



# OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

140 MITCHELL STREET, MANCHESTER, NH 03103

TEL # (603) 623-8944 FAX # (603) 645-6017

Email: [oloc.church@comcast.net](mailto:oloc.church@comcast.net)

Website: [www.olocnh.org](http://www.olocnh.org)

REV. THOMAS P. STEINMETZ, Pastor

RT. REV. ANDRE ST. GERMAIN (retired)

REV. ROGER BOUCHER - Weekend Ministry

REV. THEOPHAN LEONARCZYK, Eparchial Chancellor

*"Enter the Church and repent ... for here is the physician, not the judge. Here one is not investigated, one receives remission of sins." (St. John Chrysostom)*

**February 3, 2019**

**The Synaxis of Holy Simeon the Just and the Holy Prophetess Anna**

## THE SUNDAY OF THE CANAANITE WOMAN

**Parish Advisory & Finance Council:**

KEN MONTY (*PRESIDENT*), ROBERT ANDERSON, ROBIN ANDERSON, JOHN CULLEN, MARTHA DAGHER, TIM ERMATINGER, KEN KOMISAREK, MARYLOU LAZOS, JESSICA LOMANNO, MAURICE PARE', RAFAEL PESCHIERA, PAUL ST. GERMAIN, AND JOHN SIWIK

**Parish Secretary:** ROBIN ANDERSON

**Cedars Society President:** MARYLOU LAZOS

**Sunday School Coordinator:** MARTHA DAGHER

**N.A.M.Y. Advisor:** ROBIN ANDERSON

**HOLY MYSTERY OF CONFESSION:** Before or after any service, or by appointment;

**HOLY MYSTERY OF CHRISTIAN ILLUMINATION:** Please contact the clergy in advance to arrange for the required baptismal instructions;

**HOLY MYSTERY OF CROWNING:** At least six months prior to the proposed wedding, please contact the clergy to arrange for the required interview and instructions;

**HOLY MYSTERY OF THE ANOINTING OF THE SICK:** Please contact the pastor at any time when this sacrament is needed;

**HOLY COMMUNION FOR THE SICK:** Anyone too infirm to attend our services may receive Communion in the home. Please advise the clergy whenever this sacrament is needed.

# THE ORDER OF TODAY'S LITURGY

## The Troparion of the Resurrection (4<sup>th</sup> Tone) Page 52

### The Troparion of the Encounter of the Lord in the Temple (1<sup>st</sup> Tone)

Hail O full of grace, Virgin and Mother of God! From you has arisen the Sun of Justice Christ our God, enlightening those who stand in darkness. You too, O just Elder Simeon, rejoice for carried in your arms the Redeemer of our souls, who grants us resurrection.

### The Troparion of the Dormition of the Theotokos (1<sup>st</sup> Tone): Page 16

### The Kontakon of Encounter of the Lord in the Temple (1<sup>st</sup> Tone)

O Christ Our God, who through Your birth have sanctified the virginal womb and have blessed the arms of Simeon, You have come today to save us. When wars prevail, keep Your people in peace and strengthen our public authorities in every good deed, for You alone are the Lover of Mankind.

---

#### THE PROKIMENON:

**MAKE VOWS TO THE LORD YOUR GOD AND FULFILL THEM!  
LET ALL ROUND ABOUT HIM BRING GIFTS TO THE AWESOME LORD!**  
*God is renowned in Judah; in Israel, great is His Name!*

---

**Readings: 2 Corinthians 6:16-b-17:1 and Matthew 15: 21-28**

## LITURGY INTENTIONS

### Saturday (February 2) 4:30 PM:

For the repose of John Baroody (61<sup>st</sup> Anniversary)

### Sunday, (February 3) 10:30 AM:

For the health and salvation of Fr. Christopher Mauelle,  
and of all the clergy of our diocese

### Next Saturday, (February 9) 4:30 PM:

For the repose of Zeady Jadda (56<sup>th</sup> Anniversary)

### Next Sunday (February 10) 10:30 AM:

For the repose of Jacqueline Baroody (40 Day Memorial),  
by her sons Mark and Glenn Baroody



---

**There will be a meeting of the Parish Advisory Council  
on Tuesday, Feb. 5, at 7:00 PM**



## The Commemoration of Holy Simeon the Just and the Holy Prophetess Anna

Righteous Simeon the God-Receiver was, according to the testimony of the holy Evangelist Luke, a just and devout man waiting for the consolation of Israel, and the Holy Spirit was upon him (Luke 2:25). God promised him that he would not die until the promised Messiah, Christ the Lord, came into the world.

