



# ST OLYMPIA ORTHODOX CHURCH

NORWOOD, NEW YORK 13668



ORTHODOX CHURCH IN AMERICA  
DIOCESE OF NY AND NJ

*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 8**  
**Great Vespers: 5pm**

**Sunday, April 9**  
**Divine Liturgy: 10am**

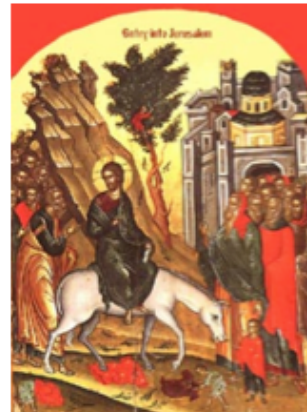
**April 14-16 See Holy  
Week Schedule !!!**

**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, NY 13617*

## **The Raising of Lazarus** **Lazarus Saturday** **April 8**



## **Entry of Our Lord into Jerusalem** **Palm Sunday** **April 9**

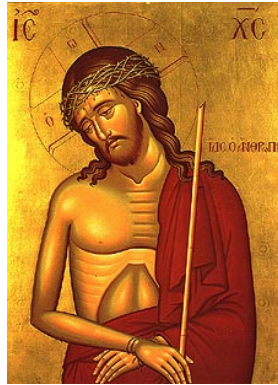
*By raising Lazarus from the dead before Thy Passion,  
Thou didst confirm the universal resurrection, O Christ God!  
Like the children with the palms of victory,  
we cry out to Thee, O Vanquisher of Death:  
Hosanna in the highest!  
Blessed is He that comes in the name of the Lord!*

Troparion of the Feast  
sung on both Lazarus Saturday and Palm Sunday

## HOLY WEEK

From the Orthodox Faith Series, Volume II – Worship

By Protopresbyter Thomas Hopko



In the Orthodox Church the last week of Christ’s life is officially called Passion Week. In popular terminology it is called Holy Week. Each day is designated in the service books as “great and holy.” There are special services every day of the week which are fulfilled in all churches. Earthly life ceases for the faithful as they “go up with the Lord to Jerusalem” (Matins of Great and Holy Monday).

Each day of Holy Week has its own particular theme. The theme of Monday is that of the sterile fig tree which yields no fruit and is condemned. Tuesday the accent is on the vigilance of the wise virgins who, unlike their foolish sisters, were ready when the Lord came to them. Wednesday the focus is on the fallen woman who repents. Great emphasis is made in the liturgical services to compare the woman, a sinful harlot who is saved, to Judas, a chosen apostle who is lost. The one gives her wealth to Christ and kisses his feet; the other betrays Christ for money with a kiss.

On each of these three days the Gospel is read at the Hours, as well as at the Vespers when the Liturgy of the Presanctified Gifts is served. The Old Testament readings are from Exodus, Job, and the Prophets. The Gospel is also read at the Matins services which are traditionally called the “Bridegroom” services because the general theme of each of these days is the end of the world and the judgment of Christ. It is the common practice to serve the Bridegroom services at night.

*Behold, the bridegroom comes in the middle of the night and blessed is the servant whom he shall find watching, and unworthy the servant whom he shall find heedless. Take care then, O my soul, and be not weighed down by sleep that you will not be given over unto death and be excluded from the Kingdom. But rise up and call out: Holy, Holy, Holy art Thou O God, by the Theotokos have mercy on us.*

Troparion of the First Three Days

During the first three days of Holy Week, the Church prescribes that the entire Four Gospels be read at the Hours up to the point in each where the passion of Christ begins. Although this is not usually possible in parish churches, an attempt is sometimes made to read at least one complete Gospel, privately or in common, before Holy Thursday.



**Tuesday**



**Wednesday**



**Thursday**

## Holy Thursday

The vigil on the eve of Holy Thursday is dedicated exclusively to the Passover Supper which Christ celebrated with his twelve apostles. The main theme of the day is the meal itself at which Christ commanded that the Passover of the New Covenant be eaten in remembrance of Himself, of His body broken and His blood shed for the remission of sins. In addition, Judas' betrayal and Christ's washing of His disciples feet is also central to the liturgical commemoration of the day.

In cathedral churches it is the custom for the bishop to re-enact the foot washing in a special ceremony following the Divine Liturgy. At the vigil of Holy Thursday, the Gospel of Saint Luke about the Lord's Supper is read. At the Divine Liturgy the Gospel is a composite of all the evangelists' accounts of the same event. The hymns and the readings of the day also all refer to the same central mystery.

