, cried to all in the midst of the feast of the law: Come and drink the water of immortality! We fall before Thee and faithfully cry: Grant us Thy bounties, for Thou art the Fountain of our life! (Kontakion).*

**The Samaritan Woman**  
**June 2**

The fifth Sunday after Easter deals with the woman of Samaria with whom Christ spoke at Jacob’s Well (Jn 4). Again the theme is the “living water” and the recognition of Jesus as God’s Messiah (Jn 4.10–11; 25–26). We are reminded of our new life in Him, of our own drinking of the “living water,” of our own true worship of God in the Christian messianic age “in Spirit and in Truth” (Jn 4.23–24). We see as well that salvation is offered to all: Jews and Gentiles, men and women, saints and sinners.



**Kontakion, Sunday of the Samaritan Woman**

*The Samaritan Woman came to the well in faith;  
She saw You, the Water of Wisdom,  
and drank abundantly  
She inherited the Kingdom on High  
and is ever glorified!*

**Rivers of Living Water**

**“So the woman left her water jar, and went away into the city....” [John 4:28]**  
**by Father Steven Kostoff from Reflections in Christ**

A Samaritan woman came to Jacob’s Well in Sychar, a Samaritan city, at the same time that Jesus sat down by the well, being wearied by His journey. The evangelist John provides us with a time reference: “It was about the sixth hour” [John 4:6]—i.e. noon. The Samaritan woman had come to draw water from the well, a trip and activity that must have been an unquestioned daily routine that was part of life for her and her fellow city-dwellers. The ancients had a much more active sense of equating water with life than we do today with the accessibility of water from the kitchen tap, the shower, or the local store. On the basic level of biological survival, Jacob’s Well must have been something like a “fountain of life” for the inhabitants of Sychar. Therefore, it is rather incredible that she returned home without her water jar, a “detail” that the evangelist realized was so rich in symbolic meaning that he included it in the narrative recorded in his Gospel [John 4:5-

42]. And this narrative, together with the incredible dialogue embedded in it, is so profound that every year we appoint this passage to be proclaimed in the Church on the Sunday of the Samaritan Woman, the Fifth Sunday after Pascha. Why, then, would the Samaritan woman fail to take her water jar home with her?

Her “failure” was based on a discovery that she made when she encountered and spoke with Jesus by Jacob’s Well. For even though the disciples “marveled” that Jesus was talking with a woman [v. 27], Jesus Himself began the dialogue with the woman perfectly free of any such social, cultural or even religious restraints. As this unlikely dialogue between Jesus and the Samaritan woman unfolded by the well, it was revealed to the woman that Jesus was offering her a “living water” that was qualitatively distinct from the well-water that she habitually drank [v. 11]. This “living water” had an absolutely unique quality to it that the Lord further revealed to the woman: “Jesus said to her, ‘Every one who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life’” [v. 13-14].

A perceptive and sensitive woman who was open to the words of Jesus, she responded with the clear indication that she had entered upon a process of discovery that would lead her to realize that she was speaking with someone who was a prophet—and more than a prophet: “Sir, give me this water, that I may not thirst, nor come here to draw” [v. 15]. Her thirst is now apparent on more than one level, as her mind and heart are now opening up to a spiritual thirst that was hidden but now stimulated by the presence and words of Jesus. Knowing this, Jesus will now disclose to her one of the great revelations of the entire New Testament, a revelation that will bring together Jews, Samaritans and Gentiles: “But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship Him. God is spirit, and those who worship Him must worship in spirit and truth” [v. 23-24].

A careful reading of Saint John’s Gospel indicates that under the image of water, Jesus was speaking of His teaching that has come from God, or more specifically, to the gift of the Holy Spirit. For at the Feast of Tabernacles, as recorded in John 7, Jesus says this openly to the crowds that had come to celebrate the feast: “On the last day of the feast, the great day, Jesus stood up and proclaimed, ‘If anyone thirst, let him come to me and drink. He who believes in me, as the Scripture has said, out of his heart shall flow rivers of living water.’ Now this He said about the Spirit, Whom those who believed in Him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified” [John 7:37-39]. Overwhelmed and excited, inspired and filled with the stirrings of a life-changing encounter, the Samaritan woman “left her water jar, and went away into the city and said to the people, ‘Come and see a man Who told me all that I ever did. Can this be the Christ?’” [v. 28-29]. It is not that the contents of her water jar was now unimportant or meaningless. That would be a false dichotomy between the material and the spiritual that is foreign to the Gospel. The Samaritan woman will eventually retrieve her forgotten water jar and fill it with simple water in fulfillment of her basic human needs. For the moment, however, she must go to her fellow city-dwellers and witness to Christ! They, in turn, will eventually believe that Jesus is “indeed the Savior of the world” [v. 42].

