

# St. Nicholas Orthodox Church

28 Cross Street - Auburn, New York 13021 ([www.stnicholasauburn.com](http://www.stnicholasauburn.com))

**Very Reverend Michael Speck – Pastor**

**(315) 246-6051 (Cell), (315) 255-2998 (Home) [mspeck100@gmail.com](mailto:mspeck100@gmail.com)**

**Office Hours Thursday from 2PM to 4PM or by Appointment**

Reverend Deacon David Donch      Reverend Deacon Michael W. Speck  
Sr. Warden - Greg Michaels      Jr. Warden - Rocco Lupo of Blessed Memory  
Reader Nathaniel Donch

**Sunday, October 3, 2021**



## Schedule of Services

**Sunday, October 3 – 9:30 AM – Divine Liturgy with Coffee Hour**

**Wednesday, October 6 – 8:30 AM Divine Liturgy**

**Saturday, October 9 - 5:00 PM -Vespers**

**Sunday, October 10 – 9:30 AM -Divine Liturgy with Coffee Hour and  
Sisterhood Meeting**

**Wednesday, October 13 – 8:30 AM Divine Liturgy**

**Friday, October 15 – Pierogi Making**

**Saturday, October 16 – Pierogi Making**

**- 4:00 PM – Panikhida for Irene Bashta**

**- 5:00 PM Vespers**

**Sunday, October 17 -9:30 AM – Divine Liturgy with Coffee Hour**

*We would like to continue to grow our food pantry ministry as the Holidays will be upon us before we know it. Rocco had been very dedicated to delivering our contributions to the St. Alphonsus Food Pantry before his illness. Perhaps several people could offer to drop off our contributions in order to continue this charitable work. Please let me know if you would be interested in helping.*

*Please also keep the support of our own church in mind. Our bills continue to arrive with regularity. Help to keep this beacon of the Orthodox Faith in Auburn burning for many generations to come!  
God Bless You!*

**The St. Marion Sisterhood will be making pierogi on October 15th and 16<sup>th</sup> (not the 8<sup>th</sup> and 9<sup>th</sup> as announced last week) as we prepare for our Bazaar in November. If you have never been involved in this enjoyable activity, please join us as we continue the charitable work of our church through the activities of the Sisterhood.**

**Donations in Memory of Rocco Lupo**

**For the General Fund**

**\$100 by Lisa and Jim Meyer, \$25 by Sue Schumacher, \$50 by Len Daniluk,  
\$100 by Frank Caliendo, \$100 by an Anonymous Donor**

**For the Benevolence Fund - \$30 by Glenn and Pauline Peters**

**For the Driveway Fund - \$100 by Helene and Dave Keblish**

# Glorification of Saint Innocent, Metropolitan of Moscow, Enlightener of the Aleuts, Apostle to the Americas



Commemorated on [October 6](#)

**Saint Innocent, Metropolitan of Moscow, Enlightener of the Aleuts and Apostle to America (in the world John Popov-Veniaminov), was born on August 26, 1797 in the village of Anginsk in the Irkutsk diocese, into the family of a sacristan. The boy mastered his studies at an early age and by age seven, he was reading the Epistle in church. In 1806 they sent him to the Irkutsk seminary. In 1814, the new rector thought it proper to change the surnames of some of the students. John Popov received the surname Veniaminov in honor of the deceased Archbishop Benjamin of Irkutsk (+ July 8, 1814). On May 13, 1817 he was ordained deacon for the Irkutsk Annunciation church, and on May 18, 1821, he was ordained priest.**

**The missionary service of the future Apostle of America and Siberia began with the year 1823. Father John spent 45 years laboring for the enlightenment of the peoples of Kamchatka, the Aleutian Islands, North America, Yakutsk, the Khabarov frontier, performing his apostolic exploit in severe conditions and at great risks to life. Saint Innocent baptized ten thousand people, and built churches, beside which he founded schools and he himself taught the fundamentals of the Christian life. His knowledge of various crafts and arts aided him in his work.**

**Father John was a remarkable preacher. During the celebration of the Liturgy, memorial services and the all-night Vigil, he incessantly guided his flock. During**

**his time of endless travels, Father John studied the languages, customs and habits of the peoples, among whom he preached. His work in geography, ethnography and linguistics received worldwide acclaim. He composed an alphabet and grammar for the Aleut language and translated the Catechism, the Gospel and many prayers into that language. One of the finest of his works was the Indication of the Way into the Kingdom of Heaven (1833), translated into the various languages of the peoples of Siberia and appearing in more than 40 editions. Thanks to the toil of Father John, the Yakut people in 1859 first heard the Word of God and divine services in their own native language.**

**On November 29, 1840, after the death of his wife, Father John was tonsured a monk with the name Innocent by Saint Philaret, the Metropolitan of Moscow, in honor of Saint Innocent of Irkutsk. On December 15, Archimandrite Innocent was consecrated Bishop of Kamchatka, the Kurile and Aleutian Islands. On April 21, 1850 Bishop Innocent was elevated to the rank of archbishop.**

