



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. DEACON ROBERT SPENCER

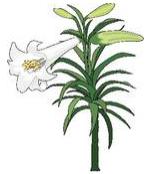
REV. DEACON PAUL LEONARCZYK

*"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)*

April 19, 2015

The Third Sunday of Great and Holy Pascha

THE SUNDAY OF THE MYRRH-BEARING WOMEN



Parish Advisory & Finance Council:

KEN MONTY (PRESIDENT), RICHARD ASHOOH, LUKE ANDERSON, ROBERT ANDERSON,
ROBIN ANDERSON, MARY CULLEN, MARTHA DAGHER, MARYLOU LAZOS, TERRI LEONARCZYK,
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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.

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 Naim & Emily Nseir, Meachel Nseir, Dolly Abood, Salim Kahwaji,
by Elias and Linda Dagher**



Sunday, 11:00 AM:

**For the repose of the Rt. Rev. Lucien Malouf (33rd Anniversary),
the founder of our parish**

Next Saturday, 4:30 PM:

For the repose of George Dagher, by his wife Chahida

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!



Paschal Mission: April 24, May 1, May 8

Fr. Robert Baron, world renowned preacher and teacher, will be following up our Lenten Mission with a Paschal Mission, again in video format. The Mission will begin Friday evening after Compline, about 7:45 PM, and will continue for the following two Friday evenings. The topic of the mission is “Priest, Prophet, and King.”

There will not be a Saturday PM Liturgy on May 2

East Coast Byzantine Catechetical Conference Presents:

Living Christ: Reclaiming the Church in our Homes and Lives

Saturday, May 2, 9:00 A.m. – 3:00 p.m.

St. Basil Melkite Catholic Church

15 Skyview Drive, Lincoln, Rhode Island 02865

& via live broadcast at: www.Melkite.org/Live-Broadcast

No registration required

Next week there will be a second collection for the mortgage.

Attendance Sunday 11:00 AM: 116

Last Weekend's Collection: \$ 2,133.⁰⁰

The average Sunday envelope donation: \$63.⁵⁵

The balance remaining on our mortgage is: \$ 299,649.⁴⁷

SERVICES FOR THE WEEK

Tues., April 21	8:30 AM	Divine Liturgy: <i>For the repose of Anne Jadda (53rd), Esther Essie (57th), and David Wihbi (49th)</i>
Wed., April 22	7:00 PM	Paraclysis: <i>For the persecuted Christians of the Middle East</i>
Thurs., April 23	8:30 AM	Divine Liturgy: <i>For the repose of Thomas Holt (25th), Alice Ashooh (8th), and David “Sky” Nassif (25th)</i>
Fri, April 24	7:00 PM	Compline, followed by Paschal Mission
Sat., April 25	4:30 PM	Divine Liturgy: The Sunday of the Paralytic
Sun., April 26	10:00 AM	Sunday Orthros
Sun., April 26	11:00 AM	Divine Liturgy: The Sunday of the Paralytic

THE MYRRH-BEARING WOMEN

The Sunday of the Myrrh-bearing Women, or Ointment-bearing Women, is that of the second Sunday after Pascha in the Byzantine Church. On the morning of the third day after His death these women came to the tomb bearing ointments they had prepared to embalm His body.

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).

St. Nicodemus and the Righteous Joseph of Arimathea are also commemorated on this Sunday of the Myrrh-Bearing Women. Saint Nicodemus was a Pharisee and a member of the Sanhedrin, who, according to the Gospel of John, showed favor to Jesus. He appears three times: the first is when he visits Jesus one night to listen to his teachings (John 3:1–21); the second is when he states the law concerning the arrest of Jesus during the Feast of Tabernacles (John 7:45–51); and the last follows the Crucifixion, when he assists Joseph of Arimathea in preparing the corpse of Jesus for burial (John 19:39–42). Though there is no clear source of information about this Nicodemus outside the Gospel of John, the Jewish Encyclopedia and many Biblical historians have theorized that he is identical to Nicodemus ben Gurion, mentioned in the Talmud as a wealthy and popular holy man reputed to have had miraculous powers. Christian tradition asserts that Nicodemus was martyred sometime in the first century. The relics of St. Nicodemus were transferred from Jerusalem to Constantinople in 428 and placed in the church of St. Lawrence

The Righteous Joseph of Arimathea was a secret disciple of our Lord Jesus Christ. As a member of the Sanhedrin he did not participate in the "counsel and deed" of the Jews in passing a death sentence for Jesus Christ. After the Crucifixion and Death of the Savior he made bold to go to Pilate and ask him for the Body of the Lord, to which he gave burial with the help of Righteous Nicodemus, who was also a secret disciple of the Lord.

