



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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REV. THOMAS P. STEINMETZ, Pastor

RT. REV. ANDRE ST. GERMAIN (retired)

REV. ROGER BOUCHER - Weekend Ministry

REV. DEACON ROBERT SPENCER

REV. DEACON PAUL LEONARCZYK

January 12, 2014

The Seventh Day of Holy Theophany;

The Commemoration of the Holy Woman Martyr Tatiana

THE SUNDAY AFTER GREAT AND HOLY THEOPHANY

Parish Advisory & Finance Council:

RICHARD ASHOOH, ROBERT ANDERSON, ROBIN ANDERSON, MARY CULLEN, MARTHA DAGHER, MARYLOU LAZOS, TERRI LEONARCZYK, MATTHEW LOMANNO, PAUL MANSUR, KEN MONTY, NAJWA MOUSSOBA, JENNA NEHME, PAUL ST. GERMAIN, AND CHRISTELLE SLAYBE

Parish Secretary: ROBIN ANDERSON

Sunday School Coordinator: MARTHA DAGHER

Cedars Society President: MARYLOU LAZOS

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.

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 (1st Tone - page 51)

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!

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

LITURGY INTENTIONS

Saturday, 4:30 PM:

For the repose of Ernest Baroody (40th), Mary Noufel (32nd), Mariam Haddad (32nd),
John Fawaz (59th), Anna Kessop (53rd), Frederick Alexander (22nd),
Selma Michael (10th), Chester Doolittle (8th), Mary Abood (5th),
Josephine Saide (24th) and Donna Hanneman (22nd)

Sunday, 11:00 AM:

For the repose of the members of our parish
who have departed from this life,
and for all of our departed relatives, friends, and loved ones

Next Saturday, 4:30 PM:

For the repose of George Saide (25th), Nassery Noufel (1st),
John Nassoura (39th), Karen Kfoury (5th), Fred Jadda (16th),
and Albert Hykil (8th)

Next Sunday, 11:00 AM:

For the unity of faith of all Christians throughout the world





COME AND TAKE THE BLESSED WATER!

Last Monday evening we commemorated the Lord's Baptism with the celebration of the Divine Liturgy and the Great and Solemn Blessing of Water. Some of the blessed water is still reserved so that you can drink it. You may also bottle some of the water and take it with you for the sanctification of your homes. It is traditional for the parish priest to visit the homes of his parishioners during the coming weeks, and to bless their homes with this sacred water. If you would like Father Tom to bless your home, please notify him by filling out one of the cards available in the back of the church, or by leaving a phone message at the rectory.

Christmas Drive for St. Francis House

St. Francis House is a clinic located in downtown Boston that provides food, clothing, healthcare and supplies for the homeless. To support St. Francis House, our parish is collecting items for Christmas. A collection box with a list of items needed is posted in the church hall downstairs. *Don't miss out on the chance to contribute to this effort – our drive ends on Sunday, January 12!*

The Holy Virgin Martyr Tatiana was born into an illustrious Roman family, and her father was elected consul three times. He was secretly a Christian and raised his daughter to be devoted to God and the Church. When she reached the age of maturity, Tatiana decided to remain a virgin, betrothing herself to Christ. Disdaining earthly riches, she sought instead the imperishable wealth of Heaven. She was made a deaconess in one of the Roman churches and served God in fasting and prayer, tending the sick and helping the needy. After being arrested for being a Christian, she endured many days of torture. The judge then condemned the valiant sufferer to be beheaded with a sword. Her father was also executed with her, because he had raised her to love Christ.



