

Week of September 3rd 2017

You can reach Fr. Luke at frlukacs@gmail.com

For emergencies, phone (315) 322-8425

Please leave a clear message and include your phone number

Next Services

Saturday, September 9th

Great Vespers at 6:30 pm at SUNY-Potsdam (see poster)

Sunday, September 10th

Divine Liturgy at 10:00 am at **St. Olympia Chapel** 123 Main Street Potsdam, NY
All welcome!

Schedule for Archbishop Michael's Visit

Saturday, September 9th

4:45 pm - Dinner with Parish Council and Fr. Luke
6:30 pm - Vespers at SUNY-Potsdam
7:30 Lecture (see poster) followed by reception (park in lot 9)

Sunday, September 10th

9:00 am - Matins
10:00 am - Divine Liturgy
Noon - Parish Lunch with Vladyka Michael and Mat. Stavrevsky.



How wonderful to welcome back Siloan (Wayne) Brown and to meet his girl friend, Emmalee Katherine Moffitt who is visiting the Brown family. And it is always a joy to have Tabitha Brown with us!

60TH ANNIVERSARY of ST. ANDREW'S CAMP

Saturday, September 23, 2017

COME JOIN THE CELEBRATION OF ST. ANDREW'S PAST, PRESENT, AND FUTURE

LOCATION
1280 State Route 49
Cleveland, NY 13042

COST
\$25 per Adult
\$10 per Child (under 18)
FREE for 2017 Campers

SCHEDULE
Divine Liturgy at 8:30am
followed by breakfast
refreshments and
afternoon dinner.

ROOMS
Availability for Friday
and Saturday night.
Call: (315) 676-9771

RSVP
stamandrewscamp.com



Tamburitzans 50 Years!



Saturday September 23, 2017 4:00PM
Clifton High School
333 Colfax Ave - Clifton NJ
Tickets: \$35 in advance / \$40 day of at the door
For more information and tickets: 201-796-2050
www.talentshadows.events

Sayings from the Desert Fathers

Cassian joined a monastery in Bethlehem when he was young and then left for Egypt with his friend, Germanus. He wrote two books, one on monastic life and the other on spiritual matters (both are available in translation). In 415 AD, he founded a monastery in Marseilles. He died in 435.

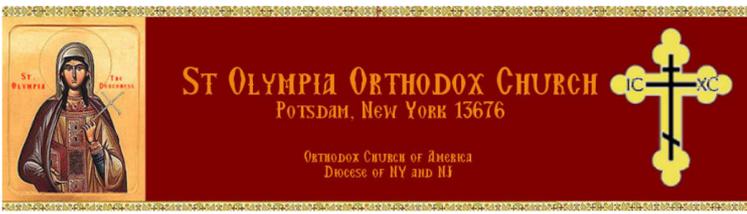
Abba Cassian related the following: "The holy Germanus and I went to Egypt, to visit an old man. Because he offered us hospitality we asked him, "Why do you not keep the rule of fasting, when you receive visiting brothers, as we have received [the practice] in Palestine?" He replied, "Fasting is always to hand but you I cannot have with me always. Furthermore, fasting is certainly a useful and necessary thing, but it depends on our choice while the law of God lays it upon us to do the works of charity. Thus receiving Christ in you, I ought to serve you with all diligence, but when I have taken leave of you, I can resume the rule of fasting again. For "How can the wedding guests fast while the bridegroom is with them, but when the bridegroom is taken from them, then they will fast in that day."" (Mark 2:19-20)

* * *

The same abba said, "There was an old man who was served by a holy virgin and men said he was not pure. The old man heard what was said. When he was on the point of dying he said to the Fathers, "When I am dead, plant my stick in the grave. If it grows and bears fruit, know that I am pure from all contact with her; but if it does not grow, know that I have sinned with her." So they planted the stick and on the third day it budded and bore fruit, and they all gave glory to God."

* * *

He also said, "There was a distinguished official who had renounced everything and distribute his goods to the poor. He kept a little bit for his personal use because he did not want to accept the humiliation that comes from total renunciation, not did he sincerely want to submit to the rule of the monastery. Saint Basil said to him, "You have lost your senatorial rank without becoming a monk."



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. Fr. Luke Majoros is our presbyter.

