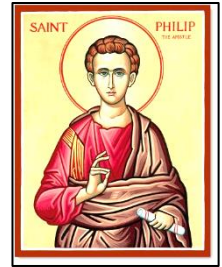


**ST. NICHOLAS OF MYRA**  
**BYZANTINE CATHOLIC CHURCH**  
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 FONTANA, CA 92335  
 (909) 822-9917  
 Served by: Rev. Stephen Casmus



**28<sup>TH</sup> SUNDAY AFTER PENTECOST**  
**Glory to Jesus Christ!**

**DEC 02, 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. DEC 02 -28th Sunday after Pentecost  
 10:00 AM – Divine Liturgy  
 Col 1:12-18, Luke 18:18-27

WED. DEC 05 -7:00 PM Vesper Divine Liturgy  
 St Nicholas of Myra  
 Heb 13:17-21, Luke 6:17-23

SAT. DEC 08 -Maternity of the Holy Anna  
 9:00 AM – Divine Liturgy  
 Gal 4:22-31, Luke 8:16-21

SUN. DEC 09 -29<sup>th</sup> Sunday after Pentecost  
 10:00 AM – Divine Liturgy  
 Col 3:12-16, Luke 17:12-19

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

A special collection for the **Retirement Fund for Religious** will be taken on Dec 9, 2018. 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.

**11/25/18 Attendance: 39**

**Parish Income:** Tithe -\$610.00, Donations -\$38.00, Recycle- \$35.28,  
 Fund Raiser - \$207.00

**Total - \$890.28**

**Bishop John Pazak** will visit the parish on December 9, 2018. We will celebrate his visit and our 60<sup>th</sup> Anniversary with a dinner after the Divine Liturgy. Please take a sign-up list and tell us what you intend to bring for the meal by Sunday, November 25, 2018.

**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.

## **Life and legends of Saint Nicholas of Myra**

Accounts of Saint Nicholas's life agree on the essence of his story, but modern historians disagree regarding how much of this story is actually rooted in historical fact. Traditionally, Nicholas was born in the Mediterranean port city of Patara (Lycia et Pamphylia) in Asia Minor in the Roman Empire, to a wealthy family of Greek Christians. According to some accounts, his parents were named Epiphanius and Johanna, but, according to others, they were named Theophanes and Nonna. In some accounts, Nicholas's uncle was the bishop of the city of Myra, also in Lycia. Recognizing his nephew's calling, Nicholas's uncle ordained him a priest.

After his parents died, Nicholas is said to have distributed their wealth to the poor. In his most famous exploit, which is first attested to in Michael the Archimandrite's *Life of Saint Nicholas*, Nicholas heard of a devout man who once been wealthy, but had lost all his money due to the "plotting and envy of Satan." The man had three daughters, but could not afford a proper dowry for them. This meant that they would remain unmarried and probably, in absence of any other possible employment, be forced to become prostitutes. Hearing of the girls' plight, Nicholas decided to help them, but, being too modest to help the family in public (or to save them the humiliation of accepting charity), he went to the house under the cover of night and threw a purse filled with gold coins through the window opening into the house. He did the same thing the next two nights, giving the man a total of three bags of gold, one for each of his three daughters.

According to Michael the Archimandrite's version, on the third night, the father of the three girls stayed up and caught Saint Nicholas in the act of the charity. The father fell on his knees, thanking him. Nicholas ordered him not to tell anyone about the gift. The scene of Nicholas's secret gift-giving is one of the most popular scenes in Christian devotional art, appearing in icons and frescoes from across Europe. Although depictions vary depending on time and place, Nicholas is often shown wearing a cowl while the daughters are typically shown in bed, dressed in their nightclothes. Many renderings contain a cypress tree or a cross-shaped cupola.

The historicity of this incident is disputed. Adam C. English argues for a historical kernel to the legend, noting the story's early attestation as well as the fact that no similar stories were told about any other Christian saints. Jona Lendering, who also argues for the story's authenticity, notes that a similar story is told in Philostratus's *Life of Apollonius of Tyana*, in which Apollonius gives money to an impoverished father, but states that Michael the Archimandrite's account is markedly different. Philostratus never mentions the fate of the daughters and, in his story, Apollonius's generosity is purely motivated out of sympathy for the father; in Michael the Archimandrite's account, however, Saint Nicholas is instead expressly stated to be motivated by a desire to save the daughters from being sold into prostitution. He argues that this desire to help women is most characteristic of fourth-century Christianity, due to the prominent role women played in the early Christian

movement, rather than Greco-Roman paganism or the Christianity of Michael the Archimandrite's time in the ninth century, by which point the position of women had drastically declined.

In another story, Nicholas is said to have visited the Holy Land. The ship he was on was nearly destroyed by a terrible storm, but he rebuked the waves, causing the storm to subside. Because of this miracle, Nicholas became venerated as the patron saint of sailors.

After visiting the Holy Land, Nicholas returned to Myra. The bishop of Myra, who had succeeded Nicholas's uncle, had recently died and the priests in the city had decided that the first priest to enter the church that morning would be made bishop. Nicholas went to the church to pray and was therefore proclaimed the new bishop. He is said to have been imprisoned and tortured during the Great Persecution under the Emperor Diocletian (ruled 284 – 305), but was released under the orders of the Emperor Constantine the Great (ruled 306 – 337). This story sounds plausible, but is not attested to in the earliest sources and is therefore unlikely to be historical.

One of the earliest attested stories of Saint Nicholas is one in which he saves three innocent men from execution. According to Michael the Archimandrite, three innocent men were condemned to death by the governor Eustathius. As they were about to be executed, Nicholas appeared, pushed the executioner's sword to the ground, released them from their chains, and angrily chastised a juror who had accepted a bribe. According to Jona Lendering, this story directly parallels an earlier story in Philostratus's *Life of Apollonius of Tyana*, in which Apollonius prevents the execution of a man falsely condemned of banditry. Michael the Archimandrite also tells another story in which the consul Ablabius accepted a bribe to put three famous generals to death, in spite of their actual innocence. Saint Nicholas appeared to Constantine and Ablabius in dreams, informing Constantine of the truth and frightening Ablabius into releasing the generals, for fear of Hell.

Later versions of the story are more elaborate, interweaving the two stories together. According to one version, Emperor Constantine sent three of his most trusted generals, named Ursos, Nepotianos, and Herpylion, to put down a rebellion in Phrygia, but a storm forced them to take refuge in Myra. Unbeknownst to the generals, who were in the harbor, their soldiers further inland were fighting with local merchants and engaging in looting and destruction. Nicholas confronted the generals for allowing their soldiers to misbehave and the generals brought an end to the looting. Immediately after the soldiers had returned to their ships, Nicholas heard word of the three innocent men about to be executed and the three generals aided him in stopping the execution. Eustathius attempted to flee on his horse, but Nicholas stopped his horse and chastised him for his corruption. Eustathius, under the threat of being reported directly to the Emperor, repented of his corrupt ways. Afterward, the generals succeeded in ending the rebellion and were promoted by Constantine to even higher status. The generals' enemies, however, slandered them to the consul Ablabius, telling him that they had not really put down the revolt, but instead encouraged their own soldiers to join it. The generals' enemies also bribed Ablabius and he had the three generals imprisoned. Nicholas then made his dream appearances and the three generals were set free.