



*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, April 20, 27
Great Vespers: 5pm

Sunday, April 21, 28
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*

**The Raising of Lazarus
 (Lazarus Saturday)
 April 27**



**Entrance of Our Lord into Jerusalem
 (Palm Sunday)
 April 28**

By raising Lazarus from the dead before Thy passion, Thou didst confirm the universal resurrection, O Christ God! Like the children with the branches of victory, we cry out to Thee, O Vanquisher of Death: Hosanna in the highest! Blessed is he that comes in the name of the Lord!

Troparion of Lazarus Saturday

Sunday Sitting on Thy throne in heaven, and carried on a foal on earth, O Christ God, accept the praise of angels and the songs of children who sing: Blessed is he who comes to recall Adam!

Kontakion of Palm Sunday

Lazarus Saturday and Palm Sunday
From *The Orthodox Faith* - Volume II: Worship
By Protopresbyter Thomas Hopko

The week following the Sunday of Saint Mary of Egypt is called Palm or Branch Week. At the Tuesday services of this week the Church recalls that Jesus' friend Lazarus has died and that the Lord is going to raise him from the dead (Jn 11). As the days continue toward Saturday, the Church, in its hymns and verses, continues to follow Christ towards Bethany to the tomb of Lazarus. On Friday evening, the eve of the celebration of the Resurrection of Lazarus, the "great and saving forty days" of Great Lent are formally brought to an end:

Having accomplished the forty days for the benefit of our souls, we pray to Thee, O Lover of Man, that we may see the holy week of Thy passion, that in it we may glorify Thy greatness and Thine unspeakable plan of salvation for our sake . . .
(Vespers Hymn).

Lazarus Saturday is a paschal celebration. It is the only time in the entire Church Year that the resurrectional service of Sunday is celebrated on another day. At the liturgy of Lazarus Saturday, the Church glorifies Christ as "the Resurrection and the Life" who, by raising Lazarus, has confirmed the universal resurrection of mankind even before His own suffering and death.

By raising Lazarus from the dead before Thy passion, Thou didst confirm the universal resurrection, O Christ God! Like the children with the branches of victory, we cry out to Thee, O Vanquisher of Death: Hosanna in the highest! Blessed is he that comes in the name of the Lord!
(Troparion)

Christ—the Joy, the Truth and the Light of All, the Life of the world and its Resurrection—has appeared in his goodness to those on earth. He has become the Image of our Resurrection, granting divine forgiveness to all
(Kontakion)

At the Divine Liturgy of Lazarus Saturday the baptismal verse from Galatians: As many as have been baptized into Christ have put on Christ (Gal 3.27) replaces the Thrice-holy Hymn thus indicating the resurrectional character of the celebration, and the fact that Lazarus Saturday was once among the few great baptismal days in the Orthodox Church Year.

Because of the resurrection of Lazarus from the dead, Christ was hailed by the masses as the long-expected Messiah-King of Israel. Thus, in fulfillment of the prophecies of the Old Testament, He entered Jerusalem, the City of the King, riding on the colt of an ass (Zechariah 9.9; Jn 12.12). The crowds greeted Him with branches in their hands and called out to Him with shouts of praise: Hosanna! Blessed is He who comes in the name of the Lord! The Son of David! The King of Israel! Because of this glorification by the people, the priests and scribes were finally driven "to destroy Him, to put Him to death" (Luke 19.47; John 11.53, 12.10).

The feast of Christ's triumphal Entry into Jerusalem, **Palm Sunday**, is one of the twelve major feasts of the Church. The services of this Sunday follow directly from those of Lazarus Saturday. The church building continues to be vested in resurrectional splendor, filled with hymns which continually repeat the Hosanna offered to Christ as the Messiah-King who comes in the name of God the Father for the salvation of the world.

