



# OUR LADY OF THE CEDARS CHURCH

**A MELKITE CATHOLIC COMMUNITY**

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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 11, 2018**

**The Commemoration of the Holy Hieromartyr Blaise of Sabastea  
and of the Holy Theodora, the Empress**

## **THE SUNDAY OF FORGIVENESS ~ CHEESEFARE SUNDAY ~**

**Parish Advisory & Finance Council:**

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**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 (3<sup>rd</sup> Tone) Page 52

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

The Kontakon of the Sunday of Forgiveness (6<sup>th</sup> Tone)

O You who guide men towards wisdom, and give them intelligence and understanding, Instructor of the ignorant and Helper of the poor, strengthen and enlighten my heart, O Lord, give me word, O Word of the Father, for behold I will not refrain my lips from crying out to You: O Merciful One, have mercy on me who have fallen.

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### THE PROKIMENON:

**SING PRAISE TO OUR GOD, SING PRAISE!**

**SING PRAISE TO OUR KING, SING PRAISE!**

*All you peoples clap your hands! Shout to God with cries of gladness!*

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**Today's Readings: Romans 13: 11b-14: 4 and Matthew 6: 14-21**

## LITURGY INTENTIONS

Saturday, (February 10) 4:30 PM:

For the repose of Zeady Jadda (65<sup>th</sup>), Joseph Anton (45<sup>th</sup>),  
and Alice Nassoura (15<sup>th</sup>)



Sunday, (February 11) 11:00 AM

For a blessed and holy time of Great Lent for all in our parish



Next Saturday, (February 17) 4:30 PM:

For the repose of Freida Wihby (15<sup>th</sup>) and Lionel Shakra (19<sup>th</sup>),

Next Sunday, (February 18) 10:30 AM

For the repose of Archbishop Joseph Tawil (18<sup>th</sup> Anniversary),  
The second bishop to the Melkites in America

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## **Next Sunday: Bring an Icon!**

Next Sunday is the Sunday of Orthodoxy. In celebration, we will carry icons in a procession at the end of the Divine Liturgy. Icons will also be available here at the church for anyone that would like to carry them in the procession. However it also an opportunity for you to bring your own icons from home and have the blessing of carrying them in the procession!



**Today is the Sunday of Cheese-Fare** also known as the Sunday of Forgiveness. Our spiritual journey of Great and Holy Lent is about to begin. During this holy season the Church calls us to draw closer to God through fasting, almsgiving and prayer. To assist us in our almsgiving, mite boxes are available in the back of the church for the Shepherds Care program. The Church suggests that any money saved through fasting be placed in these boxes for later distribution to the poor. As a rule of prayer, consider attending our Lenten services. Services will be offered every Monday, Wednesday, and Friday evenings at 7:00 PM throughout Lent.



## Forgiveness Vespers Sunday evening at 7:00 PM.

The Vespers of Forgiveness, marks the beginning of the Great Fast and will be celebrated at 7:00 PM Sunday evening. Midway through this service the liturgical colors are changed to the dark colors of Great Lent, reminding us that Lent has begun.

This first service of the Lenten season concludes with the rite of forgiveness. People approach the priest one at a time and each ask the other's forgiveness for any wrongs they may have done during the year. The worshippers then ask one another's forgiveness, forming a large a circle around the church until all the members have asked for, received, and given forgiveness to one another. Then all depart in this peace to begin the Great Fast.

## Next Sunday begins 10:30 AM Time for Divine Liturgy

Beginning next Sunday and continuing through Great Lent the Divine Liturgy will be celebrated on Sunday at 10:30 AM. Each Sunday – except the Sunday of the Lenten Dinner – will be followed by a free lunch for the parish! After lunch, a session of adult education will be offered.

