

As the unleavened bread had a great significance to the Jews in the Old Testament, so the Artos has for us in the New Testament. As bishop, St. Cyril, the great writer and preacher in the 12th century writes: "As the Jews in Egypt were preparing unleavened bread for their big journey through the Red Sea, and after crossing the Sea they did eat the bread, so we, Christians, saved through the Resurrection of our Savior from sin, lift up the Artos, which is exposed on the table during Bright Week and eat it on Saturday, the last day of Bright Week. As the unleavened bread was eaten for the health of the people who ate it, so is this bread given for the health and sanctification of our soul and body."

This example which was set by the Apostles is still followed in many monasteries and some parishes today. After the Holy Liturgy during Bright Week, with the singing of "Christ is Risen," the celebrant elevates the Artos and carries it from the church to the monastery dining room. After dinner, he again elevates the Bread and welcomes the brethren with the words, "Christ is Risen," and they respond "Indeed He is Risen." The celebrant then takes the Artos Bread back into the church as the singing of "Christ is Risen..." continues. May we note that in the Byzantine Church, at the Vespers with the Litija, on the solemn holy days, we have the blessing of five loaves of bread, wheat, wine and oil. The celebrant in prayer asks God to "bless these loaves, wheat, wine and oil" and "multiply them in this city and throughout the world and to sanctify the faithful who partake of them." The blessing of the five loaves brings to mind the miracle of Jesus Christ when He blessed the five loaves in the wilderness and thus fed 5,000 men, not counting the women and children (Mt. 14:20-21). The Blessed Bread should remind us of the Heavenly Bread -- the Holy Eucharist -- our daily bread, which we need in order to sustain our spiritual life. In the first centuries when Services called for an all-night vigil, this bread was distributed to all participants to give them the strength the body needed to fulfill the all-night vigil.

OUR TITHING AND GIFTS TO THE LORD'S HOLY TEMPLE

Our Stewardship for April 17 Easter Sunday

Attendance:

Holy Thurs 7pm Vesper/Liturgy of St Basil: 16 Souls

Good Fri 7pm Vesper w/ Procession 8 Souls

Easter Sun 9am Matin & Liturgy 23 Souls

Tithes: \$846.00 & Candles: \$34.00

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 mailing your tithes to the parish office

EPARCHIAL APPEAL 2022 Kindly contribute what you can to help our Church Grow on the west coast.

Saint Nicholas of Myra

Byzantine Catholic Church

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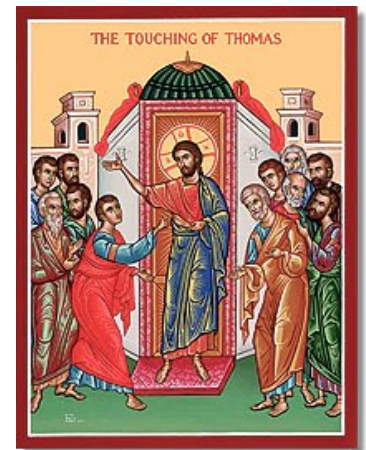
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Fr. James Lane in Residence

Parish Advisory/Finance Council John

Coffman, Lance Flambures, Lora Lopez

Carson



Sunday of Saint Thomas

April 24, 2022

CHRIST IS RISEN ! - INDEED HE IS RISEN !

Christos Anesti! Alithos Anesti!

Cristo ha resucitado! Verdaderamente ha resucitado

Le Christ est réssuscité! vraiment resuscité

THOMAS WEEK Our Lord took the doubt of his apostle Thomas and turned it into faith, revealing to him the wounds and his side and hands. This week is a feast of our faith in the resurrection, bestowing on us the hope of newness of life in victory over death, and we join our profession with that of Thomas, crying out to the risen Messiah, "My Lord and my God."

Kondakion, Tone 8 With his probing right hand, Thomas searched your life giving side, O Christ our God. When you entered although the doors were locked, he cried out to you with the other apostles, You are my Lord and my God.

THE ETERNAL LAMP: *Carson/Lopez Family by Maria*

Divine Liturgies for THOMAS WEEK

**SUNDAY @ 10 AM & DAILY SERVICES @ 9 AM ARE LIVE
STREAMED FROM ANNUNCIATION IN ANAHEIM ACCESS IT
THROUGH facebook.com/stephen.washko**

**OR facebook.com/annunciation.byzantine For better viewing results use
Chrome Browser instead of Safari, Edge or Firefox.**

CONFESSIONS are heard behind the Altar one half hour before all Holy Services. 9:00 am for Sunday.

