



# 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](mailto:oloc.church@comcast.net)

Website: [www.olocnh.org](http://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)*

**January 29, 2017**

***The Commemoration of the Transfer of the Remains  
of the Holy Hieromartyr Ignatius of Antioch, the God-Bearer***

**THE SUNDAY OF THE CANAANITE WOMAN**

**Parish Advisory & Finance Council:**

KEN MONTY (*PRESIDENT*), RICHARD ASHOOH, 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.

# THE ORDER OF TODAY'S LITURGY

The Troparion of the Resurrection (4<sup>th</sup> Tone) Page 52

The Troparion of the Dormition of the Theotokos (1<sup>st</sup> Tone): Page 16

The Kontakon of Encounter of the Lord in the Temple (1<sup>st</sup> Tone)

O Christ Our God, who through Your birth have sanctified the virginal womb and have blessed the arms of Simeon, You have come today to save us. When wars prevail, keep Your people in peace and strengthen our public authorities in every good deed, for You alone are the Lover of Mankind.

---

**THE PROKIMENON:**

**MAKE VOWS THE LORD YOUR GOD AND FULFILL THEM!  
LET ALL ROUND ABOUT HIM BRING GIFTS TO THE AWESOME LORD!**  
*God is renowned in Judah; in Israel, great is His Name!*

---

**Readings: 2 Corinthians 6:16-b-17:1 and Matthew 15: 21-28**

## LITURGY INTENTIONS

**Saturday, 4:30 PM:**

For the repose of Salemy Thomas (36<sup>th</sup>), Joseph LaJeunesse (14<sup>th</sup>),  
Juliet Anton (10<sup>th</sup>), and Susan Wihby (48<sup>th</sup>)

**Sunday, 11:00 AM:**

For the repose of Rosemarie Rash, the mother of Jeanine Notter,  
who departed this life on January 18

For the repose of Salma Wehbe (25<sup>th</sup> Anniversary),  
by the Ashooh and O'Leary Families

**Next Saturday (Feb. 4), 4:30 PM:**

For the repose of John Baroody (59<sup>th</sup> Anniversary)

**Next Sunday (Feb. 5) 11:00 AM:**

For the repose of Roger Lawrence (40 day Memorial)



---

**There will be a second collection for the mortgage this weekend.**

---

**Apologies and a special thank you** to Ken and Marlene Abood and to Subdeacon Tom Moses whose names were inadvertently omitted from the list of those who gave a Christmas gift to the parish.



## Feb. 2: The Meeting of the Lord in the Temple

*This is one of the great feasts of the year. The Divine Liturgy and Blessing of Candles for this feast will be offered on Wednesday evening, at 7:00 PM.*

In the Byzantine Church the title of this feast is Hypapanty, a Greek word that signifies “Meeting.” This feast, which closes the cycle of the Nativity according to the flesh of Our Lord, God and Savior Jesus Christ, commemorates the event on the fortieth day after the birth of the Lord, when Mary carried Him to the Temple in accordance with the Mosaic Law to offer Him to the Lord, and to ransom Him by sacrifice.

They were met by Simeon in the Temple, who upon seeing the child Jesus exclaimed “Now you shall dismiss Your servant, O Lord, according to Your Word in peace, because my eyes have seen Your salvation, a light of revelation to the Gentiles and the glory of Your people Israel.” As part of the commemoration of this “light of revelation,” candles will be blessed and distributed at the end of the Liturgy for feast.

---

## Newborn in Christ!



The Handmaid of God, Amelia Caroline Cleminson, will receive the Holy Mysteries of Illumination – Baptism, Chrismation, and Holy Communion – Sunday morning. Amelia is the daughter of James and Elizabeth Cleminson. Congratulations to Amelia and to all of her family! May God grant them many years in health and happiness.

---

**Lunch is served!** A lunch of kibbeh, hashweh, hummous, and salad is being served up by our youth group following the Sunday Divine Liturgy. The cost of the lunch is \$5.

