

*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](mailto:priestpaulfedoroff@gmail.com) or 518-573-7987 (cell)*

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

**Upcoming Services:**  
**At the Norwood Church**  
**Sunday, April 18, 25**  
**Hours: 9:10am**  
**Divine Liturgy: 9:30am**  
**Saturday, April 17, 24**  
**Vespers: 5pm**  
**Wednesday, April 21**  
**Presanctified Liturgy: 6pm**

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

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

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

**Mailing Address:**  
**St. Olympia Orthodox Church**  
**PO Box 122**  
**Canton, NY 13617**

## **The Fifth Sunday of Great Lent: Saint Mary of Egypt**



*Having been a sinful woman,  
You became through repentance a Bride of Christ.  
Having attained angelic life,  
You defeated demons with the weapon of the Cross;  
Therefore, O most glorious Mary you are a Bride of the Kingdom!*

**Kontakion, St Mary of Egypt**

**Liturgy of the Presanctified Gifts with Vladyka Michael**  
**Wednesday, April 21, 6 PM**

### Holy Week and Pascha Schedule

**Tuesday, April 27, 2021**

7:00 PM – Reader Bridegroom Matins

**Wednesday, April 28, 2021**

7:00 PM – Reader Bridegroom Matins

**Thursday, April 29, 2021**

6:00 PM – Holy Friday Matins

*The Passion – Twelve Gospels*

**Friday, April 30, 2021**

9:00 AM – Royal Hours at the Hermitage of St Olymphia

*Vigil at the Cross*

3:00 PM – Holy Friday Vespers

*Taking Christ's Body Down from the Cross*

6:00 PM – Holy Saturday Matins – *Lamentations*

**Saturday, May 1**

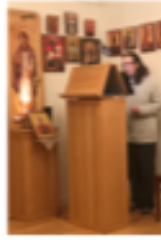
9:30 AM – Vespers Divine Liturgy – *Descent into Hades*

11:00 PM – Midnight Office

**Sunday, May 2, Pascha**

**12 Midnight - Pascha Matins and Liturgy**

1:00 PM – Pascha Agape Reader Vespers



The Akathist Hymn is a profound, devotional poem, which sings the praises of the Holy Mother and Ever-Virgin Mary. It is one of the most beloved services in the Orthodox Church. It was composed in the imperial city of Constantinople, "the city of the Virgin," by St. Romanos the Melodist, who reposed in the year 556. The Akathist Hymn has proven so popular in the liturgical life of the Church that many other hymns have been written following its format. These include Akathists to Our Lord Jesus Christ, to the Cross, and to many Saints.

The Akathist hymn consists of praises directed to the Mother of God, beginning with the salutation of the Archangel Gabriel: "Rejoice." As the hymn is chanted all of the events related to our Lord's Incarnation pass before us for our contemplation. The Archangel Gabriel marvels at the Divine self-emptying and the renewal of creation which will occur when Christ comes to dwell in the Virgin's womb. The unborn John the Baptist prophetically rejoices. The shepherds recognize Christ as a blameless Lamb, and rejoice that in the Virgin "the things of earth join chorus with the heavens." The pagan Magi following the light of the star, praise Her for revealing the light of the world.

The word "akathistos" means "not sitting," i.e., standing; normally all participants stand while it is being prayed. The hymn is comprised of 24 stanzas, arranged in an acrostic following the Greek alphabet. The stanzas alternate between long and short. Each short stanza is written in prose and ends with the singing of "Alleluia." Each longer stanza ends with the refrain: "Rejoice, O Bride Unwedded."

The first part of the hymn is about the Annunciation to the Virgin Mary by the Angel. It describes Mary's surprise at the news, her visit to her mother and Joseph's doubts as to her innocence. The second part is about the birth of Christ, the worship of the Shepherds and Magi, the flight to Egypt and the visit to Saint Simeon in the Temple. In the third part the hymn directs our attention to the renewal of the world by Christ's coming, and the amazement of the Angels and the wise men at the sight of the Incarnation of God's Son. The fourth and the last part is once more a lyric and rhetorical appraisal of Virgin Mary, whom the poet adorns with the most beautiful of adjectives asking her to accept his poetical offering and to intercede for the salvation of human race from the earthly sin.

### THE AKATHIST SERVICE IN HONOR OF THE MOST-HOLY THEOTOKOS AND EVER-VIRGIN MARY



#### Troparion to The Most-Holy Theotokos and Ever-Virgin Mary

"To Thee, the Champion Leader, we Thy servants dedicate a feast of victory and of thanksgiving as ones rescued out of sufferings, O Theotokos: but as Thou art one with might which is invincible, from all dangers that can be do Thou deliver us, that we may cry to Thee: Rejoice, O Unwedded Bride!

**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*