**By the Providence of God on January 5, 1868, Saint Innocent succeeded Metropolitan Philaret on the Moscow cathedra. Through the Holy Synod, Metropolitan Innocent consolidated the secular missionary efforts of the Russian Church (already in 1839 he had proposed a project for improving the organization of missionary service).**

**Under the care of Metropolitan Innocent a Missionary Society was created, and the Protection monastery was reorganized for missionary work. In 1870 the Japanese Orthodox Spiritual Mission headed by Archimandrite Nicholas Kasatkin [afterwards Saint Nicholas of Japan, (February 3)] was set up, with whom Saint Innocent had shared much of his own spiritual experience. The guidance by Saint Innocent of the Moscow diocese was also fruitful, by his efforts, the church of the Protection of the Most Holy Theotokos was built up into the Moscow Spiritual Academy.**

**Saint Innocent fell asleep in the Lord on March 31, 1879, on Holy Saturday, and was buried at the Holy Spirit Church of the Trinity-Saint Sergius Lavra. On October 6, 1977, Saint Innocent was glorified by the Russian Orthodox Church. His memory is celebrated three times during the year: on March 31, the day of his blessed repose, on October 5 (Synaxis of the Moscow Hierarchs), and on October 6, the day of his glorification.**

**Prot. No. 01-005/2021**

**September 26, 2021**

**Beloved Members of our Diocesan Family:  
*Christ is in our midst! – He is and ever shall be!***

**Almost all of us, no doubt, watched in horror and prayed with zeal as Hurricane Ida made its way across the south and up the east coast of our country. In its path, Ida wreaked devastation upon property and, most unfortunately, claimed the lives of scores of victims.**

**Our Diocese of New York and New Jersey was, thanks be to GOD, spared loss of lives from among the faithful. However, we were not exempt from destruction of church property and the homes of parishioners. In our Cathedral of the Transfiguration in Brooklyn, the entire basement – which was beautifully furnished as the parish hall – was ravaged by flood waters. The flooring and wall paneling, major appliances and furniture, and valuable parish artifacts were all destroyed. In our Princeton parish of the Mother of God, families experienced total loss of basement and first floor possessions. In Yonkers, five feet of water in garages destroyed vehicles of four families from the parish. And I am sure that there are more cases of which we are not yet aware.**

**In the face of disaster and need, the Sacred Scriptures call us to respond with self-sacrificial love, after the example of Our Lord and Savior Who gave so much to so many in His ministry and gave His very life on the Cross for the salvation of us all. When people were hungry, it was a little boy who offered five loaves and two fishes to help Christ feed the multitude (John 6:1-15) ... in the only miracle of Jesus' ministry recorded in all four Gospels. Barely a decade later, the Antiochian Christians were inspired to take up a collection and send it to the poor of the Jerusalem church (Acts 11:28). We are called by the Gospel to do the same.**

**I am appealing to all our parishes to take up a special collection for "Hurricane Ida Relief," which will be distributed to those in need across the Diocese. This should be done within the next few weeks, with a target date of completion of November 1, so that aid can be offered in a timely manner to those in need. One parish check, totaling all the contributions, should be written to the Diocese and sent to the Diocesan Chancery, 33 Hewitt Avenue, Bronxville, New York 10708.**

**If your parish has already taken a collection and offered funds to aid your local community or to International Orthodox Christian Charities (IOCC), or that is what you have planned to do, thank GOD. Sacrificial love knows no boundaries. Our SS. Peter and Paul Church in Manville, for example, has offered its parish hall to a sister Orthodox community in the city that was totally devastated. Whatever you can do “for the least of My brethren,” Our Lord tells us, “you have done it for Me” (Matthew 25:40). My prayer is that He will bless you all abundantly, as only He can, for whatever support each of you is able to offer.**

**We are in the month of celebrating the Feast of the Elevation of the Holy Cross. Let us not only lift up the Sign of our salvation, but let us take up our cross and follow Our Lord Himself in offering tangibly a gift of self-sacrificial love to those who have lost so much in the devastating waters of Hurricane Ida. Those of us who were blessed not to have suffered significant damage, in gratitude to Almighty GOD, should consider giving of ourselves to helping others in this time of tragic disaster.**

**Grateful for your response of kindness and generosity which are a reflection of your faith and love, I am**

**Devotedly yours in His service,**

**+ Archbishop Michael  
Archbishop of New York and the  
Diocese of New York and New Jersey**



# **We Must Pray for All: The Salvation of the World According to St Silouan**



**Saint Silouan’s burning desire and constant prayer was for the salvation of the whole world. *“Love all creation”, says Staretz Zosima in Fyodor Dostoevsky’s novel The Brothers Karamazov. “Love all creation, the whole of it and every grain sand within it. Love every leaf, every ray of God’s light. Love the animals, love the plants, love everything. If you love everything you will perceive the divine mystery in things”.***

