

# 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 - [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, May 22, 2022 – Samaritan Woman  
Christ is Risen! Indeed He is Risen!  
Христос Воскресе! Воистину Воскресе!**



## **Services and Activities**

**Sunday, May 22 – 9:30 AM – Divine Liturgy followed by Coffee Hour and Parish Council Meeting**

**Wednesday, May 25 – 8:30 AM – Divine Liturgy**

**Saturday, May 28 – 5:00 PM - Vespers**

**Sunday, May 29 – 9:30 AM – Divine Liturgy and Coffee Hour**

**We will be holding the first parish council meeting with our newly elected council members today following Divine Liturgy.**

**All parish council members will take the oath of office following the sermon today. Thanks!**

*Banns of Marriage*

*On Sunday June 5, Noah Peter Anthony Donch and Kaleigh Lynn Brahney will be united in the Sacrament of Holy Matrimony. If any person can show just cause why these Servants of God should not be joined in marriage, please let Fr. Michael know.*

**We will be having a brief choir rehearsal following Divine Liturgy next week to prepare for the wedding. Thanks!**

**Please keep our Food Pantry Ministry and our Church in mind as you plan your charitable giving over the next several summer months. God Bless You for your generosity!**



# **Saint Augustine of Canterbury, Evangelizer of England**



Commemorated on [May 26](#)

**Saint Augustine was from Italy, and a disciple of Saint Felix, Bishop of Messana. Saint Gregory Dialogus (March 12) chose him to lead a mission of forty monks to evangelize the people of Britain. They arrived at Ebbsfleet (on the isle of Thanet) in Kent in 597.**

**King Ethelbert, whose Frankish wife Bertha was a Christian, welcomed them. They were allowed to base their mission at the ancient church of Saint Martin in Canterbury, which was restored for their use. This church had been built during the Roman occupation of Britain, and the queen often went there to pray. At first, the king was reluctant to give up his pagan beliefs, but he promised not to harm them, and to supply them with whatever they needed. He also promised that he would not prevent them from preaching Christianity. Saint Augustine later converted the king to Christianity, along with thousands of his subjects. The holy right-believing King Ethelbert is commemorated on February 25.**

**Bede says that Saint Augustine was consecrated as Archbishop of Britain by Archbishop Etherius of Arles (others say that it was his successor Saint Virgilius of Arles [March 5] who consecrated Saint Augustine). Returning to Britain, he threw himself into the work of evangelizing the country with renewed zeal. Saint Augustine built Christ Church, predecessor of the present cathedral at Canterbury, and consecrated it on June 9, 603 (according to the Anglo-Saxon Chronicle). He also founded the monastery of Saints Peter and Paul east of the city. Here Saint Augustine, the Archbishops of Canterbury, and the**

**Kings of Kent were buried. The monastery, now in ruins, was later known as Saint Augustine's Monastery.**

**The saint was instrumental in founding the dioceses of Rochester and London. In 604 he consecrated Saint Justus (November 10) and Saint Mellitus (April 24) as bishops for those Sees. Saint Augustine also helped the king draft the earliest Anglo-Saxon laws, and founded a school in Canterbury.**

**Saint Augustine was not completely successful in all his efforts, however. He was not able to achieve unity with the already existing Christian communities who followed Celtic practices. He met with some of their bishops to urge them to abandon their Celtic traditions and to accept the Roman practices. He invited them to cooperate with him in evangelizing the country, but they refused to give up their ancient traditions. Before meeting with Saint Augustine in 603, the Celtic bishops asked a holy hermit whether or not to accept Augustine as their leader. The hermit replied, "If he rises to greet you, then accept him. If he remains seated, then he is arrogant and unfit to be your leader, and you should reject him." Unfortunately, Saint Augustine did not rise to greet them. Perhaps Saint Augustine was, to some degree, a bit tactless and too insistent on conformity to Roman customs. On the other hand, Celtic resentment against Roman authority also contributed to the stormy relationship.**

