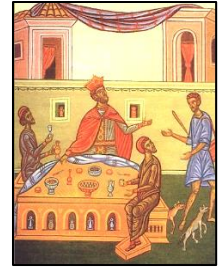


**ST. NICHOLAS OF MYRA**  
**BYZANTINE CATHOLIC CHURCH**  
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 Served by: Rev. Stephen Casmus



**22<sup>ND</sup> SUNDAY AFTER PENTECOST**  
**Glory to Jesus Christ!**

**OCT 21, 2018**  
**Glory forever!**

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**DIVINE LITURGY**

Sunday 10:00 AM      Holydays 7:00 PM

Confession: Sunday 9:00-9:30 AM or by appointment

**Welcome to all visitors** to St. Nicholas Church. If you are new and wish to register as a parishioner, please see Fr. Stephen after the Divine Liturgy.

**Parish Membership**

The Family of Saint Nicholas of Myra is open to any Catholic, and to anyone:

- Who is interested in seeking the Lord Jesus Christ through His Word and Sacred Mysteries.
- Who accepts the teachings of the Catholic Church.
- Who will help us form a community based on the Lord’s love.
- Who is willing to grow as a Christian within the legitimate traditions of the Byzantine Catholic Church.
- Who acknowledges the authority of the Pope, Bishop and Pastor.
- Who will attend Liturgical Services on Sunday, and on the Great Holydays.
- Who is willing to support the growth of the Church by sharing their Time, Talent and Treasure.
- Who will participate in the yearly Eparchial Appeal

## THIS WEEK'S SCHEDULE

SUN. OCT 21 -22th Sunday after Pentecost  
10:00 AM – Divine Liturgy  
Gal 6:11-18, Luke 16:19-31

SUN. OCT 28 -23rd Sunday after Pentecost  
10:00 AM – Divine Liturgy  
Eph 2:4-10, Luke 8:26-39

**Please join us** in the hall after the liturgy for light refreshments and fellowship.

**This week** there is a second collection to help pay for the priests' health insurance. Please be as generous as you can.

### **PRAY FOR THE SICK & INFIRMED OF OUR PARISH & PARISHIONERS RELATIVES:**

Paul Bruckler, Robert Gubany, Teresa Sandoval, Ron Cisneros, Ron Cisneros Jr. and Gloria Brissette.

### **10/14/18 Attendance: 26**

**Parish Income:** Tithe -\$750.00, Donations -\$101.00, Candles - \$15.00,

Priests' Medical Ins. - \$ 99.00, Fund Raiser - \$368.00

**Total - \$1333.00**

**The Fontana Breakfast Lion's Club** hosts **BINGO** here at St. Nicholas on **Saturday evenings**. The kitchen has become a significant source of income for the parish. Please participate in this fundraising effort. It is a good opportunity to get to know your fellow parishioners. Many hands make light work, but currently there are few that regularly participate. Please sign up in the hall to ensure there are at least four working.

Join us this afternoon for a **potluck meal with BINGO** at 2:00 PM.

The ن in the upper right corner is the Arabic letter N (pronounced "noon"). It has been used by ISIS to mark the houses of *Nasraniya* (Christians) to show them to be enemies of the Islamic State. It has become the symbol of our Christian solidarity with those who are being persecuted for the Faith in Egypt and the Middle East.

## Saint John Chrysostom on the parable of Lazarus and the rich man

I was pleased yesterday to see your right feeling when I entered upon the subject of Lazarus, inasmuch as you approved of the patience of the poor man, and shrank from the cruelty and inhumanity of the rich man. These are no small tokens of a noble mind. For if, though not possessing virtue, we yet praise it, then we may be at all events more able to attain it. In like manner if, though we do not flee from sin, we still blame sin, then we may at all events be able to escape from it. Since, therefore, you received that address with great favor, let me deliver to you those things which still remain.

You then saw Lazarus in the gateway of the rich man; today behold him in Abraham's bosom. You saw him then licked by dogs; see him now guarded and tended by angels. You saw him then in poverty; behold him now in affluence. You saw him wanting food; behold him enjoying the greatest plenty. You saw him engaged in the contest; behold him crowned as victor. You saw his labor; behold his reward; behold it, whether you be rich or poor,—if rich, that you may not think highly of wealth apart from virtue,—if poor, that |39 you may not think poverty, in itself, an evil. To both classes this man may afford instruction. If he, living in poverty, did not resent his lot, what excuse will they have who do so in wealth? If, living in want and amid so many ills, he could give thanks, what defense can they make who, while they possess abundance, have no desire to attain to the virtue of thankfulness? Again; those who are poor, and who on that account are vexed and discontented, what excuse can they have, when this man, who lived in continual hunger and poverty, desertion and weakness, and who passed his days hard by the dwelling of a rich man; who was scorned by all, while there was no one else who had suffered the like, to whom he might look, still showed such patience and resignation? From him we may learn not to think the rich happy nor the poor miserable. Or rather, to speak the truth, he is not rich who is surrounded by many possessions, but he who does not need many possessions; and he is not poor who possesses nothing, but he who requires many things. We ought to consider this to be the distinction between poverty and wealth. When, therefore, you see any one longing for many things, esteem him of all men the poorest, even though he possess all manner of wealth; again, when you see one who does not wish for many things, judge him to be of all men most affluent, even if he possess nothing. For by the condition of our mind, not by the quantity of our material wealth, should it be our custom to distinguish between poverty and affluence. As also in the case of a man who is always thirsty, we do not say that he

is in health, even should he enjoy abundance,—even should |40 he lie beside rivers and streams; for what is the use of this abundance of water while his thirst is unquenched?

Thus also we conclude in the case of the rich; we can never think those wealthy who are perpetually desiring and thirsting for other people's possessions, not even if they enjoy a certain kind of abundance. For he who cannot restrain his desires, even if he should be surrounded by every kind of possessions, how can he ever be rich? Those, indeed, who are satisfied with their own property, enjoying what they have, and not casting a covetous eye on the substance of others, even if they be, as to means, of all men the most limited, ought to be regarded as the most affluent. For he who does not desire other people's possessions, but is willing to be satisfied with his own, is the wealthiest of all.

However, with your permission, let us return to the proposed subject. "It came to pass," it is said, "that Lazarus died; and he was carried up by angels," (Luke xvi. 22.) Here, before I proceed, I desire to remove a wrong impression from your minds. For it is a fact that many of the less instructed think that the souls of those who die a violent death become wandering spirits, (demons.)

But this is not so. I repeat it is not so.<sup>1</sup> For not the souls of those who die a violent death become demons, but rather the souls of those who live in sin; not that their nature is changed, but that in their desires they imitate the evil nature of demons. Showing this very thing to the Jews, Christ said, "Ye are the children of the devil," (John vii. 44.) He said that they were the children of the devil, not because they were |41 changed into a nature like his, but because they performed actions like his. Wherefore also He adds:—"For the lusts of your father ye will do." Also John says: "O generation of vipers, who hath warned you to flee from the wrath to come? Do therefore works proper for repentance. And think not to say, "We have Abraham for our father" (Matt. iii. 7-9.) The Scripture, therefore, is accustomed to base the laws of relationship, not on natural origin, but on good or evil disposition; and those to whom any one shows similarity of manners and actions, the Scripture declares him to be their son or their brother.