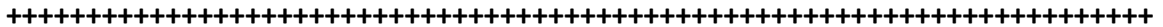


**ST. NICHOLAS OF MYRA**  
**BYZANTINE CATHOLIC CHURCH**  
[st.nicholas.fontana@gmail.com](mailto:st.nicholas.fontana@gmail.com)  
 9112 OLEANDER AVENUE  
 FONTANA, CA 92335  
 (909) 822-9917  
 Served by: Rev. Stephen Casmus



**SUNDAY AFTER CHRISTMAS**  
**Glory to Jesus Christ!**

**DEC 29, 2017**  
**Glory forever!**



**DIVINE LITURGY**

Sunday 10:00 AM      Holydays 7:00 PM

Sunday 1:30 PM at St. Philip the Apostle  
 923 W Congress St, San Bernardino, CA 92410

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 Bishop’s Appeal

## THIS WEEK'S SCHEDULE

- SUN. DEC 31 -Sunday after Christmas  
 David, Joseph and James  
 10:00 AM – Divine Liturgy  
 Gal 1:11-19, Matthew 2:13-23  
 7:00 PM Circumcision Vesper Divine Liturgy
- MON. JAN 01 -Circumcision of our Lord  
 Basil the Great, Archbishop  
 10:00 AM Divine Liturgy at St Philip the Apostle  
 Col 2:8-17, Heb 7:26-8:2,  
 Luke 2:20-21 & 40-52, Luke 6:17-23
- WED. JAN 03 – Malachy, Prophet  
 7:00 PM – Divine Liturgy +Rt. Rev. Francis Vivona  
 2 Tim 4:5-8, Mark 3:1-11
- FRI. JAN 05 -Vigil of the Theophany of our Lord  
 7:00 PM – Vesper Divine Liturgy  
 Titus 2:11-14 & 3:4-7, Mark 3:13-17
- SAT. JAN 05 – Theophany of the Lord  
 10:00 AM – Divine Liturgy at St Philip  
 Titus 2:11-14 & 3:4-7, Mark 3:13-17
- SUN. JAN 07 – Sunday after Theophany  
 10:00 AM – Divine Liturgy  
 Eph 4:7-13, Mark 4:12-17

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

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

Paul Bruckler, Robert Gubany, Teresa Sandoval.

Please pray for the repose of the soul of Fr. Francis Vivona who was Pastor of Our Lady of Wisdom in Las Vegas who fell asleep in the Lord December 21, 2017 and whose funeral services were held December 28<sup>th</sup> and 29<sup>th</sup>.

**12/24/17 Attendance: 17**

**Parish Income:** Tithes-\$1005.00, Donations-\$43.00, Fund Raising \$136.00

**Total - \$1184.00**

**The Fontana Breakfast Lion's Club** hosts **BINGO** here at St. Nicholas every Tuesday evening. The kitchen has become a significant source of income for the parish. Please make an effort to 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 three working.

ORIENTALE LUMEN (continued)

18. Every day I have a growing desire to go over the history of the Churches in order to write, at last, a history of our unity and thus return to the time when, after the death and Resurrection of the Lord Jesus, the Gospel spread to the most varied cultures and a most fruitful exchange began which still today is evidenced in the liturgies of the Churches. Despite difficulties and differences, the letters of the Apostles (cf. 2 Cor 9:11 - 14) and of the Fathers show very close, fraternal links between the Churches in a full communion of faith, with respect for their specific features and identity. The common experience of martyrdom, and meditation on the acts of the martyrs of every church, sharing in the doctrine of so many holy teachers of the faith, in deep exchange and sharing, strengthen this wonderful feeling of unity. The development of different experiences of ecclesial life did not prevent Christians, through mutual relations, from continuing to feel certain that they were at home in any Church, because praise of the one Father, through Christ in the Holy Spirit, rose from them all, in a marvelous variety of languages and melodies; all were gathered together to celebrate the Eucharist, the heart and model for the community regarding not only spirituality and the moral life, but also the Church's very structure, in the variety of ministries and services under the

leadership of the Bishop, successor of the Apostles. The first councils are an eloquent witness to this enduring unity in diversity.

Even when certain dogmatic misunderstandings became reinforced -- often magnified by the influence of political and cultural factors -- leading to sad consequences in relations between the Churches, the effort to call for and to promote the unity of the Church remained alive. When the ecumenical dialogue first began, the Holy Spirit enabled us to be strengthened in our common faith, a perfect continuation of the apostolic kerygma, and for this we thank God with all our heart. Although in the first centuries of the Christian era conflicts were already slowly starting to emerge within the body of the Church, we cannot forget that unity between Rome and Constantinople endured for the whole of the first millennium, despite difficulties. We have increasingly learned that it was not so much an historical episode or a mere question of pre-eminence that tore the fabric of unity, as it was a progressive estrangement, so that the other's diversity was no longer perceived as a common treasure, but as incompatibility. Even when the second millennium experienced a hardening of the polemics and the separation, with mutual ignorance and prejudice increasing all the more, nonetheless constructive meetings between church leaders desirous of intensifying relations and fostering exchanges did not cease, nor did the holy efforts of men and women who, recognizing the setting of one group against the other as a grave sin, and being in love with unity and charity, attempted in many ways to promote the search for communion by prayer, study and reflection, and by open and cordial interaction. All this praiseworthy work was to converge in the reflections of the Second Vatican Council and to be symbolized in the abrogation of the reciprocal excommunications of 1054 by Pope Paul VI and the Ecumenical Patriarch Athenagoras I.