



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

Website: 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)

December 2, 2018

The Fourteenth Sunday After the Cross

The Commemoration of the Holy Prophet Habakkuk

THE 28th SUNDAY AFTER PENTECOST

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.

Please remember to contact the church if a loved one is in the hospital and would like a visit from the priest. The hospitals do not always notify the church!

THE ORDER OF TODAY'S LITURGY

The Troparion of the Resurrection (3rd Tone) Page 52

The Troparion of the Dormition of the Theotokos (1st Tone): Page 16



The Kondakion of the Pre-festive Period of the Nativity

Today the Virgin is on her way to the cave where she will give birth to the Eternal Word of God in an ineffable manner. Rejoice therefore, O universe, when you hear this news, and glorify, with the angels and the shepherds, Him who shall appear as a new child, being God from all eternity.

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!

Today's Readings: Colossians 12:1-18 and Luke 18: 35-43

LITURGY INTENTIONS

Saturday (December 1) 4:30 PM:

For the repose of Halim Zeady (44th), Ernest Nedder (33rd),
Freida Stephen (10th), Joseph Attalla (30th), and Latifa Nassoura (33rd)

Sunday, (December 2) 10:30 AM

For the repose of Samuel Holland (40 Day Memorial),
by Ted & Dolly Sheipe

For the repose of Nassim and Salwa Sleiman,
by Kamal & Najwa Moussoba and family

Saturday (December 8) 4:30 PM:

For the repose of Latify Attalla (33rd), Nabil Migali (2nd),
and Joseph Corey (50th)

Next Sunday (December 9) 10:30 AM

For the repose of the deceased members of our parish
and for all of our departed friends, relatives and loved ones



If you do not receiving offering envelopes, and would like to receive them for 2019, please let Fr. Tom know.

The St. Nicholas Day Dinner!

Our annual St. Nicholas Day Dinner will take place after the Divine Liturgy on Sunday. The menu for the dinner is: roast beef au jus, mashed potatoes, candied baby carrots, and brownie sundaes.

Tickets are \$10 for adults, teens 12-19 are \$5, children under 12 are free. Tickets will be available at the door.



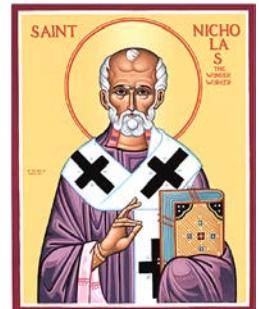
Please Support the Bishop's Appeal!

Our beloved Saint Nicholas whose feast we celebrate this week with joy is the Patron Saint of charity and the inspiration for all images of Father Christmas and Santa Claus throughout the world. St. Nicholas is also the Patron of our Eparchy! Let us imitate his loving generosity by making a special gift to the Bishop's Appeal for the support of our Melkite Church in America. **Please consider giving an end-of-year, tax-deductible gift to the Melkite Church** to help produce *SOPHIA* magazine; assist in religious education, faith formation, and spiritual renewal; support the training of new priests and deacons; give support to our elderly priests. May God bless you for your generosity.



The Feast of St. Barbara will be commemorated with a celebration of Vespers on Monday evening at 7:00 PM.

The Feast of St. Nicholas will be commemorated with a celebration of the Divine Liturgy on Wednesday evening at 7:00 PM. *Following the Divine Liturgy pastries and sweets – and a special treat for the children of the parish – will be served in hall in honor of St. Nicholas!*



Attendance Last St. 4:30 PM: 19 Sun. 10:30 AM: 97

Last Weekend's Collection: \$1,071.⁰⁰ Mortgage Collection: \$490.⁰⁰

The average Sunday envelope donation: \$36.⁶⁰

The balance remaining on our mortgage is: \$67,354.¹⁷

SERVICES FOR THE WEEK

Mon., Dec. 3	7:00 PM	Vespers – Feast of St. Barbara
Wed., Dec. 5	7:00 PM	Divine Liturgy – Feast of St. Nicholas
Sat., Dec. 8	4:30 PM	Divine Liturgy: The Maternity of St. Anne
Sun., Dec. 9	9:30 AM	Christening of Josephine Elizabeth Reynolds and Thea Caroline Sottung
Sun., Dec. 9	10:30 AM	Divine Liturgy: The Maternity of St. Anne

The Nativity Fast begins on Dec. 10!