---

**Saturday Kitchen:** Meat and spinach pies will be available from the Saturday Kitchen next Saturday morning. Please call in your order in advance at 625-9966. Any help you can offer that morning is greatly appreciated.

---

**Attendance Last Week: Sat., 4:30 PM: 18 Sun. 11AM: 168**

**Last Weekend’s Collection: \$ 1,585.<sup>00</sup>**

*The average Sunday envelope donation: \$31.<sup>13</sup>*

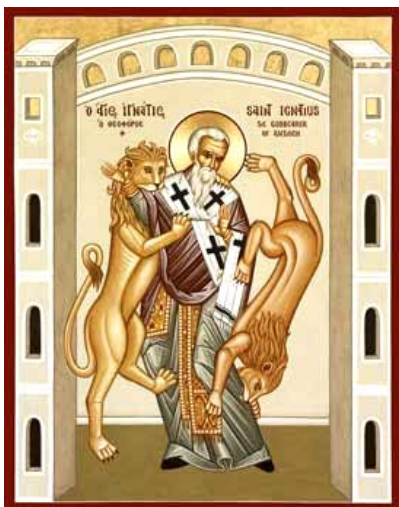
*The balance remaining on our mortgage is: \$ 79,337.<sup>21</sup>*

---

### SERVICES FOR THE WEEK

Wed., Feb. 1	7:00 PM	<b>Divine Liturgy: Feast of the Encounter of the Lord in the Temple and blessing of candles</b>
Sat. Feb. 4	4:30 PM	<b>Divine Liturgy: The Sunday of the Pharisee and the Publican</b>
Sun., Feb. 5	10:15 AM	<b>Sunday Orthros</b>
Sun., Feb. 5	11:00 AM	<b>Divine Liturgy: The Sunday of the Pharisee and the Publican</b>

## The Transfer of the Remains of St. Ignatius the God-Bearer



After the holy hierarch Ignatius was thrown to the lions in the year 107(or 108) on the orders of the emperor Trajan in the Flavian Amphitheater, Christians gathered up his bones and preserved them in Rome. Later, in the year 108 (or 109), the Saint's relics were collected and buried by the deacon Philo of Cilicia and Rheus Agathopus, a Syrian, and were interred outside the gates not far from the beautiful suburb of Daphnena near Antioch. A second transfer, to the city of Antioch itself, took place in the year 438 by the Emperor Theodosius II to the Tychaeum, or Temple of Tyche, which was converted into a church dedicated to Ignatius. After the

capture of Antioch by the Persians, the relics of the Hieromartyr Ignatius were returned to Rome and placed in the Church of the Holy Hieromartyr Clement (San Clemente) in the year 540 (or 637, according to other sources), where portions remain today.

St. Ignatius introduced antiphonal singing into Church services. He has left us seven archpastoral epistles in which he provided instructions on faith, love and good works. He also urged his flock to preserve the unity of the faith and to beware of heretics. He encouraged people to honor and obey their bishops: "We should regard the bishop as we would the Lord Himself" (To the Ephesians 6). In his Letter to Polycarp, St. Ignatius writes: "Listen to the bishop, if you want God to listen to you... let your baptism be your shield, your faith a helmet, your love a spear, your patience like full armor." (Compare Ephesians 6:14-17 and the Wisdom of Solomon 5:17-20. Also The Ladder of Divine Ascent 4:2)

Ignatius stressed the value of the Eucharist, calling it a "medicine of immortality" (To the Ephesians 20:2).

The very strong desire for bloody martyrdom in the arena, which Ignatius expresses rather graphically in places, may seem quite odd to the modern reader. An examination of his theology of soteriology shows that he regarded salvation as one being free from the powerful fear of death and thus was compelled to bravely face martyrdom. Saint Ignatius's most famous quotation, however, comes from his letter to the Romans: "I am writing to all the Churches and I enjoin all, that I am dying willingly for God's sake, if only you do not prevent it. I beg you, do not do me an untimely kindness. Allow me to be eaten by the beasts, which are my way of reaching to God. I am God's wheat, and I am to be ground by the teeth of wild beasts, so that I may become the pure bread of Christ" (Letter to the Romans).

