



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. 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)

February 5, 2017

The Commemoration of the Holy Woman Martyr Agatha of Palermo

THE SUNDAY OF THE PHARISEE AND THE PUBLICAN

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

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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 (5th Tone) Page 53

The Troparion of Encounter of the Lord in the Temple 2X (1st Tone)

Hail, O full of grace, Virgin and Mother of God: from you has arisen the Sun of Justice, Christ our God, enlightening those who stand in darkness. You too, O just Elder Simeon, rejoice, for you carried in your arms the Redeemer of our souls, Who grants us Resurrection.

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

The Kontakion of the Pharisee and the Publican

Let us shun the boastful words of the Pharisee and learn from the Publican humility with sighing, and let us cry out to our Savior: "Have mercy on us, O You who alone are merciful!"

The Kontakion of Encounter of the Lord in the Temple (1st 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 TO 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!

Today's Readings: 2 Timothy 3: 10-15 and Luke 18:10-14

LITURGY INTENTIONS

Saturday, 4:30 PM:

For the repose of John Baroody (59th Anniversary)

Sunday, 11:00 AM:

For the repose of Roger Lawrence (40 day Memorial)

Next Saturday (Feb. 11), 4:30 PM:

For the repose of Zeady Jadda (64th), Joseph Anton (45th),
and Alice Nassoura (15th)

Next Sunday (Feb. 12) 11:00 AM:

For the repose of the deceased members of the parish





THE SUNDAY OF THE PHARISEE AND THE PUBLICAN

The Fourth Sunday Before Great Lent

The Sunday of the Pharisee and the Publican marks the beginning of the preparation for the spiritual journey of Lent, a time for Orthodox Christians to draw closer to God through worship, prayer, fasting, and acts of charity. It is also on this day that the church begins to use the liturgical prayers of the Lenten Triodion, prayers that are gently calling us to repentance. The Journey of Lent begins on the evening of Sunday, February 26. As

spiritual athletes we need to prepare ourselves, so that we can cross the goal line. Let us begin now to turn our hearts and minds to the Lord and to plan prayerfully for our Lenten commitment. *There is no fasting or abstinence during this week.*

Thursday Night: Coffee with Abouna!

You are cordially invited to come and have coffee (or a glass of wine!) with Fr. Tom on Thursday 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 (“Why does the priest/deacon do or say that?,” “What does this service mean?,” “What does the bible say about...?,” “What does the Church say about....?”). Let’s enjoy one another’s company and have some fun with some lively discussion.



Little Pizzas! Our youth group will be serving up mini pizzas after the Sunday Divine Liturgy, only \$1 each!

Parish Reunion Sunday: February 26!

Let’s encourage everyone to come to church – especially those who have been absent lately – to come to Divine Liturgy on Cheesefare Sunday, Feb. 26. A dinner will follow in the church hall.

Attendance Last Week: Sat., 4:30 PM: 28 Sun. 11AM: 88
Last Weekend’s Collection: \$ 1,398.²⁵ Mortgage: \$860.⁰⁰

The average Sunday envelope donation: \$30.³⁸

The balance remaining on our mortgage is: \$ 79,337.²¹

SERVICES FOR THE WEEK

Wed., Feb. 8	7:00 PM	Divine Liturgy: Offered for the persecuted Christians of the Middle East and throughout the world
Sat. Feb. 11	4:30 PM	Divine Liturgy: The Sunday of the Prodigal Son
Sun., Feb. 12	10:00 AM	The Christening of Rosemary Claire Cullen
Sun., Feb. 12	11:00 AM	Divine Liturgy: The Sunday of the Prodigal Son

The Sunday of the Publican and the Pharisee

Pharisee is the first Sunday of a three-week period prior to the commencement of Great Lent. It marks the beginning of a time of preparation for the spiritual journey of Lent, a time for Orthodox Christians to draw closer to God through prayer, fasting, and almsgiving. It is also on this day that the Triodion is introduced, a liturgical book that contains the services from this Sunday, the tenth before Pascha (Easter), to Great and Holy Saturday.

The name for this Sunday is taken from the parable of the Publican and the Pharisee found in Luke 18:10-14. The theme of this parable is repentance. Repentance is the door through which we enter Lent, the starting-point of the journey to Pascha. To repent signifies far more than self-pity or futile regret over things done in the past. The Greek term *metanoia* means “change of mind.” To repent is to be renewed, to be transformed in our inward viewpoint, to attain a fresh way of looking at our relationship with God and with others.

