



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

140 MITCHELL STREET, MANCHESTER, NH 03103

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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)

January 14, 2018

**The Commemoration of our Venerable Fathers
who were Martyred in Sinai and Raitho**

THE LEAVE-TAKING OF THEOPHANY

Parish Advisory & Finance Council:

KEN MONTY (PRESIDENT), ROBERT ANDERSON, ROBIN ANDERSON, JOHN CULLEN, MARTHA DAGHER, TIM ERMATINGER, KEN KOMISAREK, MARYLOU LAZOS, PAUL MANSUR, NAJWA MOUSSOBA, JOE NEHME, MAURICE PARE', PAUL ST. GERMAIN, AND CHRISTELLE SLAYBE

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 (7th Tone) Page 54

The Troparion of Theophany (1st Tone)

At Your baptism in the Jordan, O Lord, the worship of the Trinity was revealed, for the Father's voice bore witness to You by calling You His beloved Son, and the Spirit in the form of a dove, confirmed the truth of these words. O Christ God Who has appeared to us and enlightened the world, glory to You!

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

The Kontakon of Theophany (4th Tone)

Today You have appeared, O Lord, to the universe, and Your light, O Christ our God, has been impressed upon us who sing to You with full knowledge. You came and appeared, O Inaccessible light!

Instead of the Trisagion: *All of you who have been baptized into Christ...*

THE PROKIMENON:

**MAY YOUR KINDNESS, O LORD, BE UPON US,
FOR WE HAVE HOPED IN YOU.**

Exult, you just, in the Lord; praise from the upright is fitting.

Today's Readings: Ephesians 4: 7-13 and Matthew 4: 12-17

Hirmos of the Feast - After Communion: Troparion of the Feast

LITURGY INTENTIONS

Saturday, (January 13) 4:30 PM:

For the repose of Anna Kessop (57th), Frederick Alexander (25th), Selma Michael (14th), Chester Doolittle (12th), Mary Abood (9th), Josephine Saide (28th), Donna Hanneman (26th), George Saide (29th), and Nassery Noufil (5th)

Sunday, (January 14) 11:00 AM

For the repose of all of the clergy who have served our parish and have departed from this life

Next Saturday, (January 20) 4:30 PM:

For the repose of John Nassoura (43rd), Karen Kfoury (9th), Fred Jadda (20th), Albert Hykil (12th), Lillian Franggos (28th), Georgette Attalla (60th), and George Salim (32nd)

Next Sunday, (January 21) 11:00 AM

For the repose of Joseph Michael Duquette (4th anniversary),
by Betty Ashooh



The Holy Monastic Fathers Slain at Sinai and Raithu

There were two occasions when the monks and hermits were murdered by the barbarians. The first took place in the third century when forty Fathers were killed at Mt. Sinai. Ammonios, an Egyptian monk, *witnessed the murder of the forty holy Fathers at Sinai. He tells of how the Saracens attacked the monastery and would have killed them all, if God had not intervened. A fire appeared on the summit of Mt. Sinai, and the whole mountain smoked. The barbarians were terrified, and fled, while the surviving monks thanked God for sparing them.*

The Forty-three Holy Fathers at Raithu were massacred about one hundred years later, but are commemorated together with the fathers of Sinai. They lived the monastic life on the shores of the Red Sea. One day about three hundred Ethiopian barbarians raided the area, killing many Christians and enslaving their wives and children. They attacked the church at Raithu, where forty-three fathers had taken shelter. Their abbot Paul enjoined them to persist in prayer to the end, putting no stock in the passing life of this world, which they had renounced when they came to the desert. The Arabs permitted some of the monks run for their lives. They crossed the valley and climbed up a mountain. From this vantage point, they saw the bedouin kill the monks and ransack their cells.

The Sinai and Raithu ascetics lived a particularly strict life: they spent the whole week at prayer in their cells. On Saturday they gathered for the all-night Vigil, and on Sunday they received the Holy Mysteries. Their only food was dates and water. Many of the ascetics of the desert were glorified by the gift of wonderworking: the Elders Moses, Joseph and others. Mentioned in the service to these monastic Fathers are: Isaiah, Sava, Moses and his disciple Moses, Jeremiah, Paul, Adam, Sergius, Domnus, Proclus, Hypatius, Isaac, Macarius, Mark, Benjamin, Eusebius and Elias.