**Known in his lifetime as a wonderworker, Saint Augustine fell asleep in the Lord on May 26, 604. He was laid to rest at the entrance of the unfinished church of Saints Peter and Paul. When the church was dedicated in 613, his holy relics were placed inside. An epitaph was composed for his tomb. In part, it reads: "Here lies the Lord Augustine, first Archbishop of Canterbury, sent here by blessed Gregory, bishop of the city of Rome, who with the help of God, and aided by miracles, guided King Ethelbert and his people from the worship of idols to the Faith of Christ."**

**Saint Bede (May 27) gives detailed information about Saint Augustine's mission to Britain in his *History of the English Church and People* (Book I, 23-33. Book II, 1-3).**



# The Samaritan Woman: St. Photini



**Jesus and the Samaritan Woman (6th Century)**

**“A Spring of Water Welling up to Eternal Life”**

**The expansion of Christianity, the salvation of mankind, has been carried out, from the time of Christ and St. Photini until now, by the one-on-one contact of individual Christians with non-Christian populations. The lay people, as well as clergy and monastics, young and old, by their daily contacts with those outside the Church are in a position to bear witness to the present reality of the Gospel of**

**salvation. They are the ones who themselves, transformed by the Gospel, have done all manner of good works and contributed positively to the stability and moral fiber of society. The expansion of the Church has most often been a grassroots movement of spreading the faith from person to person by means of practical works and verbal witness.**

**St. Photini, following Jesus' example, brings together the two aspects of being a living witness—proclamation and good works—the illuminating light and preserving salt of which Christ speaks (Matthew 5:12–16). The light of their life, their proclamation and good works, shines into the darkness of a broken world and causes others to glorify God. Saint Paul confirms this by teaching all believers that their lives should be characterized by moral excellence and good works, and that their speech should be a proclamation of the truth marked by “grace and seasoned with salt”—as a witness to those seeking the truth (Colossians 4:5–6).**

**Saint Peter speaks of the same two themes, insisting that a Christian's conduct be such that the non-Christians see the good works done by the believers and glorify God because of it (1 Peter 2:11–22). He also instructs Christians to be ready at all times to bear witness of their hope in Christ (1 Peter 3:15). Do our lives draw others to salvation? Or perhaps push them away from God?**

**To merely see a true Christian causes men and women to turn from an undisciplined, self-absorbed, and immoral life. Indeed, it is the moral excellence of lives changed by Christ that acts as the primary attractive power in the world. Historically, this attractive power was the most important aspect of the early Christian witness, and the fact that Christians were the most upstanding citizens was one of the prime arguments of the earliest apologists. For example, Aristides, a Christian of Athens writing to the Emperor Hadrian (reigned 117–138) around the year 125, based his defense of Christianity against**

**persecution on the obviously different quality of their character. He points out that these Christians “do not commit adultery nor fornication, nor bear false witness, nor embezzle what is held in pledge, nor covet what is not theirs. They honor father and mother and show kindness to those near to them; and when ever they are judges, they judge uprightly” (Apology 15). He goes on to tell how Christians took care of strangers and supplied the needs of the poor and the imprisoned. The indisputable witness of the Christian life was that of discerning and responding to the moral and physical needs of the world around them.**

**In the example of St. Photini, we see in action once again the commandment of Christ to love God, and love neighbor. To love God is to live a life that is pleasing to Him and an ascent towards holiness. To love neighbor is to manifest life in Christ by action, deed, and word. As the Samaritan woman pondered the excellence of Jesus’ words and freely exchanged, forever, her life of sin for a life in Christ, may we also abandon our worldly attachments, already being Christians, and cherish the opportunity we have to cut off the sins of our fore fathers and freely pursue Christ.**

**Pause sometime before the icon of the Samaritan woman in the narthex. Don’t just pass by, but look at her there with Jesus at the well. Think about what she was—and what she became—St. Photini. Her encounter with Christ became the crossroads to an incredible adventure and the salvation of thousands of people. Christ fully revealed Himself to her as the promised Messiah, and she followed Him. Pray to St. Photini and ask her to pray for us—that we also may follow her into Paradise.**

**Christ is risen!**

**[Archpriest Thaddaeus Hardenbrook](#) | 18 May 2014**