There are indeed innumerable “wells” that we can go to in order to drink some “water” that promises to quench our thirst. These “wells” can represent every conceivable ideology, theory, philosophy of life, or worldview—in addition to all of the superficial distractions, pleasures, and mind-numbing attractions that offer some relief from the challenges and oppressive demands of life. For a Christian, to be tempted to drink the water from such wells would amount to nothing less than a betrayal of both the baptismal waters that were both a tomb and womb for us; and a betrayal of the living water that we receive from the teaching of Christ and that leads to eternal life. It is best to leave our “water jars” behind at such wells, and drink only that “living water” that is nothing less than the “gift of God” [John 4:10].

**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!*



## **PARISH CURRENT NEEDS!**

*Holy Mother Olympia, Pray to God for us!*

### **PROTECTING OUR STAINED-GLASS WINDOWS**

We have finished scraping, priming, and painting the exterior trim of four stained-glass altar windows in the altar. These are ready for the plexiglass storm windows needed for both protection and energy efficiency—this will keep the altar cooler in summer and warmer in winter! To date, we have raised approximately \$1500 of the \$2,800 needed for all four windows. Please contribute toward this project. Every little bit helps. Go to [saintolympiaorthodoxchurch.org](http://saintolympiaorthodoxchurch.org) to donate online or send a check to St. Olympia Orthodox Church, P.O. Box 122, Canton, NY 13668.

**RUGS:** Our new rugs are now fully funded. What a beautiful enhancement of the nave. Many thanks to those who have generously contributed to this purchase!

### **ALTAR FLOOR FIXED**

Our thanks to Robert Docker for enlarging and crafting a new trap door to the crawl space under the altar and filling other holes in the floor. The old door was a dangerous tripping hazard. Robert also carved a new cross for the top of the Tomb of Christ (Kouvouklion) used for Holy Week and also built a liturgical table to match the iconostasis.

### **SUMMER CHURCH PROJECT – Re-mortaring the stone foundation and re-sloping the ground.**

Our church project for the summer is about to begin. All workers at all skill levels welcome!

Phase 1 begins on June **Saturday, June 15<sup>th</sup> at 10 am**. Ted Ritzko will lead this project kick-off by showing people how to remove old mortar, mix and apply new mortar in the gaps in our foundation. The more willing hands we have, the faster this will go. No previous mortaring experience necessary. If we do not finish within the day, we will continue in the late afternoon on the following days. Rain dates for start of project: Sunday, June 16<sup>th</sup> after church and Saturday, June 22<sup>nd</sup> at 10 am. If you are willing to help, please text or call Ryan Carr (315)705-3927 or email [ryancarr007@hotmail.com](mailto:ryancarr007@hotmail.com). Please mark your calendars!

Phase 2 will be scheduled upon completion of Phase 1. This will involve re-sloping the earth on the north and west sides of the church so that water doesn't flow towards the foundation and into the basement. We will spread stone and then topsoil. When that is done, we will need to reseed the lawn.



**Robert Docker fixing the floor in the Altar area.**

## **UPDATE, UPKEEP, UPGRADE, UPLIFT!**

As we continue to improve our church building, it is time to establish some regular routines for taking care of our church building.

The weekly cleaning and care of the church will take place on Fridays at 4:30.

There are many small projects that could also be done at that time too. All parishioners and friends of the parish are welcome to come and participate. John and Jonathan will be there to help you get started.

## **UPCOMING DIOCESAN & PARISH EVENTS**

### **Parish Council Meeting**

Monday, June 17, 7:30 PM via Google Meet

### **Diocesan Council Meeting**

Monday, June 17, 11:00 AM -1:30 PM  
Endicott, NY

### **Presbyters Council Meeting**

Monday, June 25, 11:00 AM -1:30 PM  
Zoom

**The first to enter Paradise was the wise thief. The Lord arranged it so for the encouragement and consolation of us sinners. No sinner should despair. Do not say that you have already perished. That thought is from the devil.**

Abbot Nikon Vorobiev

Abbot Nikon Letters to Spiritual Children p.144

## **Prayer of the Hours**

*Thou who at every season and every hour, in Heaven and on earth art worshipped and glorified, O Christ God; long-suffering, merciful and compassionate; Who lovest the just and showest mercy upon the sinner; Who callest all to salvation through the promise of blessings to come. O Lord, in this hour receive our supplications, and direct our lives according to Thy commandments.*

*Sanctify our souls. Purify our bodies. Correct our minds; cleanse our thoughts; and deliver us from all tribulations, evil, and distress. Surround us with Thy holy angels; that, guided and guarded by them, we may attain to the unity of the faith, and unto the knowledge of Thine unapproachable glory. For Thou art blessed unto ages of ages. Amen.*