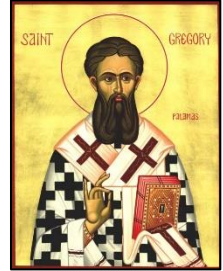


ST. NICHOLAS OF MYRA
BYZANTINE CATHOLIC CHURCH
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 9112 OLEANDER AVENUE
 FONTANA, CA 92335
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 Served by: Rev. Stephen Casmus



2ND SUNDAY OF THE GREAT FAST – ST. GREGORY PALAMAS
Glory to Jesus Christ!

FEB 25, 2018
Glory forever!

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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 Eparchial Appeal

THIS WEEK'S SCHEDULE

SUN. FEB 25 – 2nd Sunday of the Great Fast

10:00 AM – Divine Liturgy

Heb 1:10-2:3, Mark 2:1-12

MON. FEB 26 – Porphry of Gaza, Bishop

7:00 PM – Pre-sanctified Liturgy (St. Philip's)

Gen 6:9-22, Prov 8:1-21

WED. FEB 28 – Basil, Venerable - Confessor

7:00 PM – Pre-sanctified Liturgy

Gen 7:6-9, Prov 9:12-18

FRI. MAR 02 – Theodotius, Bishop-Martyr

7:00 PM – Akathist to the Mother of God

(St. Philip's)

SAT. MAR 03 – 3rd All Souls Saturday

10:00 AM – Divine Liturgy

Heb 10:32-38, Mark 2:14-17

SUN. MAR 04 – 3rd Sunday of the Great Fast

10:00 AM – Divine Liturgy

Heb 4:14-5:6, Mark 8:34-9:1

Please make an effort to attend as many of these services as you can so that your Lenten Spiritual Journey may be rich and bear much fruit.

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 and Gloria Brissette.

02/18/18 Attendance: 21

Parish Income: Tithe -\$505.00, Donations -\$30.00, Candles - \$15.50, Fund Raising - \$281.00, All Souls – \$20.00

Total - \$851.50

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 three working.

First Sunday of the Great Fast – The Sunday of Orthodoxy

Saint Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296 in Constantinople. Saint Gregory’s father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328), but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. Endowed with fine abilities and great diligence, Gregory mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316 (other sources say 1318) and became a novice in the Vatopedi monastery under the guidance of the monastic Elder Saint Nicodemus of Vatopedi (July 11). There he was tonsured and began on the path of asceticism. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory’s mother and sisters also became monastics.

After the demise of the Elder Nicodemus, Saint Gregory spent eight years of spiritual struggle under the guidance of the Elder Nicephorus, and after the latter’s death, Gregory transferred to the Lavra of Saint Athanasius (July 5). Here he served in the trapeza, and then became a church singer. But after three years, he resettled in the small skete of Glossia, striving for a greater degree of spiritual perfection. The head of

this monastery began to teach the young man the method of unceasing prayer and mental activity, which had been cultivated by monastics, beginning with the great desert ascetics of the fourth century: Evagrius Pontikos and Saint Macarius of Egypt (January 19).

Later on, in the eleventh century Saint Simeon the New Theologian (March 12) provided detailed instruction in mental activity for those praying in an outward manner, and the ascetics of Athos put it into practice. The experienced use of mental prayer (or prayer of the heart), requiring solitude and quiet, is called “Hesychasm” (from the Greek “hesychia” meaning calm, silence), and those practicing it were called “hesychasts.” During his stay at Glossia the future hierarch Gregory became fully embued with the spirit of hesychasm and adopted it as an essential part of his life. In the year 1326, because of the threat of Turkish invasions, he and the brethren retreated to Thessalonica, where he was then ordained to the holy priesthood.

Saint Gregory combined his priestly duties with the life of a hermit. Five days of the week he spent in silence and prayer, and only on Saturday and Sunday did he come out to his people. He celebrated divine services and preached sermons. For those present in church, his teaching often evoked both tenderness and tears. Sometimes he visited theological gatherings of the city’s educated youth, headed by the future patriarch, Isidore. After he returned from a visit to Constantinople, he found a place suitable for solitary life near Thessalonica the region of Bereia. Soon he gathered here a small community of solitary monks and guided it for five years.

In 1331 the saint withdrew to Mt. Athos and lived in solitude at the skete of Saint Sava, near the Lavra of Saint Athanasius. In 1333 he was appointed Igumen of the Esphigmenou monastery in the northern part of the Holy Mountain. In 1336 the saint returned to the skete of Saint Sava, where he devoted himself to theological works, continuing with this until the end of his life.

In the 1330s events took place in the life of the Eastern Church which put Saint Gregory among the most significant universal apologists of Orthodoxy, and brought him great renown as a teacher of hesychasm.