

St. Nicholas Byzantine Catholic Church
9112 Oleander Ave
Fontana, CA 92335 - 5527
Bishop Artur Bubnevych
Fr. Stephen Washko

The 26th Sunday after Pentecost: Dec 7, 2025

Prayer: *Today the mystery which has been announced from eternity, whose depth angels and humans cannot measure, appears in the arms of Anne. Mary, the maiden of God is prepared to be the dwelling of the King of the ages who will renew our human nature. Let us entreat her with a pure heart and say: Since you are the intercessor for all Christians, implore your Son and God to save our souls. [Vespers]*

Solemn Holy Day: Conception of St. Anne (Immaculate Conception) We will have Divine Liturgy beginning at 7:00 pm Monday, December 8th.

Byzantine liturgical calendars: Please take ONE per household for the present.

Collection for Retired Religious will take place next weekend. Please remember those who dedicated their lives to God for us and now need our help. And remember that we are the beneficiaries of their constant prayers for us.

Vocation icon: We need more families to host the icon for a week at a time.

Christmas cards: Please return the payment & prayer lists by December 15th. If they arrive after that late, the Mission Society will do their best to get them to Ukraine. If in a hurry, you can e-mail the names Or scan the list and e-mail them to: admin@missionboronyavo.org.

Our Lady of Guadalupe: No Divine Liturgy that day, but you can use this prayer: *When you appeared in the New World, O Mother of God, you fixed your image on Juan Diego's rose-laden tilma. All the poor, hungry, and oppressed seek you, Lady of Guadalupe. We gaze upon your miraculous icon and find hope, crying out to your Son concealed in your womb. Hear our plea for justice, O most merciful Lord.*

Remember Our Sick: Esther & Elvira Calomere, Enedina Lopez, Mary Ann Davis, and Frs. Marcus Gomori, Robert Rankin, and Chris Zugger and Karen Dozier,

Liturgy Intentions:

-Eternal lamp: For persecuted Christians & those dying for the faith

-Icons of our Lord: Open.

-Divine Liturgy intention: For +Fr. Jeronimo Guillen, req. by Robt & Eileen

-Nov 30, 2025: Offertory: \$1316.00. Donation: \$600.00 Candles: \$32.00
Religious Retirement: \$40.00. Attendance: 48 people

Come, Lord Jesus !

Congratulations- to Andy and Sophia Gaydos who are celebrating their 53rd wedding anniversary this weekend. May God grant them peace, health, and happiness for many blessed years.

Eparchial on-line Newsletter: media@news.ephx.org. Read the latest news from a-round the eparchy. Be sure to read Bishop Artur's Pastoral Letter for the beginning of the St. Philips Fast.

Advent spiritual reading: Read the Old Testament prophecies concerning the coming of the Messiah: Jeremiah 23:5-8; Isaiah 11:1-10 and 9:1-6.; and Luke 2:1-18.

Conception of St. Ann Mary. (By Fr. Jack Custer)

Have you ever noticed the three stars on icons of the Mother of God: one on her fore-head and one on each of her shoulders? These stars express the doctrine that Mary was a virgin when she conceived the Son of God and remained a virgin in giving Him birth and for the rest of her life. All this is summed up in the title "Ever-Virgin"

Isaiah predicted the virgin birth of "God with us" more than seven hundred years before it occurred: "Behold, the virgin shall conceive and bear a son and call his name Emmanuel" (Is 7:14). Both Saint Matthew and Saint Luke take pains to make clear that Mary's conception involved no human father (Mt 1:18-25; Lk 1:26-38). Why would the Church insist on Mary's intact virginity even in the moment of giving birth? The travails of childbirth (what Saint John calls being born "of blood;" Jn1:12) are a consequence of the sin of Eve (Gen 3:16). Such pain has no place when a virgin "full of grace" (Luke 1:26) gives human birth to the perfect Son of God who is like us in every way except sin (Hebrews 4:15).

