

Up Coming Events Mark your Calendar

<p>OUR TITHING AND GIFTS TO THE LORD'S HOLY TEMPLE Our Stewardship for June 5th Attendance: 30. Tithes: \$576.00 In Memorial of +Paul Bruckler: \$300.00 Candles: \$2.00 We depend on you to support our parish. We also need your time and talents to grow as disciples of the Lord and to form a Parish Family for you and your family. Thank you for your support and care for our parish.</p> <p>EPARCHIAL APPEAL 2022 Our Parish Goal is: \$1,865.68 7 Pledges: \$798.00 Balance: \$1,067.68 On-line is available pledge: be sure to note that you are a parishioner of St Nicholas Fontana. Thank you for pledging: (Fr Stephen G Washko, Mary Washko at Annunciation), Gloria Brissette, John Coffman, Theresa Danovich, Sara Dewri, Andrew & Ophelia Gaydos, John Phillips.</p>	Jun 13-28	Apostles Fast
	Thur Jun 16	5PM Liturgy & Akatistos Hymn to the Theotokos MOVIE NIGHT The 13th Day on Our Lady of Fatima. Contact Fr. James for information
	Sun Jun 19	Father's Day
	Sun Jun 26	Peter's Pence Collection
	Thu Jun 23 Fri Jun 24	Birth of John the Baptist Solemn Holy Day 7:00 pm Vesper/Liturgy 9:30 am Divine Liturgy
	Tue Jun 28 Wed Jun 29	Sts Peter & Paul-Holy day of Obligation 7:00 pm Vesper/Liturgy 9:30 am Divine Liturgy



Saint Nicholas of Myra

Byzantine Catholic Church

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Web Site

Served by Fr. Stephen G Washko

Fr. James Lane in Residence

Parish Advisory/Finance Council John Coffman, Lance Flambures, Lora Lopez



Sunday of All Saints

June 12, 2022

Special Announcements

Father Stephen will be here this morning for the Divine Liturgy.

Be sure to join us for the 5pm Liturgy with Akathistos to the Theotokos and Movie Thursday June 16.

SAINTS PETER & PAUL FAST BEGINS

The Apostles Fast begins after the Sunday evening Vesper and lasts until June 28. The Typicon prescribes strict abstinence on Mondays, Wednesdays, and Fridays, with a mitigated abstinence (Wine and Oil) on Tuesday and Thursday. Our Metropolia has identified this period as a penitential season. The fast may be observed voluntarily.

SPECIAL PRAYER REQUESTS: We join with the Saints in heaven to pray for those in need. Request Prayers: abcc72069@gmail.com
Special Intentions: Fr Christopher Andrews, Lora Carson Lopez, Sophia Gaydus, Victor & Patricia Olmos Family, John Phillips, Sylvia Flamburse, Martha Yniquez, Paul Bruckler, Gloria Brissette, Paul Basay, Margaret Geluso, Edward Lopez, Lupe Nevaré, Beatriz Perez, for all Mothers and for the people of Ukraine.

Divine Liturgies & Intentions

HEBREW SCRIPTURES FOR SUNDAY

Genesis 12:1-9 & Sirach 44:1-15

12 SUNDAY OF ALL SAINTS, TONE 8, P. 211-213

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.

13 MON Martyr Aquilina, p. 391

9:30 am Liturgy God's blessing on John & Maria Mackenzie by Kiren Mackenzie

14 TUES Prophet Elisha, p. 366

9:30 am Liturgy Holy Souls in Purgatory by Dennis Dutt

15 WED Prophet Amos, p. 366

9:30 am Liturgy Holy Souls in Purgatory by Dennis Dutt

16 THURS Father & Wonderworker Tychon, p. 378

5:00 pm Liturgy Special Intention followed with Akathistos Hymn to the Theotokos & Movie.

17 FRI Martyrs Manuel, Sabel & Ishmael, p. 381

9:30 am Liturgy Special Intention

18 SAT Martyr Leontius, p. 379

9:30 am Liturgy Special Intention

HEBREW SCRIPTURES FOR SUNDAY

Exodus 3: 1-15 & Isaiah 6: 1-8

19 SECOND SUN AFTER PENTECOST TONE 1, P. 125

9:00 am Confession in the Chapel

9:40 am The Third Hour

10:00 am Divine Liturgy

For our parish family and friends

The Face of the Holy Spirit

WHAT DOES THE HOLY SPIRIT LOOK LIKE?

We know from the Scriptures that the Father cannot be seen, but has manifested Himself to us in His Son. "No one has seen God at any time. The only-begotten Son, who is in the bosom of the Father, He has declared Him" (John 1:18). And we know that the Son, incarnate, became visible in His humanity. He looks like one of us. This is why we are able to have icons of Him. As St John of Damascus wrote in *On the Divine Images*, "It is impossible to make an image of the immeasurable, uncircumscribed, invisible God. ... But it is obvious that, when you contemplate God becoming man, then you may depict Him clothed in human form. When the Invisible One

becomes visible in the flesh, then you may draw His likeness" (1:7, 8). But what about the Holy Spirit? Has He become visible to flesh? Can we see the face of the Holy Spirit?

In a sense, we can. The "face of the Holy Spirit" is the face of the saints. The very existence of the saints testifies to the presence of holiness in the Church, for no one can become a saint except by the Holy Spirit. The "face" of the Holy Spirit is not in the monuments which have been erected by Christians over the centuries, impressive as they are. Rather it is in those who have lived the way they did because the Spirit of God dwelt within them.

The priest of the French village of Ars, St Jean Vianney, knew the Holy Spirit firsthand, we might say. He wrote, "If the damned were asked, 'Why are you in hell?' they would answer, 'For having resisted the Holy Spirit.' And if the saints were asked, 'Why are you in Heaven?' they would answer, 'For having listen to the Holy Spirit.' When good thoughts come into our minds, it is the Holy Spirit who is visiting us. The Holy Spirit is a power. The Holy Spirit supported St Simeon on his column. He sustained the martyrs. Without the Holy Spirit, the martyrs would have fallen like the leaves from the trees" (Catechesis on the Holy Spirit).

This intimate connection between the Holy Spirit and the saints is proclaimed in the Byzantine Churches, which celebrate the Feast of All Saints in connection with the Feast of Pentecost. On Pentecost we say that the Holy Spirit has come upon the Church. On the next Sunday, we demonstrate the truth of this claim by pointing to the saints.

The Spirit is certainly present in any saint, but it is in the totality of all saints that we find the "face" of the Holy Spirit. The gifts of the Spirit are many and varied; no one person can encompass them all. The Church describes the particular gifts of the saints by designating categories for us to understand and revere them. There are prophets and apostles, martyrs, hierarchs, ascetics, unmercenaries, fools for Christ, and more. There are saints whose names we know, and those we do not. There are saints whose lives are documented, and others whose name is their only memorial. All together they reveal to us the "face" of the Holy Spirit. It is noteworthy that what the West calls the "communion of saints" is referred to in the East as "the communion of the Holy Spirit."

In fully appointed Byzantine churches we find ourselves surrounded by icons of the saints. Frescoes of the saints cover the walls, panel icons in shrines or on icon stands are displayed for veneration. These are not distractions from the altar or pulpit but a wordless demonstration that we are one body with the saints in Christ by the operation of the Holy Spirit. The Church is not simply the assembly of those physically present; it is the gathering of all who are in Christ.