The Pre-Nativity Fast was created to prepare us for the twofold celebration of the Lord's Nativity and Theophany. These feasts are two sides of a single coin. On the Nativity we celebrate our joy at God's arrival, and on Theophany we experience the beginning of Christ's revelation to us of the mysteries of God, in particular the Mystery of the Trinity.

This Fast began to be observed in the 4th Century. It developed into a 40-day period beginning on November 15, the day after the feast of St. Philip, and is often referred to as "St. Philip's Fast." The Melkite Church has reduced the length of the Fast to fourteen days, and begins the Fast on December 10. During this Fast, the faithful are encouraged to strive towards holiness and are particularly encouraged to fast and pray on the Paramony of Christmas and Theophany (usually the day before the feast).

The guidelines for fasting for the Pre-Nativity Fast are far more lenient than Great Lent. In general, abstinence from meat, dairy products, and oil throughout the Fast is still recommended, but the amount of food is not as restricted as the Lenten Fast. For example, one might choose to eat only small amounts of food on Mondays, Wednesdays and Fridays, while eating a more satisfying amount on the other days of the week. Traditionally on the Sundays of this Fast, fish is permitted.

We should be careful, however, not to approach the question of fasting too legalistically or rigidly. These guidelines are exactly that — guidelines — and not rules. You are free to decide for yourself how you will observe the Fast. Adequate preparation can never be counted in "days fasted." Instead, ask yourself: "How well am I progressing toward holiness?"

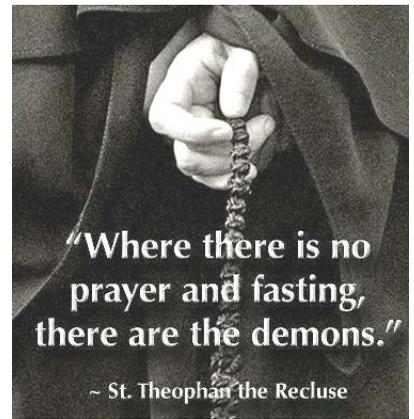
The reason that we fast and pray is to overcome what our tradition calls "passions" - anything that has control over us: overeating, smoking, watching too much television, misuse of sexuality, gossiping, lying, etc. All of these captivate the soul and distort the image and likeness of God within us. We fast and pray in order to regain control over these passions and to avoid becoming slaves to them.

We also fast and pray in order to draw closer to God. Every Christian —not just the clergy, or a select pious few —is called to undergo theosis, to be illumined and transfigured by God. This takes spiritual effort and fasting is a key means by which this occurs.

This period of preparation also means more than just abstaining from food. It should be a time of kindness and joy, marked by abstinence from hurting others, and from deceit, gossip, anger, quarrelling, and all other vices which arise from the tongue. During this Fast we should allow more time for prayer, for attending church service, and for acts of charity to others.

It may seem very difficult to keep this Fast today. In our culture, the pre-Christmas period is a time for merriment and parties. But the Church is calling us to reflect on the true and deeper meaning of Christmas, that God the Son and Word emptied Himself to take flesh as a man.

This penitential season is an invitation by the Church to empty ourselves in imitation of Christ, so that we might receive on Christmas day God's greatest gift: His only-begotten Son, our Lord Jesus Christ. Christmas will have a special meaning for us if our preparation for Christ's birth is a time of growth in spirit, an effort to improve our lives of faith and love for others.



Dec. 4: The Feast of St. Barbara

The Holy Great Martyr Barbara lived and suffered during the reign of the emperor Maximian (305-311). She the daughter of a rich pagan named Dioscorus, was carefully guarded by her father who kept her shut up in a tower in order to preserve her from the outside world. Gradually, she became convinced that the souless idols of her father were merely the work of human hands. The desire to know the true God so consumed her soul that Barbara decided to devote all her life to this goal, and to spend her life in virginity.

The fame of her beauty spread throughout the city, and many sought her hand in marriage, but she refused all of them. Dioscorus decided to permit her to leave the tower and gave her full freedom in her choice of friends and acquaintances. Thus Barbara met young Christian maidens in the city, and they taught her about the Creator of the world, about the Trinity, and about Jesus Christ. A priest arrived in Heliopolis from Alexandria disguised as a merchant. After instructing her in the mysteries of the Christian Faith, he baptized Barbara, then returned to his own country.

