



ST OLYMPIA ORTHODOX CHURCH

POTSDAM, NEW YORK 13676

ORTHODOX CHURCH IN AMERICA

DIOCESE OF NY AND NJ



*Welcome to St. Olympia Orthodox Church,
a young and, God willing, growing community of worshippers.*

*Our priest is Fr. Paul Fedoroff, Priest-in-Charge.
You may reach him at priestpaulfedoroff@gmail.com or 518-573-7987 (cell)*

*Please join us for prayer and fellowship.***

Mark your calendars!

Annual Parish Meeting Sunday February 21

**Upcoming Services:
At the Norwood Church**

January 24, 31

Hours: 9:10am

Divine Liturgy: 9:30am

January 23, 30

Vespers: 5pm

**Confessions: Saturday after
Vespers, Sunday before Liturgy,
otherwise by appointment.**

**Coffee after Liturgy! **Social
Distancing guidelines must be
observed.**

**St. Olympia Orthodox Church
34 Main Street
Norwood, NY, 13668**

Normally, this meeting would have taken place at the end of 2020, but there were quite a few extraordinary things going on at that time that pushed it back to now. This is our annual meeting of the membership to plan for 2021 - budget, officers, priorities, etc.

Normally, I would hope to see all of us in church that day. But with the pandemic we will have to figure out what makes the most sense to still have a healthy sized meeting. Whether we meet in person, over the phone, through a computer, whatever it might be, please plan to attend. Details will follow. If you are a parishioner who only comes to Potsdam occasionally, then please make that Sunday one that you come. There is plenty of room.

Christ is the Head and we are the Body. The Body cannot function without its members, all of its members, each and every one.

In Christ, Fr. Paul

Pledge Form Reminder!

We like to think of the Church as having one foot on Earth and the other in Heaven. Well, the Parish Council is currently working on the Earth portion. We are in the process of putting together the 2021 budget and we need your help. Please fill out and return the pledge forms for 2021. I know it is difficult at this time in the world to plan ahead much at all, but there is a whole year ahead of us and we must expect things to get better as time goes on. We are doing a good job staying afloat during this pandemic but soon enough it will be full steam ahead. Thank you in advance for your thoughtful consideration of this otherworldly responsibility.

In Christ, Fr. Paul



Venerable Xenia, Deaconess of Rome
January 24, Troparion

*Living the life of a stranger in the world,
you estranged yourself from every sin;
you abandoned comforts and fleeting honor
and betrothed yourself to your Immortal Bridegroom.
Glorious Xenia, entreat Christ our God
to grant us His great mercy.*

Blessed Xenia of St. Petersburg
January 24, Troparion

*Having lived as a stranger in the world,
you outwitted the deviser of evil
by your pretended foolishness, O Xenia.
You received the grace from God
to foresee and foretell things to come.
Now, as you have been translated from earth to heaven,
you are numbered with the choirs of the angels.*



**Saint Gregory the Theologian,
Archbishop of Constantinople**
January 25, Troparion

*The sweet-sounding shepherd's pipe of your theology
overpowered the trumpeting of the orators;
for having searched the depths of the Spirit
eloquence was also bestowed upon you.
Pray to Christ God, Father Gregory,
that our souls may be saved.*



This great Father and Teacher of the Church was born in 329 in Arianzus, a village of the second district of Cappadocia, not far from Nazianzus. His father, who later became Bishop of Nazianzus, was named Gregory (Jan. 1), and his mother was named Nonna (Aug. 5); both are among the Saints, and so are his brother Caesarius (Mar. 9) and his sister Gorgona (Feb. 23). At first he studied in Caesarea of Palestine, then in Alexandria, and finally in Athens. As he was sailing from Alexandria to Athens, a violent sea storm put in peril not only his life but also his salvation, since he had not yet been baptized. With tears and fervor he besought God to spare him, vowing to dedicate his whole self to Him, and the tempest gave way to calm. At Athens Saint Gregory was later joined by Saint Basil the Great, whom he already knew; but now their acquaintanceship grew into a lifelong brotherly love. Another fellow student of theirs in Athens was the young Prince Julian, who later as Emperor was called the Apostate because he denied Christ and did all in his power to restore paganism. Even in Athens, before Julian had thrown off the mask of piety; Saint Gregory saw what an unsettled mind he had, and said, "What an evil the Roman State is nourishing" (Orat. V, 24, PG 35:693).

After their studies at Athens, Gregory became Basil's fellow ascetic, living the monastic life together with him for a time in the hermitages of Pontus. His father ordained him presbyter of the Church of Nazianzus, and Saint Basil consecrated him Bishop of Sasima, which was in the archdiocese of Caesarea. This consecration was a source of great sorrow to Gregory, and a cause of misunderstanding between him and Basil; but his love for Basil remained unchanged, as can be plainly seen from his Funeral Oration on Saint Basil (Orat. XLIII).

About the Year 379, Saint Gregory came to the assistance of the Church of Constantinople, which had already been troubled for forty years by the Arians; by his supremely wise words and many labors he freed it from the corruption of heresy, and was elected Archbishop of that city by the Second Ecumenical Council, which assembled there in 381, and condemned Macedonius, Archbishop of Constantinople, the enemy of the Holy Spirit. When Saint Gregory came to Constantinople, the Arians had taken all the churches and he was forced to serve in a house chapel dedicated to Saint Anastasia the Martyr. From there he began to preach his famous five sermons on the Trinity, called the Triadica. When he left Constantinople two years later, the Arians did not have one church left to them in the city. Saint Meletius of Antioch (see Feb. 12), who was presiding over the Second Ecumenical Council, died in the course of it, and Saint Gregory was chosen in his stead; there he distinguished himself in his expositions of dogmatic theology.

Having governed the Church until 382, he delivered his farewell speech - the Syntacterion, in which he demonstrated the Divinity of the Son - before 150 bishops and the Emperor Theodosius the Great; in this speech he requested, and received from all, permission to retire from the see of Constantinople. He returned to Nazianzus, where he lived to the end of his life, and reposed in the Lord in 391, having lived some sixty-two years. His extant writings, both prose and poems in every type of meter, demonstrate his lofty eloquence and his wondrous breadth of learning. In the beauty of his writings, he is considered to have surpassed the Greek writers of antiquity, and because of his God-inspired theological thought, he received the surname "Theologian." Although he is sometimes called Gregory of Nazianzus, this title belongs properly to his father; he himself is known by the Church only as Gregory the Theologian. He is especially called "Trinitarian Theologian," since in virtually every homily he refers to the Trinity and the one essence and nature of the Godhead.

[Edited from goarch.org]