



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. DEACON ROBERT SPENCER

REV. DEACON PAUL LEONARCZYK

*"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)*

May 4, 2014

The 2nd Sunday After Great and Holy Pascha

THE SUNDAY OF THE MYRRH-BEARING WOMEN



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: Sunday 10 AM & 12:45 PM, 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 (2nd Tone) Page 51

The Troparion of Joseph of Arimathea (2nd Tone)

The noble Joseph took down from the tree Your spotless body and wrapped it in pure linen with spices and laid it for burial in a new tomb. But on the third day You arose O Lord, and bestowed great mercy upon the world.

The Troparion of the Myrrh-Bearing Women (2nd Tone)

The angel stood by the tomb and cried out to the Ointment-bearing Women: "Myrrh is proper for the dead. But Christ has shown Himself free from corruption. Cry out then, "The Lord has risen, and has shown great mercy to the world!"

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

Kondakion of Pascha (2nd Tone)

Though You went down in the tomb O Immortal One, You overthrew the powers of Hades and rose victorious, O Christ God. You greeted the ointment-bearing women saying, "Rejoice!" You gave peace to Your Apostles, and to those who had fallen, resurrection.

THE PROKIMENON:

**MY STRENGTH AND MY COURAGE IS THE LORD
AND HE HAS BEEN MY SAVIOR!**

The Lord has chastised me through His teaching, yet He has not delivered me to death!

Today's Readings: Acts 6: 1-7 and Mark 15:43- 16:8

Hirmos of Pascha (1st Tone)

The angel cried out to the one who is full of grace: "Hail, O Immaculate Virgin! Hail again! For your Son is risen from the tomb on the third day!" Shine! Shine, O New Jerusalem, for the glory of the Lord has shown upon you. Rejoice and be glad, O Sion, and you O Pure One, O Mother of God, exalt in the resurrection of your Son.

LITURGY INTENTIONS

Saturday, 4:30 PM:

For the repose of Barbara Ashooh (56th), David Akoury (8th), Najeeb Ashooh (56th), Zihree Burkush (46th), Rose Stephen (46th), Habib Nassoura (15th), Zakia Kalil (34th), Joan Case (12th), John Stephen (69th), Gaby Stephen (43rd), and Robert Baroodly (10th)

Sunday, 11:00 AM:

For the repose of Agnes Bockmon, who fell asleep on April 28
For the repose of Gerald Harper, by his wife Lucille

Next Saturday, 4:30 PM:

For the repose of Arlene Lanoie (24th), Frederick Kalil (2nd), Ssusan Wihby (67th), Annie Kalil (59th), Joseph Wihby (27th), Zowdy Zeady (40th) and Joseph Maroom (41st)

Next Sunday, 11:00 AM:

For the repose of Gerald Harper, by his wife Lucille



TROPARION OF PASCHA

Christ is risen from the dead, and by His death He has trampled upon Death, and has given life to those were in the tombs!

Christos Anesti ek nekron thanato thanaton bateesas keh tis en dees mnimasi zo-een kharisamenos!

Al-Massehu-qama min bayn il-amwat wa wati al-mawta bil-mawt wa wahab al hayat lil lazeena fil qubor!



THE SUNDAY OF THE MYRRH-BEARING WOMEN

The Sunday of the myrrh bearing women, or ointment-bearing women, is that of the second Sunday after Easter in the Byzantine Church. A group of women accompanied Christ and some ministered to Him out of their own resources. On the morning of the third day after His death they came to the tomb bearing ointments they had prepared to embalm His body. Hence they are called the Ointment-bearing women or Myrrh-bearing women.

There are seven women who are generally identified as the myrrh-bearers. Each of the four Gospels gives a different aspect of the roles of these seven women at the tomb on Easter morning, perhaps since the women arrived in different groups and at different times. The women are: Mary Magdalene; Mary the mother of James and wife of Clophas; Joanna, the wife of Chusa, who was steward to Herod Antipas; Salome, the mother of the sons of Zebedee; Suzanna; and Martha and Mary, the sisters of Lazarus. The last three are included according to tradition.

