

ST OLYMPIA ORTHODOX CHURCH

POTSDAM, NEW YORK 13676

ORTHODOX CHURCH OF AMERICA
DIOCESE OF NY AND NJ



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

Join us for prayer and fellowship.

**Divine Liturgies are held every Sunday
and are preceded by Great Vespers every Saturday evening.**

Services are primarily in English.

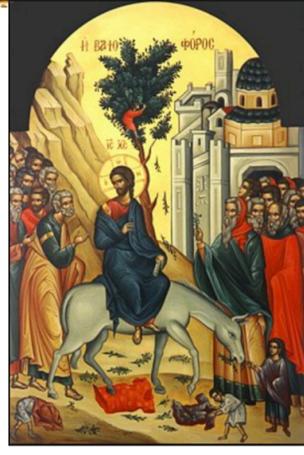
Holy Week and Pascha Services – 2018

All services are at St. Olympia Chapel, 123 Main St., Potsdam, NY
EXCEPT Vespers of Love/Parish Feast which will be held at Trinity Episcopal Church, Fall Island, Potsdam

Saturday of Lazarus	March 31 st	5:00 pm	Vespers of Palm Sunday
Palm Sunday	April 1 st	10:00 am	Divine Liturgy/Литургия/Λειτουργία
Palm Sunday	April 1 st	7:00 pm	Services of the Bridegroom/ ΝΥΜΦΙΟΣ
Holy Monday	April 2 nd	7:00 pm	
Holy Tuesday	April 3 rd	7:00 pm	
Holy Wednesday	April 4 th	7:00 pm	
Holy Thursday	April 5 th	10:00 am	Liturgy of the Last Supper Великий Четверг. Воспоминание Тайной Вечери/ ΕΣΠΕΡΙΝΟΣ ΚΑΙ ΘΕΙΑ ΛΕΙΤΟΥΡΓΕΙΑ ΤΟΥ ΜΕΓΑΛΟΥ ΒΑΣΙΛΕΙΟΥ
		7:00 pm	The Passion - Twelve Gospels/ Последование Страстей Господних -12 фрагментов из Евангелия/ Η ΑΚΟΛΟΥΘΕΙΑ ΤΩΝ ΑΓΙΩΝ ΠΑΘΩΝ - ΔΩΔΕΚΑ ΕΥΑΓΓΕΛΙΑ
Holy (Good) Friday	April 6 th	10:00 am	The Royal Hours (Vigil at the Cross)
		2:00 pm	Taking Christ's body down from the Cross Η ΑΠΟΚΑΘΗΛΩΣΙΣ /Снятие с креста (Вынос Плащаницы)
		7:00 pm	Lamentations/ Πλaч o погребении/ Ο ΕΠΙΤΑΦΙΟΣ ΘΡΗΝΟΣ
Holy Saturday	April 7 th	11:00 am	Liturgy of St. Basil (Descent into Hades – Proto-Resurrection) Λитургия (хождение в Ад) ΕΣΠΕΡΙΝΟΣ ΚΑΙ ΘΕΙΑ ΛΕΙΤΟΥΡΓΕΙΑ ΤΟΥ ΜΕΓΑΛΟΥ ΒΑΣΙΛΕΙΟΥ
Holy Saturday to Sunday Pascha	April 7 th – 8 th	11:00 pm	Vigil followed by Matins and Divine Liturgy of the Resurrection at midnight. Blessing of the food baskets/communal breaking the fast after the service/ ΟΡΘΡΟΣ ΤΗΣ ΑΝΑΣΤΑΣΕΩΣ/Η ΑΝΑΣΤΑΣΙΣ ΚΑΙ ΘΕΙΑ ΛΕΙΤΟΥΡΓΕΙΑ/ Светлая Пасхальная Заутреня и Пасхальная Литургия (в полночь), за которыми следуют освящение пасхальной пищи и окончание Великого Поста
Pascha	April 8 th	2 pm	Vespers of Love/ Ο ΕΣΠΕΡΙΝΟΣ ΤΗΣ ΑΓΑΠΗΣ/ Великая первого дня Пасхи and Paschal Parish Feast <i>It is a tradition to proclaim the evening Gospel passage in as many languages as possible. Readers are needed!</i> NOTE: both the Vespers of Love and the Paschal parish feast that follows immediately will be at Trinity Episcopal Church on Fall Island, Potsdam. Friends are welcome!