The Righteous Simeon was one of the seventy scholars who came to Alexandria to translate the Holy Scriptures into Greek. The completed work was called "The Septuagint," and is the version of the Old Testament used by the Orthodox Church.

St. Simeon was translating a book of the Prophet Isaiah, and read the words: "Behold, a virgin shall conceive in the womb, and shall bring forth a Son" (Is 7:14). He thought that "virgin" was inaccurate, and he wanted to correct the text to read "woman." At that moment an angel appeared to him and held back his hand saying, "You shall see these words fulfilled. You shall not die until you behold Christ the Lord born of a pure and spotless Virgin."

From this day, St. Simeon lived in expectation of the Promised Messiah. One day, the righteous Elder received a revelation from the Holy Spirit, and came to the Temple. It was on the very day (the fortieth after the Birth of Christ) when the All-Pure Virgin Mary and St Joseph had come to the Temple in order to perform the ritual prescribed by Jewish Law.

When St. Simeon beheld their arrival, the Holy Spirit revealed to him that the divine Child held by the All-Pure Virgin Mary was the Promised Messiah, the Savior of the world. The Elder took the Child in his arms and said, "Lord, now You shall dismiss Your servant according to Your word, in peace, for my eyes have seen Your salvation, which You have prepared before the face of all people, a light or revelation the Gentiles, and the glory of Your people Israel" (Luke 2:29-32).

The holy Evangelist continues: "And there was one Anna, a prophetess, the daughter of Phanuel of the tribe of Aser. She was of a great age, and had lived with a husband for seven years from her virginity; and she was a widow of about eighty-four years, who did not leave the temple, but served God with fastings and prayers night and day. And coming at that very hour, also gave thanks to the Lord, and spoke of Him to all those who looked for redemption at Jerusalem" (Luke 2:36-38).

**Attendance Last Sat. 4:30 PM: 25      Sun. 10:30 AM: 111**

**Last Weekend's Collection: \$1,801.<sup>00</sup>      Mortgage: \$1,116.<sup>00</sup>**

*The average Sunday envelope donation: \$39.<sup>15</sup>*

*The balance remaining on our mortgage is: \$67,060.<sup>25</sup>*

### SERVICES FOR THE WEEK

Wed., Feb. 6	7:00 PM	<b>Divine Liturgy</b>
Sat., Feb. 9	4:30 PM	<b>Divine Liturgy: The Sunday of the Pharisee and Publican</b>
Sun., Feb. 10	9:45 AM	<b>Sunday Orthros</b>
Sun., Feb. 10	10:30 AM	<b>Divine Liturgy: The Sunday of the Pharisee and Publican</b>

# The Icon of the Meeting of the Lord in the Temple

The story of Christ's dedication in the Temple is described in Luke's Gospel (Luke 2: 22-40). The elderly St. Simeon, described in hymns as a "priest", inspired by the Holy Spirit recognizes the baby Jesus as the Messiah. This is shown in his deep reverence: bowing low and holding Christ with covered hands. Christ Himself is shown as actively blessing those present, appearing as Lord and Savior, rather than a helpless babe-in-arms.

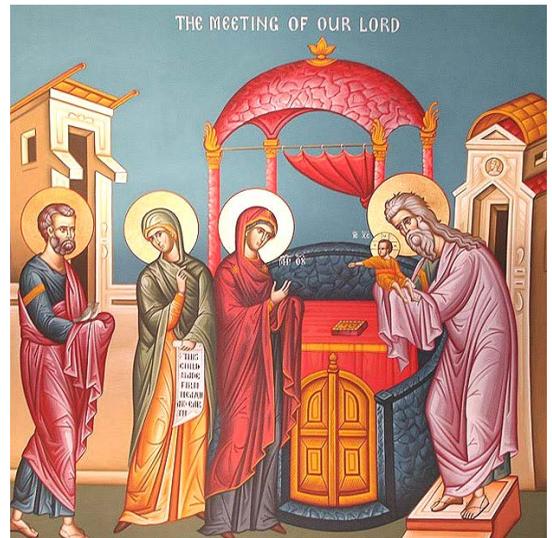
The Mother of God has just given her Son into the arms of Simeon. Nearby is Anna, the prophetess, holding a scroll she which reads "This child created heaven and earth." Completing the scene is Joseph, who brings a sacrificial offering of two turtledoves. This was the sacrifice of someone too poor to provide a lamb and reinforces the humble background into which Christ was born.

