

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

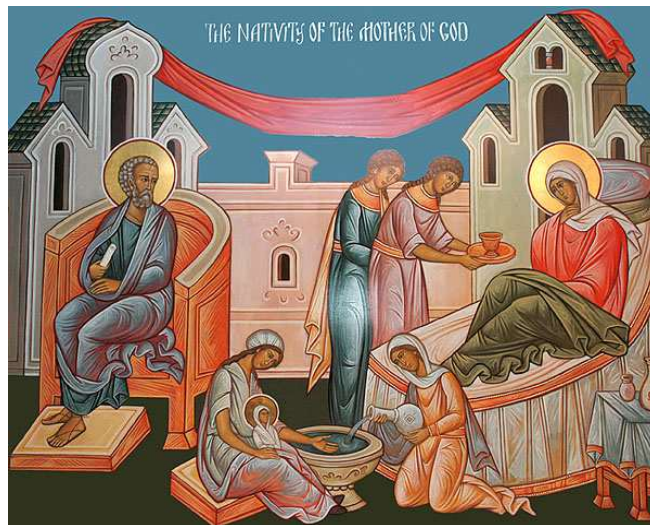
Reader Nathaniel Donch

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

Secretary – Jane Kimak

Treasurer – Glenn Peters

Sunday, September 8, 2024



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**

Wednesday, September 11 – 8:30 AM Divine Liturgy

Friday, September 13 – 5:00 PM Vespers with Litya

**Saturday, September 14 – 8:30 AM Divine Liturgy – Exaltation of the
Precious and Life-Giving Cross
– Strict Fast Day**

5:00 PM – Great Vespers

**Sunday, September 15 – 9:30 AM - Divine Liturgy followed by
Coffee Hour and a Parish Council Meeting**

Coffee hour tomorrow morning will be in the church basement because of a Hall rental. Thanks!

There will be a Sisterhood Meeting this Sunday (September 8) following Divine Liturgy. We will be planning for preparation for the Sisterhood Bazaar in November. Please join our Sisterhood and help in their continuing charitable work!

There will be a Parish Council Meeting next Sunday (September 15) following Divine Liturgy

Please remember our parish in your charitable giving. We have many bills coming due at this time of year. God bless you for your dedication to the ongoing mission of our church to proclaim the Orthodox Faith in our city!



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 8:00 AM until 2:00 PM.

The Nativity of our Most Holy Lady the Mother of God and Ever-Virgin Mary



Commemorated on [September 8](#)

The Nativity of Our Most Holy Lady Theotokos and Ever Virgin Mary: The Most Holy Virgin Mary was born at a time when people had reached such a degree of moral decay that it seemed altogether impossible to restore them. People often said that God must come into the world to restore faith and not permit the ruin of mankind.

The Son of God chose to take on human nature for the salvation of mankind, and chose as His Mother the All-Pure Virgin Mary, who alone was worthy to give birth to the Source of purity and holiness.

The Nativity of Our Most Holy Lady Theotokos and Ever Virgin Mary is celebrated by the Church as a day of universal joy. Within the context of the Old and the New Testaments, the Most Blessed Virgin Mary was born on this radiant day, having been chosen before the ages by Divine Providence to bring about the Mystery of the Incarnation of the Word of God. She is revealed as the Mother of the Savior of the World, Our Lord Jesus Christ.

The Most Holy Virgin Mary was born in the small city of Galilee, Nazareth. Her parents were Righteous Joachim of the tribe of the Prophet-King David, and Anna from the tribe of the First Priest Aaron. The couple was without child, since Saint Anna was barren.

Having reached old age, Joachim and Anna did not lose hope in God's mercy. They had strong faith that for God everything is possible, and that He would be able to overcome the barrenness of Anna even in her old age, as He had once overcome the

barrenness of Sarah, spouse of the Patriarch Abraham. Saints Joachim and Anna vowed to dedicate the child which the Lord might give them, to the service of God in the Temple.

Childlessness was considered among the Hebrew nation as a Divine punishment for sin, and therefore the righteous Saints Joachim and Anna had to endure abuse from their own countrymen. On one of the feastsdays at the Temple in Jerusalem the elderly Joachim brought his sacrifice to offer to God, but the High Priest would not accept it, considering him to be unworthy since he was childless.

Saint Joachim in deep grief went into the wilderness, and there he prayed with tears to the Lord for a child. Saint Anna wept bitterly when she learned what had happened at the Jerusalem Temple. Never once did she complain against the Lord, but rather she prayed to ask God's mercy on her family.

The Lord fulfilled her petitions when the pious couple had attained to extreme old age and prepared themselves by virtuous life for a sublime calling: to be the parents of the Most Holy Virgin Mary, the future Mother of the Lord Jesus Christ.

The Archangel Gabriel brought Joachim and Anna the joyous message that their prayers were heard by God, and of them would be born a most blessed daughter Mary, through Whom would come the Salvation of all the World.

The Most Holy Virgin Mary surpassed in purity and virtue not only all mankind, but also the angels. She was manifest as the living Temple of God, so the Church sings in its festal hymns: "the East Gate... bringing Christ into the world for the salvation of our souls" (2nd Stikhera on "Lord, I Have Cried", Tone 6).

The Nativity of the Theotokos marks the change of the times when the great and comforting promises of God for the salvation of the human race from slavery to the devil are about to be fulfilled. This event has brought to earth the grace of the Kingdom of God, a Kingdom of Truth, piety, virtue and everlasting life. The Theotokos is revealed to all of us by grace as a merciful Intercessor and Mother, to Whom we have recourse with filial devotion.

