



*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, Jan 27, Feb 3
Great Vespers: 5pm

Sunday, Jan 28, Feb 4

Divine Liturgy: 10am
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 Meeting of our Lord and Savior Jesus Christ in the Temple



The Meeting of Our Lord in the Temple **February 2, Troparion**

Rejoice, O Virgin Theotokos, Full of Grace!
From you shone the Sun of Righteousness,
Christ our God,
enlightening those who sat in darkness.
Rejoice and be glad, O righteous Elder,
you accepted in your arms
the Redeemer of our souls,
Who grants us the Resurrection!

ANNUAL PARISH MEETING

Sunday, February 4 after Divine Liturgy
Father Alexy will be serving that day

Report of the Dean

Report of the President of the Parish Council (Jessica)

Approval of the Budget for 2024

Election of new Parish Council members

Please contact any member the Parish Council if you would like to serve
(Jessica Suchy-Pilalis at suchyjr@potsdam.edu)

New Martyrs and Confessors of Russia

January 28

On the Sunday closest to January 25, the Church commemorates the Synaxis of the Holy New Martyrs and Confessors of Russia, remembering all those Orthodox Christians who suffered for Christ at the hands of the godless Soviets during the years of persecution. These include the royal Passion Bearers Tsar Nicholas II and his family, and the Grand Duchess Elizabeth. Countless thousands of martyrs, both clergy and laity also suffered, some of whose names are known, as well as millions of simple believers whose names have been lost to history.

It is estimated that the number of the New Martyrs of Russia, who were glorified by the Russian Orthodox Church at the Jubilee Council of 2000, far exceeds that of all the martyrs who died for Christ during the first three centuries of Christianity. The Russian Church lost millions of its sons and daughters, not only at the hands of external enemies, but also those of their own country. Among those who were murdered and tortured in the years of persecution were countless Orthodox: laity, monks, priests, and bishops, whose only “crime” was their unshakable faith in God.

In the long history of the world, never have so many new heavenly intercessors been glorified by the Church in such a way (more than one thousand New Martyrs were numbered among the saints). Among those who suffered for their faith were some who labored in America before the Russian Revolution: St. Tikhon, Patriarch of Moscow and All Russia (April 7); St. Alexander Hotovitzky (Dec. 4); St. John Kochurov (Oct. 31).

Today the Church of Russia joyfully forms a chorus, praising her New Martyrs and Confessors; hierarchs and priests, royal passion-bearers, right-believing princes and princesses, venerable men and women, and all Orthodox Christians. Having laid down their life for faith in Christ during the days of godless persecution, they preserved the truth by the shedding of blood. By their protection, O long-suffering Lord, preserve our land in Orthodoxy until the end of the age.

Troparion

Today the New Martyrs of Russia stand in white robes before the Lamb of God, and with the angels they sing to God the hymn of victory: "Blessing, and glory, and wisdom, and praise, and honor, and power, and strength be to our God unto the ages of ages. Amen."

Kontakion



New Martyrs of Russia
January 28



Three Hierarchs
January 30

**Synaxis of the Ecumenical Teachers and Hierarchs:
Basil the Great, Gregory the Theologian, and John Chrysostom
January 30**

Synaxis of the Three Hierarchs: Basil the Great, Gregory the Theologian and John Chrysostom: During the eleventh century, disputes raged in Constantinople about which of the three hierarchs was the greatest. Some preferred Saint Basil (January 1), others honored Saint Gregory the Theologian (January 25), while a third group exalted Saint John Chrysostom (November 13).

Dissension among Christians increased. Some called themselves Basilians, others referred to themselves as Gregorians, and others as Johnites.

By the will of God, the three hierarchs appeared to Saint John the Bishop of Euchaita (June 14) in the year 1084, and said that they were equal before God. "There are no divisions among us, and no opposition to one another."

They ordered that the disputes should stop, and that their common commemoration should be celebrated on a single day. Bishop John chose January 30 for their joint Feast, thus ending the controversy and restoring peace.

Let us who love their words come together, honoring with hymns, the three greatest luminaries of the Three-Sunned divinity: Basil the Great, Gregory the Theologian, together with the renowned John Chrysostom, of golden speech. They have illumined the entire world with the rays of divine doctrines; they are sweetly-flowing rivers of wisdom, who with divine knowledge have watered all of creation with clear streams; / for they always intercede with the Trinity for us

Troparion

O Lord, You have received the Holy and God-proclaiming heralds, the crown of Your Teachers, for the enjoyment of Your good things and for repose; for You have accepted their sufferings and labors above every sacrifice, for You alone glorify Your Saints.

Kontakion

**Meeting of the Lord
The Orthodox Faith - Volume II: Worship
By Protopresbyter Thomas Hopko**

Forty days after Christ was born He was presented to God in the Jerusalem Temple according to the Mosaic Law. At this time as well His mother Mary underwent the ritual purification and offered the sacrifices as prescribed in the Law. Thus, forty days after Christmas, on the second of February, the Church celebrates the feast of the presentation called the Meeting (or Presentation or Reception) of the Lord.

