



# 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 21, 2018**

**The Commemoration of our Venerable Father Maximos the Confessor  
and of the Holy Martyr Neophytos**

## **THE SUNDAY OF THE PHARISEE AND THE PUBLICAN**

**Parish Advisory & Finance Council:**

KEN MONTY (PRESIDENT), 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 (8<sup>th</sup> Tone) Page 54

The Troparion of the Dormition of the Theotokos (1<sup>st</sup> 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 (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 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, (January 20) 4:30 PM:

For the repose of John Nassoura (43<sup>rd</sup>), Karen Kfoury (9<sup>th</sup>),  
Fred Jadda (20<sup>th</sup>), Albert Hykil (12<sup>th</sup>), Lillian Franggos (28<sup>th</sup>),  
Georgette Attalla (60<sup>th</sup>), and George Salim (32<sup>nd</sup>)



### Sunday, (January 21) 11:00 AM

For the repose of Joseph Michael Duquette (4<sup>th</sup> Anniversary),  
by Betty Ashooh



For the repose of Salma Wehbe (26<sup>th</sup>)  
by the family of Ernest Ashooh

### Next Saturday, (January 27) 4:30 PM:

For the repose of Saleemy Thomas (37<sup>th</sup>), Joseph LaJeunesse (15<sup>th</sup>),  
Juliet Anton (11<sup>th</sup>), and Susan Wihby (49<sup>th</sup>)

### Next Sunday, (January 28) 11:00 AM

For the health and salvation of all those who have wandered from the Church



## 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 calling us to repentance.

The journey of Lent begins on the evening of Sunday, February 11. 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.*

### Yummy News!

After the Sunday Divine Liturgy, the parish youth group will be serving up kafta and fries! The cost is only \$5, so stay and enjoy lunch with your church family!



**There will be a meeting of the parish Advisory Council on Wednesday, January 31, at 7:30 PM.**

### Bishop's Appeal Update



The latest financial report on the Bishop's Appeal shows that we have raised \$8,205 towards of parish goal of \$11,000. That is great news, but up until now only 16 families of the 160 families with the parish have contributed. The appeal ends on Jan. 31. If you have not yet made your contribution, please do so as soon as possible. Forms for contributions are available in the back of the church.

**Attendance - Last Sat. 4:30 PM: 28    Last Sun. 11:00 AM: 85**

**Last Weekend's Collection: \$ \$1,202.<sup>17</sup>**

*The average Sunday envelope donation: \$35.<sup>54</sup>*

*The balance remaining on our mortgage is: \$76,241.<sup>60</sup>*

#### SERVICES FOR THE WEEK

|               |          |   |
|---------------|----------|---|
| Wed., Jan. 24 | 7:00 PM  | <b>Divine Liturgy: offered for the sick of the parish</b> |
| Sat., Jan. 27 | 4:30 PM  | <b>Divine Liturgy: The Sunday of the Prodigal Son</b>     |
| Sun., Jan. 28 | 10:15 AM | <b>Sunday Orthros</b>                                     |
| Sun., Jan. 28 | 11:00 AM | <b>Divine Liturgy: The Sunday of the Prodigal Son</b>     |



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

The season of Great Lent 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.

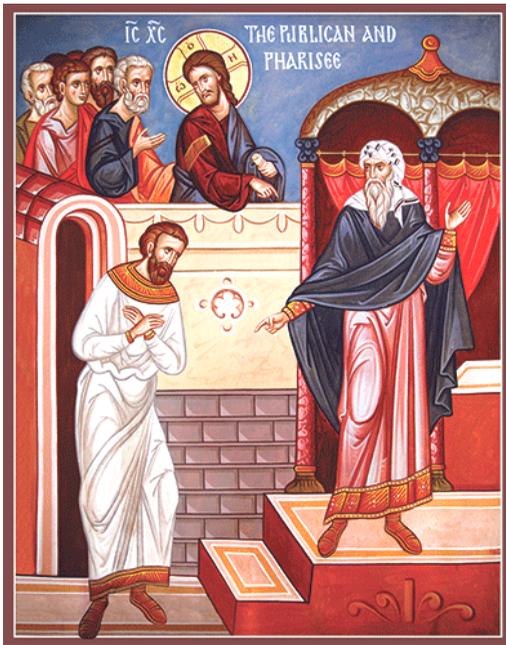
Pre-Lent begins today with **The Sunday of the Pharisee and the Publican**. It is on this day that the Church begins to use the liturgical prayers of the Lenten Triodion, prayers that gently call us to repentance. The Gospel reading for this Sunday is a parable about the two men who went to the Temple 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: 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.



