



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 worshippers.*

*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 15th

Great Vespers - 5:00 pm

Fr. Peter is available to hear confessions by appointment

Sunday, June 16th

Pentecost

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 6 pm (summer hours)
at St. Olympia Hermitage
Edwards, NY

Visitors are welcome to attend.

E-mail:

mothersophronia@gmail.com
to confirm and for directions.




This Father's Day (June 16), why not celebrate dad with a gift that gives back--every day of the year?

 NUTRITIOUS MEALS \$10	 GREENHOUSE \$100	 YOUTH EMPLOYMENT \$350
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The Diary of a Russian Priest

This book, originally written in Russian, translated by Helen Iswolsky and edited by Kallistos Ware, has been our library for some time and, as an Orthodox "classic," is best when shared. During the coming weeks, we will present excerpts. To introduce the diarist, Fr. Alexander, to the readers, the following has been taken from the dust cover.

Alexander Elchaninov, one of the most gifted priests in the Russian emigration, died from a tragic illness in 1934 at the age of 53. In his early years he knew many leading members of Russia's educated elite, and he was closely involved in the cultural and religious movements which transformed the country's literature and art during the period 1900-10. He worked for a time as a teacher and in social work, and was ordained only comparatively late in life, after passing through the harrowing experience of the 1917 revolution.

Deeply rooted in the spiritual and ascetic tradition of the Orthodox Church, Father Alexander was at the same time closely in touch with the intellectual movements of his own day. He came to the priesthood through the gates of secular culture, after experiencing to the full the tensions and difficulties of Russia's tragic destiny: and so his book will be of particular value to all who are trying to live the Christian life in an increasingly secular and materialistic world. He writes on themes of universal concern--on sin and nervous disease, on marriage, on the meaning of art, on facing illness and death.

'The charm of Fr. Alexander comes from his gift of relating the different strands of orthodox spirituality to a concrete situation. Greatly as this must have been appreciated by those who knew him, it has a further purpose that he did not foresee. His writings offer an excellent introduction for Western Christians to Orthodox spirituality as a living tradition of practical value to them in their own spiritual life.' --Julian Walter in the Tablet.

Before I became a priest there was so much I had to be silent about, holding myself back. Priesthood, for me, means the possibility of speaking with a full voice.

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There is no consolation for suffering except to consider it against the background of the 'other world.' And this, indeed, is fundamentally the only correct point of view. If this world alone exists, then everything in it is absolute nonsense: separation, sickness, innocent suffering, death. But all these acquire a meaning in that ocean of life which invisibly washes the small island of our earthly being. Which of us has not experienced the breath of other worlds in dreams, in prayer? When a man finds in himself the power to acquiesce in the ordeal sent him by God, he achieves great progress in his spiritual life.

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To be a philosopher is not the same as to be a theologian. 'If you truly pray, you are a theologian' (Evagrius of Pontus) [Greek ascetic and spiritual writer (346-99 AD)]. Inner perfection is necessary in order to understand what is perfect.

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What is this continual sense of dissatisfaction, of anxiety, which we normally feel within us, save the stifled voice of conscience speaking to us inwardly on the subconscious level, and often contradicting our own will and declaring the untruth that our life is? As long as we live in conflict with the law of light which has been granted us, this voice will not be silent, for it is the voice of God Himself in our soul. On the other hand, that rare feeling of keen satisfaction, of plenitude and joy, is the happiness caused by the union of the divine principle in our soul with the universal harmony and the divine essence of the world.

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I am continually pondering the text: "If ye were of the world, the world would love his own" (John 15:19). Our sufferings are the sign that we belong to Christ; and the greater they are, the more evident it is that we are not "of the world." Why did all the saints, following the example of Christ Himself, suffer so much? Contact with the world, being plunged into the midst of things, gives pain to the followers of Christ; only the children of this world suffer no pain. This is a kind of unerring chemical reaction.