2018 Calendars are available in the back of the church.

Attendance - Last Sat. 4:30 PM: 12 Last Sun. 11:00 AM: 78

Last Weekend's Collection: \$ \$783.⁰⁰

The average Sunday envelope donation: \$26.⁴⁸

The balance remaining on our mortgage is: \$76,241.⁶⁰

SERVICES FOR THE WEEK

Wed., Jan. 17	7:00 PM	Divine Liturgy: Feast of Sts. Ahtanasius and Cyril
Fri., Jan 19	7:00 PM	Great Vespers: The Feast of St. Euthymios the Great
Sat., Jan. 20	4:30 PM	Divine Liturgy: The Sunday of the Pharisee and the Publican
Sun., Jan. 21	10:15 AM	Sunday Orthros
Sun., Jan. 21	11:00 AM	Divine Liturgy: The Sunday of the Pharisee and the Publican

The Fathers Speak: *On the Baptism of the Lord*

... His baptism ... partook of the old, and it partook also of the new. To be baptized by the prophet marked the old, but the coming down of the Spirit shadowed out the new.

-*St John Chrysostom, Gospel According To Matthew, Homily 2*

Jesus sanctified Baptism by being Himself baptized. If the Son of God was baptized, what godly man is he that despises Baptism? But He was baptized not that He might receive remission of sins, for He was sinless; but being sinless, He was baptized, that He might give to them that are baptized a divine and excellent grace. For since the children are partakers of flesh and blood, He also Himself likewise partook of the same, that having been made partakers of His presence in the flesh we might be made partakers also of His Divine grace: thus Jesus was baptized, that thereby we again by our participation might receive both salvation and honor.

-*St., Cyril Of Jerusalem - Lecture 3. On Baptism*

Christ is illumined, let us shine forth with Him. Christ is baptized, let us descend with Him that we may also ascend with Him. Jesus is baptized; but we must attentively consider not only this but also some other points. Who is He, and by whom is He baptized, and at what time? He the All-pure; and He is baptized by John; and the time is the beginning of His miracles. What are we to learn and to be taught by this? To purify ourselves first; to be lowly minded; and to preach only in maturity both of spiritual and bodily stature.

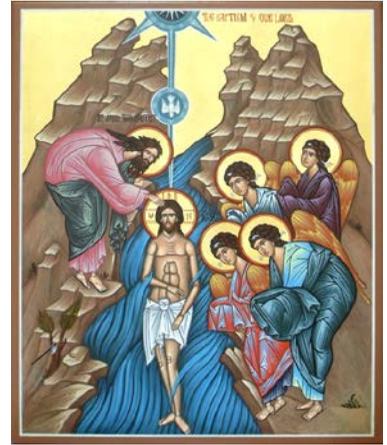
-*St. Gregory Nazianzen, Oration on the Holy Lights.*

He as God of all gave strength to me, weak as a mortal, as He said: 'Hold out your hand and I shall give you strength.' For how would I have had the power unless the very thing happened which He said would take place? How would I have had the ability to baptize the abyss, Since I am mortal, Had I not first received and claimed power from on high? For I realize now that He is standing by me That I am greater than I was formerly. I am something different, I am changed, glorified, As I behold and baptize The unapproachable Light.

-*St Romanos the Melodist - On the Baptism of Christ*

The Holy Spirit came down when the Lord was baptized, that the dignity of Him who was baptized might not be hidden;...'the heavens were opened, and he saw the Spirit of God descending as a dove, and lighting upon Him' (Matt. 3:16)...Of this dove, the dove of Noah, according to some, was in part a figure. For as in his time by means of wood and of water there came salvation to themselves, and the beginning of a new generation, and the dove returned to him towards evening with an olive branch; thus, they say, the Holy Spirit also descended upon the true Noah, the Author of the second birth...The spiritual dove, therefore, as some interpret, came down at the season of His baptism, that He might show that it is He who by the wood of the Cross saves them who believe, He who at eventide should grant salvation through His death.

-*St Cyril of Jerusalem (Catechetical Lectures: Lecture 17 no. 9-10)*



January 18: Saints Athanasius and Cyril

Saints Athanasius and Cyril were Archbishops of Alexandria. These wise teachers of truth and defenders of Christ's Church share a joint Feast in recognition of their dogmatic writings which affirm the truth of the Orthodox Faith, correctly interpret the Holy Scripture, and censure the delusions of the heretics.

