



**ST. NICHOLAS OF MYRA**  
**BYZANTINE CATHOLIC CHURCH**  
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 Served by: Rev. Stephen Casmus



**SUNDAY OF THE SAMARITAN WOMAN**  
**Christ is risen!**

**MAY 19, 2018**  
**Indeed He is risen!**

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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 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. MAY 19 – Sunday of the Samaritan Woman  
 10:00 AM – Divine Liturgy  
 Acts 11:19-26, 29-30, John 4:5-42

WED MAY 15 – Basiliscus, Martyr  
 7:00 PM – Divine Liturgy  
 Acts 13:13-24, John 6:5-14

SUN. MAY 19 – Sunday of the Man Born Blind  
 10:00 AM – Divine Liturgy  
 Acts 16:16-34, John 9:1-38

Christ is risen! Indeed He is risen!

Χριστός ωσκρεσε! Βοιστίνυ ωσκρεσε!

Χριστός ανέστη! Άληθώς ανέστη!

¡Cristo resucitó! ¡En verdad resucitó!

**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, Gloria Brissette and Paul Basay.

**05/12/19 Attendance: 38**

**Parish Income:** Tithe -\$385.00, Donations -\$45.00, Fund Raising -\$183.92

**Total - \$1544.58**

**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. If

you can't give that much, please give what you can. If you can afford more please be generous. We are currently about 14% of the parish goal of \$4400.00. If you have not done so, please submit your pledge or payment directly to the Eparchy before the end of May.

**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.

### **MYRRH-BEARERS RETREAT**

A retreat for girls, teens and women sponsored by the Eparchy of Phoenix will be held from June 28 to 30, 2019 at the Madonna Retreat Center in Albuquerque, NM. Pamphlets are available in the foyer and a poster is on the bulletin board in the hall.

### **Sunday of the Samaritan Woman**

The first paragraph of today's Gospel puts the story into context for the largely Jewish audience – this well belongs to Jacob, it is a setting that all would be familiar with: a hot day, a dusty journey and Christ's humanity is noted: He was weary. We can all picture how a tired, dehydrated traveler on sore feet would relish the opportunity to rest a while and hope to drink some cool water drawn from the depths of a well, where the water would be shaded and fresh.

Christ asks the woman for a drink: she doesn't give an immediate 'yes', the submissive response of a traditional 'good' woman. She is shocked – how can a man, a Jew no less, acknowledge her presence and ask her, of all people, for a drink of water? St. Photini was thrice unclean: a woman (and therefore ritually impure at certain times), a Samaritan (to be ignored by the Jews) and even worse, a serial adulteress (Christ certainly knew of her way of life even at this point in their meeting). She is only interested when Christ offers her water which would prevent her thirsting again – It is striking that what she perhaps sees is the opportunity to avoid the daily trudging to and fro from the well, the carrying of a heavy container of water, possibly even the social interaction with others who may have suspected her of immoral behavior? This 'living water' which Christ promised has been compared to the waters of baptism, of our

rebirth. It is, however much more: it is also the universal water, that encircled the deep and the heavens in the beginning of Creation; it is the waters of the Jordan, where Christ was baptized; it is the sea where Leviathan lurks; it is the water mixed with vinegar on the sponge held to the mouth of crucified Christ. All water is symbolically one, an element of Creation which is, as created by God, essentially good and therefore capable of man's use in our doxological, eucharistic life. Christ offers her the waters of Baptism as well as the sense of fullness and completion which we experience during Communion, as we take the water mixed with wine.

When she says 'yes' (as the Theotokos did before, as we must all do for Christ to live in and transform us), He reveals to her that her cohabitation and previous marriages are known to Him – that indeed He has known of them from the start of their conversation. She describes Christ as a prophet at this point but very soon understands that he is more: He is the Messiah, and she goes to call others to come and meet Him who "told me all I had ever done". This is truly remarkable. Jesus does not condemn her; He does not cast her off, He does not call for her to be stoned or punished. Confronting her with the truth of her life is enough for her to realize who she is talking to. In the context of that time and place, He must have seemed revolutionary. Astonishingly, she recognized that the Messiah is coming, who will know 'all things' – and the Lord Himself confirms that it is He. At this, she leaves her jar and runs to the city, to call others to come and see Him. Not only do they come, but Christ stays with them for two more days and many others recognize Him as the Messiah. Let's repeat again, that the Samaritans were regarded as lower than dogs in the cultural context of Judaism at that time and yet the Messiah, the God Incarnate Christ, remained with them. They recognized Him as their Savior.

The moment when Jesus says: the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship Him. God is spirit, and those who worship Him must worship in spirit and truth.

He is not just arguing the traditional Jewish/Samaritan disagreement over where the correct place is to worship God. He points out that the time is here where God shall be worshipped in all places and "in spirit and truth" – it is no longer important where we are, or who our forefathers were, but that we worship in spirit and truth. We have a reference from Jesus Himself to the Holy Trinity: God the Father, the Holy Spirit (of Truth) and the Messiah, the Christ and so this story contains not only Christ's revelation of Himself as the promised Savior, but also the entirety of the Trinity and Godhead in three persons.