23 BRIGHT SATURDAY, THE HOLY GLORIOUS GREAT MARTYR GEORGE, p. 174 323-334

9:30 am Liturgy +Cathy Bailey by John Kacarab

HEBREW SCRIPTURES FOR SUNDAY

Exodus 4: 1-9 & Numbers 14: 2-24

24 THOMAS SUNDAY, P 175-177

9:00 am Confession in the Chapel

9:40 am The Third Hour

10:00 am Liturgy of St John Chrysostom

For our parish family and friends

Final Blessing of the Artos and the Breaking of the Artos at the Ambon Prayer.

25 MONDAY Mark the Evangelist, p 175

9:30 am Liturgy +Chuck Gerhardtstein by Mr. MacKenzie

26 TUESDAY Bishop Martyr Basil, p 175,

9:30 am Liturgy +Chuck Gerhardtstein by Mr. MacKenzie



Easter egg hunt for our youth
Thank you to our benefactor

27 WEDNESDAY Bishop Martyr Simon, p. 175

9:30 am Liturgy Special Intention

28 THURSDAY Apostles Jason & Sosipater, p 175

7:00pm Liturgy Special Intention

29 FRIDAY 9 Martyrs of Cyzice, p 175

9:30 am Liturgy Special Intention

30 SATURDAY Apostle James the Greater, p 175

9:30 am Liturgy Special Intention

Hebrew Scriptures for Sunday:

Leviticus 19:1-4.9-15; Wisdom 1:12-3-2:6.21-24; Isaiah 63:7-9

1 SUNDAY OF THE MYRRH-BEARING WOMEN, P 177

9:00 am Confessions behind the Altar

9:40 am The Third Hour

10:00 am The Divine Liturgy

For our parish family and friends.

Coffee & Doughnuts in the parish hall

THE ARTOS

(adopted from the article by Msgr. Ernest Dunda)

“Artos” is a Greek word which means bread made with yeast. The Artos is blessed on Easter Sunday after the Ambon Prayer which is said at the end of the Liturgy.

The prayer used in the blessing of the Artos is as follows: "We bless and sanctify this bread on this Paschal day, for the honor, praise and memory of the glorious Resurrection of our Lord Jesus Christ by whom we are released, freed ... We further ask Almighty God to bless this bread and that all who partake of it may share in His Heavenly gifts and be free of all pain and sickness, and be granted salvation of soul and health of body."

During the Bright Week, the blessed bread, covered with an icon of the Resurrection, remains on the Tetrapod to be kissed until St. Thomas Sunday, when the Artos is distributed to the faithful. In the former centuries the faithful would preserve little pieces of bread for those who were seriously ill or in danger of death and unable to receive Holy Communion. They would be given a piece of Artos as a substitute for Holy Communion.

The Artos reminds the faithful that Christ came from Heaven to Earth, took on a human body, suffered for us, was crucified, and on the third day arose from the dead to be with us always to the end of the world. Our Lord said of Himself: "I am the living bread who came down from Heaven"(John 6:51).

According to the oldest tradition, the Apostles, after the Ascension of Our Lord, placed bread on the table (altar) each time during the services, for the Divine Master. This they did for their Master, confessing or believing in His invisible presence among them. At the end of the services they took the bread and lifted it up with the words: "Glory be to You, O Christ, Our God, Glory be to You. Glory be to the Father, and to the Son, and to the Holy Spirit." The Apostles, after receiving the Holy Spirit on Pentecost Day, went to preach the Gospel throughout the world and, according to tradition, left a loaf of bread on the altar in remembrance of His Glorious Resurrection.

The origin of the blessing of bread can be found in the Old Testament, where we read that on a table set on the right side of the Sanctuary of the Temple were twelve loaves of bread representing the twelve tribes of Israel. This bread was replaced each Saturday (Sabbath) by the celebrating priest, who alone was permitted to eat this bread. The Holy Bible does tell us about the exceptional case when David and his soldiers were permitted to eat the bread because of being near starvation (Matt 12:4).