The main troparion of Palm Sunday is the same one sung on Lazarus Saturday. It is sung at all of the services, and is used at the Divine Liturgy as the third antiphon which follows the other special psalm verses which are sung as the liturgical antiphons in the place of those normally used. The second troparion of the feast, as well as the kontakion and the other verses and hymns, all continue to glorify Christ's triumphal manifestation "six days before the Passover" when he will give himself at the Supper and on the Cross for the life of the world.

Today the grace of the Holy Spirit has gathered us together. Let us all take up Thy cross and say: Blessed is he who comes in the name of the Lord. Hosanna in the highest!
(First Verse of Vespers)

When we were buried with Thee in baptism, O Christ God, we were made worthy of eternal life by Thy resurrection. Now we praise Thee and sing: Hosanna in the highest! Blessed is he that comes in the name of the Lord!
(Second Troparion)

Sitting on Thy throne in heaven, and carried on a foal on earth, O Christ God, accept the praise of angels and the songs of children who sing: Blessed is he who comes to recall Adam!
(Kontakion)

At the vigil of the feast of Palm Sunday the prophecies of the Old Testament about the Messiah-King are read together with the Gospel accounts of the entry of Christ into Jerusalem. At Matins branches are blessed which the people carry throughout the celebration as the sign of their own glorification of Jesus as Saviour and King. These branches are usually palms, or, in the Slavic churches, pussy willows which came to be customary because of their availability and their early blossoming in the springtime.

As the people carry their branches and sing their songs to the Lord on Palm Sunday, they are judged together with the Jerusalem crowd. For it was the very same voices which cried Hosanna to Christ, which, a few days later, cried Crucify Him! Thus in the liturgy of the Church the lives of men continue to be judged as they hail Christ with the “branches of victory” and enter together with Him into the days of His “voluntary passion.”

Fifth Sunday of Great Lent: Saint Mary of Egypt **April 21**



Excerpt from the Life of St Mary of Egypt found at

<https://www.oca.org/saints/lives/2024/04/21/18-5th-sunday-of-great-lent-st-mary-of-egypt>

Abba Zosimas, according to the custom of the monastery, went deep into the desert hoping to find someone living there who could benefit him. He walked into the wilderness for twenty days and then, when he sang the Psalms of the Sixth Hour and made the usual prayers. Suddenly, to the right of the hill where he stood, he saw a human form. He was afraid, thinking that it might be a demonic apparition. Then he guarded himself with the Sign of the Cross, which removed his fear. He turned to the right and saw a form walking southward. The body was black from the blazing sunlight, and the faded short hair was white like a sheep’s fleece. Abba Zosimas rejoiced, since he had not seen any living thing for many days.

The desert-dweller saw Zosimas approaching, and attempted to flee from him. Abba Zosimas, forgetting his age and fatigue, quickened his pace. When he was close enough to be heard, he called out, “Why do you flee from me, a sinful old man? Wait for me, for the love of God.”

The stranger said to him, “Forgive me, Abba Zosimas, but I cannot turn and show my face to you. I am a woman, and as you see, I am naked. If you would grant the request of a sinful woman, throw me your cloak so I might cover my body, and then I can ask for your blessing.” Then Abba Zosimas was terrified, realizing that she could not have called him by name unless she possessed spiritual insight. Covered by the cloak, the ascetic turned to Zosimas: “Why do you want to speak with me, a sinful woman? What did you wish to learn from me, you who have not shrunk from such great labors?”

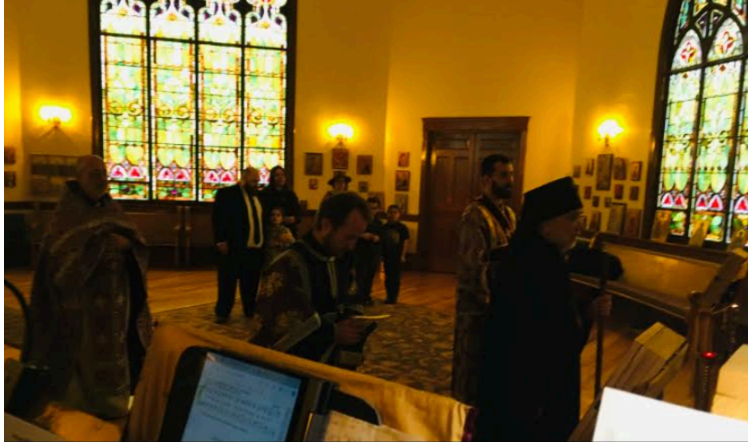
Abba Zosimas fell to the ground and asked for her blessing. She also bowed down before him, and for a long time they remained on the ground each asking the other to bless. Finally, the woman ascetic said: “Abba Zosimas, you must bless and pray, since you are honored with the grace of the priesthood. For many years you have stood before the holy altar, offering the Holy Gifts to the Lord.”

