

# St. Nicholas Orthodox Church

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

**Very Reverend Michael Speck – Parish Priest**

**(315) 246-6051 - [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    Reader  
Nathaniel Donch

Sr. Warden - Greg Michaels  
Secretary – Jane Kimak

Jr. Warden – Reverend Deacon David Donch  
Treasurer - Glenn Peters



**Sunday, August 21, 2022**



*Sunday, August 21 – 9:30 AM – Divine Liturgy followed by the  
Sisterhood Brunch – No Coffee Hour*

*Wednesday, August 24 – 8:30 AM Divine Liturgy*

*Thursday, Friday, and Saturday, August 25, 26, and 27 – Pierogi  
Making*

*Saturday, August 27 – 5:00 PM – Vespers*

*Sunday, August 28 – 9:30 AM – Divine Liturgy followed Coffee  
Hour*

*- 5:00 PM – Vespers*

*Monday, August 29 – Feast of the Beheading of the Holy Prophet,  
Forerunner, and Baptist John – 8:30 AM Divine Liturgy*

**We continue to seek donations toward the installation of the church and hall video surveillance camera system. Any and all donations of any amount would be appreciated. Thank you for your generosity in supporting this project. May God Bless You.**

**The Sisterhood Brunch is being held at Noon Today (August 21<sup>st</sup>) at Potter's Farm-to-Fork Restaurant at 1951 NY- Route 31 in Port Byron at 12 Noon. We can drive several people if they would like and others may want to car-pool to this event as well. Thanks!**

*Happy 40<sup>th</sup> Wedding Anniversary  
to Patti and Phil Stanley!*

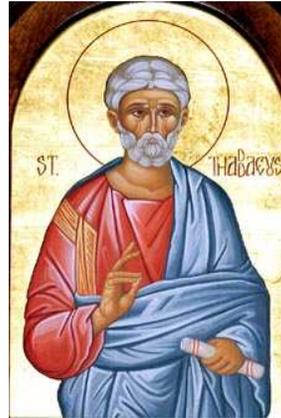
*Happy 35<sup>th</sup> Wedding Anniversary to  
Deacon David and Matushka Jonni Donch.*

*May God Bless Them and All Their Families with Many Happy,  
Healthy, and Prosperous Years!*



**We will be delivering our collection of canned and dry foods to the St. Alphonsus Food Pantry after next Sunday, August 28. Your contributions are most gratefully welcomed for the assistance of the needy of our community!**

# Apostle Thaddeus of the Seventy



Commemorated on [August 21](#)

**Saint Thaddeus, Apostle of the Seventy, was by descent a Hebrew, and he was born in the Syrian city of Edessa. The holy Apostle Thaddeus of the Seventy must be distinguished from Saint Jude, also called Thaddeus or Levi (June 19), who was one of the Twelve Apostles.**

**When he came to Jerusalem for a feastday, he heard the preaching of John the Forerunner. After being baptized by him in the Jordan, he remained in Palestine. He saw the Savior, and became His follower. He was chosen by the Lord to be one of the Seventy Disciples, whom He sent by twos to preach in the cities and places where He intended to visit (Luke. 10: 1).**

**After the Ascension of the Savior to Heaven, Saint Thaddeus preached the good news in Syria and Mesopotamia. He came preaching the Gospel to Edessa and he converted King Abgar, the people and the pagan priests to Christ. He backed up his preaching with many miracles (about which Abgar wrote to the Assyrian emperor Nerses). He established priests there and built up the Edessa Church.**

**Prince Abgar wanted to reward Saint Thaddeus with rich gifts, but he refused and went preaching to other cities, converting many pagans to the Christian Faith. He went to the city of Beirut to preach, and he founded a church there. It was in this city that he peacefully died in the year 44. (The place of his death is indicated as Beirut in the Slavonic MENAION, but according to other sources he died in Edessa. According to an ancient Armenian tradition, Saint Thaddeus, after various tortures, was beheaded by the sword on December 21 in the Artaz region in the year 50).**

# Martyr Bassa of Edessa and her sons Theogonius, Agapius, and Pistus



Commemorated on [August 21](#)

**The Martyr Bassa with her sons Theognis, Agapius and Pistus, lived in the city of Macedonian Edessa and she was married to a pagan priest. From childhood she had been raised in the Christian Faith, which she passed on to her sons.**

**During the reign of the emperor Maximian Galerius (305-311), the husband denounced his wife and children to the governor. In spite of threats, the boys refused to offer sacrifice to idols, so they were tortured and put to death. The eldest son, Theognis, was raked with iron claws, then he was beheaded. The skin of the young Agapius was flayed from head to chest, but the martyr did not utter a sound. The youngest son Pistus was tortured and beheaded, just as his brothers had been. One account says that the three brothers suffered at Edessa in Macedonia. Another account says they died at Larissa in Thessaly, their homeland.**