**The ‘divine mystery’ of which Staretz Zosima speaks is precisely the interdependence, the reciprocal coherence, of all created things in God. Everything, like the ocean, flows and enters into contact with everything else: touch one place, and you set up a movement at the other end of the world.**

**Such is Dostoevsky’s vision of cosmic unity. The created world constitutes individual whole, and so the salvation of each individual person is inextricably bound up with the salvation of all mankind and, yet more widely, with the salvation of the entire universe. ‘We are members of one another’ (Eph 4:25) needs to be given the broadest possible application. It is not only we humans who depend on each other as the limbs of a single body; but we have bonds of kinship with the animals as well, and also with trees and plants, air and water. We live in them and they in us.**

**Precisely the same sense of cosmic unity is expressed by Saint Silouan the Athonite: *“He who has the Holy Spirit in him, to however slight a degree,***

*sorrows day and night for all mankind. His heart is filled with pity for all God's creatures, more especially for those who do not know God, or who resist Him and therefore are bound for torment. For them, more than himself, he prays day and night, that all may repent and know the Lord".*

Archimandrite Sophrony, in his book on Staretz Silouan , sums up the teaching of the Staretz on cosmic coherence in these words: *"The life of the spiritual world, the Staretz recognized as one life and because of this unity every spiritual phenomenon inevitably reacts on the state of the whole spiritual world."*

Despite the striking parallels between the Russian novelist and the Athonite monk, it is highly unlikely that Saint Silouan had ever read Dostoevsky. More probably, the similarities arise because both are shaped by the same living tradition and both are drawing on the same sources. Saint Isaac the Syrian, who writes in a famous passage of the Ascetical Homilies: *"What is a merciful heart? It is a heart for the whole of creation for humanity, for the birds, for the animals, for demons, and for every created thing. At the recollection and at the sight of them such a person's eyes overflow with tears owing to the vehemence of the compassion which grips his heart: as a result of his deep mercy his heart shrinks and cannot bear to hear or look on any injury or the slightest suffering of anything in creation. This is why he constantly offers up prayer full of tears, even for the irrational animals and enemies of truth, even for those who harm him, so that they may be protected and find mercy".*

What exactly does Staretz Silouan mean when faithful to the teaching of Saint Isaac, he affirms that the Saints *"embrace the whole world, with their love?"* Let us note the all-embracing love and prayer that constitute our true vocation as human persons. There is first his firm conviction that God calls every human being to salvation. Secondly, there is his conception of the "total Adam" and, linked with this, his insistence that my neighbor is myself. Thirdly, there is his firm assurance that in God's total plan it is not only human beings but the entire cosmos that is to be redeemed and transfigured.

*"It was particularly characteristic of Staretz Silouan to pray for the dead suffering in the Hell of separation from God",* writes Father Sophrony and he goes to recall an exchange that he overheard between the Staretz and a hermit:



*I remember a conversation between him and a certain hermit, who declared with evident satisfaction, “God will punish all atheists. They will burn in everlasting fire”. Obviously upset, the Staretz said: ‘Tell me, supposing you went to Paradise and then looked down and saw somebody burning in Hellfire – would you feel happy?’ ‘It can’t be helped. It would be their own fault,’ replied the hermit. The Staretz answered him with a sorrowful countenance: ‘Love could not bear that,’ he said. ‘We must pray for all!’*

The fact that God desires the salvation of all does not mean of course that our salvation is automatic and inevitable. As the Letter to Diognetus states, “God persuades, He does not compel, for violence is foreign to Him. God’s call to salvation comes in the form of an invitation, which we on the human side are free to accept or to reject. But, although the response varies, the call is universal.

What is a merciful heart? It is a heart for the whole of creation for humanity, for the birds, for the animals, for demons, and for every created thing.

“Dwelling in heaven, the Saints behold Hell and embrace it too in their love”. This is possible for them, because the love that is at work in their hearts is nothing else than the love of God Himself, and God’s love is present everywhere – even in hell. God is present in hell, too, as love...Even in hell Divine Love will embrace all men, but, while the love is joy and life for them that love God, it is torment for those who hate Him.

In the words of Vladimir Lossky, *“The love of God will be an intolerable torment for those who have not acquired it within themselves.”*

In the teaching that the power of love extends even to Hell, the Staretz is once more following Saint Isaac the Syrian who writes: *“Even those who are punished in Gehenna are tormented with the scourging of love. The scourges that result from love – that is, the scourges of those who realize that they have sinned against love – are harder and more bitter than the torments which result from fear... The power of love works in two ways: it torments those who have sinned, just as happens here on earth; but those who have observed its duties, love gives delight. So it is in Gehenna: the contrition that comes from love is the harsh torment; but in the case of the sons of Heaven, delight in this love inebriates their souls.”*

Source: The Light  
Metropolitan Kallistos (Ware)