**Attendance - Last Sat. 4:30 PM: 22    Last Sun. 11:00 AM: 91**

**Last Weekend's Collection: \$ \$889.<sup>00</sup>**

*The average Sunday envelope donation: \$27.<sup>59</sup>*

*The balance remaining on our mortgage is: \$75,978.<sup>01</sup>*

### SERVICES FOR THE WEEK

Sun., Feb. 11	7:00 PM	<b>Vespers of Forgiveness-Great Lent begins!</b>
Mon., Feb. 12	7:00 PM	<b>Great Compline</b>
Wed., Feb. 14	7:00 PM	<b>Presanctified Liturgy</b>
Fri., Feb. 16	7:00 PM	<b>Akathist Hymn</b>
Sat., Feb. 17	4:30 PM	<b>Divine Liturgy: The Sunday of Orthodoxy</b>
Sun., Feb. 18	9:45 AM	<b>Sunday Orthros</b>
Sun., Feb. 18	10:30 AM	<b>Divine Liturgy: The Sunday of Orthodoxy</b>

# The Fathers Speak.....*On Fasting:*

Fasting is an exceptional virtue; it represses bodily impulses and gives strength to the soul to fight against the poisoning of the heart through the senses, and provides it with a remedy against any past poisoning. Fasting causes the mind to be cleansed constantly. It withers up every evil thought and brings healthy, godly thoughts -- holy thoughts that enlighten the mind and kindle it with more zeal and spiritual fervor.

*-Elder Ephraim of Philotheou Mount Athos, "Counsels from the Holy Mountain"*

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Abba John the Dwarf said, "If a king wanted to take possession of his enemy's city, he would begin by cutting off the water and the food and so his enemies, dying of hunger, would submit to him. It is the same with the passions of the flesh; if a man goes about fasting and hungry, the enemies of his soul grow weak." *-The Sayings of the Desert Fathers*

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Beware of limiting the good of fasting to mere abstinence from meats. Real fasting is alienation from evil. 'Loose the bands of wickedness.' For give your neighbor the mischief he has done you. Forgive him his trespasses against you. Do not 'fast for strife and debate.' You do not devour flesh, but you devour your brother. You abstain from wine, but you indulge in outrages. You wait for evening before you take food, but you spend the day in the law courts. Woe to those who are 'drunken, but not with wine.' Anger is the intoxication of the soul, and makes it out of its wits like wine. *-St. Basil, in his homilies on the Holy Spirit*

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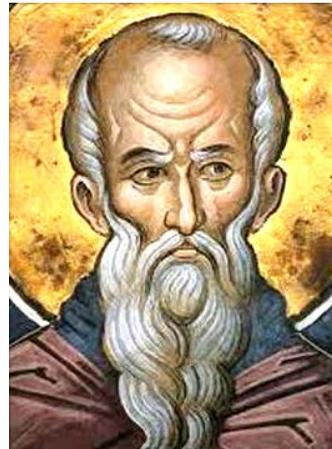
Fasting is absolutely indispensable for man. From the external aspect, it is a struggle of filial obedience to God, Who has given us the rules of fasting through His Holy Spirit. From the inner aspect, fasting is a struggle of restraint and self-limitation. In this lies the great value and sense of fasting, since a strict observance of fasts tempers one's will and perfects the character of one who is firm in his religious convictions and actions. Let us not forget that Christ Himself fasted, and foretold that His apostles would also fast.

*-Metropolitan Philaret - On God's Law*

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It is necessary most of all for one who is fasting to curb anger, to accustom himself to meekness and condescension, to have a contrite heart, to repulse impure thoughts and desires, to examine his conscience, to put his mind to the test and to verify what good has been done by us in this or any other week, and which deficiency we have corrected in ourselves in the present week. This is true fasting.

*-St. John Chrysostom.*



*Devils take great delight in fullness, and drunkenness and bodily comfort.*

*Fasting possesses great power and it works glorious things.*

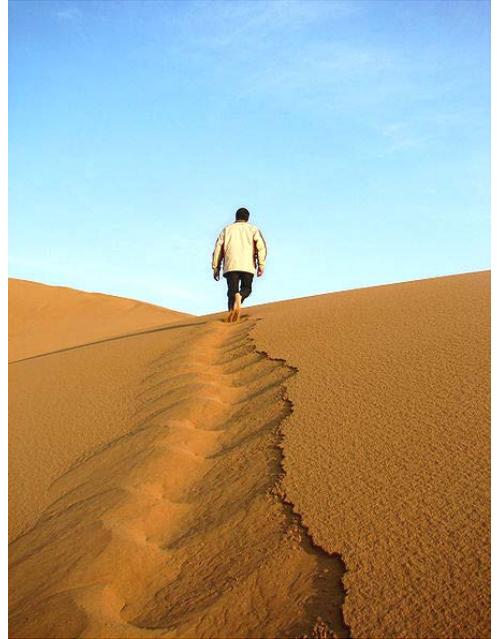
*To fast is to banquet with angels.*

*St. Athanasius the Great*

# THE JOURNEY BEGINS

IF YOU WERE TO ASK a fitness devotee to describe Clean Week, you would hear about a seven-day nutrition and exercise program involving eating and lifestyle changes designed to “create the healthy habits you need for lifelong health and fitness.” If you were to ask a committed Eastern Christian to describe Clean Week, you would hear about the first week of the Great Fast with its eating and lifestyle changes, its workouts (prostrations), and its programs for accountability (confession) and support (daily services).