**Saint Bassa was thrown into prison and was weakened by hunger, but an angel strengthened her with heavenly food. Under successive tortures she remained unharmed by fire, water and beasts. When they brought her to a pagan temple, she shattered the statue of Zeus. Then they threw the martyr into a whirlpool in the sea. But to everyone's surprise a ship sailed up, and three radiant men pulled her up (Saint Nikódēmos of the Holy Mountain (July 14) suggests that these were her children, martyred earlier). After eight days Saint Bassa came by ship to the governor of the island of Alona, not far from Cyzicus, in the Propontis or Sea of Marmora. After beating her with rods, they beheaded her.**

**By the year 450 there was already a church in honor of the holy martyr Bassa at Chalcedon.**

# The Everyday Miracles We Don't Notice



**Saint Sophrony in Essex said that we still have not a few ascetics (whom the Lord has hidden) who don't perform obvious miracles, though great miracles occur every day in their souls, unobserved by most people. One such miracle is when the soul leans towards pride, it falls into darkness and sloth. But if it's humbled, then joy, compunction and light come to it. [in *Saint Silouan the Athonite*]**

**When they hear of a living saint who works wonders, particularly the healing of spiritual or bodily ailments, most Christians try their absolute best to visit him or her, if possible, to get their blessing, to tell them their problems, and be healed and have their health restored. And this is profoundly human, because no-one wishes to suffer and be tormented in a world which, in any case, offers mostly pain and hardship, because of our fall into sin. And this haste to seek out a saint also happens, of course, after the saint has departed this world. There are still his or her relics, there's perhaps a wonder-working icon, there's the grave, and there are various items which have been sanctified by their touch. People in pain must, however, be guarded when having recourse to someone and be sure that these persons do indeed bear the marks of sanctity as described by the Church from its inception by Christ and thereafter. Because the wicked devil is always at work in**

**the world. Saint Paul says the evil one can transform himself into ‘an angel of light’ in order to lead us astray. The important thing is that many people seek out a wonder-working saint because they realize, quite rightly, that God’s grace is particularly present in that person, since it’s God who makes people his saints and gives them talents which they can then use for the good of others: ‘freely you have received; freely give’. Let’s not forget that most often God acts in the world through his people, as was the case even with his incarnation: he became human in order to save us humans.**

**Saint Silouan notes, however, that there’s another dimension to miracles which, although it exists and, in fact, occurs daily, goes unnoticed by most people. These aren’t the obvious miracles of well-known saints but those wonderful events which happen daily in the souls of unobtrusive saints. Saint Silouan allows us to conclude that these miracles aren’t less great or effective than the ones we consider major wonders. The great Saint Silouan’s contribution on this subject is that, by the grace which God gave him, he guides us so that we can open our eyes to the hidden reality, which is the true and profound actuality of our world. Isn’t this what Saint Paul means when he urges us to concentrate not on what’s perceptible to the bodily senses- the ‘seen’- but on the ‘unseen’ in the depths of our world, which is the action of God’s grace and is that which maintains the universe and is eternal? ‘We look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal’ [2 Cor. 4, 18]. This, of course, is because God has given us the grace to ‘walk by faith’, not only by the senses. It’s faith, the eye of the soul, which enables us to perceive the supra-sensual realities that are many times more authentic. Unbelievers aren’t able to see these depths, because they act as if they’re blind. As, indeed, they are, because their eyes are ruined by their wickedness and are still enveloped in the murk of their passions.**

**What are these wonderful things experienced by saints who are unobtrusive because God chooses not to reveal them? Saint Silouan is our comforting guide: they’re all the things which are in the nature of miracles and which are experienced by all true believers in the Lord who strive to observe his holy commandments. If you lean towards pride, he says, you’ll realize your departure from path of the Lord from the negative symptoms you suffer: ‘darkness and sloth’. But if you begin the struggle for humility, then ‘joy, compunction and light’ will come, which are signs of God’s presence. And what else can you call the perceptible presence of God’s grace other than a miracle? So, according to Saint Silouan, it’s not just various ascetics, unobtrusive saints, who experience his**

**presence by a miracle, but all the Christians in the world, provided they keep God's commandments before them and ask him for the strength to observe them. They don't look for miracles in others. They experience them themselves, where they are, in their own existence, in their body and soul. This being so, they, too, see God directly, in the sense that they have personal experience of God, who knows no greater joy than to 'share' himself and to dwell in those who want him in their life. In the end, it's not only Saint Silouan who stresses this truth. All our holy Fathers tell us about the power of faith in us when we set it to work by our well-intentioned will. Saint Isaac the Syrian, for example, believes that no matter what the state we find ourselves in, even the darkest, we can see in ourselves the miracle of resurrection, what he calls 'the resurrection from the dead', provided we wake up and want to align our lives with what the Lord has ordained. And, in essence, it's certainly what the Lord reveals in his parable of the prodigal: 'My son was lost and has been found; he was dead and lives again'. Precisely because he found the way back to God, that is, he repented. So repentance is the greatest miracle and can be experienced by each and every person in the world.**

**Source: Pemptousia  
Protopresbyter Georgios Dorbarakis**