St Athanasius took part in the First Ecumenical Council when he was still a deacon. He surpassed everyone there in his zeal to uphold the teaching that Christ is consubstantial (homoousios) with the Father, and not merely a creature, as the Arians proclaimed.



This radiant beacon of Orthodoxy spent most of his life in exile from his See, because of the plotting of his enemies. He returned to his flock as he was approaching the end of his life. Like an evening star, he illumined the Orthodox faithful with his words for a little while, then reposed in 373.

St Cyril was the nephew of Patriarch Theophilus of Alexandria, who educated him from his youth. He succeeded to his uncle's position in 412, but was deposed through the intrigues of the Nestorian heretics. He later resumed his See, however.

St Cyril presided at the Third Ecumenical Council in 431, which censured the Nestorian blasphemy against the Most Holy Theotokos. His wise words demonstrated the error of their false doctrine. St Cyril departed to the Lord in the year 444.

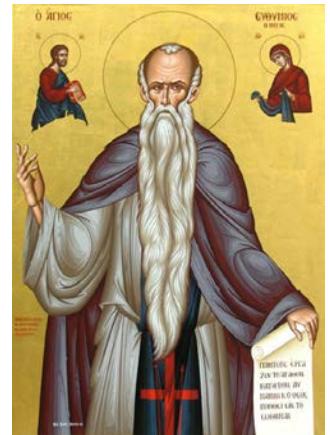
January 20: St. Euthymios the Great

Euthymius was born in Melitene in Lesser Armenia and was educated by Bishop Otreius of Melitene, who afterwards ordained him and placed him in charge of all the monasteries in the Diocese of Melitene. In 411, Euthymius withdrew into the wilderness with a fellow-hermit, Saint Theoctistus, living in a rough cavern on the banks of a torrent. When many disciples gathered around them, they turned the cavern into a church and built a monastery which was placed in the charge of St. Theoctistus. Euthymius, despite retaining his solitary lifestyle, gave direction for the others.

When he became known for his gift of healing, large crowds came to visit him in his solitude. He retreated with his disciple Domitian to the wilderness of Ruba, near the Dead Sea, living for some time on a remote mountain.

When large crowds followed him to this place also, he returned to the neighborhood of the monastery of Theoctistus, where he took up his abode in a cavern. Every Sunday he came to the monastery to take part in the divine services. At length, because numerous disciples desired him as their spiritual guide, he founded a monastery in 420, on the road from Jerusalem to Jericho,

When the Fourth Ecumenical Synod (451) condemned the errors of Eutyches and Dioscorus, it was greatly due to the authority of Euthymius that most of the Eastern recluses accepted its decrees. The Empress Eudoxia was converted to the Orthodox Faith through his efforts.



God Revealed at the Jordan

ON THIS WE CLOSE OUT THE 8 DAY CELEBRATION OF Theophany, that began on January 6. And what are we celebrating, exactly? Well, it's obvious, isn't it? Just look at the icon: it's Jesus' baptism! Actually, neither the icon nor the feast celebrates *the fact that* the Lord Jesus was baptized. Rather we remember *what happened at His baptism* and what it represents for us as we live our life in Christ. We do not call this the Feast of Christ's Baptism, focusing on the historical setting. Rather we call it the Feast of the Holy Theophany, or "manifestation of God,"

Manifestation of the Trinity

The troparion of the feast sets the tone for our reflection: "At Your baptism in the Jordan, O Lord, the worship of the Trinity was revealed; for the Father's voice bore witness to You, calling You His beloved Son, and the Spirit in the form of a dove confirmed the truth of His word. O Christ God, who have appeared to us and enlightened the world, glory to You!"

