

# St. Nicholas Orthodox Christian Church

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

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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, July 28, 2024**



*Saturday, July 27 -5:00 PM – Great Vespers*

*Sunday, July 28 – 9:30 AM - Divine Liturgy followed by  
Coffee Hour*

*Wednesday, July 31 – No Divine Liturgy*

*Thursday, August 1 – 8:30 AM Divine Liturgy – Feast of the  
Procession of the Holy Cross with the Blessing of New Honey*

*Saturday, August 3 -5:00 PM – Great Vespers*

*Sunday, August 4 – 9:30 AM - Divine Liturgy and  
Coffee Hour*

*At the New York State Deanery meeting this past Sunday, Archbishop Michael announced that the Glorification of St. Olga of Alaska will take place next summer in Alaska. Following this, her relics will be brought to the All American Council of the Orthodox Church in America in Phoenix, AZ (in July) where several portions of the Glorification service will be repeated. It will be a great joy for the Orthodox Church throughout the world to venerate the first canonized woman saint of North America! There may be pilgrimages to Alaska during that time. Information will be announced as it is received*

**We have received the new green adult altar server's robes that were generously donated by Dave and Helene Keblish and the St. Marion's Sisterhood. May God Bless them for enhancing the beauty of His Holy House!**

**Please sign up for the Sisterhood Brunch on Sunday, August 18 following Divine Liturgy. The sign-up sheet is in the church entryway.**

**Donation**

**\$20 in memory of Tania Kohut by Dave and Kathy Wild for the Cemetery Fund**

**We will be applying the final coat of pavement to our church and hall parking lot probably in September. Any donations toward the completion of this great project would be greatly appreciated!**

**The Deanery Parish Council Conference will be held on Saturday, August 31 in Endicott, NY at Ss. Peter and Paul Church. Please plan to attend this important event!**

## **Procession of the Honorable Wood of the Life-Giving Cross of the Lord (First of the three “Feasts of the Savior” in August)**



**Commemorated on August 1**

**The origin of this Feast is explained in the Greek *Horologion* of 1897: “Because of the illnesses which occur during the month of August, it was customary at Constantinople to carry the Precious Wood of the Cross in procession throughout the city for its sanctification, and to deliver it from sickness.” On the eve (July 31), the Cross was removed from the imperial treasury and placed it upon the Holy Table of the Great Church of Hagia Sophia (which is dedicated to Christ, the Wisdom of God). From August 1 until the Dormition of the Most Holy Theotokos, there was a procession throughout the entire the city, and then the Cross was placed where all the people could venerate it.**

**In the Russian Church this Feast is combined with the remembrance of the Baptism of Rus on August 1, 988. In the “The order of services for the holy, catholic, and apostolic Great Church of the Dormition,” which was compiled in 1627 by order of Patriarch Philaret of Moscow and All Rus, there is a similar explanation of the Feast: “On the day of the Procession of the Precious Cross there is a Cross Procession with the Sanctification of Water, for the enlightenment of the people, in all the towns and places.” Knowledge of the day of the actual Baptism of Rus is preserved in the Chronicles of the XVI century: “The Baptism of the Great Prince Vladimir of Kiev and of all Rus took place on August 1.”**

**In the current practice of the Russian Church, the service of the Lesser Sanctification of Water on August 1 takes place either before or after Liturgy. Because of the Blessing of Water, this first Feast of the Savior in August is sometimes called “the Savior of the Water.” Along with the Blessing of Water, there may also be a Blessing of Honey (thus it is also called “the Savior of the Honey),” because on this day, the newly-gathered honey is blessed and tasted.**

## Apostle Silas of the Seventy



Commemorated on [July 30](#)

**The Holy Apostle of the Seventy Silas was a disciple of the Savior. Saint Silas was a respected figure in the original Church at Jerusalem, one of the “chief men among the brethren” (Acts 15:22). The Council of the Apostles was convened at Jerusalem in the year 51 to deal with the question of whether Gentile Christian converts should be required to observe the Mosaic Law. The Apostles sent a message with Paul and Barnabas to the Christians of Antioch, giving the decision of the Council that Christians of Gentile origin did not have to observe the prescriptions of the Mosaic Law. Nonetheless, they were told that they must refrain from partaking of foods offered to idols, from things strangled and from blood, to refrain from fornication (Acts 15:20-29). Together with Saints Paul and Barnabas, the Council of the Apostles sent Saints Silas and Jude to explain the message in greater detail, since they both were filled with the grace of the Holy Spirit. Saint Jude was later sent back to Jerusalem, but Saint Silas remained at Antioch and zealously assisted Saint Paul, the Apostle to the Gentiles, on his missionary journeys preaching the Gospel. They visited Syria, Cilicia, and Macedonia. In the city of Philippi they were accused of inciting unrest among the people, and for this they were arrested, beaten with rods, and then thrown into prison. At midnight, when the saints were at prayer, suddenly there was a strong earthquake, their chains fell off from them and the doors of the prison opened. The prison guard, supposing that the prisoners had fled, wanted to kill himself, but was stopped by the Apostle Paul. Then, he fell down trembling at the feet of the saints, and with faith accepted their preaching about Christ. He then led them out of the prison and took them to his own home, where he washed their wounds, and was baptized together with all his household. From Philippi Saints Paul and Silas proceeded on to the cities of Amphipolis, Apollonia and Thessalonica. In each city they made new converts to Christ and built up the Church. At Corinth the holy Apostle Silas was consecrated as bishop, and worked many miracles and signs, and there he finished his life.**