These seven women had been together a lot during Jesus' three-year public ministry. Mary Magdalene, Joanna, Susanna, and others (Luke 8:3) are described as providing for Jesus out of their possessions. These same women had faithfully followed him from Galilee and had come up with him to Jerusalem (Matthew 27:55, Mark 15:40-41, and Luke 23:55).

There will not be a Saturday PM Liturgy on May 17

Attendance: Last Sat. 10:30 PM: 31 Last Sunday 11:00 AM: 104

Last Weekend's Collection: \$ 1,401.⁰⁰ Mortgage \$954.⁰⁰

The average envelope donation: \$30.³¹

The balance remaining on our mortgage is: \$ 338,818.²²

SERVICES FOR The WEEK

Tues., May 6	8:30 AM	Divine Liturgy: For the health of Jean Hannoush
Wed., May 7	7:00 PM	Vespers
Thurs., May 8	8:30 AM	Divine Liturgy: For the health of Lucille Harper
Sat., May 10	4:30 PM	Divine Liturgy: Sunday of the Paralytic
Sun., May 11	10:00 AM	Sunday Orthros
Sun., May 11	11:00 AM	Divine Liturgy: Sunday of the Paralytic

EDEN TO EDEN

A Byzantine Biblical Conference on Salvation History

Saturday May 17, 9:00 AM-3:30 PM

Annunciation Melkite Cathedral

7 VFW Parkway, West Roxbury, MA

This conference will be presented by Bishop Nicholas Samra and Deacon Sabatino Carnazzo, and it is a unique opportunity to renew our faith through an intensive study of Sacred Scripture. This one-day conference will offer participants the opportunity to study the bible as one book, revealing the mystery of God's love for mankind. All are welcome to attend this free one-day conference sponsored by the Melkite Eparchy of Newton. No reservation is required.

~ **Bring your Bible** ~

The 49th National Melkite Convention

will be held at the Hyatt Regency Hotel in Chicago, IL, July 3-6, 2014. For more information visit melkitechicago.org/wp/ or call (708) 492-0391



Please pray for the release of Greek Orthodox Archbishop Paul Yazigi and Syriac Orthodox Archbishop Yohanna Ibrahim who were abducted on April 22, 2013, when gunmen stopped their vehicle near the battleground northern city of Aleppo, where both are based. Please pray also for their deacon who was driving their car and was shot and killed in the attack.

Vocation View

In the Gospel, the myrrh-bearing women were told to go out and announce the good news of the resurrection. But they were afraid. They needed the apostles to encourage them in this ministry. In the Acts, the community felt the need for that ministry to continue to grow, and they looked for candidates among themselves. Have you encouraged vocations to the priesthood for our diocese? We have a great need for them.



Fearing, but Faithful

“THE NOBLE JOSEPH took down from the tree Your spotless body, wrapped it in pure linen with aromatic spices and laid it for burial in a new tomb.” This troparion, which summarizes the Gospel account of the Lord’s burial, is sung as the holy shroud (epitaphios) is placed in the tomb on Great Friday evening. It is sung again on the Third Sunday of Pascha, but with this addition: “But on the third day, You arose, O Lord, and bestowed great mercy upon the world!”

The noble or righteous Joseph of Arimathea, along with Nicodemus, is commemorated on this Sunday together with the myrrhbearing women who ministered to Christ at the tomb. As we read in the Gospels, Joseph was “*a rich man*” (Mt 25:57) and “*a prominent member of the council*” (Mk15:43). This “council” may refer to one of the regional courts in Israel or to the Great Sanhedrin, the chief religious court of the Jews which met in Jerusalem. In any case, Joseph and Nicodemus, whom John describes as “*a ruler of the Jews*” (Jn 3:1) and one of those in the high priest’s circle (see Jn 7:50-52), had sufficient influence to approach Pontius Pilate and ask to bury Jesus’ body.

Jesus is often described as being poor – He Himself alluded to this when He said, “*Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head*” (Mt 8:19-21; Lk 9:58). He had put aside His carpenter’s craft to preach the kingdom of God and depended on others to provide His needs. He attracted other tradesmen, like Andrew and Peter, James and John who did the same. His followers included the poor but also some prominent individuals as well. The Evangelist Matthew was a tax collector, a civil servant in the Roman administration, as was Zacchaeus who had grown rich in that pursuit (see Lk 19:1-10). Others, like the rich young man whom He invited to follow Him (Mt 19:16-22), were attracted to Jesus but could not break with their wealth or position to follow Him.

