



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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REV. ROGER BOUCHER - Weekend Ministry

REV. DEACON THOMAS MOSES

*"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)*

June 16, 2019

The Commemoration of our Holy Father Tikhon the Wonderworker

THE SUNDAY OF ALL SAINTS

Parish Advisory & Finance Council:

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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.

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 (8th Tone) Page 54

The Torparion of All Saints (4th Tone):

O Christ God, Your Church clothed with the blood of the martyrs all over the world, as with purple and fine linen, cries out to You: "Send Your mercy upon Your people, grant peace to Your fold, and extend Your great compassion upon our souls."

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

Kondakion of The Preparation for the Feast of the Divine Body (4th Tone):

O faithful, let us prepare our hearts as precious vessels to partake of the Lord's Banquet with pure dispositions, and let us offer a hymn of praise in preparation to this great festivity.

PROKIMENON:

Awesome in His saints is God, the God of Israel!

In the churches, bless God, the Lord, out of Israel's wellspring.

Today's Readings:

Hebrews 11: 33-12:2-a, Matthew 10: 32-38 & 19: 27-30

LITURGY INTENTIONS

Saturday (June 15) 4:30 PM:

For the repose of Ferris Ebiol (39th), James Holt (14th), John George (15th), Rachel George (25th), Honnie Coriaty (40th), William Paquette (25th), and Bernadette Ganem (5th)

Sunday, (June 16) 10:30 AM:

For the repose of Bishop Justin Najmy (51st Anniversary), the first bishop for Melkites in the United States

Next Saturday, (June 22) 4:30 PM:

For the repose of Rachel George (25th), Mary Batal (58th), Emile Ashooh (33rd), William Zeady (59th), and Francis Kneriaty (14th)

Next Sunday (June 23) 10:30 AM:

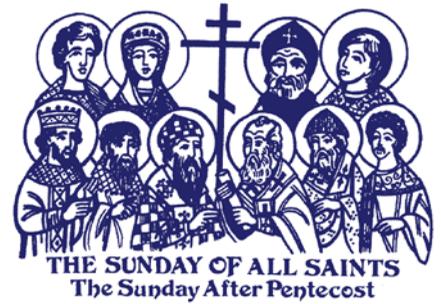
For the repose of Millie Ashooh (9th Anniversary, by her family



Do you know someone in the parish that is graduating from high school or college? Let Fr. Tom know, so that we can congratulate and pray for them at the Divine Liturgy on June 23!

Today Is the Sunday of All Saints

The Sunday following Pentecost is dedicated to All Saints, both those who are known to us, and those who are known only to God. There have been saints at all times, and they have come from every corner of the earth. They were Apostles, Martyrs, Prophets, Hierarchs, Monastics, and Righteous, yet all were perfected by the same Holy Spirit. Therefore, it is fitting to commemorate All Saints on the first Sunday after Pentecost. This feast originated at an early date, perhaps as a celebration of all martyrs, then it was broadened to include all men and women who had borne witness to Christ by their virtuous lives, even if they did not shed their blood for Him.



The feast of All Saints achieved great prominence in the ninth century, in the reign of the Byzantine Emperor Leo VI the Wise (886-911). After the death of his wife, the Holy Empress Theophano, Emperor Leo decreed that the Sunday after Pentecost be dedicated to All Saints. Believing that his wife was one of the righteous, he knew that she would also be honored whenever the Feast of All Saints was celebrated.



June 20: The Feast of the Divine Body

This feast became popular among the Melkites in the 18th Century. It commemorates the Passion and Death of the Lord Jesus, and the great gift of the Savior Himself in the Holy Eucharist.

This feast will be commemorated with the celebration of the Divine Liturgy this Wednesday evening at 7:00 PM.

Bishop Nicholas will be here for the Divine Liturgy on Sunday, June 30, to elevate Fr. Tom to the rank of Archpriest! A luncheon for the parish will follow in the church hall.

Mahrajan 2019 – We are really cooking now!

On Tuesday we are making Ghrybe & Nut Maamoul – and we really need your help!
Church Hall, 6:00 PM.

Attendance Last Sat. 4:30 PM: 16 Sun. 10:30 AM: 94

Last Weekend's Collection: \$1,760.⁰⁰

The average Sunday envelope donation: \$47.⁷³

The balance on our mortgage is: \$65,261.⁰¹

SERVICES FOR THE WEEK

Wed., June 19	7:00 PM	Divine Liturgy: Feast of the Divine Body
Sat., June 22	4:30 PM	Divine Liturgy: The Second Sunday After Pentecost
Sun., June 23	9:45 AM	Sunday Orthros
Sun., June 23	10:30 AM	Divine Liturgy: The Second Sunday After Pentecost



What makes a Dad?

