



*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, Sept 2, 9
Great Vespers: 5pm

The Nativity of the Theotokos **September 8**

Sunday, Sept 3, 10
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

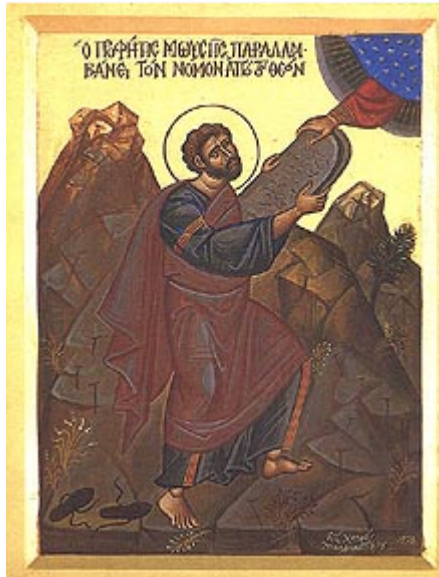


Your nativity, O Virgin, has proclaimed joy to the whole universe. The Sun of Righteousness, Christ our God, has shone from you, O Theotokos. By annulling the curse he bestowed a blessing. By destroying death he has granted us eternal life.

By your nativity, O most pure virgin, Joachim and Anna are freed from barrenness; Adam and Eve from the corruption of death. And we, your people, freed from the guilt of sin, celebrate and sing to you: The barren woman gives birth to the Theotokos, the Nourisher of our Life

Holy Prophet and God-Seer Moses

September 4



The Holy Prophet and God-Seer Moses was of the tribe of Levi, the son of Abram and Jochabed (Exodus 6:20). His life is described in the Bible (Exodus 2 through Deuteronomy 34:12).

Moses was born in Egypt around 1689 B.C. When Pharaoh ordered all male children of the Hebrew slaves to be killed (Exodus 1:22), Moses' mother placed him in a basket of papyrus coated with pitch, and set him adrift on the Nile. Pharaoh's daughter found him and raised him as her own son.

At the age of eighty, Moses fled to Midian, where he spoke to God in the Burning Bush on Mt. Horeb (Exodus 3:2). God chose Moses to lead His people from the slavery of Egypt. They crossed the Red Sea as if it were dry land, and for forty years they wandered in the desert.

Arriving in the land of Moab, Moses went to the top of Mt. Nabau, or Nebo (Deuteronomy 32:49), which is called Phasga (Deut. 34:1). There, according to the will of God, he died in 1569 B.C. at the age of 120 without entering the Promised Land.

The first two Biblical Odes are attributed to Moses: "Let us sing to the Lord..." (Exodus 15:1-9), which was sung on the shores of the Red Sea after the Hebrews had crossed it. "Attend, O heaven..." (Deut. 32:1-43) was sung in the land of Moab, a few days before Moses' death. He is also regarded as the author of the Pentateuch (the first five books of the Old Testament).

The holy Prophet Moses performed many miracles during his lifetime, and also after his death. He appeared on Tabor with the Prophet Elias at the Transfiguration of the Lord (August 6).

On the day that Saint John of the Ladder (March 30) was installed as abbot of Mt. Sinai, the Prophet Moses was seen going around and giving orders to the cooks, stewards, and servants. When the guests had gone and the monks were sitting at table, they wondered what had become of the stranger who had been giving orders. Saint John said, "Our Lord Moses does nothing strange by serving in the place which belongs to him."

You ascended to the heights of the virtues, Prophet Moses; therefore, you were deemed worthy to see the glory of God. Having received the grace-filled tablets of the Law, and bearing the grace of the writing within yourself, you were the honorable praise of prophets, and a great mystery of piety.

Troparion

Nativity of the Theotokos

From *The Orthodox Faith, Volume II*, by Fr. Thomas Hopko

In addition to the celebration of the Annunciation, there are three major feasts in the Church honoring Mary, the Theotokos. The first of these is the feast of her nativity which is kept on the eighth of September.

The record of the birth of Mary is not found in the Bible. The traditional account of the event is taken from the apocryphal writings which are not part of the New Testament scriptures. The traditional teaching which is celebrated in the hymns and verses of the festal liturgy is that Joachim and Anna were a pious Jewish couple who were among the small and faithful remnant—"the poor and the needy"—who were awaiting the promised messiah. The couple was old and childless. They prayed earnestly to the Lord for a child, since among the Jews barrenness was a sign of God's disfavor. In answer to their prayers, and as the reward of their unwavering fidelity to God, the elderly couple was blessed with the child who was destined, because of her own personal goodness and holiness, to become the Mother of the Messiah-Christ.

Your nativity, O Virgin, has proclaimed joy to the whole universe. The Sun of Righteousness, Christ our God, has shone from you, O Theotokos. By annulling the curse he bestowed a blessing. By destroying death he has granted us eternal life (Troparion).

By your nativity, O most pure virgin, Joachim and Anna are freed from barrenness; Adam and Eve from the corruption of death. And we, your people, freed from the guilt of sin, celebrate and sing to you: The barren woman gives birth to the Theotokos, the Nourisher of our Life (Kontakion).