They took down the Body of the Savior from the Cross, wrapped it in a winding-cloth, and placed it in a new tomb, in which no one had ever been buried, in the Garden of Gethsemane, in the presence of the Mother of God and the holy Myrrh-Bearing Women. Having rolled a heavy stone before the entrance of the tomb, they departed. St Joseph traveled around the world, proclaiming the Gospel of Christ. According to tradition, he died peacefully in England.

April 25: The Feast of St. Mark Herald of Heavenly Mysteries

SINCE THE SECOND CENTURY Christians have been accustomed to identify the second of our four Gospels by the name of its author, Mark the Evangelist. The Gospel itself, however, never identifies its author by name or gives us any clue to the author's identity. What, then, is the source of this identification with Mark and what do we know about him?

It is the early second-century bishop of Hieropolis in Asia Minor, Papias, who identified the Gospel writers in his work, *Exposition of the Sayings of the Lord*. St Irenaeus of Lyons (c.202) tells us that Papias had ties to earlier Christian leaders going back to the first century. Papias was a companion of Irenaeus' own mentor, St Polycarp of Smyrna, and in his

youth had been a disciple of St John the Presbyter of Ephesus, who was himself a disciple of Christ. Papias' own work has not survived but he is quoted by the 4th Century Church historian, Eusebius.

According to Papias, Mark "neither heard the Lord nor accompanied him," but relied on the testimony of St. Peter which he recorded. Papias tells us that John the Presbyter used to say that Mark would write down accurately as many of Peter's anecdotes as he recalled from memory and set them out in an orderly form. According to tradition this happened at the request of Christians in Rome who had heard Peter's preaching. Later authors point to the place which St. Peter has in Mark as evidence that this Gospel records the ministry of Christ as seen by Peter.

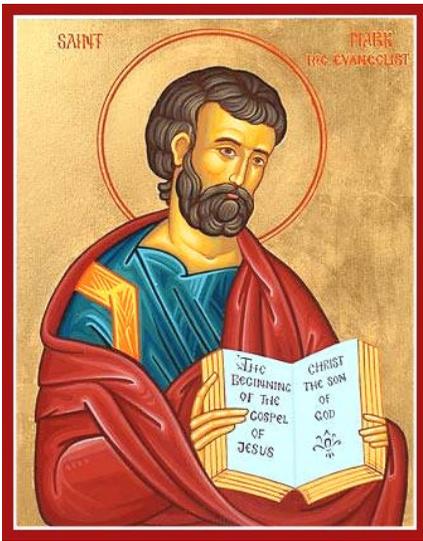
Who Was St Mark?

It is difficult to determine the story of St Mark. One thread connects him with St Paul in Asia Minor; a second thread finds him accompanying St Peter in Rome; a third thread places him in Alexandria, bringing the Gospel there.

In his Epistle to the Colossians, written from prison probably in Rome, St Paul mentions one of his Jewish fellow-workers, "*Mark, the cousin of Barnabas.*" (Col 4:10). Barnabas was a Cypriot Jew, one of the first converts to Christ in Jerusalem, mentioned in the Acts of the Apostles: "*And Joses who was also named Barnabas by the apostles (which is translated Son of Encouragement), a Levite of the country of Cyprus, having land, sold it, and brought the money and laid it at the apostles' feet*" (Acts 4:36-37). Barnabas became a trusted leader in the Jerusalem Church and it was he whom the apostles sent to Antioch to investigate the rumor that Gentiles there had accepted Christ. Barnabas spent an entire year there in Antioch in the company of St. Paul.

When the Christians at Antioch learned of an impending famine in Judea, they "...determined to send relief to the brethren dwelling in Judea. This they also did, and sent it to the elders by the hands of Barnabas and Saul" (Acts 11: 29-30). And this is when Mark becomes a companion of his cousin Barnabas. When their mission in Jerusalem ended, Barnabas and Saul returned to Antioch; "... they also took with them John, whose surname was Mark" (Acts 12:25).

Barnabas and Paul travelled together, preaching Christ in Cyprus and Asia Minor. For a time Mark went with them, but left them at one point. This became such a sore point for St Paul



that it caused a rupture between him and Barnabas as they were preparing for another missionary journey. *“Now Barnabas was determined to take with them John called Mark. But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work. Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus, but Paul chose Silas and departed...”* (Acts 15: 37-40).

We don't know why Mark left the others in Pamphylia – perhaps he was still a little young for the kind of commitment that Paul and Barnabas were ready to make. In any event Mark was once more in Paul's good graces when his Second Epistle to Timothy was written. There he says, *“Get Mark and bring him with you, for he is useful to me for ministry”* (2 Tm 4:11).