The fault of the Pharisee is that he has no desire to change his outlook; he is complacent, self-satisfied, and so he allows no place for God to act within him. The Gospel depicts him as a man that is pleased only with himself who thinks that he has complied with all of the requirements of religion. But in his pride, he has falsified the meaning of true religion and faith. He has reduced these to external observations, measuring his piety by the amount of money he gives.

The Publican, on the other hand, truly longs for a “change of mind.” He humbles himself, and his humility justifies him before God. He becomes, in the words of the Sermon on the Mount (Matthew 5:3), “poor in spirit.” He acknowledges that he is a sinner, and he knows that salvation is only found in the mercy of God.

Here we find an example of true humility, an essential aspect of repentance. A “change of mind” and the transformation of our lives can only happen when we humble ourselves before God, acknowledge our willingness to turn from sin, and receive His grace into our lives. Our preparation for Lent thus begins with a prayer for humility, the beginning of true repentance. Through repentance, we can find and return to the true order of things, a restoration of our spiritual vision that will guide us in a very difficult and challenging world. By entering Great Lent in humility and repentance, we can receive His forgiveness and attain deeper communion with God.

The icon of the Sunday of the Publican and the Pharisee shows both men in the manner in which they enter the temple to pray. The Pharisee goes to a very prominent place where others will see him. The positions of his hands indicate that he is addressing God by speaking of his stature and accomplishments. In contrast, the Publican enters and remains in a low place, far from the holiest parts of the temple. His posture shows his openness to God, his humility, and his petition for mercy. The icon also shows the state of both men as they leave the temple. Following the words of Christ in Luke 18:14, the Publican has now been exalted in the Kingdom of God because of his humility. He leaves the temple forgiven, and he shows that he remains open to the will of God. In contrast, the Pharisee leaves the temple unjustified, still in need of forgiveness. *-Edited from goarch.org*



Preparing to Enter the Desert: The time of Pre-Lent

The paschal season of the Church is preceded by the season of Great Lent, which is itself preceded by its own liturgical preparation. This time of preparation is called Pre-Lent and the Sundays of this season have particular themes to call us to prepare and to repent.

Pre-Lent begins today with **The Sunday of the Pharisee and the Publican**. It is on this day that the Church begins to use the liturgical prayers of the Lenten Triodion, prayers that gently call us to repentance. The Gospel reading for this Sunday is a parable about the two men who went to the Temple to pray -- one a Pharisee who was a very decent and righteous man of religion, the other a publican who was a truly sinful tax-collector who was cheating the people. The first, although genuinely righteous, boasted of his goodness before God and was condemned. The second, although genuinely sinful, begged for mercy and received it (*Lk 18:9*). The lesson of the parable is that religious piety alone cannot save us. We are called to see ourselves as we really are in the light of Christ's teaching: sinners in need of God's mercy, healing and salvation.

Next Sunday we continue our preparation with **The Sunday of the Prodigal Son**. Hearing the parable of Christ about God's loving forgiveness, we are called to come to our senses" as did the prodigal son, to see ourselves as being "in a far country" far from the Father's house, and to make the movement of return to God. We are given every assurance by the Master that the Father will receive us with joy and gladness. We must only "arise and go," confessing our self-inflicted and sinful separation from that "home" where we truly belong (*Lk 15:11-24*).

The next Sunday is called **Meatfare Sunday** since it is traditionally the last day before Pascha for eating meat. We hear Christ's parable of the Last Judgment (*Mt 25:31-46*) reminding us that it is not enough for us to see ourselves as prodigal sons who need to come home to the Father. We must also act like His sons by following Christ, by seeing Christ in every man, and by serving Christ through them. Our salvation and final judgment will depend upon our deeds, not merely on our intentions. Every encounter with someone in need is an encounter with Christ. Every good deed done for someone in need is of infinite value, since it is done for Christ.

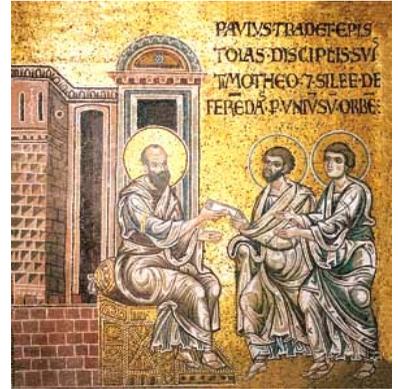
The final day before the beginning of Great Lent is **Forgiveness Sunday** or **Cheesefare Sunday** (so called because it is traditionally the final day before Pascha that dairy products are consumed). On this day we recall Adam's exile from paradise. We identify ourselves with Adam, lamenting our loss of the beauty, dignity and delight of our original creation, mourning our corruption in sin. The Gospel for the day tells us the Lord's teaching about fasting and forgiveness: "If you forgive men their trespasses, your heavenly Father will forgive you; but if you do not forgive men their trespasses, neither will your heavenly Father forgive you your trespasses" (*Mt 6:14-18*).