Visit us on Facebook or www.saintolympiaorthodoxchurch.org

Coming This Weekend!

Please reprint this flyer (also attached) and help spread the word

What's Behind That Smiling Face?

Practical Knowledge for the Challenge of Alzheimer's Disease



Natalie Stavrevsky, RN, MBA

Do you have a friend or family member with Alzheimer's? Are you a health care provider? Do you know someone who is caring for a loved one with Alzheimer's? Does Alzheimer's run in your family? If so, then this talk is for you! A frequently sought speaker on the issues of aging, Ms. Stavrevsky's has presented at: the Greater Rochester Area Partnership for the Elderly (GRAPE); National LTCI (Long-Term Care Insurance) Intercompany Conference; various multiple program events of Marriott Senior Living, Unity Health System, and the American Nurses Credentialing Center (ANA)

Do not cast me off in the time of old age; Do not forsake me when my strength fails.
-- Psalm 71:9

Saturday, September 9th at 7:30 pm
Knowles Conference Center, SUNY-Potsdam
Vespers (Evening Prayer) Service at 6:30 pm

Both events are free and open to the public

Sponsored by St. Olympia Orthodox Church of Potsdam and SUNY-Potsdam Office of Campus Ministry



Witness

Note: the following article has been written by an anonymous contributor. It is included here by permission.

When you hear the word "witness" or "evangelism," does your soul shiver with dread? Let's face it: sharing our faith in Jesus Christ with a non-Christian makes many of us profoundly uncomfortable. It's relatively easy to talk to a non-Orthodox Christian about why we call Orthodoxy the fullness of the faith. We can go back to Scripture and to the early Church to show that what we believe and how we express it is in an unbroken line from Christ and His Apostles to the present day. But to present Jesus Christ to someone who does not know Him, and especially to proclaim what the Lord Himself says about Himself in John 14:6, that "I am the way, the truth, and the life. No one comes to the Father except through Me," seems not really not "nice" and rather intolerant of other faiths, other beliefs, especially in a culture of pervasive "political correctness."

Well let's get this clear: "tolerance" does not mean either "acceptance" or "approval." The word itself comes from the Latin tolero, which means "to bear, endure, sustain, to put up with;" and "toleration" comes from toleratio, which means "the capacity for endurance." Being part of a multicultural, multi-faith society does require tolerance in its proper sense: respecting another person's conscience enough to put up with that with which we disagree. Evelyn Beatrice Hall summed that up in 1906 when, illustrating Voltaire's beliefs, she wrote "I disapprove of what you say, but I will defend to the death your right to say it." That, nothing more and nothing less, is tolerance.

So what's any of that got to do with 1 Corinthians 15:1-11? Everything! We sometimes think that witnessing or evangelizing is trying to "sell" somebody on Christian doctrine and/or Christian philosophy and/or Christian morality. It's not. Witnessing is just that: bearing witness, giving testimony to the truth, the whole truth, and nothing but the truth. And evangelizing is "good gossip," passing on to others some really good news. And neither witnessing nor evangelizing require a seminary education or any kind of ordination other than one's Baptism. It's just telling the truth that in a world going to hell in a handcart, there is good news.

What good news? That the Apostle sets out for us in this entire 15th chapter of 1 Corinthians: that Jesus is risen, and that changes everything. These first eleven verses are both a prologue to and summary of what's laid out in the remainder of the chapter. Paul begins by making clear that his identity and ministry as an apostle exist only in relation to the Resurrection of Christ: "Moreover, brethren, I declare to you the Good News which I preached to you, which also you received, and in which you stand, by which also you are saved, if you hold fast that word which I preached to you---unless you believed in vain." The only reason Paul can speak with authority, and indeed the only reason he has anything at all to say, is because Christ is risen; and Paul can testify to that because on the road to Damascus, Paul met the risen Jesus. The God-given authority of his apostleship is both based on and the rationale for proclaiming the Resurrection and for his witness to be accepted among the Corinthians.