Jesus’ Secret Disciples

While Joseph is not mentioned in the Gospels before Christ’s death, Nicodemus is featured twice in John’s Gospel, giving us an insight into the struggle which a member of the Jewish establishment would have experienced when drawn to Jesus. Nicodemus first approached Jesus at night when he would not be noticed. This encounter is described in John’s Gospel: “*There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to Him, ‘Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.’*”

“*Jesus answered and said to him, ‘Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.’ Nicodemus said to Him, ‘How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?’*”

“*Jesus answered, ‘Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again.’ The wind blows*



where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.’

“Nicodemus answered and said to Him, ‘How can these things be?’ Jesus answered and said to him, ‘Are you the teacher of Israel, and do not know these things?’” (Jn 3:1-10).

Nicodemus appears in the Gospel a second time when the chief priests and Pharisees, alarmed at the people’s reaction to Jesus, were considering how to deal with Him (see Jn 7:45-52). Nicodemus offers a timid resistance to their resentment. “Does our law judge a man before it hears him and knows what he is doing?” (Jn 7:51). In response the Pharisees ridiculed him: “Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee” (Jn 7:52).

Their rebuke may have served to increase Nicodemus’ attachment to Jesus. He next appears as a public follower of Jesus at His death, assisting Joseph of Arimathea in burying His body. “Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury” (Jn 19:39-40).

While the Jews regularly buried their dead enshrouded in spices, there is something more indicated here. Pope Benedict XVI, in his three-volume study *Jesus of Nazareth* writes: “The quantity of balm is extraordinary and exceeds all normal proportions: this is a royal burial. If Jesus was manifested to us as high priest by the casting of lots for his robe [Christ’s *chiton*, like the high priest’s, was seamless], so now he is revealed to us as king by the manner of his burial.”

After Christ’s Burial

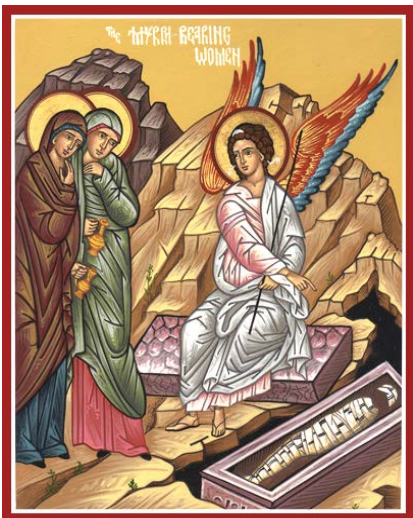
There is no further mention of either Joseph or Nicodemus in the Gospels or other contemporary sources. Many later writings, such as the *Gospel of Nicodemus*, became popular in the first millennium AD but are not regarded as historical today.

One of the most popular is a homily on the Burial of the Divine Body of Our Lord and Savior Jesus Christ attributed to St Epiphanius, Bishop of Salamis (c.310–403). It is often read in monasteries on Great Saturday and an excerpt is frequently sung as people venerate the holy shroud.

“Now when Joseph went in he acted very shrewdly in order to achieve his desired goal. He did not employ high sounding and pompous words but a humble plea: ‘O Judge, I have come with a trifling request. Give me a dead man for burial: Jesus of Nazareth – Jesus the poor, Jesus the homeless, Jesus the crucified, the naked ... Give me this Stranger, for what profit does this body bring you? Give me this Stranger whose country we know not, whose Father we know not, whose place of birth and ways we know not ...’

“Tell me, O Joseph, do you really bury toward the East a dead man who is the Dayspring of the East? Do you close the eyes of Him who opened the eyes of the blind? ... Do you empty out myrrh upon the celestial Myrrh who emptied Himself and sanctified the world? ... Do you wash with water God’s body which cleanses all and bestows purification? ...