Fr. Peter Irfan will be in Potsdam from Saturday of Lazarus, March 31st, through Pascha and is available to hear confessions.

He will also give Holy Unction/ ΕΥΧΕΛΑΙΟΝ/ Соборование(Елеосвящение) and will anoint people after the services by request.



Lenten Prayer of St. Ephraim the Syrian:

O Lord and Master of my life, take from me the spirit of sloth, vain-heartedness, lust of power and idle talk.

[prostration]

Instead, give me the spirit of chastity, humility, patience and love.

[prostration]

Yea, Lord and King, grant me to see my own errors and not to judge my brother, for Thou art blessed unto ages of ages. Amen.

[prostration]

Fifth Sunday of Great Lent

Gospel: Mark 10:32-45

Note: the following article has been written by an anonymous contributor.

It is included here by permission.

Because we know so well the basic Gospel story of our Lord's sufferings, death on the Cross, and Resurrection on the third day, we tend to assume that the people who lived those events with Jesus knew the story too. They didn't. At the beginning of today's Gospel, Mark 10:32-45, it says that Jesus took the disciples aside "and began to tell them the things that would happen to Him:" that He'd be betrayed, condemned, scourged and killed; "and the third day He will rise again." And this is not the first, but the third, time Jesus had warned His followers what was coming. In Mark 8:31-33 and in Mark 9:31 Jesus had already told His followers, "The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day." That's pretty plain and straightforward, isn't it? But they just couldn't wrap their heads around the notion that Jesus could be or would be anything other than the victorious Messiah-King who'd kick out the Roman oppressor and restore Israel to its glory days.

Why did they not understand? Because they didn't want to. They wanted Jesus to be and to do what they wanted Him to be and do, and didn't much care about what the Father wanted Jesus to be and do. Jesus did try to clue them in. In his extensive commentary on the Gospels, St. Theophylact, Archbishop of Ochrid, explains that Jesus "did this to confirm the hearts of the disciples, that from hearing these things beforehand, they might the better bear them afterwards, and might not be alarmed at their suddenness, and also in order to show them that He suffered voluntarily; for he who foreknows a danger, and flies not, though flight is in his power, evidently of his own will gives himself up to suffering. But He takes His disciples apart, because it was fitting that He should reveal the mystery of His Passion to those who were more closely connected with Him." But they had their expectations and their wants, and they just expected Jesus to conform to their will.

And that led to a gross display of the stubbornness of our Lord's disciples. The chilling description of His approaching sufferings are barely out of our Lord's mouth when "James and John, the sons of Zebedee, came to Him, saying, 'Teacher, we want You to do for us whatever we ask.'" What did they want? "Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory." Not paying the slightest attention to what Jesus had told them about His coming crucifixion, they stubbornly continued to assume that He was about to set up an earthly kingdom. And these two wanted to get a jump on the other disciples by calling dibs on the top two positions and honors in that government, so that they'd enjoy the most power and prestige.

And while it's easy to write off these two as insensitive clods, let's be honest: are we all that different? There are few Christians who are not just like these disciples when they first begin the service of Christ. Indeed, listening to some of these TV preachers, one might easily get the idea that faith in Christ is primarily about using God to get what you want. We all tend to expect far more present enjoyment from our faith than the Gospel teaches us to expect. We're curiously forgetful of our Lord's word in Luke 9:23, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me." And like James and John, we're way too confident in our own courage and power of endurance; we grossly over-estimate our own ability to "drink the cup that [Christ]

drinks" and to "be baptized with the baptism that [Christ] is baptized with," and withstand temptation and trial. And the result is that all too often we have to learn the hard way, by bitter experience, after many disappointments, and not a few falls, the truth Jesus speaks in John 15:5, "Without Me you can do nothing."