His sacred skull is kept today at the Holy Metropolis of Beroia. A hand is kept at Xeropotamou Monastery in Mount Athos. Other portions of his relics can be found in Great Lavra Monastery in Mount Athos, Panagia Varnakova Monastery in Nafpaktos, Ntaou Penteli Monastery in Athens, the Lavra of Saint Alexander Nevsky in St. Petersburg, and in the Church of Saint George of the Greeks in Venice.

# A Trinity of Hierarchs

THE FIRST HALF OF JANUARY is centered on the celebration of the Great Feast of the Theophany (January 6). It begins with a fore-feast (January 2-5) and continues with and after-feast (January 7-13). But January also marks the commemoration of several great Church Fathers of the fourth century, particularly the Cappadocians – St Basil the Great (January 1), St Gregory of Nyssa (January 10) and St Gregory the Theologian (January 25) – as well as St John Chrysostom, the return of whose relics to Constantinople after his death in exile is recalled on January 27.

The Cappadocians were particularly instrumental in the defeat of Arianism in the Christian East. While this doctrine, that the Son was like the Father but not of the same essence, had been formally rejected at the First Council of Nicaea in 325, it became even more popular in the years that followed. Several emperors were partial to it as it seemed to be acceptable to a broader number of their Christian subjects. While Arianism survived in many places until the seventh century, it was all but eliminated in Cappadocia (Asia Minor) because of the influence of these Fathers.

St John Chrysostom, originally from Antioch, had been called to Constantinople in 397 to be its archbishop. This Father had little interest in or sympathy for the kind of politics inherent in being bishop of the imperial capital. Within five years his enemies had begun a successful campaign against him and he was exiled to the Caucasus where he died on September 14, 404.

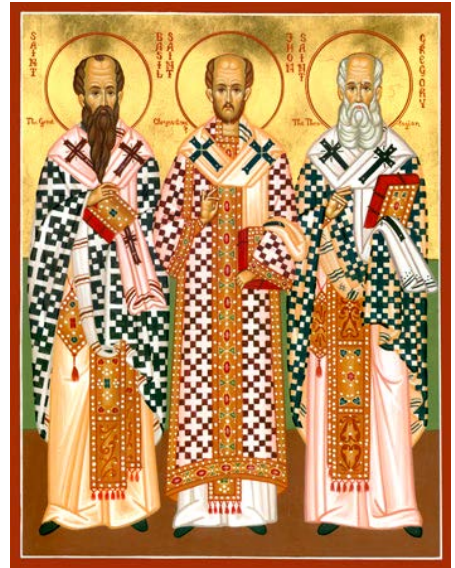
The writings of these Fathers contributed significantly to the development of Byzantine theology and liturgy in the centuries that followed. Due largely to his treatises on the Trinity, St Gregory was accorded the title “Theologian” at the Council of Chalcedon (451). Only two others have been given that distinction in the East: the first being St John the Apostle and the third St Simeon the New Theologian.

As Archbishop of Caesarea, St Basil had devoted his energies to ordering the Liturgy. His Liturgy would become the usual rite of Constantinople. When St John Chrysostom became Archbishop of Constantinople he too provided an order for the Liturgy. Over the next few centuries their arrangements would spread throughout the Greek-speaking Churches and in the Slavic world. We still use their prayers in the Byzantine Churches and remembered these Fathers at every Liturgy today.

## Who Is the Greatest?

When the Lord’s apostles disagreed over which of them was the greatest, He diffused their squabble by setting a child in the place of honor. Something similar happened in the case of these “January Fathers.”

In the eleventh century monks and teachers in the imperial capital, Constantinople, were rowing about which of these Fathers was the greatest. Their partisans cited the various contributions of each Father to the theology, liturgy and monastic tradition of the Church. As the issue became more



widely known, ordinary believers began taking sides as well. Some called themselves “Basilians,” others referred to themselves as “Johnites” and still others as “Gregorians.”