Great Lent begins on the evening of Cheesefare Sunday with the **Vespers of Forgiveness**. Mindful of the Gospel message - that we need to forgive one another so that God will forgive us - this service concludes with the Ceremony of Forgiveness. During this ceremony each person in the church will ask forgiveness of each other person, then everyone departs to begin the Great Fast.



“Keep on with the Things You Have Learned”

ONE OF THE PRINCIPAL CITIES in Asia Minor, Ephesus was an important commercial hub in the ancient world. A Jewish colony had prospered there long before St Paul preached there in the first century AD. The community he established was significant enough for him to leave his dearest spiritual son, Timothy, at its head. The two epistles which St Paul wrote to Timothy give us a glimpse into the life of this important early Church.



Expect Persecution

Reminding Timothy that “*all who desire to live godly in Christ Jesus will suffer persecution*” (v. 12), St Paul alludes to the persecutions he endured “*at Antioch, Iconium and Lystra*” (2 Tim 3:11) in his missionary journey of AD 47-49. The Roman persecution of Christians had not yet begun; Paul’s trouble came from those Jews who did not accept his teaching: “*The Jews stirred up the devout and prominent women and the chief men of the city, raised up persecution against Paul and Barnabas, and expelled them from their region*” (Acts 13:50). The same thing happened at Iconium, so the apostles fled to Lystra.

Acts 19 tells of Paul’s own experience in Ephesus where persecution came from another source. Ephesus was the center of an important cult to the Roman goddess Diana. There a certain silversmith, Demetrius, incited people to riot, saying that “*not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and turned away many people, saying that they are not gods which are made with hands.*” (Acts 19:26). Thus it was the devotees of the pagan gods who were the main opponents of St Paul and his teaching in Ephesus. The very fabric of Ephesian society was bound up with the Roman deities, especially “*Diana of the Ephesians,*” whose cult attracted numerous worshippers from the entire region.

Expect False Teachers

Church life in the first century was much more fluid than in later years. The great councils and primatial synods were not yet envisioned so there was no doctrinal authority beyond that of the local bishop. Self-proclaimed teachers often mingled aspects of the Christian Gospel with Gnostic or even pagan ideas. St Paul warned Timothy that these “*evil men and impostors will grow worse and worse, deceiving and being deceived*” (2 Tim 3:13).

Many historians think that St Paul’s prediction was fulfilled. Some teachers began promoting pagan practices such as ritual prostitution and use of intoxicants in worship. They felt such behavior was justified because faith in Christ had replaced the Law as the means of salvation. And so, they reasoned, all prohibitions of the Law were no longer binding.

The Remedy: Follow the Tradition

St Paul’s solution to the problem of the false teachers is what we would call the appeal to Apostolic Tradition. He tells Timothy to “*... keep on with the things which you have learned and been assured of, knowing from whom you have learned them*” (v. 14). What Timothy would have learned came from the oral teaching of St Paul, his letters, and the apostles’ interpreting of the Old

Testament, as not even the Gospels had been written at this time. Paul saw himself as passing on what he had received from others. The Greek terms for *passing on* and *receiving* are forms of the word *paradosis*, which we translate as *Tradition*.

The Church considers that the Holy Spirit dwells actively in the Church, according to Christ's promise, and that the outward forms of Holy Tradition – both the content of Tradition and the process of passing it on – are the work of the Holy Spirit living within it.

While St Paul does not use the term Holy Tradition, we see from his writings that he considered his *doctrine* as both received and passed on (i.e. an element of Tradition): “*For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures ...*” (1 Cor 15:3). He also saw the Church's *practice* as elements of Tradition, both received and passed on: “*For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread... (1 Cor 11:23).*”

Thus, in telling Timothy to focus on what he has learned from the Old Testament and the apostolic preaching, Paul was instructing him to remain faithful to the elements of God-given Holy Apostolic Tradition which he had come to know. In the centuries that followed the Church came to see that Scripture and liturgy are not the only elements of Holy Tradition. The fruit of the Spirit's presence in the Church also includes writings of the Church Fathers, the Creeds and teachings of the Councils, the holy icons and the witness of the saints. Reverence for Holy Tradition is perhaps the most basic characteristic of the Eastern Churches.

On the Apostolic Tradition

“Of the dogmas and sermons preserved in the Church, certain ones we have from written instruction, and certain ones we have received from the Apostolic Tradition, handed down in secret. Both the one and the other have one and the same authority for piety, and no one who is even the least informed in the decrees of the Church will contradict this. For if we dare to overthrow the unwritten customs as if they did not have great importance, we shall thereby imperceptibly do harm to the Gospel in its most important points. And even more, we shall be left with the empty name of the Apostolic preaching without content.