Attendance Last Saturday 4: 30 PM: 19 Sunday 11:00 AM: 129

Last Weekend's Collection: \$ 1,144.⁰⁰

The average Sunday envelope offering last week was \$34.⁹³

The balance remaining on our mortgage is: \$ 346,376.⁶⁶

SERVICES FOR THE WEEK

Weekday services will be held in the basement chapel

Tues. Jan 14	8:30 AM	Divine Liturgy: <i>For the health of Nicholas Daniak</i>
Wed., Jan 15	7:00 PM	Vespers
Thurs., Jan. 16	8:30 AM	Divine Liturgy: <i>For the health of Lynn Dargie</i>
Sat., Jan 18	4:30 PM	Divine Liturgy: The Sunday of the Ten Lepers
Sun., Jan. 19	10:15 AM	Sunday Orthros
Sun., Jan. 19	11:00 AM	Divine Liturgy: The Sunday of the Ten Lepers

MARCH FOR LIFE SCHEDULE:
Concord NH Saturday, January 18, 2014

- 9am** Memorial Service for the unborn dumped at the Concord Landfill, Old Turnpike Rd, Concord
- 10am** Catholic Mass at St. John the Evangelist
72 So. Main St. Concord
- 11:15am** Rally at the Gold Domed State House Steps
We will be meeting at the archway on the capital grounds at 11:00 AM
- 11:45am** March For Life from the Rally around the Concord Feminist "health" Center then to St. John the Evangelist Activity Center to warm up & have some (carry-in, by donation) lunch.
- 1pm** St. John's the Evangelist Activity Center
72 So. Main St. Concord
Program featuring Jeanneane Maxon and other presentations.
-

Eastern Catholic Churches: ENCOUNTER 2014!

The Eastern Catholic Bishops of the U.S. invite you, your family and friends to participate in ENCOUNTER 2014 of the Eastern Catholic Churches "ENCOUNTERING JESUS CHRIST!" ENCOUNTER2014 promises notable speakers, Prayer Services according to the various Churches of the East, opportunity to meet, discuss and share among members of the many Eastern Churches, visit vendors and purchase Eastern Christian books, icons, crosses, etc. ENCOUNTER 2014 will be held at the Renaissance Orlando Airport Hotel, Orlando, FL Jan. 30-31 (Clergy Days); Jan. 31-Feb. 2 (Main Conference). For information, conference registration, hotel reservations, go to: www.Encounter2014EasternCatholicChurches.org or for brochures, call: 570-294-2910.

Join us for a once in a life time opportunity!

Melkite Holy Land Pilgrimage with Fr. Mark Melone and Deacon Sabatino Carnazzo

For more information, please call Deacon Sabatino Carnazzo at 703-504-8733 or visit <http://www.catholicheritagetours.com/iccds> \ Registration deadline is January 15, 2014.

Support the Bishop's Appeal!

The annual Bishop's Appeal officially ended in all the parishes of the Eparchy on 31 December. However, **donations to the Appeal will continue to be received and credited to your parish until 31 January for anyone who makes an end-of-year, tax-deductible donation.** Donation cards and envelopes are available in the narthex. Your donation means so much to so many! May God bless you and yours in the New Year.

Give a lasting gift for future generations of Melkites in America by remembering the Melkite Catholic Church in your will. Simply add the following statement to your last will and testament: ***I hereby bequeath to the Melkite Eparchy of Newton the following sum: \$_____.*** Contact Bishop Nicholas personally to inform him of your generous bequest: 3 VFW Parkway, West Roxbury, MA 02132.

The Icon of Theophany

The event depicted in the icon is that described in the Gospels of Matthew, Mark and Luke; here is Matthew's version:

Then Jesus came from Galilee to John at the Jordan to be baptized by him. And John tried to prevent Him, saying, "I need to be baptized by You, and are You coming to me?" But Jesus answered and said to him, "Permit it to be so now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him. When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased." (Matt. 3:13-17)

This, then, is the Epiphany (revelation) of the Holy Trinity, otherwise known as Theophany which literally means a "revelation of God" in Greek. The paradox that Jesus Christ might be revealed as God through an act of submittal to a mere

man, John, is shown well in the Icon. Though John is baptizing Christ, John is shown either bent over in reverence to the Christ or he is shown with his face turned toward heaven and beholding the miracle of the Theophany; either way, despite being the baptizer, he is not central to the scene.

