



*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 22, 29
Great Vespers: 5pm
Sunday, June 23, 30
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*

Holy Pentecost
The Descent of the Holy Spirit
 June 23



Day of the Holy Spirit
 June 24

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 of Pentecost

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

Memorial Saturday

June 22

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 Thessalonians 4:13-17) and two Gospels (John 21:14-25, John 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.

To read Saint John Chrysostom’s homily, this link is provided:

<https://www.johnsanidopoulos.com/2020/05/homily-on-value-of-patience-st-john.html>

Pentecost: The Descent of the Holy Spirit

June 23

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

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 (John 14.26, 15.26; Luke 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 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 (Romans 8; 1 Corinthians 2–3, 12; 2 Corinthians 3; Galatians 5; Ephesians 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 Easter, 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 Easter. 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” (Leviticus 11.44–45, 1 Peter 1.15–16).

Day of the Holy Spirit **June 24**

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 (John 14:16). That same Holy Spirit remains within the Church throughout the ages, guiding it “into all truth” (John 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.

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 to donate online or send a check to St. Olympia Orthodox Church, P.O. Box 122, Canton, NY 13668.

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 22nd 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. If you are willing to help, please text or call Ryan Carr (315)705-3927 or email 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.

HELP KEEP OUR CHURCH BEAUTIFUL
Holy Mother Olympia, Pray to God for us!

Can you give a little time on a Friday afternoon at 4:30 pm?

If so, come help John and Jonathan keep our church clean.

You could help

Vacuum

Clean the kitchen

Clean a bathroom

Wash a floor (upstairs or down)

Wash a basement window or two, inside or out

Sift the candle sand and replenish

Spray or pull up weeds

Trim bushes

Sweep the south sidewalk or front steps

Dust and when needed, polish a few pews

Dust windowsills and icons

Wipe down a wood paneled wall in lower level or stair well with Old English

Do something you see that needs doing (check in with John or Jonathan just in case!)

Meanwhile, by your prayers, our parish and our parish building will blossom!

UPCOMING DIOCESAN & PARISH EVENTS

Parish Council Meeting

Tuesday, June 18, 2024 7:30 PM

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 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,*

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.