

St. Nicholas Orthodox Christian Church

30 Cross Street - Auburn, New York, 13021 (www.stnicholasauburn.com)

Very Reverend Michael Speck – Parish Priest (315) 246-6051 mspeck100@gmail.com

Office Hours 2:00 PM to 4:00 PM Thursday or any time by appointment

Reverend Deacon David Donch Reverend Deacon Michael W. Speck

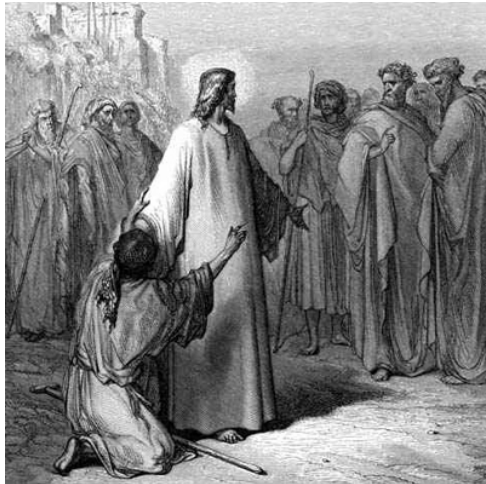
Reader Nathaniel Donch

Sr. Warden - Greg Michaels Jr. Warden – Reverend Deacon David Donch

Secretary – Jane Kimak Treasurer – Glenn Peters

Sunday, September 1, 2024

Church New Year (Indiction). St. Simeon the Stylite (the Elder) and his mother, Ven. Martha (ca. 428). Martyr Aithalas of Persia (380). Holy Forty Women Martyrs and Martyr Ammon the Deacon, their teacher, at Heraclea in Thrace (4th c.). Martyrs Callista and her brothers, Evodius and Hermogenes, at Nicomedia (309). Righteous Joshua the Son of Nun (16th c. B.C.).



Saturday, August 31 – Parish Council Conference in Endicott

5:00 PM – Great Vespers

Sunday, September 1 – 9:30 AM - Divine Liturgy followed by

Coffee Hour

Wednesday, September 4 – 8:30 AM Divine Liturgy

Saturday, September 7 - 5:00 PM – Great Vespers with Litya

Sunday, September 8 – 9:30 AM - Divine Liturgy – Feast of the Nativity of the Most Blessed Theotokos – Panikhida for Rocco and Diane Lupo – Sisterhood Meeting and Coffee Hour

We will be completing our collection for the Diocese of Alaska on Sunday, September 8. Please consider helping with a generous donation to assist our Alaskan Church in its continued care of the Orthodox faithful of our first diocese. God Bless You!

Please support all of the local growers who sell their fresh produce and flowers at the Farmers Market that is held in the Curley's Restaurant parking lot every Tuesday, Thursday, and Saturday from 7:00 AM until 2:00 PM. Let's support our local farmers and help to keep the small farm agricultural heritage of Central New York alive and well!

Church New Year



Commemorated on [September 1](#)

The first day of the Church New Year is also called the beginning of the Indiction. The term Indiction comes from a Latin word meaning, “to impose.” It was originally applied to the imposition of taxes in Egypt. The first worldwide Indiction was in 312 when the Emperor Constantine (May 21) saw a miraculous vision of the Cross in the sky. Before the introduction of the Julian calendar, Rome began the New Year on September 1. According to Holy Tradition, Christ entered the synagogue on September 1 to announce His mission to mankind (Luke 4:16-22). Quoting Isaiah 61:1-2, the Savior proclaimed, “The spirit of the Lord is upon Me; because He has anointed Me to preach the gospel to the poor; He has sent Me to proclaim release to captives, and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lordp.1). Tradition says that the Hebrews entered the Promised Land in September.

Righteous Joshua, son of Nun (Navi)



Commemorated on [September 1](#)

Saint Joshua (Jesus), the son of Navi, was leader of the Israelites after the death of the Prophet Moses. He was born in Egypt around 1654 B.C. and succeeded Moses when he was eighty-five. He ruled the Israelites for twenty-five years.

Joshua conquered the Promised Land, and led the Hebrew nation into it. The Lord worked a great miracle through Joshua. He stopped the Jordan from flowing, allowing the Israelites to cross over on foot as if on dry land (Joshua 3). Saint Michael, the Leader of the Heavenly Hosts, appeared to Joshua (Joshua 5:13-15).

The walls of Jericho fell down by themselves after the Ark of the Covenant was carried around the city for seven days (Joshua 6:20). Finally, during a battle with the enemy, Joshua, by God's will, halted the motion of the sun (Joshua 10:13) and prolonged the day until victory was won.

After the end of the war, Joshua divided the Promised Land among the Twelve Tribes of Israel. He died at 110 years of age (1544 B.C.), commanding the nation to preserve the Law of Moses. All these events are recounted in the Book of Joshua, the sixth book of the Old Testament.

Blessed John “the Hairy” and Fool-For-Christ at Rostov



Commemorated on [September 3](#)

Blessed John the Merciful of Rostov (also known as “the Hairy”) struggled at Rostov in the exploit of holy foolishness, enduring much deprivation and sorrow. He did not have a permanent shelter, and at times took his rest at the house of his spiritual Father, a priest at the church of All Saints, or with one of the aged widows.