Near to John is a tree with an axe laid at the root, recalling John's own preaching to those who came to him: "And now also the ax is laid to the root of the trees: therefore every tree which brings not forth good fruit is hewn down, and cast into the fire." (Matt 3:10). Present in the icon, this shows that whilst the Baptizer must now "decrease so Christ may increase", John's teachings and role are not done away with now that the Holy Trinity has been revealed. On the opposite bank to John the Baptist, angels wait invisibly to receive the newly baptized Christ and clothe Him.

Jesus Christ, despite being the one submerged in the Jordan, is shown as though standing up and staring straight at us. His body is depicted as strong and beautiful, as it is understood classically, and in older icons He is naked. Christ appears almost as wide as the river Jordan itself; indeed: it is as though it is Jesus Christ, rather than the river, which cuts a swathe through the rocky wilderness on either side.

Whilst in Western art Jesus is often shown as submitting to John's authority, in Orthodox icons Christ's hands are not shown in prayer, but in a sign of blessing. Rather than the waters of Jordan cleansing Christ, it is Christ Who cleans the waters. This is why in the bottom of most Theophany Icons, little creatures appear to be fleeing from the feet of Christ. This is a reflection of the words of the Psalmist regarding the Messiah (Christ): "the sea saw and fled, the Jordan turned back" (Psalm 114:3). The Jordan (left) and the Sea, which is also represented as a woman wearing a crown, or as a monster.

This is the depth and profundity of the Baptism of Christ; the feast of lights which revealed the Holy Trinity, and cleansed the waters of baptism so that we, like the fishes shown in the icon, may swim in pure waters.

-<http://iconreader.wordpress.com>



He Who Descended

THE LORD JESUS' PUBLIC MINISTRY begins, as it were, where John the Forerunner left off. He travels through Galilee, the Gospels assert, preaching like John, *“Repent for the kingdom of heaven is at hand”* (Mt 4:17). *“News of Him went out throughout the surrounding region and He taught in their synagogues, being glorified by all* (Lk 4: 14-15).



Finally, Luke adds, Jesus came to Nazareth *“where He had been brought up”* (Lk 4:16) and people were amazed at Him – they knew Him simply as Joseph’s son. Over and over in the Gospels we see people wondering just who Jesus is, the disciples growing in faith and emboldened to proclaim, as Peter did on Pentecost, *“that God has made both Lord and Messiah this Jesus whom you crucified”* (Acts 2:36).

The Apostles’ faith continued to develop as they began preaching the risen Christ. By the time St. Paul wrote his so-called prison epistles (Philippians, Ephesians and Colossians) some thirty years later, the apostolic Church had come to recognize that Moses and the Prophets had intimated something deeper about the Messiah. Their deepening faith in Jesus’ eternal existence as the Word of God is expressed repeatedly in these epistles.

In the Epistle to the Colossians St Paul makes a straightforward confession of the unity of Christ with the Father. *“He is the image [ikon] of the invisible God, the firstborn over all creation; for by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominations or principalities or powers. All things were created through Him and for Him. He is before all things and in Him all things consist. And He is the head of the body, the Church who is the beginning, the firstborn of the dead that in all things He may be preeminent, for it pleased the Father that in Him all the fullness should dwell and by Him to reconcile all things to Himself, whether things on earth or things in heaven, having made peace through the blood of His cross* (Col 1:15-20).

And so, Paul taught, Jesus who was crucified and risen was also the pre-eternal icon of the Father through whom all things were created. In the Epistle to the Ephesians he describes the mystery of Christ in puzzling terms of a downward motion (descent) and an upward motion (ascent). Commenting on a verse from Psalm 68, St Paul writes, *“Now this ‘He ascended’ – what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things”* (Eph 4:9-10).

Kenosis: Christ Empties Himself

This movement of descent and ascent is perhaps most clearly explained in the Epistle to the Philippians as a voluntary self-emptying of Himself and thus as a model for our lives. *“Let this mind be in you which was also in Christ Jesus who, being in the form of God, did not consider it robbery to be equal with God but emptied Himself, taking the form of a bondservant and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God has also highly exalted Him and given Him the name which is above every name that at the name of Jesus every knee*

should bow – of those in heaven and of those on earth – and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father” (Col 2:5-11).