Both approaches invite participants to put aside self-indulgence for a higher goal. The bodybuilder seeks health and fitness; the Christian seeks another kind of transformation, one described in the Scriptures as leading to something far greater: *“If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God. When Christ who is our life appears, then you also will appear with Him in glory”* (Col 3: 1-4).



## “Cast Off the Works of Darkness”

Because our human nature has been scarred by the fall, pursuing the spiritual life does not come easily to us. It is necessary that we take pains to pursue it. We must make a concerted effort to change our focus from earthly things and to set our minds “on things above.” In the Great Fast, the Church provides us with an opportunity to make such an effort.

The first step in this program for spiritual health is to distance ourselves from that which is harmful: what St Paul calls “the works of darkness.” In the Epistle to the Romans, he offers a catalogue – by no means an exhaustive one – of such works: *“Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy”* (Rom 13:13). These things were recognized as destructive long before Christ or even before Moses. They are the stuff of the “shalt nots” in the Ten Commandments, and yet they appeal to people of all ages and places. Their appeal is proof of the brokenness of our nature.

Traditionally the days immediately preceding the Great Fast are devoted to separating ourselves from earthly pleasures. Most such attempts should be personal, determined by the believer and his or her elder. Some practices are communal, meant to remind us of our need to enter fully into the spirit of the Fast.

## “Let Us Put On the Armor of Light”

Besides distancing ourselves from what is harmful, the committed Christian sees the Great Fast as an opportunity to evaluate the strength of his or her commitment to Christ. When the Lord was asked, *“Which is the great commandment in the Law?”* He answered by quoting the Book of

Deuteronomy: “*You shall love the LORD your God with all your heart, with all your soul, and with all your mind.*’ This is the first and great commandment. And the second is like it: ‘*You shall love your neighbor as yourself.*’ On these two commandments hang all the Law and the Prophets” (Mt 22:36-40).

In order to keep this first great commandment, the Christian must evaluate his or her way of life: Do I have a heart fully devoted to God or do I have other “loves” which distract me from loving Him? Am I so attached to things like my comforts (food, drink, etc.) or entertainment (TV, movies, sporting events) that I cannot put them aside, even for a brief time? Is my mind chiefly devoted to the pursuit of possessions – luxury cars, jewelry, clothing, etc. – that I have no mental energy to consider the things of God? The things to which we are attached may not be sinful in themselves, but they can prevent us from keeping the Lord’s commandment to “love the LORD your God with *all* your heart, with *all* your soul, and with *all* your mind.”

It is only by putting aside for a time the good things with which we have been blessed that we can determine how attached to them we may be. Would it be easier for me to do without the Eucharist for forty days than to do without cream in my coffee for the same period? One of the benefits of the Fast is that it teaches us what we love, on what we rely, and how much we love the Lord in comparison.

### **What Is the “Armor of Light?”**

From time to time, the Church is criticized as being too negative: of focusing on the “shalt nots.” The first passage from Scripture read during the Great Fast helps set the record straight. In the opening passage from the Prophecy of Isaiah we read, “*Wash yourselves, make yourselves clean. Put away the evil of your doings from before My eyes. Cease to do evil, learn to do good. Seek justice, rebuke the oppressor; defend the fatherless, plead for the widow*” (Is 1:16,17).

Refocusing our attention away from our own comforts on to the needs of God’s people is one way to “put on the armor of light,” to become the light for the world as Christ intended us to be. As we sing on the Monday of Cheese-fare Week “Let us hasten to wash away through fasting the filth of our transgressions. Through acts of mercy and compassion to the needy, let us enter into the bridal chamber of Christ the Bridegroom, who grants us His great mercy” (from vespers).

