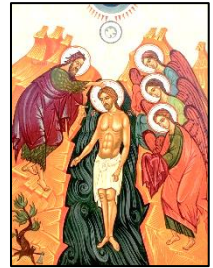




ST. NICHOLAS OF MYRA
BYZANTINE CATHOLIC CHURCH
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 9112 OLEANDER AVENUE
 FONTANA, CA 92335
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 Served by: Rev. Stephen Casmus



THEOPANY OF OUR LORD
Christ is born!

JAN 06, 2019
Glorify Him!

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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. JAN 06 -Theophany of our Lord
10:00 am – Divine Liturgy
Tim 2:11-14 & 3:4-7, Matthew 3: 13-17

- WED. JAN 09 - Polyeuct, Martyr
7:00pm
Heb 5:11-6:8, Luke 21:5-7, 10-11, 20-24

- SUN. JAN 13 -Sunday after Theophany
10:00 am – Divine Liturgy
Eph 4:7-13, Matthew 4:12-17

PRAY FOR THE SICK & INFIRMED OF OUR PARISH & PARISHIONERS' RELATIVES:
Paul Bruckler, Robert Gubany, Teresa Sandoval, Ron Cisneros, Ron Cisneros Jr. and Gloria Brissette.

12/30/18 Attendance: 21

Parish Income: Tithe -\$250.00, Donations -\$10.00, Christmas Offering - \$284.00,
Fund Raiser - \$152.00 **Total - \$696.00**

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 four working.

St. John Chrysostom on the Feast of Theophany

We shall now say something about the present feast. Many celebrate the feast days and know their designations, but the cause for which they were established they know not. Thus concerning this, everyone knows that the present feast is called Theophany;

but what this is, and whether it be one thing or another, they know not. And this is shameful—every year to celebrate the feast day and not know its meaning.

First of all therefore, it is necessary to say that there is not one Theophany, but two: the one actual, which already has occurred, and the second in the future, which will happen with glory at the end of the world. About this one and about the other you will hear today from Paul, who in conversing with Titus, speaks thus about the present: “The grace of God hath revealed itself, having saved all mankind, decreeing, that we reject iniquity and worldly desires, and dwell in the present age in prudence and in righteousness and piety.” And about the future: “Awaiting the blessed hope and glorious appearance of our great God and Saviour Jesus Christ” (Titus 2:11-13). And a prophet speaks thus about this latter: “The sun shalt turn to darkness, and the moon to blood at first, then shalt come the great and illuminating Day of the Lord” (Joel 2:31).

Why is not that day, on which the Lord was born, considered Theophany—but rather this day on which He was baptized? This present day it is, on which He was baptized and sanctified the nature of water. Because on this day all, having obtained the waters, do carry it home and keep it all year, since today the waters are sanctified. And an obvious phenomenon occurs: these waters in their essence do not spoil with the passage of time, but obtained today, for one whole year and often for two or three years, they remain unharmed and fresh, and afterwards for a long time do not stop being water, just as that obtained from the fountains.

Why then is this day called Theophany? Because Christ made Himself known to all—not then when He was born, but when He was baptized. Until this time He was not known to the people. And that the people did not know Him, Who He was, listen to what John the Baptist says: “Among you stands Him Whom you know not of” (John 1:26). And is it surprising that others did not know Him, when even the Baptist did not know Him until that day? “And I—said he—knew Him not: but He that did send me to baptize with water, about this One did tell unto me: over Him that shalt see the Spirit descending and abiding upon Him, this One it is Who baptizes in the Holy Spirit” (John 1:33). Thus from this it is evident, that there are two Theophanies, and why Christ comes at baptism and on whichever baptism He comes, about this... it is necessary to know both the one and equally the other. And first it is necessary to speak your love about the latter, so that we might learn about the former. There was a Jewish baptism, which cleansed from bodily impurities, but not to remove sins. Thus, whoever committed adultery, or decided on thievery, or who did some other kind of misdeed, it did not free him from guilt. But whoever touched the bones of the dead, whoever tasted food forbidden by the law,

whoever approached from contamination, whoever consorted with lepers—that one washed, and until evening was impure, and then cleansed. “Let one wash his body in pure water”—it says in the Scriptures—“and he will be unclean until evening, and then he will be clean” (Leviticus 15:5, 22:4). This was not truly of sins or impurities, but since the Jews lacked perfection, then God, accomplishing it by means of this greater piety, prepared them by their beginnings for a precise observance of important things.

Thus, Jewish cleansings did not free from sins, but only from bodily impurities. Not so with ours: it is far more sublime and it manifests a great grace, whereby it sets free from sin, it cleanses the spirit and bestows the gifts of the Spirit. And the baptism of John was far more sublime than the Jewish, but less so than ours: it was like a bridge between both baptisms, leading across itself from the first to the last. Wherefore John did not give guidance for observance of bodily purifications, but together with them he exhorted and advised to be converted from vice to good deeds and to trust in the hope of salvation and the accomplishing of good deeds, rather than in different washings and purifications by water. John did not say, “wash your clothes, wash your body, and you will be pure,” but rather, “bear fruits worthy of repentance” (Matthew 3:8). Since it was more than of the Jews, but less than ours, the baptism of John did not impart the Holy Spirit and it did not grant forgiveness by grace. It gave the commandment to repent, but it was powerless to absolve sins. Wherefore John did also say: “I baptize you with water... That One however will baptize you with the Holy Spirit and with fire” (Matthew 3:11). Obviously, he did not baptize with the Spirit.

But what does “with the Holy Spirit and with fire” mean? Call to mind that day, on which for the Apostles “there appeared disparate tongues like fire, and sat over each one of them” (Acts 2:3). That the baptism of John did not impart the Spirit and remission of sins is evident from the following [words of] Paul, [who] “found certain disciples, and said to them: you received the Holy Spirit since you have believed? They said to him: but furthermore whether it be of the Holy Spirit, we shall hear. He said to them: into what were you baptized? They answered: into the baptism of John. Paul then said: John indeed baptized with the baptism of repentance”—repentance, but not remission of sins; for whom did he baptize? “Having proclaimed to the people, that they should believe in the One coming after him, namely, Christ Jesus... they were baptized in the Name of the Lord Jesus: and Paul laying his hands on them, the Holy Spirit came upon them” (Acts 19:1-6).

To be continued