# Look at Me – I’m Fasting!

BEGINNING TODAY, the Sunday of the Publican and the Pharisee, the Church calls on us to start preparing for the Great Fast. And how does it tell us to ready ourselves? – by telling us not to fast!

Since the beginnings of the Church Christians have fasted on Wednesdays and Fridays, remembering Judas’ betrayal and Christ’s passion. This coming week, however is one of the fast-free weeks of the Church year, when fasting is not prescribed. The other such weeks are part of a Great Feast – the Nativity, Pascha, and Pentecost. This is the only fast-free week not connected with a feast. What is the reason for not fasting this week?

## Challenging Our Religious Complacency

The answer is found in the verse introducing the parable of the publican and the Pharisee read today: *“To some who were confident of their own righteousness and looked down on everyone else, Jesus told this parable”* (Lk 18.9). Religious people who are “confident of their own righteousness” are complacent, self-satisfied with their level of observance. That level may be minimal – attending church on Sundays or even the greatest observances – or it may be more. The fault is the same whatever the level of observance: the complacent person feels no need to change his or her outlook; and so he allows no place for God to act within him. The complacent person thinks that he has complied with all of the requirements of religion. What more can be asked of him?

By setting aside the regular fasts this week the Church is telling the complacent person that what we do is not as important as the spirit in which we do it. Do you take pride in your fasting? Then don’t fast lest it leave you like the Pharisee.

In addition, religious complacency invariably sets us against others. When we take pride in our level of religious observance our next thought is often “I come to church regularly, not like him.... They’re not here for every lenten service ... She’s half my age – why does she have to sit down when everyone else is standing?” and the like. We may not make these comments aloud but we don’t have to. They have already sullied our heart. As St Cyril of Alexandria reminds us: “What profit is there in fasting twice in the week, if it serves only as a pretext for ignorance and vanity, and makes you supercilious and haughty, and selfish?” (*On the Gospel of Luke*, Sermon 120)

Religious complacency also sets us against God, as odd as that may seem. When we see our acts of religion as our passport to heaven we are telling God we have no need of Him. We are

saving ourselves. Blessed Theophylact of Ochrid, in his *Explanation of the Gospel of St Luke*, says that there are many offshoots of self-love. “Presumption, arrogance, and vainglory all stem from this root. But the most destructive of all these kinds of self-love is pride, for pride is contempt of God. When a man ascribes his accomplishments to himself, and not to God, this is nothing less than denial of God and opposition to Him.”

The error of the Pharisee is to confuse the means with the end. Acts of virtue or piety are meant to dispose our hearts towards communion with God, not turn us in on ourselves. As the late Metropolitan Anthony Bloom wrote, “From the [Pharisee] learn his works, but by no means his pride; for the work by itself means nothing and does not save.” We may – and should – do good things as responses to God’s love for us. We should not think that fasting, churchgoing or Bible reading automatically bring us to communion with God, merely because they are outwardly observed. Even when we practice religious observances from the best of motives, we can find them emptied of virtue through pride. In the words of St Gregory Palamas, “The unseen patron of evil ... can bring down the roof of good works after its construction, by means of pride and madness.”

### **Humility Transforms Us**

The antidote to the boastfulness of the Pharisee is humility which is nothing less than a return to the genuine order of things, the restoration of a realistic view of ourselves and of God. Only He can transform us by granting us a share in His divine life. Of ourselves we can do nothing to earn God’s love or to share in His holiness. We can only respond to His eternal love for us by embarking on the path of repentance – that dying to self-love and egocentricity which leads us to life in the Kingdom.

Humility – authentic self-understanding – doesn’t come easily at any time. It is deeply opposed to the values of the world. The late Father Alexander Schmemmann saw how humility has no place in our secular culture. He wrote: “If there is a moral quality almost completely disregarded and even denied today, it is indeed humility. The culture in which we live constantly instills in us the sense of pride, self-glorification, and self-righteousness. It is built on the assumption that man can achieve anything by himself and it even pictures God as the one who all the time ‘gives credit’ for man’s achievements and good deeds. Humility – be it individual or corporate, ethnic or national – is viewed as a sign of weakness, as something unbecoming a real man. ...”

Our culture also teaches us to feel superior when others fall. As a rule, the newspapers, TV and other media don’t tell us about the positive things people do – that doesn’t sell papers. A steady diet of looking at other people’s failings leads us to imitating the Pharisee’s “I’m not like that that.”

A more helpful approach comes from the nineteenth century Russian Saint, John of Kronstadt. He writes: “When the foolish thought of counting up any of your good works enters into your head, immediately correct your fault and rather count up your sins, your continual and innumerable offences against the All-Merciful and Righteous Master, and you will find that their number is as the sand of the sea, whilst your virtues in comparison with them are as nothing.”