### **Wisdom from the Lenten Triodion**

O faithful, let us joyfully accept the proclamation of God that announces the coming of the Fast, as once did the people of Niniveh, and the prostitutes and publicans who heard John preach repentance. Through abstinence, let us prepare for communion at the Liturgy of the Master on Sion. With tears, let us wash ourselves clean before the washing of the feet. Let us pray that we may behold the fulfillment of the old Passover and the revealing of the new. Let us prepare ourselves to worship at the Cross and Resurrection of Christ our God, and let us cry aloud to Him: “Lover of Mankind, put us not to shame, nor deprive us of our hopes!”

If you fast from food, my soul, but do not cleanse yourself from passions, you will rejoice in vain over your abstinence. If your intention is not turned to amendment of life, you will be as hateful as a liar in the sight of God, and you will resemble the evil demons who never eat at all. Do not make the Fast worthless by sinning, but firmly resist all evil impulses. Imagine that you are standing by the crucified Savior, or rather, that you are crucified with Him who was crucified for you. Cry out to Him: “Remember me, O Lord, when You come into Your Kingdom!”

## **Prayer, Fasting, and Almsgiving: *From Bishop Nicholas***

....The opening prayers at Sunday Forgiveness Vespers on the eve of Great Lent tell us clearly “...*enter the season of the radiant Fast with joy, giving ourselves to spiritual combat, ...as we fast from food, let us abstain also from every passion. Rejoicing in the virtues of the Spirit, may we persevere with love*”.....

The Great Fast is a time then for us to change our style of life, bringing it more in conformity to Christ’s life. Conversion (the Greek word is *metanoia* or even *metany*) is an act of turning, retracing our steps and coming back to godly ways. We recognize our shortcomings and we repent with every metany or bow that we make; we stand upright and the Lord’s embrace is open wide.

Take hold of the many opportunities offered by the Church during Great Lent. First and foremost are prayer, fasting and good works – the *tripod* of Great Lent. Many services are offered on the weekdays of Lent in your parish, so check your church bulletins and clear some time in your life to participate in them. Special themes are given on each Sunday of the Fast for our edification, calling us to change. We are called to be icons of Christ and imitators of the saints. The Lord’s cross is our call to duty. We reflect upon the virtues needed to make a drastic change in our lives. Don’t be passive, but make your Great Lent an active time of “doing” and recommitting yourselves to Christ.

Enter the Lord’s passion during Holy Week, walk with Him to His death and die with Him to your old self. When the first proclamation of “Christ is risen” is shouted out, you can say with joy “and I am risen too,” a new person recommitted to being another Christ in the world.

### **What is the traditional fast and abstinence?**

***Fasting:*** is abstaining from any food and drink from midnight until Vespers (prayers at sunset). So, the person fasting eats only one meal a day after Vespers or the Presanctified Liturgy.

***Abstinence:*** is abstaining from meat, dairy products, and eggs, while fish is permitted on the Annunciation and Palm Sunday. Wine, alcoholic beverages, and oil are permitted on Saturday and Sunday and certain other days.

***Days of fasting during Great Lent:*** Monday through Friday throughout Lent and Holy Week. Great and Holy Saturday is the only Saturday of the year on which one must keep a fast; otherwise it is forbidden to fast on Saturdays. Sunday, the day of Resurrection, is never a fast day.

***Days of abstinence:*** the whole of Great Lent, including Sundays and all of Holy Week, except Annunciation and Palm Sunday when fish may be eaten.

### **Rule of fasting in the Eparchy of Newton**

So as not to burden anyone’s conscience, the Holy Synod of the Melkite Church permits each eparchial bishop to ease the canonical obligations of fasting, while, at the same time, exhorts all the faithful to fast according to the ancient tradition.

The minimum rule that Melkites in the Eparchy of Newton must observe: ***Fasting*** from all food and drink from midnight until noon must be observed on the first day of Great Lent (Monday, February 12), and on the last three days of Holy Week (Holy Thursday, Good Friday, Holy Saturday). ***Abstinence***, at least from meat, must be observed on every Friday of Great Lent. These requirements are the minimum. The faithful are encouraged to do more, such as also abstaining from meat and dairy throughout the whole of Great Lent, or on every Wednesday and Friday.