The scene takes place in the Temple of Solomon at Jerusalem. As is normal for classic iconography, the scene appears to occur in the open, not concealed by walls, with the outside of the Temple shown in the background. The icon of the Presentation is dominated by a four-pillared dome, which was an architectural feature of the inside of the Temple. It is a *ciborium*, in Greek a *kivorium*— a canopy contained in the sanctuary.

But the ciborium in the icon is not the tabernacle of the Temple of Solomon, which was destroyed within 50 years of Christ's dedication there. The altar in the icon is behind two gates, reminiscent of Royal Doors. Upon the altar are not the stone tablets of Moses, but a Gospel book that contains the New Testament. This all reminds us of the real significance of the event: not the *observance* of the old Mosaic law, but the *fulfillment* of it in Christ's incarnation. The ciborium itself was a common feature of first millennium churches, covering the altar and having curtains to veil the consecrated host at particular times of the Liturgy. The icon of the Presentation is therefore clearly and consciously depicting Solomon's Temple as a Christian church, though this is sometimes lost today when ciborium's are not as common in church architecture.

The infant Christ is handed to St. Simeon *over* the altar. Here, the references to St. Simeon as "priest" are entirely appropriate, as in the icon he receives the infant Jesus as the life-giving, sacrificial offering at the Christian liturgy.

Jesus entered the Temple not to be purified, but to purify others and signified the passing away of animal sacrifices, the Mosaic Law, and Jewish Temple worship. This feast, coming at the end of the winter Feast of Lights, usually occurs close to the beginning of Lent, when the pure sacrifice of "a contrite heart" is required of us, rather than the burnt offerings done away with the advent of Christ.



## Preparing to enter the desert: The time of Pre-Lent

The paschal season of the Church is preceded by the season of Great Lent, which is itself preceded by its own liturgical preparation. This time of preparation is called Pre-Lent and the Sundays of this season have particular themes.

Next Sunday, **The Sunday of the Pharisee and the Publican** marks the beginning of this time of preparation for the spiritual journey of Lent. It is also on this day that the Church begins to use the liturgical prayers of the Lenten Triodion, prayers that gently call us to repentance. The Gospel reading for this Sunday is a parable about the two men who went to the Temple to pray -- one a Pharisee who was a very decent and righteous man of religion, the other a publican who was a truly sinful tax-collector who was cheating the people. The first, although genuinely righteous, boasted of his goodness before God and was condemned. The second, although genuinely sinful, begged for mercy, received it, and was justified by God (*Lk 18 :9*). The lesson of the parable is that the religious piety of the pharisee alone cannot save us. We are called to see ourselves as we really are in the light of Christ's teaching: sinners in need of God's mercy, healing and salvation.

The next Sunday in the preparation for Great Lent is **The Sunday of the Prodigal Son**. Hearing the parable of Christ about God's loving forgiveness, we are called to come to our senses" as did the prodigal son, to see ourselves as being "in a far country" far from the Father's house, and to make the movement of return to God. We are given every assurance by the Master that the Father will receive us with joy and gladness. We must only "arise and go," confessing our self-inflicted and sinful separation from that "home" where we truly belong (*Lk 15:11-24*).

The next Sunday is called **Meatfare Sunday** since it is officially the last day before Pascha for eating meat. It commemorates Christ's parable of the Last Judgment (*Mt 25:31-46*). We are reminded this day that it is not enough for us to see ourselves as we are, and to come home to God as His prodigal sons. We must also act like His sons by following Christ, by seeing Christ in every man, and by serving Christ through them. Our salvation and final judgment will depend upon our deeds, not merely on our intentions. Every encounter with someone in need is an encounter with Christ. Every good deed done for someone in need is of infinite value, since it is done for Christ.