*When Thy glorious disciples were enlightened at the washing of their feet before the supper, then the impious Judas was darkened by the disease of avarice, and to the lawless judges he betrayed Thee, the Righteous Judge. Behold, O lover of money, this man because of avarice hanged himself. Flee from the insatiable desire which dared such things against the Master! O Lord who deals righteously with all, glory to Thee. (Troparion of Holy Thursday)*

*In the regions of the Master, at the Table of Immortality, in the high place, with minds lifted up, come, O ye faithful, let us eat with delight. (Ninth Ode of the Canon of Matins)*

The Divine Liturgy of Saint Basil is served on Holy Thursday in connection with Vespers. The long gospel of the Last Supper is read following the readings from Exodus, Job, Isaiah and the first letter of the Apostle Paul to the Corinthians (1 Cor. 11). The following hymn replaces the Cherubic Hymn of the offertory of the liturgy, and serves as well as the Communion and Post-Communion Hymns.

*Of Thy mystical supper, O Son of God, accept me today a communicant, for I will not speak of Thy mystery to thine enemies, neither like Judas will I give Thee a kiss, but like the thief will I confess Thee: Remember me, O Lord, in Thy kingdom.*

The liturgical celebration of the Lord's Supper on Holy Thursday is not merely the annual remembrance of the institution of the sacrament of Holy Communion. Indeed the very event of the Passover Meal itself was not merely the last-minute action by the Lord to "institute" the central sacrament of the Christian Faith before His passion and death. On the contrary, the entire mission of Christ, and indeed the very purpose for the creation of the world in the first place, is so that God's beloved creature, made in His own divine image and likeness, could be in the most intimate communion with Him for eternity, sitting at table with Him, eating and drinking in His unending kingdom. Thus, Christ the Son of God speaks to His apostles at the supper, and to all men who hear His words and believe in Him and the Father who sent Him:

***Fear not, little flock, it is Your Father's good pleasure to give you the kingdom (Luke 12:32). You are those who have continued with Me in My trials; as My Father appointed a Kingdom for Me, so do I appoint for you that you may eat and drink at My table in My Kingdom . . . (Luke 22:28-31).***

In a real sense, therefore, it is true to say that the body broken and the blood spilled spoken of by Christ at His last supper with the disciples was not merely an anticipation and preview of what was yet to come; but that what was yet to come—the cross, the tomb, the resurrection on the third day, the ascension into heaven—came to pass precisely so that men could be blessed by God to be in holy communion with him forever, eating and drinking at the mystical table of His kingdom of which there will be no end.

Thus the "Mystical Supper of the Son of God" which is continually celebrated in the Divine Liturgy of the Christian Church, is the very essence of what life in God's Kingdom will be for eternity.

***Blessed is he who shall eat bread in the Kingdom of God (Luke 14:15). Blessed are those who are invited to the Marriage Supper of the Lamb (Revelation 19:9).***

## Holy Friday

Matins of Holy Friday are generally celebrated on Thursday night. The main feature of this service is the reading of twelve selections from the Gospels, all of which are accounts of the passion of Christ. The first of these twelve readings is John 13.31–18.1. It is Christ's long discourse with his apostles that ends with the so-called high priestly prayer. The final gospel tells of the sealing of the tomb and the setting of the watch (Matthew 27.62–66).

The twelve Gospel readings of Christ's passion are placed between the various parts of the service. The hymnology is all related to the sufferings of the Saviour and borrows heavily from the Gospels and the prophetic scriptures and psalms. The Lord's beatitudes are added to the service after the sixth gospel reading, and there is special emphasis given to the salvation of the thief who acknowledged Christ's Kingdom.

The Hours of Holy Friday repeat the Gospels of Christ's passion with the addition at each Hour of readings from Old Testament prophecies concerning man's redemption, and from letters of Saint Paul relative to man's salvation through the sufferings of Christ. The psalms used are also of a special prophetic character, e.g., Ps 2, 5, 22, 109, 139, et al.



## UPCOMING DIOCESAN & PARISH EVENTS

### Holy Week Schedule at St Olympia Orthodox Church

Good Friday, April 14, 7:00 pm – Lamentations

Holy Saturday, April 15

10:00 am – Divine Liturgy

11:30 pm – Resurrection Matins and Divine Liturgy – Holy Pascha!!!

Holy Pascha, Sunday, April 16

2:00 pm – Agape Vespers (Vespers of Love) followed by parish feast.

### Diocesan Council Meeting

Thursday, April 20, at 11:00 AM

Diocesan Chancery, Bronxville NY

### St Olympia Orthodox Church – Next Parish Council Meeting

7:30 PM Monday, May 8, 2023

WEEKDAY VESPERS AT THE HERMITAGE OF ST OLYMPIA

Weekdays at 4 PM

For information please contact Mother Sophronia at [mothersophronia@gmail.com](mailto:mothersophronia@gmail.com)

or via Facebook: Nun Sophronia Hofstead