Before going on a journey, Dioscorus commanded that a private bath-house be erected for Barbara's use near her dwelling. During his absence, Barbara had three windows put in it, as a symbol of the Holy Trinity, instead of the two originally intended. On one of the walls of the bath-house Barbara traced a cross with her finger. The cross was deeply etched into the hard marble.

When her father returned, she acknowledged herself to be a Christian. Dioscorus went into a rage, grabbed a sword and was on the point of striking her with it. The holy virgin fled from her father, and he rushed after her in pursuit. His way became blocked by a hill, which opened up and concealed the saint in a crevice. On the other side of the crevice was an entrance leading upwards. St Barbara managed then to conceal herself in a cave on the opposite slope of the hill.

After a long and fruitless search, Dioscorus saw two shepherds on the hill. One of them showed him the cave where the saint had hidden. Dioscorus beat his daughter terribly, and then placed her under guard and tried to wear her down with hunger. Finally he handed her over to the prefect of the city, named Martianus who had her cruelly tortured, yet Barbara held true to her faith.

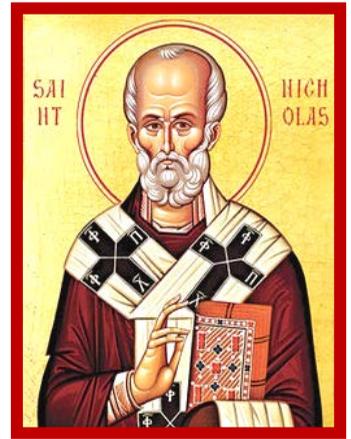
During the night, the dark prison was bathed in light and new miracles occurred. Every morning her wounds were healed. Torches that were to be used to burn her went out as soon as they came near her. Finally she was condemned to death by beheading. Her father himself carried out the death-sentence. However, as punishment for this, he was struck by lightning on the way home and his body was consumed by flame. Barbara was buried by a Christian, Valentinus, and her tomb became the site of miracles. Juliana, a Christian woman who witnessed the sufferings of St. Barbara, also wanted to suffer for Christ. She was beheaded along with Barbara.

Many pious Christians are in the habit of chanting the troparion of St. Barbara each day, recalling the Savior's promise to her that those who remembered her and her sufferings would be preserved from a sudden, unexpected death, and would not depart this life without benefit of the Holy Mysteries of Christ. Here is the Troparion of St. Barbara (chanted in the Eight Tone):

Let us praise the most honorable Barbara: she thwarted the enemy's power, and through the might and the strength of the Cross, she was made free in her flight to God.



St. Nicholas the Wonderworker, Archbishop of Myra in Lycia



The earliest written source on the life of St. Nicholas (270-343) we have comes from the early to mid-ninth century, almost 500 years after his death. Earlier sources once existed but have been lost. This absence of earlier sources should not surprise us. Detailed biographies were not common in Asia Minor before the ninth century. We do find St. Nicholas mentioned in earlier writings as well as in prayers and iconography. Churches were dedicated to him, even in Constantinople, so we know that he was widely known and revered in the Greek Church. One telling point is that, while the name Nicholas was not common in the area before the fourth century, its use spread quickly after St. Nicholas' lifetime.

Towards the middle of the ninth century, St. Methodios, Patriarch of Constantinople, wrote a Life of the Saint, perhaps drawing on older sources. Then we have the early tenth-century Greek text of St. Symeon the Translator, who used all the available sources known to him to compile his Life. Finally we have the first Latin Life of St. Nicholas by John the Deacon, adapted from the text of St. Methodios.

The Life of St Nicholas

Nicholas was born to wealthy Christian parents in Patara, on the southwest coast of the Roman province of Lycia in Asia Minor. He was orphaned in an epidemic while he was still young and raised by his uncle, another Nicholas, the bishop of Patara. Of a religious disposition, Nicholas was tonsured as a reader by his uncle while quite young and eventually was ordained a priest. Obeying Christ's words to "sell what you own and give the money to the poor," Nicholas used his own inheritance to assist the needy, the sick, and the suffering.