Icon of the Mother of God “of the Sign”, the “Kursk-Root”



Commemorated on [September 8](#)

The Kursk Root Icon of the Mother of God “Of the Sign” is one of the most ancient icons of the Russian Church. In the thirteenth century during the Tatar invasion, when all the Russian realm was put to the extremest tribulation, the city of Kursk, ravaged by the Horde of Batu, fell into desolation.

One day in the environs of the city a hunter noticed the ancient icon, lying on a root face downwards to the ground. The hunter lifted it and saw that the image of the icon was similar to the Novgorod “Znamenie” Icon. With the appearance of this icon immediately there appeared its first miracle. Just as the hunter lifted up the holy icon from the earth, right then, at that place where the icon lay, gushed up strongly a spring of pure water. This occurred on September 8, 1259. The hunter decided not to leave the icon in the forest and settled on as a resting place an ancient small chapel, in which he put the newly-appeared image of the Theotokos. Soon inhabitants of the city of Ryl’a heard about this, and being in location not far away, they began to visit the place of the appearance for venerating the new holy image.

They transferred the icon to Ryl’a and put it in a new church in honor of the Nativity of the Most Holy Theotokos. But the icon did not long remain there. It disappeared and returned to its former place of appearance. The inhabitants of Ryl’a repeatedly took it and carried it to the city, but the icon incomprehensibly returned to its former place. Everyone then realized, that the Theotokos preferred the place of appearance of Her Icon. The special help granted by the Mother of God through this icon is bound up with important events in Russian history: with the war of liberation of the Russian nation during the Polish-Lithuanian incursion in 1612, and the 1812 Fatherland war. From the icon several copies were made, which also were glorified.

Icon of the Mother of God of Pochaev



Commemorated on [September 8](#)

In the year 1340, two monks came and settled in a cave on the hill where the monastery is now located. After reading his usual Prayer Rule, one of them went to the top of the hill, and suddenly he beheld the Theotokos standing on a rock and enveloped in flames. He summoned the other monk, who also witnessed the miracle. A third witness of the vision was the shepherd John Bosoy. He ran to the hill, and the three of them glorified God. The Most Holy Theotokos left the imprint of her right foot on the stone where she had stood, and this filled up with water. Since that time, many people have been healed at this miraculous spring.

In 1559 Metropolitan Neophytus of Constantinople, on his journey through Volhynia, visited the noblewoman Anna Goiskaya living at the estate of Orlya, not far from Pochaev. As a farewell blessing he left Anna an icon of the Mother of God which he brought from Constantinople. They began to notice a radiance coming from the icon. In 1597 Anna's brother Philip was healed of an ailment before the eyes of a monk who lived on the hill at Pochaev. She then gave the wonderworking image to the monk. The icon was placed in a church which was built in honor of the Dormition of the Most Holy Theotokos. A monastery was later established there, and Anna Goiskaya provided a large portion of the money needed for construction. The following is one of the more famous accounts of help from the Queen of Heaven through her wonderworking Pochaev Icon. A monk of Pochaev monastery was taken into captivity by the Tatars. Held as a slave, he thought of the Pochaev monastery, its holy things, the divine services, and the church singing. In particular the monk yearned to be in Pochaev for the approaching Feast of the Dormition of the Most Holy Theotokos. He prayed tearfully to the Mother of God for deliverance from captivity, and suddenly, through the prayers of the Holy Virgin, the walls of the dungeon disappeared, and the monk found himself standing before the walls of the Pochaev monastery. The Pochaev Icon is also celebrated on Friday of Bright Week and on July 23.

The Throne and Sacrificial Altar of the Lord

Homily on the Exaltation of the Cross

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The most beautiful thing that a person can see on this earth is the Cross of Christ and the Lord God ascended upon it—the Son of God, Who ascended it Himself, according to His own desire, not coerced by anyone or anything, in order to taste of death by the cross—the only medicine that can deliver us people from death.

The Church glorifies the Cross of Christ several times a year. It glorifies and gazes upon it admiringly, through the understanding of the whole tragedy, through the understanding of all our sins, the sins of mankind—which nevertheless could not exceed the Lord's love for us. We gaze upon the Father's love, the infinite mercy of Christ our Savior.

In the life of a nation there are people who give their lives for their friends, and the Lord Jesus Christ spoke of this. He understood these people very well, and they were close to Him. There is no love greater than when one lays down his life for those close to him, for his friends. Such people are unique in human history, but they performed that ascetic feat, about which the incarnate God Himself spoke, in a special way, with particular warmth and understanding. He performed such a feat, only infinitely greater, for He had to

experience not only His own suffering as the God-Man, but also the sufferings of every person who lived before His incarnation, of His contemporaries, and of those who would live after His life, in order to redeem them all—each person who agrees to walk the path of faith, and even those who reject this path. The Lord gave everyone the opportunity to enter into the inheritance of His great Kingdom. And today [the feast of the Exultation of the Cross] is one of those great days when we strive to comprehend and give thanks to God, the incarnate Lord Jesus Christ, for this truly priceless, awesome, and beautiful gift, which grants us both the strength and ability to live in this world that lies in the evil of the prince of this age. To live with hope and steadfast faith that the Lord will conquer all evil, and even death itself...

Every time the enemy, or our own weakness and faintheartedness troubles us, remember the Cross of the Lord, its strength, its significance and meaning, which are contained only in the Lord Jesus Christ—Who chose precisely it as His Divine Throne, His sacrificial altar, upon which He Himself ascended for the sake of the salvation of each one of us...

May the Lord save you all!

Metropolitan Tikhon (Shevkunov) of Pskov and Porkhov