The question was finally resolved in 1084 with the establishment of a common feast for all three saints: the Synaxis of the Three Ecumenical Teachers and Holy Hierarchs. According to the Synaxarion, each of the saints appeared, first each separately and then all three together, to John Mavropos, a learned author and poet who served as the Metropolitan of Euchaita (today’s Avkat). The saints reportedly told Metropolitan John, “We three are one, as you see, close to God and nothing can separate us or make us contend... There is no first or second among us... Arise, therefore, and tell those who are quarrelling not to be divided into parties over us because in life and death we had no desire other than to bring peace and unity to everyone.” In response the metropolitan undertook the task of reconciling the conflicting groups.

As a symbol and expression of their unity, the saints also urged Metropolitan John to establish a common feast for all three. He established the feast on January 30 and composed a single service for all three. The metropolitan chose January as the most suitable month for this commemoration, because all three Fathers are celebrated in that month.

### **St John of Euchaita**

A native of Paphlagonia in Asia Minor, John had become a respected scholar and teacher in the capital and a member of the circle of intellectuals patronized by the Emperor, Constantine IX Monomakhos. In 1050, after two years as speaker of the court, he fell out of favor with the emperor and was sent to Euchaita, some 265 mile from the capital, as its metropolitan, what we might call a “lateral promotion.”

The metropolitan called it an “honorable exile” and sought to be recalled to the capital. At some point he was apparently permitted to retire to the Agia Petra Monastery in Constantinople, sometime in the 1070s.

His collected works include numerous poems, essays, letters and homilies. His most beloved poem is the devotional canon to “the Most Sweet Jesus,” found in many popular Byzantine prayerbooks. He is also thought by some to have composed the small paraklitik canon to the Theotokos sung during the Dormition Fast in Byzantine Churches. In addition to the canons and hymns of Metropolitan John, the Church service for this feast also includes works by Neilos Xanthopoulos and Patriarch Germanos of Constantinople.

### **From the Service of the Feast**

*As is meet, today let us praise together those spiritual initiates of the mysteries, the intellectual trumpets of God, the divine reflections: Basil the Great, the divine Gregory of fiery inspiration, and John, truly goldenmouthed, who pour forth upon us golden streams of doctrines. “Hail, trinity of Hierarchs!”* (first apostichon by Nilos Xanthopoulos).

*Rejoice, O trinity of Hierarchs, great bulwark of the Church, pillars of piety, confirmation of the faithful and downfall of heretics, who shepherded the people of Christ with divine teachings and nurtured them with diverse virtues – O manifest preachers of grace, who set forth laws for the fullness of Christ's Church! O guides to the highest and gates of paradise, entreat Christ that He send down great mercy upon our souls!* (first sticheron at the Ainos by Nilos Xanthopoulos)

## What is the meaning of the bread that is distributed at the end of the Divine Liturgy?

The bread is called “Antidoron” (from Greek, meaning "instead of the gifts"; in Arabic, “qurban”). It *not* Communion, but is blessed bread cut from the remaining bread from a loaf of prosphora after the Lamb has been removed for the Holy Eucharist. In Byzantine practice, it is blessed during the Hirmos to the Theotokos immediately after the epiclesis (the invocation of the Holy Spirit) in the Divine Liturgy and is given by the priest to the faithful after the service.



Historically, it was distributed only to those who had not received 'the Gifts', i.e. Holy Communion, so that they would receive a blessing in place of Holy Communion. This practice has changed over time and all those present at the Divine Liturgy receive antidoron as a blessing. Portions that are uneaten are disposed of either by burning or by being placed outside where they are consumed by the elements or by animals.

Since it is blessed, the antidoron should be carefully handled and children should be taught to treat it with pious reverence. It should be received from the priest at the end of Liturgy and immediately consumed, but may also be taken home for use during the week. It is a pious custom for Christians to begin the day, after their morning prayers and before eating, by consuming a particle of antidoron and drinking blessed water.