From the Greek word translated here as “emptied Himself” we have the word *kenosis* to describe the Son of God’s voluntary descent to assume our nature. He put aside the glory of His divinity to take up our humanity, only allowing it to be seen by Peter, James and John at the Transfiguration. Christ is described as the opposite of many of us who refuse to let our status symbols free from our grasp. He puts aside the glory of being the Father’s icon to become Son of Man. The One who is enthroned upon the cherubim now has nowhere to lay His head.

Glorification: Jesus is Lord

While *kenosis* expressed the downward movement of the Word’s voluntary setting aside of His glory, the upward movement of His glorification is connected with the term *kyrios* (Lord). This is the term we regularly associate with Christ but we do not realize how revolutionary that association was at first. In the Septuagint, the Greek version of the Old Testament, *Kyrios* was the word spoken in place of the unspoken name of God, “Yahweh,” the name God gave to Moses at the burning bush (see *Exodus* 3:15), a term we roughly translate as “The One Who Is” or “The Existing One.” Similarly observant Jews today refuse to speak this name, referring to God simply as *Hashem* (“the name”).

The most basic “creed” in the apostolic Church was connected with this term. St Paul incorporates it into his Epistle to the Romans: “*If you confess with your mouth that Jesus is Lord [Kyrios] and believe in your heart that God has raised Him from the dead, you will be saved*” (*Rom* 10:9). And so the apostolic Church, which had first met Jesus in the villages of Galilee, came to know Him as the pre-eternal Son of the Father who descended to become one of us and ascended once more as Lord, bearing humanity with Him to where He was before.

In our Liturgy the emphasis is principally on Jesus as *Kyrios*, the eternal Word. At the end of Orthros or Vespers the priest turns to the icon of Christ and proclaims, “Blessed is He-Who-Is, Christ our true God, at all times...” The icon to which he points – and all icons of Christ – is inscribed with the same Greek word, Ὁ ΩΝ (the One-Who-Is): Jesus of Nazareth, the One-Who-Is, now in glory as God and Man.

Kenosis in the Liturgy

Our liturgical poetry frequently alludes to the contrast between Christ’s divine state and His incarnation.

Today, He who holds the whole creation in the hollow of His hand is born of the Virgin! He whose Essence none can approach will be wrapped in swaddling clothes as a mortal. God, who established the heavens at the beginning of time will lie in a manger. He who rained down manna on His people in the desert will be nourished by milk from His Mother’s breast! The Bridegroom of the Church, who called the Magi, will accept their gifts as the Son of the Virgin. We bow down and worship Your Nativity, O Christ! Show us also Your Theophany! *Ninth Royal Hour*

Beholding him who was in God’s image and likeness fallen through the transgression, Jesus bowed the heavens and came down. And without change, He took up His dwelling in a Virgin’s womb: that He might fashion corrupt Adam anew, who cried out to Him: “Glory to Your Theophany, O my Redeemer and my God!” *Lete of the Nativity*

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, Betty Bilodeau, Anthony Blando, Helena Burkush, 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, Anne Gallagher, Loretto Gauvin, Nick Haddad, Jean Hannoush, Lucille Harper, Howard Jabaley, Laura Jorba, Virginia Kearney, Shirley Lanoue, Roger Lawrence, Sadie Grace McCallum, Miriam McCallum, James McCloskey, Susan Merrill, Margaret Mitchell, Alfred Nasr, Afef Nasr, Blaise Notter, Steven O'Leary, Denis O'Keefe, Helen Baroody Payne, Josephine Paquette, Virginia Pichette, Jean Poleatewich, Sheila Quinn, Deborah Roberts, Adam Rubin, Robert Siwik, Nassim Sleiman, Salwa Sleiman, Tarrant Smith, 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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