Whether we want to or not, we, each and all, need to learn a solid and sober judgment in our relationship with Christ. James and John, you see, were not totally wrong in desiring the highest and best that God has for us, nor in telling their dreams and desires to Jesus. They were right in believing that Jesus is King of kings, and will one day reign upon the earth. But they were wrong in deliberately ignoring the fact that every Christian must bear the cross with Christ, and that, as Paul and Barnabas say in Acts 14:22, "We must through many tribulations enter the kingdom of God." So we need to lose that desire to have the crown without the cross; and we need to ditch that over-confidence in our own strength, and the assumption that all on our own we're quite capable of doing anything that Christ requires. If, by the grace and power of the Holy Spirit, we ask God to and let God strip us of that prideful, boastful attitude, we'll be in tune with the Christ Who is "meek and humble of heart;" and we may well be saved from many a humbling and embarrassing fall.

Next, let's pay careful attention to how much our Lord values humility and devotion to the good of others. Verse 41 says that when the other ten apostles heard what James and John had been up to, "they began to be greatly displeased with James and John;" they were massively honked off, and jealous and anxious that now they'd lose out on the goodies and the greatness in Christ's kingdom. But with amazing patience, our Lord tells them that their ideas of greatness were built on the mistaken foundation of dominance and power over other people: "You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you." Godly leadership is not about power, but about servanthood. Back in Mark 9:35, He'd already said, "If anyone desires to be first, he shall be last of all and servant of all." Now Jesus repeats that lesson with renewed emphasis: "Whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all." And He backs up all by the overwhelming argument of His own example: "For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many."

Throughout Great Lent, in the Prayer of St. Ephraim, we ask God to take from our hearts "the lust of power." But do we at the same time still cling to our self-centeredness and longings for importance? Do we say that prayer, yet still feel irritated and annoyed if someone else gets more recognition in the parish or on the job or on the bowling team than we do? In Philippians 2:3, St. Paul gives us some words worth chewing on: "Let nothing be done through selfish ambition or conceit; but in lowliness of mind, let each esteem others better than himself." It's when we can sincerely and gladly rejoice when others are exalted, though we ourselves are overlooked and are ignored or passed over, that we're truly liberated from that prideful lust of power. But along with and even above humility must come imitating Jesus by serving others, working hard to be useful to others. God knows there's enough that needs doing! And what greater life could we live than to leave this world better, holier, healthier, happier than it was when we were born? A life spent in serving Christ by serving others is the most rewarding of all.

Lastly, let's hear clearly the meaning the Lord Jesus assigns to His own death. He says that the Son of Man came "to give His life a ransom for many." His death would be no common death, like the death of a martyr, or of other holy men. It was to be the public payment by the God-Man of the debts of sinful humanity to a holy God. It was to be the ransom the God Who became fully one of us undertook to gain freedom for sinners, tied and bound by the chain of their sins; as Hebrews 9:26 explains, "He has appeared to put away sin by the sacrifice of Himself," by that death making a full and complete satisfaction for humanity's countless sins. As Isaiah foretold and as Jesus fulfilled, "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed...And the LORD has laid on Him the iniquity of us all." When Jesus died, He died for you and for me. When Jesus suffered, He suffered in your place and in mine. When He hung on the cross, He hung there as your Substitute and as mine. When His blood flowed, it was the price of your soul and of mine.

And if we're really trusting in Christ and in what He Himself accomplished on our behalf in His death and Resurrection, we're building our life on a truly solid foundation. Yes, we are sinners; but Christ has taken our sins upon Himself. Yes, we are helplessly in debt to God for our sins; but Christ has paid our debt. And yes, in strict justice we deserve to be imprisoned forever in the fire of hell. But in mercy and grace and love, "there is therefore now no condemnation to those who are in Christ Jesus." But will we by grace live out our Baptism by walking in "the glorious liberty of the children of God"? Will we, who once were "dead in trespasses and sins," now by the power of the Holy Spirit "present [ourselves] to God as being alive from the dead, and [our] members as instruments of righteousness to God," or will we choose by careless indifference to "let sin reign in [our] mortal body, that [we] should obey its lusts"? It's your move...and mine too.