“For example, let us make note of the first and commonest thing, that those who hope in the Name of our Lord Jesus Christ should sign themselves with the Sign of the Cross. Who taught this in Scripture? Which Scripture instructed us that we should turn to the east in prayer? Which of the saints left us in written form the words of invocation during the transformation of the bread of the Eucharist and the Chalice of blessing? For we are not satisfied with the words which are mentioned in the Epistles or the Gospels, but both before them and after them we pronounce others also as having great authority for the Mystery, having received them from the unwritten teaching.

“By what Scripture, likewise, do we bless the water of Baptism and the oil of anointing and, indeed, the one being baptized himself. Is this not the silent and secret tradition? And what more? What written word has taught us this anointing with oil itself? Where is the triple immersion and all the rest that has to do with Baptism, the renunciation of Satan and his angels to be found? What Scripture are these taken from? Is it not from this unpublished and unspoken teaching which our Fathers have preserved in a silence inaccessible to curiosity and scrutiny, because they were thoroughly instructed to preserve in silence the sanctity of the Mysteries?” (St Basil the Great, *On the Holy Spirit*, ch. 27).

Today's Readings:

The Second Epistle of St. Paul to Timothy (3: 10-15)

My son Timothy, you have followed my teaching, my behavior, my faith, my long-suffering, my love, my patience, my persecutions, my afflictions such as befell me in Antioch, Iconium and Lystra, such persecutions as I suffered: and out of them all, the Lord delivered me. And all who want to live piously in Christ Jesus will suffer persecution. But the wicked and impostors will go from bad to worse, erring and leading into error. As for you, keep on with the things you have learned and which have been entrusted to you, and remember from whom you have learned them. For you have known from infancy the Sacred Scriptures which are able to give you instruction for your salvation by the faith which is in Christ Jesus.

الرسالة (2 تيموثاوس 3: 10-15)

يا ولدي تيموثاوس، إنك تتبعت تعليمي وسيرتي وقصدي، وإيماني وطول أناتي، ومحبتي وصبري، واضطهاداتي وآلامي، تلك التي أصابتي في انطاكية وإيقونية ولسترة، وأي اضطهادات احتملت. وقد انقذني الرب من جميعها. وجميع الذين يريدون أن يحيوا بالتقوى في المسيح يسوع يضطهدون. أمّا الأشرار والمغوون من الناس فيزدادون شرًا، مُضِلِّين ومُضَلِّين. وأنت فاستمر على ما تعلمته وأمنت به، عارفاً ممن تعلمت. وأنت منذ الطفولية تعرف الكتب المقدسة، القادرة أن تُصيرك حكيماً للخلاص، بالآيمان الذي بالمسيح يسوع.

Gospel: Luke 18: 10-14

The Lord told this parable: "Two men went up to the temple to pray, the one a Pharisee and the other a publican. The Pharisee stood and began to pray thus within himself: 'O God, I thank you that I am not like the rest of men, robbers, dishonest, adulterers, or even like this publican. I fast twice a week; I pay tithes of all I possess.' But the publican, standing far off, would not so much as lift up his eyes to heaven, but kept striking his breast, saying, 'O God, be merciful to me a sinner!' I tell you, this man went back to his home justified rather than the other; for anyone who exalts himself shall be humbled, and anyone who humbles himself shall be exalted."

أنجيل الفريسي والعشار (لوقا 18: 10-14)

قال الرب هذا المثل: رجلان صعدا الى الهيكل ليصليا، أحدهما فريسي والآخر عشار. فالفريسي انتصب يصلي في نفسه هكذا. اللهم أني اشكرُك لأنني لستُ كسائر الناس الخطفة الظالمين الفاسقين. ولا مثل هذا العشار. إنني أصومُ في الاسبوع مرتين، وأعشرُ كل ما هو لي. وأمّا العشارُ فوقفَ عن بُعدٍ ولم يُردِ حتى أن يرفعَ عينيه إلى السماء. بل كان يقرعُ صدره قائلاً: اللهم اغفر لي أنا الخاطيء. أقول لكم: إن هذا نزلُ إلى بيته مبرراً دون ذلك. لأن كل من رفع نفسه وضع ومن وضع نفسه رفع.

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>Joe Ashooh, Agent 297 South Willow St Manchester, NH 03103 603-624-1000 www.joesthere.com</p> <p><small>Providing Insurance and Financial Services Call us for a free quote</small></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>
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