These words frightened Saint Zosimas even more. With tears he said to her, “O Mother! It is clear that you live with God and are dead to this world. You have called me by name and recognized me as a priest, though you have never seen me before. The grace granted you is apparent, therefore bless me, for the Lord’s sake.”

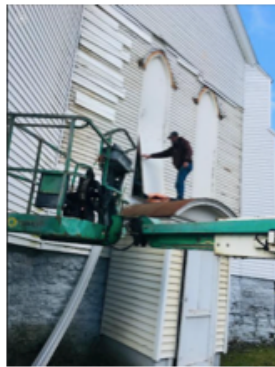
Having been a sinful woman, you became a Bride of Christ through repentance. Having attained the angelic life, you defeated demons by the weapon of the Cross; therefore, O most glorious Mary you are a Bride of the Kingdom.

Kontakion

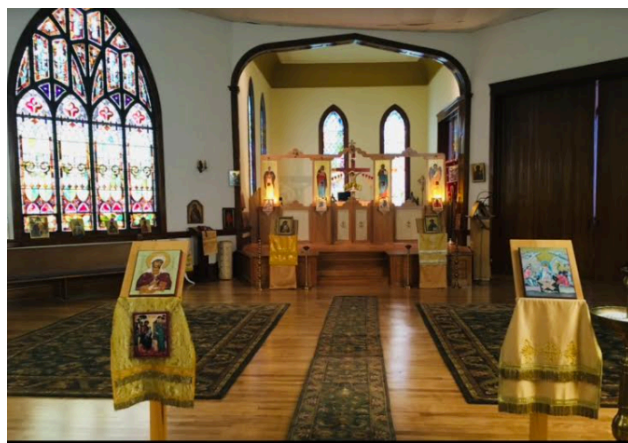
Vladyka Michael's visit on April 17, 2024



The stained glass windows at the back of the altar area are uncovered!



Our sanctuary with its new rugs!



*Unless the Lord builds the house, Those who build it labor in vain;
Unless the Lord guard the city, Those who guard it stay awake in vain.
Psalm 126:1*

PARISH WISH LIST

A wish list to help our parish grow!

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

HOLY WEEK SCHEDULE!

Friday, May 3

3:00 PM – Holy Friday Vespers – *Taking Christ's Body Down from the Cross*
7:00 PM – Holy Saturday Matins – *Lamentations*

Saturday, May 4

10:00 AM – Vespers Divine Liturgy – *Descent into Hades*
11:30 PM – Resurrection Matins and Divine Liturgy – Holy Pascha!

Sunday, May 5, Holy Pascha

2:00 PM – Agape Vespers (*Vespers of Love*) – followed by Parish Feast

Presbyter's Council Meeting

Thursday, April 25, 11 AM
Zoom



Never condemn anyone. Greet everyone with a good disposition, whoever he may be, with the hope of finding in him only good, seeing before you the image of God.

St. Nikon of Optina

Learn not to resist, not to justify yourself, not to have the last word, to pray for those who offend you, to accept that you can be wrong even when you are sure, sure that you are right...

Nun Siluana Vlad

What salt is for any food, humility is for every virtue. To acquire it, a man must always think of himself with contrition, self-belittlement and painful self-judgment. But if we acquire it, it will make us sons of God.

Venerable Isaac the Syrian, Bishop of Nineveh