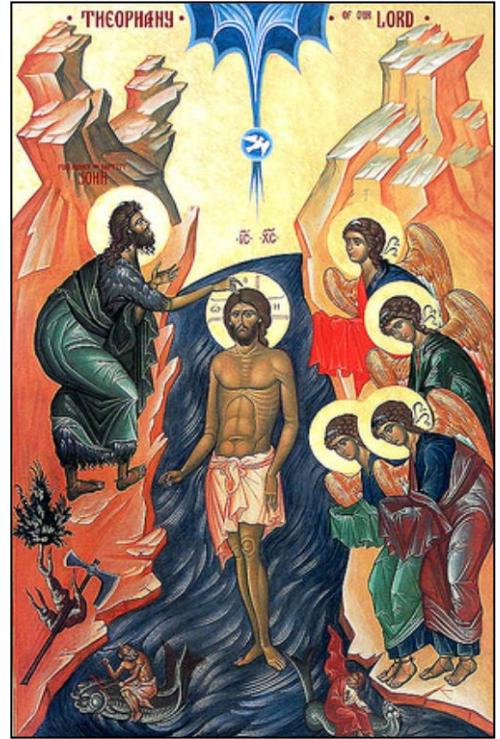
The story of this theophany is recorded in the Gospels of Matthew, Mark and Luke. In John's Gospel, as we shall see, the Baptist alludes to it as he describes the character and mission of Jesus.

The Father's Voice: Matthew, Mark and Luke all tell of a voice from heaven heard at Jesus' baptism calling Him "*My beloved Son*" (Mt 3:17; Mk 1:11; Lk 3:22). None of the Evangelists say outright that this was the voice of God, but since their picture of Jesus as the Son of God is clear in the Gospels, we can draw no other conclusion.

In icons of the Theophany, this voice is depicted symbolically by the ray of light which originates in a geometric shape – often a semicircle – and rests over the head of Jesus.

The Dove: All the Evangelists, including John, describe the presence of the Holy Spirit in the form of a dove. In John's Gospel the Baptist offers his own testimony: "*He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit;' and I have seen and testified that this is the Son of God*" (Jn 1:33, 34). In icons, the dove is enclosed in an aureole, symbol of divine glory, in the midst of the ray representing the Father's voice.

St John of Damascus compared the dove which appeared at the end of the flood to the dove at Jesus' baptism. "As, at that time the world was cleansed of sin through the waters of the flood, then the dove brought an olive branch to Noah's Ark announcing the end of the flood, and peace came to the Earth, so, in like manner the Holy Spirit descends as a dove to announce forgiveness of sins and God's mercy on the world. Then [it was] an olive branch, now it is our Lord's mercy."



The graphic presence of the Father (by His voice), the Son (in the flesh) and the Holy Spirit (in the form of a dove) is the first such manifestation of the Holy Trinity in the New Testament. The second such revelation is at the Holy Transfiguration of Christ as His ministry is drawing to a close.

The Lord Jesus: God and Man

Christ is clearly Lord in icons of this feast. Several signs of His divinity and preeminence are found in the way He is shown. In Western depictions of His baptism Jesus is often shown with His head bowed and hands folded in prayer. That is never the case in our icons. He is shown standing erect, often with His hand raised in blessing.

In some older icons Christ is depicted naked. We are back in the Garden of Eden when Adam and Eve, created in communion with God, are naked and unashamed. The original creation is restored and renewed with the coming of Christ. In later icons, Christ is depicted with a drape around His waist, which represents the winding sheet in which He was wrapped for burial. The river is often depicted in the shape of a cave, suggesting the tomb in which He was laid.

In some icons the water envelops His sacred body which is visible in it. We are thus reminded of the death and resurrection of Christ into which our baptism immerses us. In other icons Jesus is not submerged into the water at all. He is depicted astride the river as He blesses it. The River Jordan did not cleanse Christ; it is Christ's presence in its midst which sanctifies the waters.

Other Signs of God's Presence

The icon of the Theophany, as well as many of its hymns, includes other elements which point to the divine activity present in Christ at His baptism. Among them are:

John the Forerunner: The presence of John the Baptist is an essential part of the story of Jesus' baptism. In icons, however, the depiction of John is more about Christ than it is about him. In some icons John is shown bowing to the Lord, bent in awe before the One he had come to announce. In other icons John is depicted as gazing up toward heaven, as if beholding the manifestation of the Father and the Spirit. In either case, although he was the focus of all other baptisms which he performed, John was not the center of this one.

The Axe: In some icons we see a tree stump with an axe embedded in it near where John is standing. This recalls John's prophetic words to the Pharisees, "*even now the axe is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire*" (Mt 3:10). The axe ready to cut signifies that the Messiah is at hand.