The fact that there is no Biblical verification of the facts of Mary's birth is incidental to the meaning of the feast. Even if the actual background of the event as celebrated in the Church is questionable from an historical point of view, the divine meaning of it "for us men and for our salvation" is obvious. There had to be one born of human flesh and blood who would be spiritually capable of being the Mother of Christ, and she herself had to be born into the world of persons who were spiritually capable of being her parents.

The feast of the Nativity of the Theotokos, therefore, is a glorification of Mary's birth, of Mary herself and of her righteous parents. It is a celebration as well of the very first preparation of the salvation of the world. For the "Vessel of Light," the "Book of the Word of Life," the "Door to the Orient," the "Throne of Wisdom" is being prepared on earth by God Himself in the birth of the holy girl-child Mary.

The verses of the feast are filled with titles for Mary such as those in the quotations above. They are inspired by the message of the Bible, both the Old and New Testaments. The specific Biblical readings of the feast give indications of this.

At Vespers the three Old Testamental readings are "mariological" in their New Testamental interpretation. Thus, Jacob's Ladder which unites heaven and earth and the place which is named "the house of God" and the "gate of heaven" (Genesis 28.10-17) are taken, to indicate the union of God with men which is realized most fully and perfectly—both spiritually and physically—in Mary the Theotokos, Bearer of God. So also the vision of the temple with the "door 'to the East'" perpetually closed and filled with the "glory of the Lord" symbolizes Mary, called in the hymns of the feast "the living temple of God filled with the divine Glory" (Ezekiel 43.27-44.4). Mary is also identified with the "house" which the Divine Wisdom has built for himself according to the reading from Proverbs 9.1-11.

The Gospel reading of Matins is the one read at all feasts of the Theotokos, the famous Magnificat from Saint Luke in which Mary says: "*My soul magnifies the Lord and my spirit rejoices in God my Saviour, for he has regarded the low estate of his handmaiden, for behold, henceforth all generations will call me blessed*" (Luke 1.47).

The epistle reading of the Divine Liturgy is the famous passage about the coming of the Son of God in "the form of a servant, being born in the likeness of man" (Philippians 2.5-11) and the gospel reading is that which is always read for feasts of the Theotokos—the woman in the crowd glorifies the Mother of Jesus, and the Lord himself responds that the same blessedness which his mother receives is for all "who hear the word of God and keep it" (Luke 11.27-28).

Thus, on the feast of the Nativity of the Theotokos, as on all liturgical celebrations of Christ's Mother, we proclaim and celebrate that through God's graciousness to mankind every Christian receives what the Theotokos receives, the "great mercy" which is given to human persons because of Christ's birth from the Virgin.

**ANNOUNCING
DIOCESAN CHRISTIAN EDUCATION WORKSHOPS,
Saturday, October 21, 2023
In All Three Deaneries
10 AM to 3 PM**

Christian Education Workshops

For Clergy, Church School Teachers, and Adult Ed Instructors

**SATURDAY
OCTOBER 21**

St. Nicholas Church
Whitestone, NY

Holy Resurrection Church
Wayne, NJ

SS. Peter & Paul Church
Syracuse, NY

CATECHESIS
LEARNING THE FAITH AT ALL AGES

Workshop Elements
This workshop will “unbox” and train you to teach the NEW Catechesis Programs from the OCA Department of Christian Education and Saint Tikhon’s Monastery:

*Essential Orthodox Christian Beliefs:
Manual for Adult Instruction*

*Blessed is the Kingdom:
A Catechism-Based Church School*

Heaven on Earth: A Musical Catechesis for Children

HEAVEN ON EARTH
A MUSICAL CATECHESIS FOR CHILDREN

ESSENTIAL ORTHODOX CHRISTIAN BELIEFS
A MANUAL FOR ADULT INSTRUCTION

**CLICK HERE
TO REGISTER FOR
ANY LOCATION**

NEW DEPARTMENT OF CHRISTIAN EDUCATION

Workshop Elements

This workshop will “unbox” and train you to teach the NEW Catechesis Programs from the OCA Department of Christian Education and Saint Tikhon’s Monastery:

- *Essential Orthodox Christian Beliefs: Manual for Adult Instruction
- *Blessed is the Kingdom: A Catechism-Based Church School
- *Heaven on Earth: A Musical Catechesis for Children

Sign up link is on the Diocesan website: “*Click Here*” on the poster

PARISH WISH LIST

A wish list to help our parish grow!

SPECIAL, one-time needs or items

A **Changing Table** for our newly remodeled, accessible restroom

Zapifka (post-communion) Cup

Contact Jessica Suchy-Pilalis for details

RECURRING needs:

Paper Plates (small and large), **Paper Bowls**, **Hot Cups**

Napkins

Plastic Utensils, especially **Forks**

Paper Towels

Toilet Paper

Holy Mother Olympia, pray to God for us!

UPCOMING DIOCESAN & PARISH EVENTS

Presbyter's Council Meeting

Thursday, September 28, at 1:00 PM

Diocesan Chancery, Bronxville NY

St Olympia Parish Council Meeting

Monday, October 2, 7:30 PM via Google Meet

WEEKDAY VESPERS 5 PM AT THE HERMITAGE OF ST OLYMPIA

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

or via Facebook: Nun Sophronia Hofstead.



Fellowship after Liturgy

