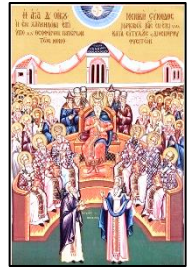


**ST. NICHOLAS OF MYRA
BYZANTINE CATHOLIC CHURCH**

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Served by: Rev. Stephen Casmus



**SUNDAY OF THE FATHERS OF THE SIX ECUMENICAL COUNCILS
Glory to Jesus Christ!**

**JULY 14, 2018
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 all:

- Who are interested in seeking the Lord Jesus Christ through His Word and Sacred Mysteries.
- Who accept the teachings of the Catholic Church.
- Who will help us form a community based on the Lord's love.
- Who are willing to grow as Christians within the legitimate traditions of the Byzantine Catholic Church.
- Who acknowledge the authority of the Pope, Bishop and Pastor.
- Who will attend Liturgical Services on Sunday, and on the Great Holydays.
- Who are willing to support the growth of the Church by sharing their Time, Talent and Treasure.
- Who will participate in the yearly Eparchial Appeal

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, Gloria Brissette, Paul Basay and Fr. Stephen.

EPARCHIAL APPEAL – The annual Eparchial Appeal is a significant source of revenue for the Eparchy. Every parish household is expected to participate by contributing \$275.00. So far, 10 households have contributed. If you can't give that much, please give what you can. If you can afford more please be generous. We are currently about 53% of the parish goal of \$4400.00. If you have not done so, please submit your pledge or payment directly to the Eparchy or put it in the collection and we will forward it to the Eparchy.

THE FONTANA BREAKFAST LION'S CLUB hosts **BINGO** here at St. Nicholas on **Saturday evenings**. The kitchen has become a major 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.

Some parishioners have expressed an interest in praying the **Rosary** before the Divine Liturgy on Sundays. If you would like to join them please come at 9:30 to honor our Most Holy Mother of God.

07/07/19 Attendance: 42

Parish Income: Tithe -\$270.00, Donations -\$63.00, Eparchial Appeal - \$500.00, Fund Raiser - \$843.00

Total - \$1676.00

THIS WEEK'S SCHEDULE

SUN. JUL 14 – Sunday of the Fathers of the Six Ecumenical Councils

10:00 AM – Divine Liturgy

Rom 6:18-23, Matthew 8:5-13

FRI. JUL 19 – The Great Prophet Elijah

7:00 PM Vesper Divine Liturgy

James 5:10-20, Luke 4:22-30

SUN. JUL 21 – 6th Sunday after Pentecost

10:00 AM – Divine Liturgy

Rom 12:6-14, Matthew 9:1-8

COMING UP

TUE. AUG 6 – Transfiguration of Our Lord

10:00am Divine Liturgy

2 Peter 1:10-19, Matthew 17:1-9

The Great Prophet Elijah

Elijah is first introduced in 1 Kings 17:1 as delivering a message from God to Ahab, king of Israel. He is sometimes known as the "Tishbite," being from the town of Tishbe.

Having delivered his message to Ahab, he retired at the command of God to a hiding-place by the brook Cherith, beyond Jordan, where he was fed by ravens. When the brook dried up God sent him to the widow of Zarephath, a city of Zidon, from whose scanty store he was supported for the space of two years. During this period the widow's son died, and was restored to life by Elijah (1 Kings 17:2-24).

During these two years a famine prevailed in the land. At the close of this period of retirement and of preparation for his work, Elijah met Obadiah, one of Ahab's officers, whom he had sent out to seek for pasturage for the cattle, and bade him go and tell his master that Elijah was there. The king came and met Elijah, and reproached him as the "troubler of Israel." It was then proposed that sacrifices should be publicly offered, for the purpose of determining whether Baal or the Israelite God was the true God. This was done on Mount Carmel; the result was that a miracle took place convincing those

watching that Baal was false and that the Israelite God was real. The prophets of Baal were then put to death by the order of Elijah.

Jezebel, enraged at the fate that had befallen her priests of Baal, threatened to put Elijah to death (1 Kings 19:1-13). He therefore fled in alarm to Beersheba, and went alone into the wilderness, and sat down in despondency under a juniper tree. As he slept, an angel touched him, and said unto him, "Arise and eat; because the journey is too great for thee." He arose and found a cake and a cruse of water. Having partaken of the provision, he went forward on his way for forty days to Horeb, where he took residence in a cave. Here God appeared to him and said, "What dost thou here, Elijah?" In answer to Elijah's despondent words God manifests to him his glory, and then directs him to return to Damascus and anoint Hazael king over the Arameans (Syria), Jehu king over Israel, and Elisha to be prophet in his room (1 Kings 19:13-21; compare 2 Kings 8:7-15; 9:1-10).

Some six years after this, he warned Ahab and Jezebel of the violent deaths they would die (1 Kings 21:19-24; 22:38). He also, four years afterwards, warned Ahaziah, who had succeeded his father Ahab, of his approaching death (2 Kings 1:1-16). During these intervals he probably withdrew to some quiet retirement, no one knew where. His interview with Ahaziah's messengers on the way to Ekron, and the account of the destruction of his captains with their fifties, suggest the idea that he may have been in retirement at this time on Mount Carmel. The Carmelites have a tradition that they were founded by Elijah at this time.

The time now drew near when he was to be taken up into heaven (2 Kings 2:1-12). He went down to Gilgal, where there was a school of prophets, and where his successor Elisha, whom he had anointed some years before, resided. Elisha was distraught by the thought of his master's leaving him, and refused to be parted from him. The two went on and came to Bethel and Jericho, and crossed the Jordan, the waters of which were "divided hither and thither" when smitten with Elijah's mantle. Upon arriving at the borders of Gilead, which Elijah had left many years before, it "came to pass as they still went on and talked" they were suddenly separated by a chariot and horses of fire; and "Elijah went up by a whirlwind into heaven," Elisha receiving his mantle, which fell from Elijah as he ascended.

Elijah's chosen successor was the prophet Elisha; Elijah designated Elisha as such by leaving his mantle with him (2 Kings 2:13-15), so that his wish for "a double portion" of the older prophet's spirit (2:9), an allusion to the preference shown the first-born son in the division of the father's estate (Deuteronomy 21:17), had been fulfilled.