God took the strength of a mountain and the majesty of a tree,
The warmth of a summer sun and the calm of a quiet sea,
The generous soul of nature and the comforting arm of night,
The wisdom of the ages and the power of eagle's flight,
The joy of a morning in spring and the faith of a mustard seed,
The patience of eternity and the depth of a family need,
Then God combined these qualities, and when there was nothing more to add,
He knew His masterpiece was complete, and so He called it Dad.

--Author unknown

The Fast of The Apostles

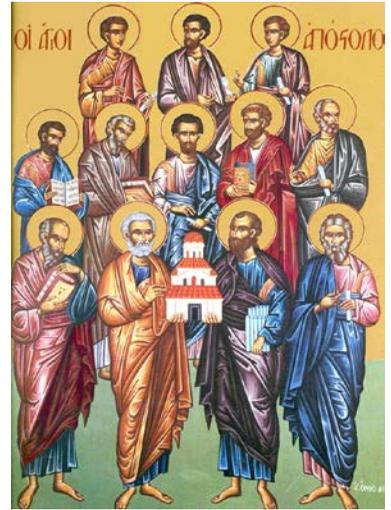
Traditionally in the Byzantine tradition, this fast begins on the Monday following All Saints Sunday and extends until the celebration of the feast of the Sts Peter and Paul on June 29th. For the Melkites, however, the Synod and Patriarch have assigned June 19th as the date to begin this fast.

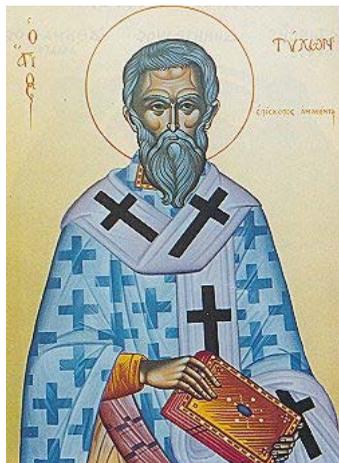
Having rejoiced for fifty days following the Resurrection of Jesus Christ, the Apostles began to prepare for their departure from Jerusalem to spread Christ's message. According to Sacred Tradition, the Apostles had a period of prayer and fasting as part of their preparation for their missionary undertakings.

The tradition of the Fast has existed at least since Pope Leo I (461 AD), as is evidenced by his homilies, though it has subsequently been forgotten in the West. The Fast is thought to have been instituted out of thanksgiving to God for the witness of the apostles of Christ. The Apostle's Fast has been kept to this day as an expression of unity with the apostles' mission and their endurance of persecution, and also as a means to strengthen us for our own missionary endeavors.

The Apostles' Fast is not as severe as Great Lent, but entails fasting from meat, poultry, eggs, dairy products, fish, oil, and wine. Fish, wine and oil are allowed on Saturdays and Sundays, and oil and wine are allowed on Tuesdays and Thursdays. As with the other fasts of the church year these suggestions are offered not as rules but as serious spiritual guidelines for the life of the faithful, and may be adapted according to need and situation and are not mandatory or binding.

During this fast, as we remember the sufferings endured by the Apostles, let us also remember that the Churches established by the Apostles in the Middle East are suffering once more. Christians in Egypt, Iran, Iraq, Israel, Syria and elsewhere in Asia and Africa are enduring renewed assaults from Islamic fundamentalists and other extremist groups, as well as from the Communist regimes in the Far East. Persecution of Christians in Afghanistan, Algeria, Azerbaijan, China, India, Indonesia, Libya, Nigeria, North Korea, Mali, Pakistan, the Philippines, Sudan, Tanzania and Turkey is reported almost daily. This Fast is a particularly appropriate time to pray for our suffering brethren in these countries.





June 16: The commemoration of St. Tikhon the Wonderworker

Saint Tikhon, Bishop of Amathus, was born in the city Amathus on the island of Cyprus. His parents raised their son in Christian piety, and taught him the reading of sacred books. It is said that the gift of wonderworking appeared in St Tikhon at quite a young age.