As a prominent Christian, Nicholas was imprisoned during the persecutions of Diocletian and Galerius, which ended in 311. In response to his deliverance, Nicholas traveled to the Holy Land on pilgrimage. While there he reportedly lived with a group of monks in what is today Beit Jala. However Nicholas was not called to the monastic life and returned to Patara. On the return voyage the ship was threatened by a powerful storm. The terrified sailors were amazed to see the storm suddenly subside at Nicholas' prayers. This gave rise to the custom of praying to St Nicholas as protector of those who travel by sea..

In 317 Nicholas was chosen as Archbishop of Myra, the provincial capital of Lycia. He was neither a great ascetic nor a martyr. His reputation rests on his pastoral concern for the people under his care, particularly the poor and the defenseless. The tenth-century life of St. Nicholas by Symeon the Translator tells of secret gift-giving to save an impoverished man's daughters. St. Nicholas secretly left money to provide a dowry for each of the daughters in turn. These stories and more became known in the West and Nicholas became a favorite saint throughout Europe.

Nicholas and Arius

In 325 Nicholas reportedly attended the First Ecumenical Council called by the emperor to combat the Arian schism prevailing in parts of the empire. Arius, a priest in Alexandria, taught that

the Son was not equal to the Father but created by Him. The Holy Spirit, thought to be created by the Son, was subordinate to both. Arius' teaching was spread throughout the Empire as an "earlier" form of Christianity than that of the official Churches. The Council, called by the emperor to restore peace and unity to the Churches, produced the first part of the Creed we use today. St Athanasius the Great, who was present at the council, wrote that 318 bishops participated. Only two finally refused to accept the Creed and it eventually became the standard of faith in all the Churches of its day.

Only a few fragments of the official acts of the council have survived. The lists of participants which have come down to us vary in the number of bishops named. Nicholas is named in a few of them and the story of his participation has become enshrined in the Church's liturgy and iconography. Always a firm opponent of Arianism, Nicholas reputedly opposed Arius personally at the council. As John the Deacon described it, "Animated like the Prophet Elias with zeal for God, he put the heretic Arius to shame at the synod not only by word but also by deed, smiting him on the cheek."

Nicholas, the account continues, was deposed as a result. His omophorion (bishop's stole) and Gospel Book (the signs of his office), were confiscated and he was imprisoned. During the night the Lord Jesus and the Theotokos appeared to Nicholas in prison, restoring the items taken from him. When the emperor was notified of what had happened, he pardoned Nicholas and reinstated him.

Since the eye-witnesses at the council, St Athanasius and Eusebius of Caesarea do not mention any such incident in their writings, modern authors tend to discount it. Nevertheless, icons of St. Nicholas often depict his vision of Christ and the Theotokos returning his omophorion and Gospel.

St Nicholas became an increasingly influential public figure later in his episcopate. He successfully intervened to save three convicted looters who had been condemned to death, falsely accused of murder. When a famine struck the region in 333 Nicholas intercepted a ship laden with wheat bound for Constantinople. He persuaded the ship's crew to leave a substantial portion for the people of Myra. When the ship arrived at the imperial capital it was found that it still had its entire original cargo. Nothing was missing.

Another often-repeated story tells how the emperor had levied a heavy tax on the people of Myra. St Nicholas went to Constantinople and pleaded successfully with the emperor to have the taxes reduced. Nicholas dispatched the decree to Myra immediately by sea so that, when the emperor had second thoughts about the tax cut, St Nicholas could tell him that it had already been enforced.

The "Manna" of St. Nicholas

Nicholas died in Myra on December 6, 343 and was buried in his cathedral. His tomb became a famous pilgrimage site, blessed with many miracles. The tomb exuded a sweet-smelling liquid called the Manna of St. Nicholas. As a result his relics were not disturbed and parceled out to other churches. After the Seljuk Turks conquered the area, Italian merchants in Venice and Bari sought to "rescue" the saint from the Turks. In 1087 they broke into the tomb and spirited away the saint's body to Bari. It was enshrined by the pope in a great basilica built there in Nicholas' honor. The Manna continued to exude from the tomb in Bari as it had in Myra. Every year to this day a vial of this fluid is extracted from the tomb, mixed with blessed water and given to the faithful.

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, 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 Label, 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, Marco Enrique Pescheiera, MaryJo Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvas, Barbara Schultz, 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.