## Do You See This Woman?



**All of the words of the Savior are important, even the words spoken that were strictly rhetorical. One such utterance is found in the story of the sinful woman, told in Luke 7:36f.**

**The story is told of a day that Christ entered the house of a Pharisee in response to a dinner invitation. We may surmise that the Pharisee was mostly motivated by curiosity about Jesus rather than by true devotion. Or perhaps he had one fearful eye on what his fellow-Pharisees would say about him entertaining the controversial Nazarene. Anyway, for whatever reason when Jesus arrived for the meal the usual social niceties and conventions were pointedly omitted: Jesus' feet were not washed (usually the job of servant or the youngest boy present), He was not kissed in greeting by the host, and the customary festive anointing of the head with oil was not done.**

**Then at some point during the meal a woman, notorious for her immorality, burst into the room, crashing the party. She had learned that Jesus was there and was determined to see Him. Apparently she was well-known for her immorality, and was probably the town prostitute. Upon entering the room where Jesus and the others were reclining at table (the usual posture for such meals), she stood there behind Him crying. Then she fell down at His feet, soaking His feet with her tears. She then dried them with her hair, kissing His feet and then anointing them with the perfume she had brought with her.**

**Long Christian familiarity with the story can make us insensitive to how shocking this display of devotion was to those present. Such was the separation of the genders in that day that pious Jewish men would scarcely speak to a woman in public, and so this display of emotion and tactile contact was way over the top of what was acceptable. The scandal was made all the worse by the fact that she was well known as an immoral woman.**

**The Lord was not shaken or shocked, and He received her devotion calmly. When His Pharisaical host indignantly rose to kick the woman out, Jesus had two questions for him, only one of which he answered.**

**The first was about the connection between forgiveness and love. Jesus asked the teacher of the Law an ethical and legal question: if two men owed vastly differing sums of money and couldn't repay the debt and both were freely forgiven, which of the men would love his creditor most? The obvious answer (given by the Pharisee) was: the one who had been forgiven the most. Christ agreed—and drew the obvious conclusion, namely that the woman's great love was the result of her being forgiven a great debt. She had obviously heard Christ's message, responded to it with repentance, and came to express her gratitude to Him for the forgiveness she had claimed. He therefore sealed her forgiveness with the assurance that her sins were indeed forgiven.**

**But Jesus asked the Pharisee a second question, a rhetorical one: "Do you see this woman?" (Luke 7:44). In the context of their conversation Jesus was simply calling attention to the woman and her devotion—a devotion that contrasted sharply with the Pharisee's lack of courtesy as a host. But the question is worth pausing to answer, because in fact the Pharisee did *not* see the woman. To him, she was invisible. All he saw was her reputation, the rumours of her sinful deeds—and the harm to *his* reputation if he let her stay at the meal. The actual woman before him he never saw at all.**

**The spiritual myopia of the Pharisee is one common to the children of men. Oftentimes we also do not see people as they really are. We see them as annoyances, as sinners, as bad drivers provoking our road rage, as transgressors not keeping religious laws as we think they should. We do not see them as they really are—that is, as flesh and blood like ourselves, men and women with secret struggles and undivulged heartbreaks.**

**Almost everyone we meet is fighting an unseen battle we know nothing about, and sometimes they are only hanging on by a thread. We do not see them or their pain, their fear, their insecurities, or their well-hidden anguish. Like us, they cover it up so well. “Do you see this woman? Do you see this man?” No, no we don’t. We only see their surface, and cannot penetrate to their hidden heart where doubt and fear lie. If we did, we would have more compassion on them than we do.**

**That is the message tucked away in Christ’s rhetorical question. We must look more closely at those around us. Of course we cannot penetrate the surface of those we see and observe their secret sorrow. But we can know that such sorrow exists in them, for it exists in us. Christ had compassion on the sinful woman, as He has compassion on all. We must at least try to see others as they are so that we might share with them Christ’s compassion.**

**Fr. Lawrence Farley**

**No Other Foundation**

**7/20/2024**