**Please remember** to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Paul Archambeault, Elizabeth Ashooh, Elsie Ashooh, Alice Auclair, Erin Baroody, Michael Baroody, 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, Christine Freitas, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Eileen Kennedy, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Label, Haley Lesmerises, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Steve Notter, Steven O'Leary, Ellen Osgood, Josephine Paquette, MaryJo Pond, Sheila Quinn, Susan Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvias, Raymond Sherburne, Tarrant Smith, Catherine Waldron, George Webber, Martha Webber, Marilyn Whitmore, and Iris Angelina Velasquez.

**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>Glenwood Investment Group</b> <i>“Grow and protect your hard-earned wealth”</i></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 P.L.C.</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>
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## Today's Readings:

### The Epistle of St. Paul to the Romans (Rom. 13:11-14:4)

Brethren, now our salvation is nearer than when we came to believe. The night is far advanced: the day is at hand. Let us therefore lay aside the works of darkness, and put on the armor of light. Let us walk becomingly as in daytime, not in revelry and drunkenness, not in debauchery and wantonness, not in strife and jealousy. But put on the Lord Jesus Christ, and as for the flesh, pay no attention to its lusts.

But whoever is weak in faith, receive him without arguing about opinion. For one believes he may eat all things but another who is weak, let him eat vegetables. Let not the one who eats despise the one who does not; and let not the one who does not eat judge the one who does, for God has received him. Who are you to judge another's servant? To his own master he stands or falls but he will stand, for God is able to make him stand.

#### الرسالة (رومة 13: 11 ج الى 14: 4)

يا إخوة، أن الخلاص أقرب إلينا الآن مما كان حين آمنّا. قد تناهى الليل وأقترب النهار، فلنخلع اذن أعمال الظلمة، ونلبس اسلحة النور. لنسلكن سلوكاً لائقاً كما في النهار، لا بالقصوف والسكر، ولا بالمضاجع والعهر، ولا بالخصام والحسد. بل البسوا الرب يسوع المسيح، ولا تهتموا بالجسد لقضاء شهواته. من كان ضعيفاً في الايمان فقبلوه بغير مباحثة في الآراء. من الناس من يعتقد أن له ان يأكل كل شيء، أما الضعيف فيأكل بقولاً. فلا يزدري الذي يأكل من لا يأكل، ولا يدين الذي يأكل من لا يأكل، لان الله قد قبله. أنت من أنت يامن يدين عبد غيره، انه لمولاه يثبت أو يسقط، لكنه سيثبت لأن الله قادر أن يثبتته.

## The Holy Gospel According to St. Matthew (Mt 6:14-21)

The Lord said, "If you forgive men their offenses, your heavenly Father will also forgive you. But if you do not forgive men their offenses, neither will your Father forgive you your offenses. And when you fast, do not look gloomy like the hypocrites, who disfigure their faces in order to appear to men as fasting. Amen I say to you they have had their reward.

But you, when you fast, anoint your head and wash your face, so that you may not be seen by men to fast, but by your Father, who is in secret; and your Father, who sees in secret, will reward you. Do not lay up for yourselves treasures on earth, where worm and rodent consume, and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither worm nor rodent consumes, nor thieves break in and steal. For where your treasure is, there also will be your heart."

### انجيل احد مرفع الجبن

### الانجيل (متى 6: 14-21)

قال الرب: إن غفرتم للناس زلاتهم، يغفر لكم أيضاً أبوك السماوي زلاتكم. وإن لم تغفروا للناس زلاتهم، فأبوك أيضاً لا يغفر لكم زلاتكم. وإذا صتمت فلا تكونوا معبسين كالمرائين فإنهم يُكرون وجوههم ليظهروا للناس صائمين. الحق أقول لكم، انهم قد نالوا اجرهم. أما أنت فإذا صمت، فادهن رأسك وأغسل وجهك، لئلا تظهر للناس صائماً بك لأبيك الذي في الخفية، وأبوك الذي ينظر في الخفية هو يجازيك علانية. لا تكنزوا لكم كنوزاً على الارض، حيث يُفسد السوس والصدأ، وحيث ينقب السارقون ويسرقون. لكن اكنزوا لكم كنوزاً في السماء، حيث لا يفسد سوس ولا صدأ، ولا ينقب السارقون ولا يسرقون. فإنه حيث يكون كنزكم هناك يكون قلبكم أيضاً