

# Week of April 9th 2017

Fr. Luke will be in Potsdam the entire week and is available to hear confessions.

This week, you can reach Fr. Luke at [frlukacs@gmail.com](mailto:frlukacs@gmail.com) or at (315) 262-4133

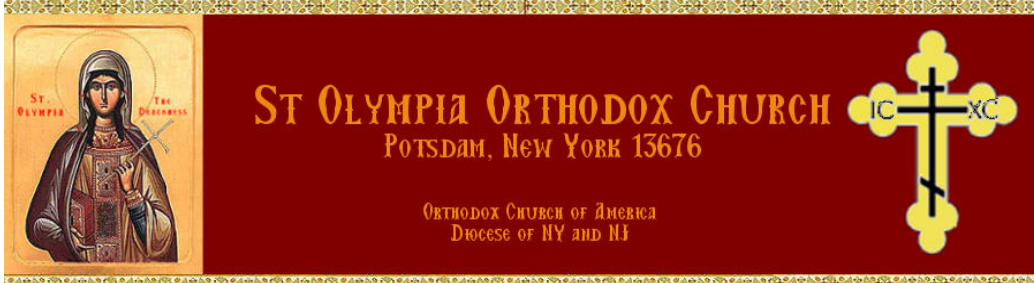
## This is Holy Week

### Join us for many beautiful services

The entire schedule is attached as a .pdf, is on our website and is also included below.

God does not demand or desire that someone should mourn out of sorrow of heart, but rather that out of love for Him he should rejoice with the laughter of the soul. Take away sin and then the sorrowful tears that flow from bodily eyes will be superfluous. Why look for a bandage when you are not cut? Adam did not weep before the fall, and there will be no tears after the [general] resurrection when sin will be abolished, when pain, sorrow, and lamentation will have taken flight.

--St. John of the Ladder



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 primarily in English.

Visit us on Facebook or [www.saintolympiaorthodoxchurch.org](http://www.saintolympiaorthodoxchurch.org)

### A Short Guide to the Services of Holy Week

Following the joyous feast of Christ's entry into Jerusalem (Palm Sunday) and the previous day's commemoration of the raising of Lazarus, the Church enters into the most solemn week of the year known as Great and Holy Week. Through these services, we relive as witnesses and participants of the Passion and triumphal resurrection of Christ. Perhaps paradoxically, the Church always remembers things in the present. Hymns often begin with "Today..."

The first three days have services held in the evening but these are actually matins done by anticipation. They are known as the Service of the Bridegroom, Christ being the bridegroom of the Church. Each service recalls the beginning of Jesus' suffering. While there are hymns in common to these three services, each one has its own focus. Through various parables, Jesus foretells and describes the events to come.

On Sunday evening, the Gospel reading reveals the plotting of the priests against Jesus. The story of Joseph the Patriarch's unjust suffering at the hands of his brothers and the parable of the fig tree as a symbol of fallen creation and our own lack of spiritual fruit are prominent themes.

On Monday evening, we are reminded of the Second Coming. The parable of the ten virgins describes the kingdom of God as a bridal chamber and the parable of the Talents further reinforces the importance of spiritual vigilance.

On Tuesday evening, two people are juxtaposed and strongly contrasted: the sinful woman who anointed Jesus (Matthew 26:6-13) and Judas who betrayed Jesus. Our freedom is an inherent human characteristic that is part of being made in the image of God. As did these two people, we may choose between the self-imprisonment of sin/death/hell or repentance, the choice to follow God and something that we can only achieve by accepting Christ's gift to us through the Holy Spirit.

On Wednesday evening, there is also a matins service but the focus shifts. The hymn that follows the Alleluia speaks of the Disciples "being illumined at the Supper during the washing of feet." The word "illumined" was also used to describe baptism, and both actions are for cleansing. Both the importance of spiritual cleansing and humility are presented by Christ in the Gospel of John (chapter 13).

One of the most beloved hymns sung at each Bridegroom service as well as on Wednesday evening begins "Thy bridal chamber I see adorned, O my Savior, and I have no wedding garment that I may enter...." At first glance, the lack of the appropriate attire might seem to indicate only a lack of preparation but it was the custom for wedding garments to be provided by the host. If we do not have such a spiritual garment, it is because we choose not to accept this freely-offered gift from God.

On Holy Thursday morning, the Church celebrates the Last Supper with, not surprisingly, the Divine Liturgy. When, as always during this service, we hear "This is my body..." and "This is my blood..." we are also poignantly witnessing the earthly "birth" of the Eucharist. At night, the Passion is experienced through twelve Gospel readings with commentaries hymned between each one. After the fifth reading, the priest comes out of the sanctuary carrying a large crucifix intoning "Today is hung upon the Cross, He Who suspended the Earth amid the waters. A crown of thorns crowns Him, Who is the King of Angels. He, Who wrapped the Heavens in clouds, is clothed with the purple of mockery..." The hymn reveals poetically the voluntary suffering and crucifixion of the *Theanthropos*/God-Man for our sake.

On Friday morning, we keep vigil with the Crucified Christ and at the afternoon service His body is entombed. In the evening we chant Psalm 118 with interspersed hymns known as Encomia (from which we get the English word, "encomium") as a burial ode but even before the service is completed, we are anticipating the turning of events.