Joe Ashooh, Agent
297 South Willow St
Manchester, NH 03103
603-624-1000
www.joesthere.com

Providing Insurance and Financial Services
Call us for a free quote

**NORTH HILLS
REALTY GROUP, LLC**
Residential Real Estate Brokers
Abraham Dagher, Realtor
814 Elm St., Suite # 302
Manchester, NH 03101
(603) 629-9988



Chuck Stephen
814 Elm Street, Suite 503
Manchester, NH 03101
Tel # 603.606.3391
Toll Free 866.491.9675
chuck@glenwoodinvestment.com
www.glenwoodinvestment.com

Glenwood Investment Group
“Grow and protect your hard-earned wealth”

**THE
STEPHEN
GROUP**

814 Elm Street, Suite 309
Manchester, NH 03101
Office 603.625.8825
Cell 603.419.9592

JOHN STEPHEN
Managing Partner
jstephen@stephengroupinc.com
www.stephengroupinc.com




**Stephen
LAW GROUP
P.L.L.C.**

Robert Stephen, Attorney at Law
582 Chestnut Street
Manchester, NH 03104
phone 603-663-1007
www.StephenLaw.com

Check out
www.melkite.org
-new educational
material is posted
regularly!

**Your message
here-
\$300/year**



**Your Ad Here
\$300 per Year**

Today's Readings:

From to the Second Epistle of St. Paul to the Colossians 12:1-18

BRETHREN, we thank God the Father who has enabled us to share in the saints in light. He has delivered us from the power of darkness and transferred us to the kingdom of his beloved Son in whom we have deliverance, the remission of sins.

He is the image of the invisible God, the first-born of all creation; for in Him all things were created, those in heaven and those on earth, the seen and the unseen, whether Thrones or Dominations or Principalities or Powers: all things were created through Him and for Him. And He is before all things, and in Him all things hold together; and He is the head of the body, the Church. He is the beginning, the first-born from the dead, so that He may be first in all things.

فصل من رسالة القديس بولس الرسول الى اهل كولسي

يا أخوة، نشكرُ الله الأب، الذي أهدانا للنصيب الذي من إرثِ القديسين في النور، الذي أنقذنا من سلطانِ الظلمة، ونقلنا الى ملكوتِ ابنِ محبته. الذي لنا فيه الفداء بدمه مغفرةً الخطايا. الذي هو صررةُ الله الغير المنظور، ويكز كل خليقة، إذ فيه خُلِقَ الجميع، ما في السماواتِ وما على الارض، ما يرى وما لا يرى، عروشاً كان أم سيادات، أم رئاساتٍ أم سلطات. به واليه خُلِقَ الجميع. وهو قبلَ الجميع، وفيه يثبتُ الجميع. وهو رأسُ جسد الكنيسة، هو المبدأ والبكرُ من بين الاموات، لكي يكونَ هو الاولَ في كل الاشياء.

The Holy Gospel according to St. Luke (18: 35-43)

At that time when Jesus came close to Jericho, a certain blind man was sitting by the wayside, begging; but hearing a crowd passing by, he inquired what this might be. And they told him that Jesus of Nazareth was going to pass. And he cried out, saying, "Jesus, Son of David, have mercy on me!" And those who went in front angrily tried to silence him. But he cried out all the louder, "Son of David, have mercy on me.!" Then Jesus stopped and commanded that he should be brought to him. And when he came close, he asked him, saying, "What would you have me do for you?" And he said, "Lord, that I may see!" And Jesus said to him, "Receive your sight, your faith have saved you." And at once he received his sight and followed him, glorifying God. And all the people upon seeing it gave praise to God.

(لوقا 18: 35 - 43)

في ذلك الزمان، لما اقترب يسوع من أريحا، كان أعمى جالساً على الطريق يستعطي. فلما سمع الجمع المجتاز، سأل ما هذا، فأخبر بأن يسوع الناصري عابر. فصرخ قائلاً: يا يسوع ابن داود ارحمني. فجعل المتقدمون يزجرونه ليسكت، أما هو فكان يزداد صرخاً: يا ابن داود ارحمني. فوقف يسوع وأمر أن يُقاد إليه. فلما قرب سأله قائلاً: ماذا تريد أن أصنع لك؟ فقال: يا سيدي أن أبصر. فقال له يسوع: أبصر، إن إيمانك قد خلصك. وفي الحال أبصر وتبعه وهو يُمجّد الله. واذ رأى الشعب كله ذلك سبحوا الله.