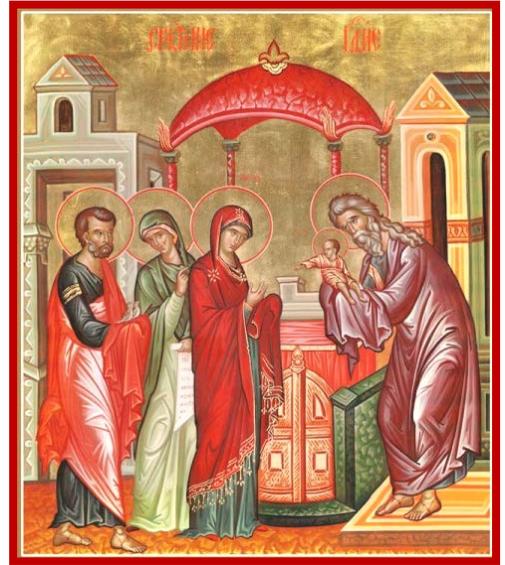
The final day before the beginning of Great Lent is **Forgiveness Sunday** or **Cheesefare Sunday** (so called because it is traditionally the final day before Pascha that dairy products are consumed). On this day we recall Adam's exile from paradise. We identify ourselves with Adam, lamenting our loss of the beauty, dignity and delight of our original creation, mourning our corruption in sin. The Gospel for the day tells us the Lord's teaching about fasting and forgiveness: "If you forgive men their trespasses, your heavenly Father will forgive you; but if you do not forgive men their trespasses, neither will your heavenly Father forgive you your trespasses" (*Mt 6:14-18*).

Great Lent begins on the evening of Cheesefare Sunday with the **Vespers of Forgiveness**. Mindful of the Gospel message - that we need to forgive one another so that God will forgive us - this service concludes with the Ceremony of Forgiveness. During this ceremony each person in the church will ask forgiveness of each other person, then everyone departs, returning to their homes to begin the time of the Great Fast.



# Coming to Expel the Darkness

THE FEAST OF THE INFANT CHRIST'S ENCOUNTER (*Hypapante*) with His people in the persons of Simeon and Anna closes out the commemoration of feasts associated with the Nativity of the Lord. This feast celebrates the event recorded in St Luke's Gospel: "Now when the days of her purification according to the Law of Moses were completed, they brought Him to Jerusalem to present Him to the Lord" (Lk 2:22). While there they meet Simeon and Anna who recognize God's decisive presence in this Child. Through them Christ encounters for the first time those who were awaiting the Messiah's coming. The passage brings several questions to mind.



## 1 – What is “her purification”?

According to the Torah, “The LORD said to Moses, ‘Say to the Israelites: “A woman who becomes pregnant and gives birth to a son will be ceremonially unclean for seven days, just as she is unclean during her monthly period. On the eighth day the boy is to be circumcised. Then the woman must wait thirty-three days to be purified from her bleeding. She must not touch anything sacred or go to the sanctuary until the days of her purification are over”’” (Lev 12:1-4).

In Jewish law any participation in the intimate experiences of life and death, including the spilling of blood – the carrier of life – makes a person ritually unclean, that is, incapable of performing ceremonial act such as temple worship. Ceremonial uncleanness is not a question of moral impurity but a recognition that the worship of God transcends the earth and its ways. Someone touched by childbirth or death required purification in specified ways.

## 2 – Why is a child “presented to the Lord”?

Again according to the Torah, “Every firstborn of man among your sons, you shall redeem” (Ex 13:13). The first of everything (crops, animals, etc.) was to be offered to God in sacrifice: an acknowledgement that it comes from Him and is His. Children could be “redeemed” by offering a gift to the temple in exchange for the child. Orthodox Jews still observe this rite today, exchanging five silver shekels (or their equivalent in local currency) for the child.

## 3 – Why do we stress “the Encounter”?

The encounter with Simeon and Anna takes us beyond the practices of the Torah to the mystery of God's saving plan. As St. Luke tells it, “it had been revealed to him [Simeon] by the

*Holy Spirit that he would not see death before he had seen the Lord's Christ" (Lk 2:26). He takes the Christ child in his arms and prays what we call the Canticle of Simeon: "Lord, now let Your servant depart in peace, according to Your word; For my eyes have seen Your salvation which You have prepared before the face of all peoples: a light to bring revelation to the Gentiles, and the glory of Your people Israel" (Lk 2:29-32). We repeat this canticle at the end of every day (vespers) and on completing the Divine Liturgy as well as when any child is presented in church 40 days after its birth.*

Simeon is then joined by Anna who thanks God that she has seen this moment "*and spoke of Him to all those who looked for redemption in Jerusalem" (Lk 2:38). This Encounter celebrated the coming of the One for whom the Jews longed, the Messiah, and recognized that the Gentiles too would be enlightened through Him.*

### **Our Celebration of This Feast**

As might be expected, this feast originated in Jerusalem where the event it remembers took place. It likely began in the era of St Constantine the Great who sponsored the development of Jerusalem as a Christian site. Sermons on this Feast by the bishops Methodius of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphilokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407) have come down to us.