The Seascape: In some icons Christ is shown standing on one or two rocks, sometimes arranged in the form of a cross. Here we are reminded of the resurrection icon in which the Lord is depicted astride the gates of Death. In that icon the personification of Death often lies bound beneath His feet. In the Theophany icon it is often snakes or a sea creature under His feet. In both cases what is depicted is Christ's victory over the powers of darkness. "*You crushed the heads of the dragons in the water*" (Ps 73:14).

The Sea: At the bottom of the icon we often find two small figures with astonished looks on their faces, often astride dolphins. They personify these psalm verses, alluding to the Exodus but often heard during the feast of the Theophany: "*The sea saw and fled; Jordan turned back... What ails you, O sea, that you fled? O Jordan, that you turned back? O mountains, that you skipped like rams? O little hills, like lambs? Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob*" (Ps 114:3, 5-7).

Today's Readings:

A reading from the Epistle of St. Paul to the Ephesians (4: 7-13):

Brethren, to each one of us the grace was given according to the measure of Christ's bestowal. Thus it says, *Ascending on high, He led away captives; He gave gifts to men (Ps.61:19)*. Now this *ascending*, what does it mean but that He also descended first into the lower parts of the earth? He who descended, He it is who ascended also above all the heavens, that He might fill all things. And He Himself gave some men as apostles, and some as prophets, and others as pastors and teachers, in order to perfect the saints for a work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the deep knowledge of the Son of God, to perfect manhood, to the mature measure of the fullness of Christ.

الرسالة (افسس 4 : 7-13)

يا إخوة، لكل واحد منا أعطيت النعمة على مقدار موهبة المسيح. لذلك يقول: لما صعد إلى العلى سبى سبياً وأعطى الناس عطايا. فكأنه صعد هل هو إلا أنه نزل أولاً إلى اسافل الأرض؟ فالذي نزل هو نفسه الذي صعد أيضاً فوق السماوات كلها ليملاً كل شيء. وهو الذي جعل بعضاً رؤساء وبعضاً أنبياء وبعضاً مبشرين، وبعضاً رعاة ومعلمين لأجل تكميل القديسين، لأجل عمل الخدمة، لأجل بنيان جسده المسيح، إلى أن ننتهي جميعاً إلى وحدة الإيمان ومعرفة ابن الله، إلى رجل كامل، إلى مقدار قامه ملء المسيح.

The Holy Gospel according to St. Matthew (4: 12-17)

At that time, when Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali, that what had been said through Isaiah the prophet might be fulfilled: "Land of Zebulun and land of Naphtali, by the way to the sea, beyond the Jordan, Galilee of the Gentiles, the people who sit in darkness have seen a great light, on those dwelling in a land overshadowed by death a light has arisen." From that time, Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."

الانجيل (متى 4 : 12-17)

في ذلك الزمان، لما سمع يسوع أن يوحنا قد أُسليم، انصرف إلى الجليل. وترك الناصرة وجاء فسكن في كفرناحوم التي على شاطئ البحر، في تخوم زبولون وفتاليم، ليتيم ما قيل بأشعيا النبي القائل: أرض زبولون وأرض نفتاليم، طريق البحر عبر الأردن جليل الأمم. الشعب الجالس في الظلمة أبصر نوراً عظيماً، والجالسون في بقعة الموت وظلاله أشرق عليهم نور. ومنذئذ ابتدأ يسوع يكرز ويقول: توبوا فقد اقترب ملكوت السماوات.

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 Salvas, 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>Joe Ashooh, Agent 297 South Willow St Manchester, NH 03103 603-624-1000 www.joesthere.com</p> <p>Providing Insurance and Financial Services Call us for a free quote</p>	<p>NORTH HILLS REALTY GROUP, LLC <i>Residential Real Estate Brokers</i> Abraham Dagher, Realtor 814 Elm St., Suite # 302 Manchester, NH 03101 (603) 629-9988</p>	 <p>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</p> <p>Glenwood Investment Group <i>“Grow and protect your hard-earned wealth”</i></p>
<p>THE STEPHEN GROUP</p> <p>814 Elm Street, Suite 309 Manchester, NH 03101 Office 603.625.8825 Cell 603.419.9592</p> <p>JOHN STEPHEN <i>Managing Partner</i> jstephen@stephengroupinc.com www.stephengroupinc.com</p>		 <p>Stephen LAW GROUP P.L.C.</p> <p>Robert Stephen, Attorney at Law 582 Chestnut Street Manchester, NH 03104 phone 603-663-1007 www.StephenLaw.com</p>
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