



# 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 worshipers.*

*Our priest is Fr. Peter Irfan, Acting Rector.  
You may reach him at 716-342-8520 (cell) or at fatherpeter777@yahoo.com.*

*Please join us for prayer and fellowship.  
Divine Liturgies are held every Sunday at 10 am.  
Great Vespers are held every Saturday evening at 5 pm.*

## Services this week:

**Saturday, June 1st**

**Great Vespers - 5:00 pm**

*Fr. Peter is available to hear confessions by appointment*

**Sunday, June 2nd**

**Hours - 9:30 am**

**Divine Liturgy - 10:00 am**

**A light lunch and fellowship will follow**

**The above services are at  
St. Olympia Chapel  
123 Main Street  
Potsdam, NY, 13676**

### **Also:**

**Daily Reader's Vespers**

**at 5 pm**

**at St. Olympia Hermitage  
Edwards, NY**

*Visitors are welcome to attend.*

*E-mail:*

*mothersophronia@gmail.com*

*to confirm and for directions.*



### **Shoes Are Not Just for Fashion**

Can you imagine living with pain so strong it leaves you unable to move?

Kemel can.

Kemel has been living with podoconiosis since she was 14 years old. It wasn't until her sister told her about an IOCC-supported clinic that she learned there was a way to treat the illness and dramatically reduce her pain.

Watch Kemel's story and learn why, in Ethiopia, shoes aren't just for fashion.

To watch this clip, go to <https://iocc.wistia.com/medias/rordgx4tyh>

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### Another addition to our lending library

**The Freedom of Morality** by Christos Yannaras and translated by Elizabeth Briere. Heavily excerpted from the Forward by Metropolitan Kallistos of Diokleia (Timothy Ware: "The most tremendous thing granted to humanity is choice, freedom": so writes Kierkegaard in his Journal and such also is the central conviction that inspires this present book. Its theme is 'the glorious liberty of the children of God' (Rom. 8:21)... Christos Yannaras has not attempted to write a systematic treatise on ethics, for he believes that it is impossible, within a genuinely Orthodox context, to provide a 'system' of moral conduct. What he offers us is something different: an inquiry into the criteria and presuppositions which enable us to confront moral problems. and the most basic criterion of all, in his eyes, is freedom. He is passionately opposed to any understanding of Christian morality that views it primarily in juridical terms, as submission to a conventional legal code. Morality, as he sees it, is concerned not with rules but with persons--with persons in their freedom, persons in their mutual relationship... What patristic theology and existentialism share in common, so Dr. Yannaras believes, is a concern above all for the person... Personhood in its turn implies relationships. For Dr. Yannaras it is no coincidence that the Greek word for person, prosopon, should have the literal meaning 'face': each of us is authentically a person only in so far as he or she 'faces' others and relates to them in love... Personhood also means unity, an integral unity of soul and body; the 'image of God' involves the whole human being... Always he envisages the transfiguration of eros and the passions and their redirection towards the Divine, not their suppression or destruction. And, because he values the materiality of the body, he is also concerned about the Spirit-bearing potentiality of all material things--about the use of matter in the Eucharist, in art and in technology....

...[T]he Greek word translated as 'morality' is ithos, a term signifying 'ethics,' but also meaning 'ethos,' distinctive character, the 'thus-ness' or the 'Ah!' of a person or thing. When using ithos, the author has in view both these senses. Morality, 'ethics,' is nothing more or less than the expression of the person's proper 'ethos.' It is not to obey external rules but to become as person that which one truly is. By the same token, sin is not the transgression of some impersonal law, 'but missing the mark,' the failure to become oneself. As Dr. Yannaras says at the start of Chapter Two, 'What we call the morality or ethos of man is the way he relates to the existential adventure of his freedom.' The adventure of freedom: such exactly is the masterful theme of this remarkable book. One every page Christos Yannaras shows us the true implications of St. Paul's words, "Where the Spirit of the Lord is, there is freedom' (2 Cor. 3:17).