Egeria, the Spanish nun who visited the Holy Land in 381-384, wrote about witnessing this feast: "The fortieth day after the Epiphany is undoubtedly celebrated here with the very highest honor, for on that day there is a procession, in which all take part, in the Anastasis, and all things are done in their order with the greatest joy, just as at Easter. All the priests, and after them the bishop, preach, always taking for their subject that part of the Gospel where Joseph and Mary brought the Lord into the Temple on the fortieth day, and Symeon and Anna the prophetess, the daughter of Phanuel, saw him, treating of the words which they spoke when they saw the Lord, and of that offering which his parents made. When everything that is customary has been done in order, the sacrament is celebrated, and the dismissal takes place."

The feast soon spread to Antioch and then, to Constantinople and the whole empire. It became particularly important in Constantinople in the sixth century when a plague threatened the city. After a solemn procession on this feast the plague ceased.

When this feast was instituted, the birth of Christ and His baptism at the Jordan were observed on the same day, January 6 (as the Armenian Church still does today). The Hypapante was then kept on February 14. When the separate feast of the Nativity on December 25 became common, the Hypapante was moved accordingly.

### **Light to the Gentiles**

In the Western Church candles are blessed on this feast and a candlelight procession held in honor of the "Light to enlighten the Gentiles." This practice actually began in Jerusalem, as Egeria attests. When the feast was instituted in Constantinople the procession was introduced there as well. Today some Byzantine Churches bless candles on this day but the procession has disappeared from this feast in the Greek Churches.

## Today's Readings:

### Reading from the 2<sup>nd</sup> Epistle of St. Paul to the Corinthians 6:16-b-17:1

Brethren, you are the temple of the living God, as God says, *I will be their God and they shall be My people.* (Lv.26: 11.2) Ct. Jer. 31:1) Wherefore, *come out from among them, be separated, says the Lord, and touch not an unclean thing;* Is. 52: 1, *and I will welcome you in, and will be a Father to you, and you shall be My sons and daughters, says the Lord almighty,* (CL Hos. 1:10; Is 43:6)

Having therefore these promises, beloved, let us cleanse ourselves from all defilement of the body and of the spirit, perfecting sanctity in the fear of God.

### 2 كورنثس (6: 16 ب الى 7: 1)

يا إخوة، إنكم هيكلُ الله الحيّ، كما قال الله: إني سأسكنُ فيهم واسيرُ فيما بينهم، وَاكونُ لهم الهًا وهم يكونونَ لي شعباً. فلذلك أخرجوا من بينهم واعتزلوا، يقولُ الرب، ولا تَمَسُّوا نجسًا، فأقبلُكم وَاكونُ لكم أبًا وتكونون أنتم لي بنين وبنات، يقولُ الربُّ القدير على كل شيء. واذ لنا هذه المواعِدُ ايها الاحباء، فلنظهِرْ انفسنا من كلِّ دنسٍ للجسدِ والروح، مُكَمِّلين القداسةَ بمخافةِ الله

### The Holy Gospel according to St. Matthew (15: 21-28)

At that time Jesus retired to the district of Tyre and Sidon. And behold, a Canaanite woman came out of that territory and cried out to him, saying, "Have pity on me, O Lord, Son of David! My daughter is tormented by a devil." He answered her not a word. And his disciples came up and begged him, saying, "Send her away, for she is crying after us." But he answered and said, "I was sent only to the lost sheep of the house of Israel." But she came and worshipped him, saying, "Lord help me!" He said in answer, "It is not fair to take the children's bread and to cast it to the dogs." But she said, "Yes, Lord; for even the dogs eat of the crumbs that fall from their masters' table." Then Jesus answered and said to her, "O woman, great is your faith! Let it be done to you as you will." And her daughter was healed from that moment.