And that right there should slam on the brakes of our brain. Can you or I make the same claim: that we know for certain that Jesus is risen because we've met Him personally? To put it another way, have you and I gotten beyond the externals of our faith to the heart and center of our faith: the risen and living Jesus Christ? It's relatively easy to do the externals: go to church, keep the fasts, say the words of our daily prayers, be decent human beings. But it's not so easy to be like Paul in Philippians 3:8-11, whose over-riding goal and primary passion is "that I may gain Christ, and be found in Him... that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection of the dead." Do you and I want Jesus Himself, and do we want Him that much? Or do we suffer from what one author calls "the malady of not wanting," the spiritual sickness of settling for the surface rather than drilling down to the substance? That's always a temptation, especially for us Orthodox: to become so focused on rubrics and other externals that we lose sight of Christ. But without a personal passion for Christ Himself, we and all we say and all we do are empty.

That's partly why, in verse 2, Paul refers to the Gospel "by which also you are saved, if you hold fast that word which I preached to you---unless you believed in vain." Paul is reminding the Corinthians and us that although we are being saved by God's good grace, not saving ourselves, nonetheless we have a responsibility in and for this salvation: to hold on to it and live it, rather than just pay lip service to it. It's all very well to bemoan "Sunday Christians"---but only if that group does not include the face in our mirror. Are we so focused on being found in Christ and knowing Him and the power of His resurrection, that we consciously and intentionally invite Him into every moment of our day, into every choice and decision we have to make, into every relationship we have? That, or at least the struggle to do that, is how we hold fast to the word preached to us.

OK, so our relationship with the risen Jesus is as squared away as it can be for us weak and fallen creatures still very much in the process of being made whole. So what's the truth to which we're supposed to bear witness? St. Paul explains in the verses 3-4 in a kind of creed: "For I delivered [handed on, lit. "traditioned" in Greek] to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures." That's a lot to take in, so let's unpack it a bit at a time.

Firstly, "Christ died for our sins according to the Scriptures." Oh, here we go: talking about sin and trying to make folks feel bad; the same old Christian guilt-trip. Not really; it's called facing up to reality. Romans 3:23 says that "all have sinned, and fall short of the glory of God," while 1 John 1:8 says that "If we say that we have no sin, we deceive ourselves, and the truth is not in us." But human beings don't need the Bible to tell them they sin; each of us has a built-in conscience telling us the difference between right and wrong, and letting us know when we do the wrong or fail to do the right. Guilt is not imposed from outside of us; it's a built-in spiritual smoke-detector, blaring into our spiritual ear when we sin. Most folks deny their sin and guilt, not because they honestly but psychotically think they don't have any, but because they don't know what to do about it and with it.

And that's the first element in the Good News: that there is something we can do about it and with it: we can let God forgive it for the sake of Jesus. Too easy? Not at all. Remember how Romans 6:23 says that "the wages of sin is death." And remember how Colossians 2:14 says that Jesus "wiped out the handwriting of requirements that was against us, which was contrary to us;" He wiped away our sin and our guilt. How? It wasn't with just a wave of His hand. "And He has taken it away, having nailed it to the cross." We don't pay the price because He did by collecting in Himself the wages of our sin: death, that is, the gift of God, eternal life in Christ Jesus our Lord," is free to us because it has already been paid for at the cost a human life.

But how can we know that this news of forgiveness and eternal life is true? After all, Paul himself admits that, like any other corpse, Jesus "was buried." And if it stopped there, we'd have to believe that Good News. But Paul insists that it didn't end there, but rather "that He rose again the third day according to the Scriptures [meaning the Hebrew Scriptures, what we call the Old Testament]," and then cites the list of eyewitnesses to the risen Jesus: Cephas; the Twelve; "five hundred brethren at once," some of whom were still alive when Paul was writing this letter; James, "all the apostles," and by Paul himself. And note that two-fold reference to "the Scriptures." Paul can point to specific prophecies, written hundreds of years before Jesus: prophecies such as Psalm 22 and Isaiah 53, giving specific details of His death, His burial, and His Resurrection, and specific explanations of those events. It is the Resurrection of Jesus which verifies and validates the sacrificial, redemptive, and liberating nature of His death.

The core message and basic truth to which we bear witness is simple: Jesus died for sinners and rose again with the power to intersect with and radically change human lives: yours; mine; our neighbor's. And we know this is the truth because in our Baptism, in the Eucharist, in our prayer life, in our reading of Scripture, in opening our entire heart and life to Him, we have met Him...haven't we?