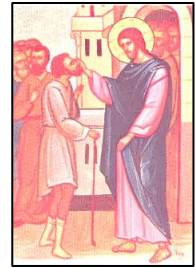


ST. NICHOLAS OF MYRA
BYZANTINE CATHOLIC CHURCH
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 9112 OLEANDER AVENUE
 FONTANA, CA 92335
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 Served by: Rev. Stephen Casmus



35TH SUNDAY AFTER PENTECOST
Glory to Jesus Christ!

JAN 20, 2019
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. JAN 20 -35th Sunday after Pentecost
 10:00 am – Divine Liturgy
 Col 3:12-16, Luke 18:16-27

SUN. JAN 20 -36th Sunday after Pentecost
 10:00 am – Divine Liturgy
 1 Tim 1:15-17, Luke 18:35-43

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

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

01/13/19 Attendance: 23

Parish Income: Tithe -\$1015.00, Donations -\$25.00, Candles - \$23.00,
 Fund Raiser - \$301.00

Total - \$1364.00

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.

St. John Chrysostom on the Feast of Theophany (3)

And what righteousness is there, someone will say, in being baptized? Obedience for a prophet was righteous. As Christ was circumcised, offered sacrifice, kept the Sabbath and observed the Jewish feasts, so also He added this remaining thing, that He was obedient to having been baptized by a prophet. It was the will of God, then, that all should be baptized—about which John speaks: “He having sent me to baptize with water” (John 1:33); so also Christ: “The publicans and the people do justify God, having

been baptized with the baptism of John; the Pharisees and the lawyers reject the counsel of God concerning themselves, not having been baptized by him” (Luke 7:29-30). Thus, if obedience to God constitutes righteousness, and God sent John to baptize the nation, then Christ has also fulfilled this along with all the other commandments.

Consider, that the commandments of the law are the main point of the two denarii. Our race needed to pay this debt; but we did not pay it, and we, falling under such an accusation, were embraced by death. Christ came, and finding us afflicted by it, paid the debt, fulfilled the necessary and seized from it those who were not able to pay. Wherefore He does not say: “It is necessary for us to do this or that,” but rather “to fulfill every righteousness.” “It is for Me, being the Master,” says He, “proper to make payment for the needy.” Such was the reason for His baptism—wherefore they should see that He had fulfilled all the law—both this reason and also that, about which was spoken of before. Wherefore also the Spirit descended as a dove, because where there is reconciliation with God—there also is the dove. So also in the ark of Noah the dove brought the branch of olive—a sign of God’s love of mankind and of the cessation of the flood. And now in the form of a dove, and not in a body—this particularly deserves to be noted—the Spirit descended, announcing the universal mercy of God and showing with it, that the spiritual man needs to be gentle, simple and innocent, as Christ also says: “Except ye be converted and become as children, ye shalt not enter into the Heavenly Kingdom” (Matthew 18:3). But that ark, after the cessation of the flood, remained upon the earth; this ark, after the cessation of wrath, is taken to heaven, and now this Immaculate and Imperishable Body is situated at the right hand of the Father.

Having made mention about the Body of the Lord, I shall also say a little about this, and then the conclusion of the talk. Many now will approach the Holy Table on the occasion of the feast. But some approach not with trembling, but shoving, hitting others, blazing with anger, shouting, cursing, roughing it up with their fellows with great confusion. What, tell me, art thou troubled by, my fellow? What disturbs you? Do urgent affairs, for certain, summon thee? At this hour art thou particularly aware that these affairs of thine that thou particularly remember, that thou art situated upon the earth, and dost thou think to mix about with people? But is it not with a soul of stone naturally to think, that in such a time thou stand upon the earth, and not exult with the Angels with whom to raise up victorious song to God? For this Christ also did describe us with eagles, saying, “where the corpse is, there are the eagles gathered” (Matthew 24:28)—so that we might have risen to heaven and soared to the heights, having ascended on the wings of the spirit. But we, like snakes, crawl upon the earth and eat dirt. Having been invited

to supper, thou, although satiated before others, would not dare to leave before others while others are still reclining. But here, when the sacred doings are going on, thou at the very middle would pass by everything and leave? Is it for a worthy excuse? What excuse might it be? Judas, having communed that last evening on that final night, left hastily as all the others were still reclining.

Here these also are in imitation of him, who leave before the final blessing! If he had not gone, then he would not have made the betrayal; if he did not leave his co-disciples, then he would not have perished; if he had not removed himself from the flock, then the wolf would not have seized and devoured him alone; if he had separated himself from the Pastor, then he would not have made himself the prey of wild beasts.

Wherefore he (Judas) was with the Jews, and those (the apostles) went out with the Lord. Dost thou see, by what manner the final prayer after the offering of the sacrifice is accomplished? We should, beloved, stand forth for this, we should ponder this, fearful of the coming judgement for this. We should approach the Holy Sacrifice with great decorum, with proper piety, so as to merit us more of God's benevolence, to cleanse one's soul and to receive eternal blessings, of which may we all be worthy by the grace and love for mankind of our Lord Jesus Christ, to Whom with the Father, together with the Holy Spirit, be glory, power, and worship now and ever and unto ages of ages. Amen.