Living in humility, patience and unceasing prayer, he spiritually nourished many people, among them Saint Irenarchus, Hermit of Rostov (January 13). After a long life of pursuing asceticism, he died on September 3, 1580 and was buried, according to his final wishes, beside the church of Saint Blaise beyond the altar.

He had “hair upon his head abundantly,” therefore he was called “Hairy.” The title “Merciful” was given to Blessed John because of the many healings that occurred at his grave, and also in connection with the memory of the holy Patriarch John the Merciful (November 12), whose name he shared.

St. Mary Magdalene—a Sermon of Love

“O Protectress of our souls from the deception of Satan...”

“O our fervent mediatress before Christ in all sorrow!...”

(From the akathist to the Holy-Equal-to-the-Apostles Mary Magdalene)



On July 22/August 4, the Orthodox Church celebrates the memory of the Holy Equal-to-the-Apostles Mary Magdalene. Little is known about this historic figure. The Holy Scripture tells us nothing about the formative years of this saint, but Holy Tradition informs us that the future follower of Christ was young, beautiful and perhaps led a sinful early life. In connection with this, many people today wrongly identify the Gospel persona of the Myrrh-bearer with the image of the harlot who was about to be stoned or with the promiscuous woman who wiped the most pure feet of Christ with her hair. In actual fact, the New Testament only says that the young woman was possessed by unclean spirits, and the Lord had cast seven demons out of her (Mark 16:9).

The Lord healed many people, but not everyone was vouchsafed to follow Him. Thus, according to the Evangelist Mark, He prevented the demon-possessed man of the Gadarenes from following Him. But Mary distinguished herself for her apostolic preaching following the Savior's death, walked with her Master throughout the days of His life after her miraculous healing, and ministered unto the Lord, like other women, of her substance (Luke 8:1-3).

Commenting about this verse from the Holy Scripture, the Holy Hierarch St. Dimitry of Rostov says: “among... grateful women, the Evangelist Luke names Mary Magdalene first, because she was the first to set an example of such grateful ministry to the cause of the God-Man, or she was superior to the rest of them by her zeal in this holy cause.” Gratitude for Christ was so great in this woman's heart that Mary didn't abandon her Redeemer even when, humiliated and crucified, He was abandoned on Calvary by the majority of His disciples. The holy woman displayed her ardent love for the Savior even after His death. She accompanied the transfer of the body of Christ by Joseph of Arimathea and Nicodemus from the cross to the tomb; she was present at His burial and watched when they laid the Lord in the tomb (Matt. 27:61; Mk. 15:47). Mary Magdalene the Equal-to-the-Apostles is especially honored as a Myrrh-bearer. The Evangelist Mark writes that the women who brought fragrant spices came to the tomb at dawn, or “very early in the morning.” As if corroborating this, the Holy Apostle John the Theologian adds that Mary came to the tomb so early that it was still dark. Longing for the night to end and unable to wait for dawn any longer, when total darkness still enveloped everything around, she ran to the place where the body of Jesus was laid.

Here, inside the tomb, Mary is vouchsafed to behold not only the angels, the messengers of the resurrection, but also the Lord Himself, Who appears to her as the first among men. The young woman did not recognize the Savior, because “the distress of sorrowful thoughts and abundant tears prevented her from seeing Him, standing behind her.” Thinking that she was talking to the gardener, the woman said: *Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away* (Jn. 20:15). As the hagiographer noted, “in her immense love for the Lord, Mary completely forgets her weakness and hopes to take and carry away the body of her Savior herself.” A moment later, Christ calls out the holy woman. Awe-stricken, she rushes to embrace His feet. Coming back to her senses, Mary hastens to the Divine disciples to fulfill the will of Him Who sent her to spread the good news. One more time, she enters the house where the apostles still linger around in distress and announces to them the joyful news: “I have seen the Lord!” These words became the first preaching about the Resurrection of Christ in the world.

Later, Mary Magdalene did not abandon the work of salvific evangelization. Thus, the Holy Apostle Luke in the Book of Acts writes that all the apostles unanimously remained in prayer along with some women, Mary, the Mother of Jesus, and His

brothers. According to Holy Tradition, after the apostles had gone out to preach into all the world, the holy woman, the disciple of the Lord, went with them. As she traveled to Rome to preach to the pagans there, she repeatedly proclaimed in every place: “I have seen the Lord!” and witnessed to Christ throughout Italy.

The significance of the holy woman’s preaching was witnessed by the Holy Apostle Paul himself in his characteristic greeting of St. Mary as part of his Epistle from the Greek trading city of Corinth to the Christians who were in Rome then (Rom. 16:6).

According to Tradition, upon reaching old age, St. Mary moved from Rome to Ephesus, where she assisted the Holy Apostle John the Theologian in spreading the Gospel.

It is fitting for us to remember this holy follower and disciple of Christ not only during the week of the Myrrh-bearing Women, but also whenever we say, “Christ is Risen!” These are the very words the Holy Equal-to-the-Apostles Mary Magdalene said to the Emperor Tiberius when she handed him the red egg.

Through the prayers of the Holy Equal-to-the-Apostles St. Mary Magdalene, may the Lord grant us to have a grateful heart that will burn with love and faith for Our Savior Jesus Christ.

Julia Rostovtseva