The Divine Liturgy on Saturday morning actually belongs to the Paschal vigil and is a Vespers Liturgy. Many of the hymns focus on Christ's descent into Hades and its annihilation ("Today Hades cries out groaning..."). In the early centuries this was also a baptismal liturgy as can be seen from the substitution of the Trisagion Hymn (Sanctus) with the hymn "All those who have been baptized into Christ have put on Christ." The Old Testament readings are from the books of Jonah (including being disgorged from the whale--a prefigurement of the Resurrection) and Daniel (the three youths in the fiery furnace of Nebuchadnezzar. The service's joyful character already reflects what will be celebrated fully on Sunday.

The Sunday matins and liturgy are most often celebrated at midnight. The service begins with the reading of the opening of the Gospel of Mark and the discovery of the empty tomb by the Myrrh-bearing Women. This is followed by the Paschal anthem, "Christ is risen from the dead, trampling down death by death and upon those in the tombs bestowing life." The Gospel reading within the body of the Divine Liturgy is the opening of the Gospel of John, "In the beginning was the Word..." The exuberance of this service can hardly be contained. It is the custom in many parishes to break the long Lenten and Holy Week fast together after this service.

The service on Sunday afternoon is known as the Vespers of Love (Agape). During this service, the Gospel is proclaimed in as many languages as possible to reinforce the universality of the message of salvation.

### Holy Week and Pascha Services – 2017

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

Palm Sunday	April 9 <sup>th</sup>	10:00 am	Divine Liturgy/Литургия/Λειτουργία
Palm Sunday	April 9 <sup>th</sup>	7:00 pm	Service of the Bridegroom/ ΝΥΜΦΙΟΥΣ/ Литургия
Holy Monday	April 10 <sup>th</sup>	7:00 pm	Преждеосвященных Даров
Holy Tuesday	April 11 <sup>th</sup>	7:00 pm	
Holy Wednesday	April 12 <sup>th</sup>	7:00 pm	
Holy Thursday	April 13 <sup>th</sup>	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 Евангелий/ Η ΑΚΟΛΟΥΘΕΙΑ ΤΩΝ ΑΓΙΩΝ ΠΑΘΩΝ - ΔΩΔΕΚΑ ΕΥΑΓΓΕΛΙΑ
Holy (Good) Friday	April 14 <sup>th</sup>	2:00 pm	Taking Christ's body down from the Cross/ Η ΑΠΟΚΑΘΗΛΩΣΙΣ /Снятие с креста (Вывос Плащаницы)
		7:00 pm	Lamentations/ Плач о погребении/ Ο ΕΠΙΤΑΦΙΟΣ ΘΡΗΝΟΣ
Holy Saturday	April 15 <sup>th</sup>	11:00 am	Liturgy of St. Basil (Descent into Hades – Proto-Resurrection)/ Литургия (хождение в Ад)/ ΕΣΠΕΡΙΝΟΣ ΚΑΙ ΘΕΙΑ ΛΕΙΤΟΥΡΓΕΙΑ ΤΟΥ ΜΕΓΑΛΟΥ ΒΑΣΙΛΕΙΟΥ
Holy Saturday/ Pascha	April 15 <sup>th</sup> – 16 <sup>th</sup>	11:00 pm	Vigil with Matins and Divine Liturgy of the Resurrection at midnight followed by blessing of the baskets/breaking the fast/ ΟΡΘΟΣ ΤΗΣ ΑΝΑΣΤΑΣΕΩΣ/ Η ΑΝΑΣΤΑΣΙΣ ΚΑΙ ΘΕΙΑ ΛΕΙΤΟΥΡΓΕΙΑ/ Светлая Пасхальная Заутреница и Пасхальная Литургия (в полночь), за которыми следуют освящение пасхальной пищи и окончание Великого Поста
Pascha	April 16 <sup>th</sup>	2 pm	Vespers of Love/ Ο ΕΣΠΕΡΙΝΟΣ ΤΗΣ ΑΓΑΠΗΣ/ Великая Вечерня первого дня Пасхи
			Parish feast follows the service
			NOTE: both will be at Trinity Episcopal Church on Fall Island, Potsdam.

Fr Luke will be in Potsdam from Saturday of Lazarus, April 8th until Pascha and is available to hear confessions during the day.

He will also give Holy Anction/ ΕΥΧΕΛΑΙΟΝ/ Соборование(Елеосвящение) and will anoint people in Potsdam after services by request.

### Lenten Prayer of St. Ephraim the Syrian

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

But give rather the spirit of  
chastity,  
humility,  
patience  
and love  
to your servant.

Yea, O 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.

### Planning Ahead

Archbishop Michael's next visit to Potsdam will be:

**Saturday-Sunday,  
September 9-10, 2017**

### Yard Sale

Our parish is planning a yard sale inspired by items donated by Mother Sophronia. The sale will benefit our building fund will be held on a Saturday after Pascha. Please keep this in mind as you begin spring cleaning so that we can grow the sale with your items.



Palm Sunday procession at St. Olympia Chapel