“Fearlessly Joseph and Nicodemus bury Him before whom the cherubim stand with reverent fear. Looking upon You dead, stripped and exposed, in his grief and tender compassion he lamented, saying: ‘How shall I bury You, my God? How shall I wrap You in a winding sheet? How shall I touch Your most pure body with my hands? ... I magnify Your sufferings. I sing the praises of Your burial and resurrection, crying: O Lord, glory to You!’”



The Icon of The Myrrh-bearing Women

This icon is a straightforward representation of the Gospel account. We usually see two women bringing their prepared ointments in flasks and an angel, dressed in white sitting on the stone or stone slab at the entrance to the tomb, and pointing to the empty white linen shroud in the tomb and proclaiming the resurrection.

Until the seventh century this was probably the most popular iconographic allusion to the resurrection. Its first surviving occurrence was found in the early third century baptistery of the house of Dura Europas. During the course of the seventh century, the icon of the ointment-bearing women at the sepulcher gave way to the image of the victorious Christ

harrowing hell and raising Adam and Eve. It also came to be embodied in the developed narrative iconographic sequence of the Passion images, following the deposition and entombment.

There are a number of themes to be found in the poetic hymns used in Vespers, Matins and Lauds on this day. A number are reflections on the women's' reactions on encountering the angel at the tomb and the assurance that Christ is risen. Also quite a few hymns contemplate the angel speaking to the women and exhorting them to announce the good news of Christ's resurrection to the disciples:

- *"O ointment-bearing women why have you come to the tomb? Why do you seek the living among the dead? Take courage for the Lord has risen!" Thus spoke the radiant angel.*
- *"Why do you mingle tears with your ointments? The stone has been rolled away, the tomb is empty. Behold corruption has been trampled down by life! Behold the grave seals bear a radiant witness! The guards sleep. All the dead are saved by God. Hades is in mourning! Hasten! With joy, go to the Apostles and tell them: "Christ the firstborn from the dead, He has caused death to die, shall go before you into Galilee."*
- *Behold an angel, bright as lightening, spoke to the women and said: "Why do you seek the living One among the dead, since He is Almighty and grants life and immortality, light and great mercy to all."*
- *A radiant angel, dazzling in beauty, said to the ointment-bearing women "Why are you seeking the living One among the dead? He is risen and has left the tomb empty. Understand that the immutable One has changed corruption into incorruption, and say to God: "How immutable are your works, O God, for you have saved the Human race."*

The news is so awesome and great that the angel reassures the women not to be afraid but RUN to tell the disciples the good news! And so the Sunday of the myrrh-bearing or ointment-bearing women gives further reflection to the joyful Easter message, the heart of the Christian belief that is sung over and again during the Easter season: "Christ is risen from the dead, and by His death He has trampled upon death and has given life to those who were in the tombs!"

-Edited from http://www.bai.org.uk/med_myrrhbearingwoman.asp?Title=Meditation

Please remember to pray for the health and protection of Genevieve Allen, Elizabeth Ashooh, Elsie Ashooh, Louise Ashooh, Al Auclair, Alice Auclair, Erin Baroody, Michael Baroody, Ted Baroody, Gertrude Beadle, Anthony Blando, Helena Burkush, Josep Busquets, Danielle Caron, Meghan Connors, Lucy Corriveau, Julie Cullen, Theresa Cullen, Jamileh Dagher, Nicholas Daniak, Lynn Dargie, Marie Dargie, Sher Farrow, Declan Finn, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, Nick Haddad, Jean Hannoush, Lucille Harper, Howard Jabaley, Virginia Kearney, Shirley Lanoue, Roger Lawrence, Sadie Grace McCallum, Miriam McCallum, James McCloskey, Susan Merrill, Margaret Mitchell, Lynn Moquin, Alfred Nasr, Afef Nasr, Blaise Notter, Steven O'Leary, Denis O'Keefe, Helen Baroody Payne, Josephine Paquette, Virginia Pichette, Jean Poleatewich, Sheila Quinn, Eugene Randlett, Deborah Roberts, Adam Rubin, David Scott, Robert Siwik, Nassim Sleiman, Salwa Sleiman, Tarrant Smith, Sam Solomon, Sheila Swiderek, Catherine Waldron, 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.



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