---

## Feb 9: Coffee with Abouna!

You are cordially invited to come and have coffee (or a glass of wine!) with Fr. Tom on Feb. 9 at 7:00 PM. We will meet in the church hall for an open forum discussion about our parish, the church, and our faith. So bring your questions and come enjoy one another's company with some lively discussion. If you have particular questions such as “Why does the priest/deacon do or say that?,” “What does this service mean?,” “What does the bible say about...,” feel free to email them to Fr. Tom at [oloc.church@comcast.net](mailto:oloc.church@comcast.net), so that we can announce some of the topics beforehand



---

**LIFT Worship Night** - Immaculate Conception Parish at 216 East Dunstable Rd., Nashua, NH invites you to an inspiring night of worship on **Tuesday, February 21<sup>st</sup> 7-9pm** with speaker Fr. Matt Williams. **Free and open to all ages.**

For more information visit: <http://www.iccnashuanh.org/news/lift> or contact Fatima Walsh at 603-888-0321, [x266.fatima@iccnashuanh.org](mailto:x266.fatima@iccnashuanh.org).

## Today's Readings:

### SECOND EPISTLE OF ST. PAUL TO THE CORINTHIANS 6:16-b-17:1

**Brethren**, you are the temple of the living God, as God says, *I will be their God and they shall be my people.* (Lv.26: 11.2) Ct. Jer. 31:1) Wherefore, *come out from among them, be separated, says the Lord, and touch not an unclean thing; Is. 52: 1, and I will welcome you in, and will be a Father to you, and you shall be my sons and daughters, says the Lord almighty,* (CL Hos. 1:10; Is 43:6)

Having therefore these promises, beloved, let us cleanse ourselves from all defilement of the body and of the spirit, perfecting sanctity in the fear of God.

### 2 كورنثس (6: 16 ب الى 7 : 1)

يا إخوة، إنكم هيكلُ الله الحيّ، كما قال الله: إني سأسكنُ فيهم واسيرُ فيما بينهم، وَاكونُ لهم الهأ وهم يكونونَ لي شعباً. فلذلك أخرجوا من بينهم واعتزلوا، يقولُ الرب، ولا تَمَسُّوا نجساً، فأقبلُكم وَاكونُ لكم أباً وتكونون أنتم لي بنينَ وبنات، يقولُ الربُّ القدير على كل شيء. واذ لنا هذه المواعِدُ ايها الاحباء، فلنظهِرْ انفسنا من كلِّ دنسٍ للجسدِ والروح، مُكمِّلين القداسةَ بمخافةِ الله

هللوا

هلمُّوا نبتهِجُ بالربِّ ونُهَلِّلُ اللهَ مخلصنا

لنُبَادِرَ الى وجهه بالاعتراف، وبالمزامير نُهَلِّلُ له

### GOSPEL: MATTHEW 15:21-28

At that time, Jesus withdrew to the region of Tyre and Sidon. And behold, a Canaanite woman of that district came and called out, "Have pity on me, Lord, Son of David! My daughter is tormented by a demon." But he did not say a word in answer to her. His disciples came and asked him, "Send her away, for she keeps calling out after us." He said in reply, "I was sent only to the lost sheep of the house of Israel." But the woman came and did him homage, saying, "Lord, help me." He said in reply, "It is not right to take the food of the children and throw it to the dogs." She said, "Please, Lord, for even the dogs eat the scraps that fall from the table of their masters." Then Jesus said to her in reply, "O woman, great is your faith! Let it be done for you as you wish." And her daughter was healed from that hour.

