

where we can speak honestly with God. Thus one of the most popular prayers in the Christian East is the so called 'Jesus Prayer', which sums up our need for God's love: **"Lord Jesus Christ, Son of God, have mercy on me a sinner"**. In addition, Eastern Christians are called to Fast and to Share Their Goods in secret as Jesus commanded (Matthew 6:1-8). By refusing to gratify ourselves endlessly whenever we want, we reflect our need to continue our conversion day by day.

Though we are called to be divinized, we realize that this process is long: "The gate is narrow and the way is hard that leads to life" (Matthew 7:14). The most difficult obstacle to our growth is the weakness and brokenness of our personalities. This is why the Eastern Churches call on their members to engage in a Spiritual Warfare in the arena of their hearts, learning to subject their weaknesses to the divinizing power of the Holy Spirit working within them. Eastern Christians are urged to conduct this warfare with the help of a Spiritual Guide. Counseling, then, is not something for those with problems, but for all of us who seek to grow in our relationship with God.

All these beliefs and practices date from the earliest days of Christianity in the Holy Land. By continuing to observe them, we maintain a living connection with the early Church. We cherish our Tradition as a continuous stream flowing from the first Christians to us under the guidance of the Holy Spirit: truly the 'old time religion' in a new land.

OUR TITHING AND GIFTS TO THE LORD'S HOLY TEMPLE

September 4

Attendance: 19 Souls

Tithes: \$449.00, Candles: \$12.00,

Building fund: \$5.00

We depend on you to support our parish. Thank you.

Up Coming Events Mark your Calendar	
Tue Sep 13 Wed Sep 14	Exaltation of the Holy Cross Solemn Holy Day (abstinence) 7:00 pm Vesper/Liturgy 9:30 am Divine Liturgy
Thu Sept 15	5:00 pm Meeting with the Orthodox, Catholic & Eastern Catholic at St Paul's Greek Orthodox
Sat Sept 17	CRAFT FAIR at Annunciation, Anaheim
Sun Sept 18	Installation of New Officers for the Knights of Columbus
Fri Sept 30 Sat Oct 1	Holy Protection of the Theotokos Solemn Holy Day 7:00 pm Vesper/Liturgy 9:30 am Divine Liturgy
Mon Oct 3 to Fri Oct 7 <i>No Daily Liturgies</i>	Clergy Retreat for the Priests of the Eparchy at Spirit of the Desert in Carefree, AZ
Sun Nov 6	Daylight Savings Ends ☀
Mon Nov 7 Tue Nov 8	Archangel Michael & All Angels Solemn Holy Day 7:00 pm Vesper/Liturgy 9:30 am Divine Liturgy

**Saint Nicholas of Myra
Byzantine Catholic Church**

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Fr. James Lane in Residence

Parish Advisory/Finance Council

John Coffman, Lance Flambures,
Maria Lopez Carson



Sunday before the Exaltation of the Cross & Tone 5 September 11, 2022

ANNOUNCEMENTS

EXALTATION OF THE HOLY CROSS Solemn Holy Day

SAFE ENVIRONMENT TRAINING UPDATE is due. For volunteers, teachers, altar servers and cantors you may do your Virtus Training on line before September 30. Virtus.org

EPARCHIAL APPEAL *September 30* is the final day for the appeal. You still have a couple of weeks to make your pledge. Help us make our goal.

DIVINE LITURGIES AND INTENTIONS

PEOPLE'S BOOK FOR THE DIVINE LITURGY

- <https://mci.archpitt.org/servicebooks/DivineLiturgies.pdf>

- **THIRD HOUR BOOK**

- https://mci.archpitt.org/sheetmusic/general/Third_Hour.pdf

VESPER BOOK - <https://mci.archpitt.org/servicebooks/Vespers.pdf>

10 SATURDAY BEFORE THE EXALTATION OF THE HOLY CROSS, p. 247 (Patriot Day for repose of those who died in 9/11)

9:30 am Liturgy Special Intention

HEBREW SCRIPTURES FOR SUNDAY

Numbers 21:4-9 and Wisdom 16:5-13

11 SUNDAY BEFORE THE EXALTATION OF THE HOLY CROSS AND POST-FESTIVE OF THE BIRTH OF THE THEOTOKOS & TONE 5, P 146 & 247

9:00 am Confessions behind the Altar

9:45 am The Third Hour

10:00 am *The Divine Liturgy*
For our parish family and friends.
Mirovanije-Anointing with oil and blessed bread