His father was the owner of a bakery, and whenever he left his son alone in the shop, the holy youth would give free bread to those in need. Learning of this, his father became angry, but the son said that he had read in the Scriptures, that in giving to God one receives back a hundredfold. "I," said the youth, "gave to God the bread which was taken," and he persuaded his father to go to the place where the grain was stored. With astonishment the father saw that the granary, which formerly was empty, was now filled to overflowing with wheat. From that time the father did not hinder his son from distributing bread to the poor.

A certain gardener brought the dried prunings of vines from the vineyard. St. Tikhon gathered them, planted them in his garden and besought the Lord that these branches might take root and yield fruit for the health of people. The Lord did so through the faith of the holy youth. The branches took root, and their fruit had a particular and very pleasant taste. It was used during the lifetime of the saint and after his death for making wine for the Mystery of the Holy Eucharist.

They accepted the pious youth into the church clergy, made him a reader. Later, Mnemonios, the Bishop of Amathus ordained him a deacon. After the death of Bishop Mnemonios, St. Tikhon by universal agreement was chosen as Bishop of Amathus. St Epiphanius, Bishop of Cyprus, presided at the service.

St. Tikhon labored zealously to eradicate the remnants of paganism on Cyprus; he destroyed a pagan temple and spread the Christian Faith. The holy bishop was generous, his doors were open to all, and he listened to and lovingly fulfilled the request of each person who came to him. Fearing neither threats nor tortures, he firmly and fearlessly confessed his faith before pagans.

In the service to St. Tikhon it is stated that he foresaw the time of his death, which occurred in the year 425.

Vocation View

This Sunday shows the fruit of the outpouring of the Spirit upon us at Pentecost: the Saints. The Holy Spirit makes us holy. We become part of one another's salvation. We serve Christ in one another as members of the One Body, the Church. We become the Body of Christ present and acting in the world. We each have a ministry, a necessary ministry. Christ is calling many to the priesthood, a "ministry" to the "ministers." Pray that there may be a generous and dedicated response to this call.



Those Who Fought the Good Fight

OVER THE YEARS words often change their meaning due to the influence of other languages or new developments in the culture. For centuries the English word “meat” referred to all kinds of solid food. Beginning in the fourteenth century it began to take on the modern meaning of animal flesh used for food. Thus, in the King James translation of the Bible, Ps 103:27 reads *“These wait all upon thee; that thou mayest give them their **meat** in due season.”* In the contemporary revision, the New King James version, this verse is translated, *“These all wait for You that You may give them their **food** in due season.”*



Another word whose meaning has changed over the centuries is the word *saint*. The form of our English word saint comes from the Latin *sanctus*, or holy one but originally did not refer just to the dead. In the Old Testament this word refers to the Jews, God’s chosen people. Thus Ps 148:14 reads, *“He will raise up a horn for His people, a praise for all His **saints**— for the people of Israel, who are close to Him.”* A person was “a saint” because of a special relationship with God.

In the New Testament the saints are those of every nation who have been joined to Christ in baptism. Thus, when St Paul writes to the Romans he passes on his greetings to *“Philologus and Julia, Nereus and his sister, and Olympas, and all the **saints** who are with them”* (Rom 16:15). As we often sing in our Liturgy, “all of you who have been baptized into Christ have put on Christ.” The deepest relationship to God we have is to have put on Christ in this mystery.

Venerating the Martyrs

Our tradition of venerating the saints began in the early Church as Christians gave up their lives rather than deny Christ. The martyrs were the first “dead believers” to be counted as saints in the modern meaning of the term. In many places it became customary to serve the Eucharistic Liturgy on the anniversary of a martyr’s death, often at his or her place of burial.

Writing in c. 400 AD, St Augustine explained this practice as he knew it: “We, the Christian community, assemble to celebrate the memory of the martyrs with ritual solemnity because we want to be inspired to follow their example, share in their merits, and be helped by their prayers. Yet we erect no altars to any of the martyrs, even in the martyrs’ burial chapels themselves. No bishop, when celebrating at an altar where these holy bodies rest, has ever said, ‘Peter, we make this offering to you’, or ‘Paul, to you’, or ‘Cyprian, to you’. No, what is offered is offered always to God, who crowned the martyrs. We offer in the chapels where the bodies of those he crowned rest, so the memories that cling to those places will stir our emotions and encourage us to greater love both for the martyrs whom we can imitate and for God whose grace enables us to do so... But the veneration strictly called ‘worship’, or *latria*, that is, the special homage belonging only to the divinity, is something we give and teach others to give to God alone.” (*Treatise against Faustus*).