In the vision of the Gospel, repentance and humility are more important and higher than all of the other virtues, continuing until the end of our life. Today’s kondakion sums up the Church’s prayer for all of us: “Let us shun the boastful words of the Pharisee and learn from the Publican humility with sighing; let us cry out to our Savior: ‘Have mercy on us, You who alone are merciful!’”

# The Fathers Speak: *On the Publican and the Pharisee*

It says that the tax collector “stood afar off,” not even venturing to raise up his eyes. You see him abstaining from all boldness of speech. He seems devoid of the right to speak and beaten down by the scorn of conscience. He was afraid that God would see him, since he had been careless in keeping his laws and had led an unchaste and uncontrolled life. You also see that he accuses his own depravity by his external manner. The foolish Pharisee stood there bold and broad, lifting up his eyes without a qualm, bearing witness of himself and boastful. The other feels shame for his conduct. He is afraid of his judge. He beats his breast. He confesses his offenses. He shows his illness as to the Physician, and he prays that he will have mercy. What is the result? Let us hear what the judge says. He says, “This man went down to his house justified rather than the other.



-ST. CYRIL OF ALEXANDRIA, COMMENTARY ON LUKE, HOMILY 120.”

The stern Pharisee, who in his overweening pride not only boasted of himself but also discredited the tax collector in the presence of God, made his justice void by being guilty of pride. Instead of the Pharisee, the tax collector went down justified, because he had given glory to God, the holy One. He did not dare lift his eyes but sought only to plead for mercy. He accused himself by his posture, by striking his breast, and by entertaining no other motive except propitiation. Be on your guard, therefore, and bear in mind this example of severe loss sustained through arrogance. The one guilty of insolent behavior suffered the loss of his justice and forfeited his reward by his bold self-reliance. He was judged inferior to a humble man and a sinner because in his self-exaltation he did not await the judgment of God but pronounced it himself. Never place yourself above anyone, not even great sinners. Humility often saves a sinner who has committed many terrible transgressions.

-ST. BASIL THE GREAT, ON HUMILITY

In the case of that Pharisee who was praying, the things he said were true. Since he was saying them out of pride and the tax collector was telling his sins with humility, the confession of sins of the last was more pleasing to God than the acknowledgment of the almsgiving of the first. It is more difficult to confess one’s sins than one’s righteousness. God looks on the one who carries a heavy burden. The tax collector therefore appeared to him to have had more to bear than the Pharisee had. He went down more justified than the Pharisee did, only because of the fact he was humble. If this Pharisee had been sinful, his prayer would have added iniquity to iniquity, but the Lord purified the tax collector of his iniquity. If just by praying, the Pharisee’s prayer provoked God’s wrath, then as a result of that provocation, the prayer of the tax collector proved all the more potent.

-ST. EPHREM THE SYRIAN, COMMENTARY ON TATIAN’S DIATESSARON 15.24

## 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 أصابنتي في انطاكية وإيقونية ولسترة، وأي اضطهادات احتملت. وقد انقذني الرب من جميعها. وجميع الذين يريدون أن يحيوا بالتقوى في المسيح يسوع يضطهدون. أمّا الأشرار والمغورون من الناس فيزدادون شرًا، مُضَلِّين ومُضَلَّلِينَ. وأنت فاستمر على ما تعلمته وأمنت به، عارفاً ممن تعلمت. وأنت منذ الطفولية تعرف الكتب المقدسة، القدرة أن تُصيرَكَ 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 اشكرك لأنني لست كسائر الناس الخطفة الظالمين الفاسقين. ولا مثل هذا العشار. إنني أصوم في الاسبوع مرتين، وأعشر كل ما هو لي. وأمّا العشار فوقف عن بُعد ولم يرد حتى أن يرفع عينيه إلى السماء. بل كان يقرع صدره قائلاً: اللهم اغفر لي أنا الخاطيء. أقول لكم: إن هذا نزل 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, Donna Andruskiewicz, Olivia Aragon, Paul Archambeault, Elizabeth Ashooh, Elsie Ashooh, Alice Auclair, Erin Baroody, Michael Baroody, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Sarah Cullen, Theresa Cullen, Sarah Dagher, Bishop John Elya, Sher Farrow, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Eileen Kennedy, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Label, Haley Lesmerises, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Steve Notter, Steven O'Leary, Ellen Osgood, Josephine Paquette, MaryJo Pond, Sheila Quinn, Susan Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvias, Raymond Sherburne, Tarrant Smith, Catherine Waldron, George Webber, Martha Webber, Marilyn Whitmore, 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.



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