Once again, it is Isaiah (66:7) who foresees this fact: "Before she goes into labor, she gives birth; before the pains come upon her, she delivers a son." In this final section of his prophecies, Isaiah frequently addresses "Zion" as both "bride" of the Lord and "mother" of His people. Extravagant promises are made about Zion which were never fulfilled in the history of Jerusalem as a place or Israel as a nation. Clearly, no other woman has ever claimed to give birth as Isaiah describes. The Church refers these prophecies of Zion to Mary as both Mother of Jesus and Mother of His Church (Jn 19:27). Mary herself seems to quote Isaiah 66:2 when she responds to the Annunciation by saying, "He (God) has looked with favor on his lowly servant."

A further prediction of Mary's perpetual virginity can be found in Ezekiel's vision of a Temple more perfect than was ever built in the earthly Jerusalem. The Lord tells Ezekiel regarding its eastern gate: "This gate is to remain shut. It must not be opened; no one may enter through it. It is to remain shut because the Lord, the God of Israel, has entered through it. The prince himself is the only one who may sit inside the gateway to eat in the presence of the Lord. He is to enter by way of the portico of the gateway and go out the same way" (Ezekiel44:2-3). The last Temple in Jerusalem was reduced to rubble in 70 AD; the Lord's word to His prophet must describe something else that remains true even today. Mary, who bore God in her womb, is the full and final meaning behind what Scripture says about the mere Temple building.

People who deny the triple virginity of the Mother of God will cite Matthew 1:25, which says that Mary “had no relations until she brought forth her first-born son,” seemingly conceding that she did have such relations afterward. In fact, Matthew neither affirms nor denies anything about the aftermath of Jesus’ birth. At this moment in the Gospel, Saint Matthew’s focus is on a conception and birth that literally fulfills Isaiah’s prophecy about the virgin (7:14). Furthermore, “until” has a broader meaning in the languages of Scripture. In English, “until” marks the point at which something changes: “I won’t sleep until I finish all my work” implies that as soon as the work is done, I will sleep.

There are other places in the Bible where the Hebrew or Greek words translated as “until” do not mean that the situation before “until” changed afterwards. One good example is 1 Corinthians 15:25, where Christ obviously continues to reign after the subjection of all His enemies (confirmed by Luke 1:33). The other potential challenge to Mary’s perpetual virginity is Saint John’s vision of “a great sign” in heaven: “a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head. She was pregnant and cried out in pain as she was about to give birth” (Revelation 12:1).

Two observations help clarify this text. First, Saint John calls his vision a “sign,” not a prophecy nor a description of historical fact. Signs can convey multiple meanings. The complete text of Revelation 12:1-6 describes two different births simultaneously (just as Saint John does in the Gospel: 1:12-14). The heavenly woman is a sign of the Virgin who bore the Son of God. She is also a sign of the Theotokos as Mother of the Church (John 19:27) which gives rebirth (John 1:12; 3:5) to disciples. The cause of her travail is the Dragon who always threatens to devour reborn Christians (Revelation 12:4-6). We see this very same alternation between giving birth to one and giving birth to many in Isaiah’s prophecy about Zion. Immediately after describing painless birth of one son, the prophet continues: “Yet no sooner is Zion in labor than she gives birth to her children” (Isaiah 66:8).

Safe Environment: The Eparchy, within all its parishes, institutions, and programs, is committed to assuring a Safe Environment in ministry for its children and vulnerable adults that conforms to the USCCB *Charter for the Protection of Children and Young People*. For additional information regarding the Eparchial Safe Environment Program or to report any concerns, please contact Subdeacon Paul Kilroy, Safe Environment Program Coordinator Cell:(702) 498-5972 -- Office: (602) 861-9778 ext. 203- Email: sbdcnkilroy@ephx.org Or Victim Assistance Coordinator, Deacon Michael Hannifin.

Happy St. Nicholas Feastday!

Safe Environment: The Eparchy, within all its parishes, institutions, and programs, is committed to assuring a Safe Environment in ministry for its children and vulnerable adults that conforms to the USCCB *Charter for the Protection of Children and Young People*. For additional information regarding the Eparchial Safe Environment Program or to report any concerns, please contact Subdeacon Paul Kilroy, Safe Environment Program Coordinator Cell: (702) 498-5972 -- Office: (602) 861-9778 ext. 203- Email: sbdcnkilroy@ephx.org Or Victim Assistance Coordinator, Deacon Michael Hannifin.