The meeting of Christ by the elder Simeon and the prophetess Anna (Luke 2.22–36) is the main event of the feast of Christ's presentation in the Temple. It was "revealed to Simeon by the Holy Spirit that he would not see death before he had seen the Lord's Christ" (Luke 2.26) and, inspired by the same Spirit, he came to the Temple where he met the new-born Messiah, took Him in his arms and said the words which are now chanted each evening at the end of the Orthodox Vespers service:

Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation which Thou hast prepared in the presence of all peoples, a light for the revelation to the Gentiles, and for glory to Thy people Israel (Luke 2.29–32).

At this time as well Simeon predicted that Jesus would be the "sign which is spoken against" and that He would cause "the fall and the rising of many in Israel." He also foretold Mary's sufferings because of her son (Luke 22.34–35). Anna also was present and, giving thanks to God "she spoke of Jesus to all who were looking for the redemption of Jerusalem" (Luke 2.38).

In the service of the feast of the Meeting of the Lord, the fact emphasized is that Christ, the Son and Word of God through Whom the world was created, now is held as an infant in Simeon's hands; this same Son of God, the Giver of the Law, now Himself fulfills the Law, carried in arms as a human child.

Receive him, O Simeon, whom Moses on Mount Sinai beheld in the darkness as the Giver of the Law. Receive him as a babe now obeying the Law. For he it is of whom the Law and the Prophets have spoken, incarnate for our sake and saving mankind. Come let us adore him!

Let the door of heaven open today, for the Eternal Word of the Father, without giving up his divinity, has been incarnate of the Virgin in time. And as a babe of forty days he is voluntarily brought by his mother to the Temple, according to the Law. And the elder Simeon takes him in his arms and cries out: Lord now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation, O Lord, who has come to save the human race—glory to Thee! (Vespers Verses of the Feast).

The Vespers and Matins of the feast of the Meeting of the Lord are filled with hymns on this theme. The Divine Liturgy is celebrated with the lines from the canticle of Mary forming the prokeimenon and the words of Simeon being the verses for the Alleluia. The gospel readings tell of the meeting, while the Old Testament readings at Vespers refer to the Law of the purification in Leviticus, the vision of Isaiah in the Temple of the Thrice-Holy Lord, and the gift of faith to the Egyptians prophesied by Isaiah when the light of the Lord shall be a "revelation to the Gentiles" (Luke 2.32).

The celebration of the Meeting of the Lord in the church is not merely a historical commemoration. Inspired by the same Holy Spirit as Simeon, and led by the same Spirit into the Church of the Messiah, the members of the Church also can claim their own "meeting" with the Lord, and so also can witness that they too can "depart in peace" since their eyes have seen the salvation of God in the person of his Christ.

Rejoice, O Virgin Theotokos, Full of Grace! From you shone the Sun of Righteousness, Christ our God, enlightening those who sat in darkness! Rejoice and be glad, O righteous elder; you accepted in your arms the Redeemer of our souls who grants us the resurrection (Troparion).

By Thy nativity, Thou didst sanctify the Virgin's womb. And didst bless Simeon's hands, O Christ our God. Now Thou hast come and saved us through love. Grant peace to all Orthodox Christians, O only Lover of man (Kontakion).

It is customary in many churches to bless candles on the feast of the Meeting of the Lord.

Afterfeast of the Meeting of Our Lord

February 3

**Holy, Righteous Simeon
the God-Receiver**



**Holy, Righteous Anna
the Prophetess**



PARISH WISH LIST

A wish list to help our parish grow!

SPECIAL, one-time needs or items

LED lights or lanterns e.g. strings of Christmas lights, to illuminate our entrances temporarily.
(Electrical work needed must be postponed until the summer.)

RECURRING needs:

Paper Plates (small and large), **Paper Bowls, Hot Cups**
Napkins
Plastic Utensils, especially **Forks**
Paper Towels
Toilet Paper

Holy Mother Olympia, pray to God for us!

UPCOMING DIOCESAN & PARISH EVENTS

ANNUAL PARISH MEETING

Sunday, February 4 after Divine Liturgy

WEEKDAY VESPERS 4 PM (Winter Time!) AT THE HERMITAGE OF ST OLYMPIA

For information please contact Mother Sophronia at mothersophronia@gmail.com
or via Facebook: Nun Sophronia Hofstead.

PRAYER OF THE HEART LEADS TO JOY OF THE HEART.

NOTHING IS DIFFICULT FOR A JOYFUL PERSON BECAUSE HE HAS LOVE.

ELDER THADDEUS

The Jesus Prayer is work common to angels and humans. With this prayer people attain to the life of the angels in a short time. The prayer is the source of all good works and virtues and drives the dark passions far away from man.

In a short time it makes a man capable of acquiring the grace of the Holy Spirit. Acquire it, and before you die you will have acquired an angelic soul. The prayer is divine rejoicing. No other spiritual weapon can so effectively restrain the demons. It burns them as fire burns a wick.

St. Paisios Velichkovsky