### انجيل الاحد السابع عشر بعد العنصرة متى 15 : 21 - 28

في ذلك الزمان، خرج يسوع الى نواحي صور وصيدا واذا امرأة كنعانية، قد خرجت من تلك التخوم، وهي تصرخ اليه قائلة: أرحمني ايها الرب ابن داود، فإن ابنتي بها شيطان يعذبها جداً. أما هو فلم يجيبها بكلمة، فدنا تلاميذه وجعلوا يسألونه قائلين: اصرفها فإنها تصيح في إثرنا. فأجاب وقال: لم أرسل إلا الى الخراف الضالة من بيت إسرائيل. فأنتت وسجدت له قائلة: أعتني يا رب. فأجاب قائلاً: ليس حسناً أن يؤخذ خبز البنين ويلقى لصغار الكلاب. فقالت: نعم يا رب، ولكن الكلاب الصغيرة تأكل من الفتات الذي يسقط من موائد أربابها. حينئذ أجاب يسوع وقال لها: عظيم إيمانك يا أمراه، فليكن لك كما تريد. فشفيت ابنتها منذ تلك الساعة.



**Please remember** to pray for the health and protection of Genevieve Allen, Olivia Aragon, Elizabeth Ashooh, Elsie Ashooh, Al Auclair, Alice Auclair, Erin Baroody, Michael Baroody, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Sarah Cullen, Theresa Cullen, Sher Farrow, Declan Finn, Janet Drake, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, John Gallagher, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Shirley Lanoue, Susan Latvis, Diana Lebel, Peggy Leclar, Fr. Theophan Leonarczyk, Sadie Grace McCallum, Miriam McCallum, Susan Merrill, Alfred Nasr, Afef Nasr, Blaise Notter, Steve Notter, Steven O'Leary, Denis O'Keefe, Ellen Osgood, Josephine Paquette, Sheila Quinn, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvas, Denise Sherburne, Tarrant Smith, Mary Stephen, 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.



  <p><b>Joe Ashooh, Agent</b> 297 South Willow St Manchester, NH 03103 603-624-1000 <a href="http://www.joesthere.com">www.joesthere.com</a></p> <p><small>Providing Insurance and Financial Services Call us for a free quote</small></p>	<p><b>NORTH HILLS REALTY GROUP, LLC</b> <i>Residential Real Estate Brokers</i> <b>Abraham Dagher, Realtor</b> 814 Elm St., Suite # 302 Manchester, NH 03101 <b>(603) 629-9988</b></p>	 <p><b>Chuck Stephen</b> 814 Elm Street, Suite 503 Manchester, NH 03101 Tel # 603.606.3391 Toll Free 866.491.9675 <a href="mailto:chuck@glenwoodinvestment.com">chuck@glenwoodinvestment.com</a> <a href="http://www.glenwoodinvestment.com">www.glenwoodinvestment.com</a></p> <p><b>Glenwood Investment Group</b> <i>“Grow and protect your hard-earned wealth”</i></p>
<p><b>THE STEPHEN GROUP</b></p> <p>814 Elm Street, Suite 309 Manchester, NH 03101 Office 603.625.8825 Cell 603.419.9592</p> <p><b>JOHN STEPHEN</b> <i>Managing Partner</i> <a href="mailto:jstephen@stephengroupinc.com">jstephen@stephengroupinc.com</a> <a href="http://www.stephengroupinc.com">www.stephengroupinc.com</a></p>		 <p><b>Stephen LAW GROUP PLLC</b></p> <p><b>Robert Stephen, Attorney at Law</b> 582 Chestnut Street Manchester, NH 03104 phone 603-663-1007 <a href="http://www.StephenLaw.com">www.StephenLaw.com</a></p>
<p><b>Check out <a href="http://www.melkite.org">www.melkite.org</a> -new educational material is posted regularly!</b></p>	 <p><b>John Cullen</b> Sales &amp; Leasing Consultant</p> <p>1477 South Willow Street Manchester, NH 03103 Direct: 603.634.0683 603.634.0500 Fax: 603.634.1792 <a href="http://www.autofairhyundai.com">www.autofairhyundai.com</a> <a href="mailto:jcullen@autofair.com">jcullen@autofair.com</a></p>	 <p><b>Your Ad Here \$300 per Year</b></p>