### الإنجيل ( احد الكنعانية ) متى 15 : 21 - 28 ( ص 146 أو 117 )

فصل من بشارة القديس متى البشير

في ذلك الزمان. خرج يسوعُ الى نواحي صورَ وصيدا، واذا امرأةٌ كنعانيةٌ قد خرجت من تلك النُحوم وهي تصرُخُ اليه قائلة: ارحمني اَيُّها الربُّ ابنُ داود. فإنَّ ابنتي بها شيطانٌ يُعَذِّبُها جِدًّا. أما هو فلم يُجِبها بكلمة. فدنا تلاميذهُ وجعلوا يسألونه قائلين: اِصرِفها فإنَّها تصيحُ في اِثْرنا. فأجابَ وقال: لم أُرسلُ إلا إلى الخرافِ الضالَّةِ من بيتِ إسرائيل، فأنتِ وسجَدتِ له قائلة: اغثني ياربِّ، فأجابَ قائلاً: ليسَ حسناً أن يُؤخَذَ خُبْرُ البَنينِ ويُلقَى لصغارِ الكلابِ. فقالت: نعم ياربِّ. ولكنَّ الكلابَ الصغيرةَ تأكلُ مِنَ الفَتاتِ الذي يسقطُ من موائدِ أربابها. حينئذٍ أجابَ يسوعُ وقال لها: يا امرأة. عظيمٌ إيمانُك. فليكنْ لكِ كما تُريدين. فشفيَتِ ابنتُها منذُ تلكِ السَّاعة.

**Please remember** to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Elizabeth Ashooh, Elsie Ashooh, Erin Baroody, Michael Baroody, Henry Bilodeau, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Sarah Cullen, Theresa Cullen, Sarah Dagher, Bishop John Elya, Sher Farrow, Julie Fregeau, Mary Fregeau, Peter Fregeau, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Lebel, Haley Lesmerises, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Steve Notter, Steven O'Leary, Ellen Osgood, Alice Paymant, Marco Enrique Peschiera, MaryJo Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvat, Barbara Schultz, Raymond Sherburne, Tarrant Smith, Iris Angelina Velasquez, Catherine Waldron, George Webber, Martha Webber, Kathy Wise, and Marilyn Whitmore.

**If you are visiting our church,** our parish family is delighted to welcome you here! Please give us the chance to get to know you by joining us for some coffee, pastry, and conversation in the church hall following the Divine Liturgy. If you would like to know more about the Melkite Catholic Church, check out the brochure entitled *“Welcome to this Holy House,”* located on the table in the back of the church.



  <p><b>Joe Ashooh, Agent</b> 297 South Willow St Manchester, NH 03103 603-624-1000 <a href="http://www.joesthere.com">www.joesthere.com</a></p> <p>Providing Insurance and Financial Services Call us for a free quote</p>	<p><b>NORTH HILLS REALTY GROUP, LLC</b> <i>Residential Real Estate Brokers</i> <b>Abraham Dagher, Realtor</b> 814 Elm St., Suite # 302 Manchester, NH 03101 <b>(603) 629-9988</b></p>	 <p><b>Chuck Stephen</b> 814 Elm Street, Suite 503 Manchester, NH 03101 Tel # 603.606.3391 Toll Free 866.491.9675 <a href="mailto:chuck@glenwoodinvestment.com">chuck@glenwoodinvestment.com</a> <a href="http://www.glenwoodinvestment.com">www.glenwoodinvestment.com</a></p>
<p><b>THE STEPHEN GROUP</b></p> <p>814 Elm Street, Suite 309 Manchester, NH 03101 Office 603.625.8825 Cell 603.419.9592</p> <p><b>JOHN STEPHEN</b> <i>Managing Partner</i> <a href="mailto:jstephen@stephengroupinc.com">jstephen@stephengroupinc.com</a> <a href="http://www.stephengroupinc.com">www.stephengroupinc.com</a></p>		 <p><b>Stephen LAW GROUP PLLC</b></p> <p><b>Robert Stephen, Attorney at Law</b> 582 Chestnut Street Manchester, NH 03104 phone 603-663-1007 <a href="http://www.StephenLaw.com">www.StephenLaw.com</a></p>
<p>Check out <a href="http://www.melkite.org">www.melkite.org</a> -new educational material is posted regularly!</p>	<p><b>Your message here- \$300/year</b></p>	 <p><b>Your Ad Here \$300 per Year</b></p>