12 MON Leave-taking of the Feast of the Birth of the Mother of God, p. 243

9:30 am *Liturgy Michael & Susan Sunstedt*



SOLEMN HOLY DAY FEAST OF THE EXALTATION OF THE HOLY CROSS, P 253

13 TUES Vigil for the Feast

7:00 pm *Vesper/ Liturgy Todd*

14 WED FEAST DAY, p. 253

9:30 am *Divine Liturgy Special Intention*



15 THURS Post-festive of the Exaltation of the Cross, p. 253

9:30 am *Liturgy Albert E Keys by Estella Keys*

16 FRI Post-festive of the Exaltation of the Cross, p. 253

9:30 am *Liturgy Special Intention*

17 SATURDAY after the Exaltation of the Cross

9:30 am *Liturgy Special Intention*

HEBREW SCRIPTURES FOR SUNDAY

Sirach 2: 1–9 & Isaiah 50:4–9

18 SUNDAY AFTER EXALTATION OF THE CROSS, TONE 6, p. 247

9:00 am *Confession behind the Altar*

9:40 am *The Third Hour*

10:00 am *Divine Liturgy*

For our parish family and friends

Holy Anointing & Blessed Bread (Mirovanije)

Installation of New Knights of Columbus Officers with refreshments afterwards.

SPECIAL PRAYER REQUESTS: We join with the Saints in heaven to pray for those in need. Request Prayers: abc-c72069@gmail.com

Special Intentions: Enedina Lopez, Fr Christopher Andrews, Lora Carson Lopez, Sophia Gaydus, Victor & Patricia Olmos Family, John Phillips, Sylvia Flambures, Martha Yniquez, Paul Bruckler, Gloria Brissette, Paul Basay, Margaret Geluso, Edward Lopez, Lupe Nevaré, Beatriz Perez, for all Fathers and for RAIN and for the people of Ukraine. St John the Baptist help us with rain.

WHAT IS THE BYZANTINE CATHOLIC CHURCH?

A brief introduction to the Byzantine Catholic Church.

The Christian Church was born in the Holy Land, what we call the Middle East today. As it spread, the Church took on the ways of the nations which accepted it. In this country, most Christian churches are ‘western’ because their roots are in western Europe, and their ways reflect the culture of the German, Irish or Italian immigrants who founded them.

Some American churches, including ours, were started by people from Eastern Europe or the Middle East. They still keep the ways of the Holy Land: Jerusalem, where Christ founded His Church; Antioch, where the name Christian was first used; Damascus, where Saint Paul was converted. Because our ways reflect this Eastern culture, we are called Eastern Churches.

At the time of the early Church, there were several rich cultures in the Middle East and each of them has given rise to a different church tradition. The traditions of this church reflect the Greek or Byzantine culture, and so we are called Greek Catholics or Byzantine Catholics (from Byzantium, the ancient name for Constantinople). In addition, many Greek Catholic Churches are identified by their national origin, such as Hungarian, Ruthenian, Romanian or Ukrainian. Our most important belief is that we are called “to become partakers of the divine nature” (2 Peter 1:4), not just to be ‘saved’ from sin. We see ourselves as invited to live the very life of God, to become intimately related to God, to be physically united to Christ and to have the Holy Spirit dwell within us! The Church Fathers saw this as the reason for Christ’s coming: “God became man so that man might become God” (St. Athanasius).

This relationship comes about when we receive in faith the Holy Mysteries (what western Churches call sacraments). In Baptism we are made one with Christ as we reenact His burial and resurrection. This reliving takes place when we are buried (immersed) into the water and are raised from it. We immediately receive the gift of the Holy Spirit, “the first of God’s gifts” (Romans 8:23) in Chrismation (Confirmation). In receiving the Eucharist, we recognize that our mortal bodies are united to the Body and Blood of Christ as a token of the life to come, when they shall be united to Him in glory forever. Thus we see these Mysteries, not merely as pious devotions, but as encounters with God, actually producing the effects they symbolize. As members of God’s family, we belong to one another, and so we live an active Community Life as Church. Most importantly, we join one another in worship. Our style of worship in the Eastern Churches reflects the presence of the risen Christ among us in glory and joy. All the senses take part in our worship to express this glory. We see icons, vestments, candles; we smell incense and perfumes; we hear continual singing; we taste blessed foods and use physical gestures such as bowing, prostrating and crossing ourselves to express our wonder at the glory of God. Another important aspect of our community life is our Joy in Each Other’s Company, expressed in the frequent meals and social times we share. Finally, we open ourselves to Support One Another in the trials of daily life. In this way the unity we celebrate at the Eucharist is lived out day by day.

Besides this public Christian life, the Eastern Churches also stress a Personal Spiritual Life “in secret, so that your Father, who sees all in secret, will reward you” (Matthew 6:6). Chief of these is Personal Prayer in the silence of our own heart

Continued on back page.