Rome and Alexandria

It is thought that St Paul wrote this epistle while a prisoner in Rome. If Mark joined him there, he may have heard Peter's preaching at that time. He became so attached to that apostle that Peter ends his First Epistle with this farewell, *“She who is in Babylon [i.e. Rome], elect together with you, greets you; and so does Mark my son”* (1 Pt 5:13).

At some point people asked Mark to record Peter's reminiscences and he began to do so while St Peter was still alive. According to Eusebius, Mark “distributed the Gospel among those that asked him,” suggesting that he had completed the Gospel while in Rome.

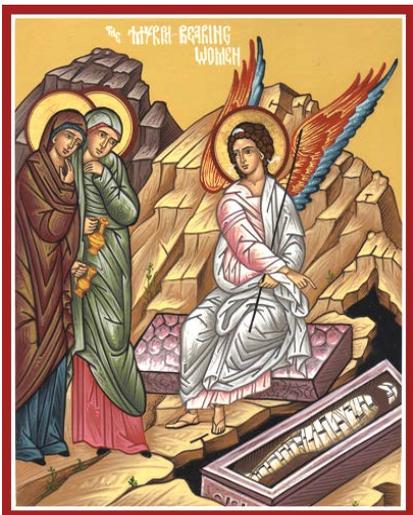
A recently rediscovered letter from St Clement of Alexandria (c. 150-215) to a certain Theodore gives a slightly different picture, attesting that the Gospel was completed in Alexandria. “As for Mark, during Peter's stay in Rome he wrote an account of the Lord's doings, not, however, declaring all of them, nor yet hinting at the private ones, but selecting what he thought most useful for increasing the faith of those who were being instructed. But when Peter died a martyr, Mark came to Alexandria, bringing both his own notes and those of Peter, from which he transferred to his former book the things suitable to whatever makes for progress toward knowledge. Thus he composed a more spiritual Gospel for the use of those who were being perfected.”

This letter gives new weight to the tradition held by the Copts and the Greeks of Alexandria that St Mark founded the Church in that city. He is said to have died there on Pascha in AD 68 when devotees of the Egyptian god Serapis rioted against the Christians.

The Relics of St Mark

In the year 828 the body of St Mark, long kept in Alexandria, was smuggled out of the city by Venetian merchants and taken to their city, ostensibly to save it from destruction by Muslims. As Venetians tell it, the body of Saint Mark was taken out of its sarcophagus and unwrapped from its silk shroud and replaced by another. It was then placed in a chest and taken on board the Venetian ship, the merchants first ensuring that the saint's remains were covered by a layer of pork and cabbage. When the Muslim officials opened the chest to inspect it, they cried out ‘*Kanzir, kanzir*’ (Pigs! Pigs!) at the sight and smell of the pork and left it untouched. St Mark's body remains in Venice's Basilica of St Mark, to this day.

On June 22, 1968 Pope Paul VI returned a portion of these relics to a delegation of Coptic Orthodox bishops. Two days later they flew to Egypt where the relics were met by Pope Kyrillos VI and thousands of faithful. They were enshrined beneath the holy table in the new Cathedral of St Mark in Cairo, the largest church in Africa.



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, Ernie Ashooh, Louise Ashooh, Al Auclair, Alice Auclair, Erin Baroody, Michael Baroody, Ted Baroody, Sarah Beadle, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Theresa Cullen, Jamileh Dagher, Sher Farrow, Declan Finn, Janet Drake, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, Loretto Gauvin, Nick Haddad, Jean Hannoush, Lucille Harper, Howard Jabaley, Laura Jorba, Virginia Kearney, Shirley Lanoue, Roger Lawrence, Sadie Grace McCallum, Miriam McCallum, Susan Merrill, Margaret Mitchell, Alfred Nasr, Afef Nasr, Blaise Notter, Steven O'Leary, Denis O'Keefe, Helen Baroody Payne, Josephine Paquette, Russell Pond, Sheila Quinn, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Nassim Sleiman, Salwa Sleiman, Tarrant Smith, Mary Stephen, Catherine Waldron, Laura Weingast, 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 S Willow Street Manchester, NH 03103 Bus: 603-624-1000 joe@joesthere.com</p>  <p>State Farm, Bloomington, IL 1211999</p>	<p>NORTH HILLS REALTY GROUP, LLC <i>Residential Real Estate Brokers</i> Abraham Dagher, Realtor <i>814 Elm St., Suite # 302 Manchester, NH 03101</i> (603) 629-9988</p>	 <p>Personal Injury Medical Malpractice Call today for a FREE consultation. “We Fight For You”</p> <p>STEPHEN LAW GROUP www.StephenLaw.com • Call 663.1007 848 Elm Street, Suite 303, Manchester, NH 03101</p>
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