Why did St Augustine have to explain this practice? Perhaps because some of his readers – even among the Christians themselves – were confusing the veneration of the martyrs with the

pagan's worship of their gods and goddesses. Graffiti on the walls of the Roman catacombs are evidence that early Christians asked the martyrs buried there to pray for them. It was not long before Christians who has suffered punishment but had survived were honored as "confessors" who had confessed their faith by the sufferings they endured.

Holy Ascetics

When the martyrdom of Christians ceased in the Roman Empire, asceticism became the way believers found to offer their lives to God. By spending their lives in continual prayer and self-denial, ascetics sought to live as if they were dead to the world. The Church came to see them as "angels in the flesh" and make pilgrimages to their cells in order to obtain their blessings.

The veneration which believers had for their local ascetics continued after the ascetic's death. Their cells and the places where they were buried (if known) became shrines in which these holy men and women would be honored and their intercession sought.

Since hierarchs were often taken from the ranks of the ascetics, it became the practice to honor leading bishops (the "Church Fathers") as saints. Basil the Great, his companion Gregory the Theologian, and John Chrysostom, were such hierarchs.

Perhaps the first Christians living in the world to be honored as saints were the "equals to the apostles" known for spreading the Gospel, beginning with the witnesses to the Resurrection, Mary Magdalene and her companions. Later, healers and wonder-workers during life or after death would be so honored as well.

Shrines and Relics

In the first millennium, veneration of the saints centered on their tombs or the places in which they lived. People came from elsewhere on pilgrimage to honor them. As the Church spread, people in other areas wanted to venerate these saints "in person" by acquiring their relics or belongings for veneration. When the city of Constantinople was founded in the fourth century, its bishops obtained relics of as many saints as they could. They could not obtain a relic of the Theotokos (she had been assumed into heaven), and had to content themselves with her garments.

Items belonging to or touched by a saint were the oldest form of relics in the Church, being mentioned in the Acts of the Apostles. When St Paul was ministering in Ephesus, the Scriptures relate, "*Now God worked unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them*" (Acts 19:11, 12). Venerating such items became another way of experiencing God's power at work in the saints.

Canonizing Saints

As we have seen, recognizing a believer as a saint was initially a local affair. Those who had seen how a martyr or confessor had suffered, or how an ascetic had lived, acclaimed them as sanctified and venerated them in the place where they had lived or died, generally under the supervision of the local bishop. For a saint to be venerated by the wider Church, the blessing of the local synod of bishops with the Metropolitan or Patriarch was required. This procedure is still followed by the Eastern and Oriental Orthodox Churches. Beginning in the eleventh century, the Western Church required papal approval for a saint to be recognized and commended to the faithful for veneration throughout the world.

Please remember to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Elizabeth Ashooh, Elsie Ashooh, Erin Baroody, Michael Baroody, Henry Bilodeau, 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, Peter Fregeau, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Lebel, Haley Lesmerises, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Stefan Notter, Steven O'Leary, Ellen Osgood, Alice Paymant, Marco Enrique Peschiera, MaryJo Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Julia Rose, Adam Rubin, Fr. Andre St. Germain, Kara Salvas, Barbara Schultz, Raymond Sherburne, Lody Slaybe, Tarrant Smith, Iris Angelina Velasquez, Catherine Waldron, George Webber, Martha Webber, Kathy Wise, and Marilyn Whitmore.

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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Today's Readings:

A Reading from the Epistle of St. Paul to the Hebrews (11: 33-12:2-a)

BRETHREN, all of the saints by faith conquered kingdoms, wrought justice, obtained the fulfillment of promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, routed foreign armies. Women had their dead returned to them through resurrection. Others were tortured, refusing to yield for their release, in order to obtain a better resurrection. Others again suffered mockery and beatings, even chains and jailings.

They were stoned, they were cut to pieces, they were put to the test, they were killed by the sword. They went about in sheepskins and goatskins, destitute, anguished, afflicted (of whom the world was not worthy) wandering in deserts, mountains, caverns and holes in the ground.

And all of these, in spite of the positive witnessing of faith, failed to receive what was promised, for God was keeping something better in store for us, so that they were not to reach their final perfection without us. And so, having such a cloud of witnesses over us, let us get rid of every burden, and of the sin entangling us, and run with endurance to the fight proposed to us, contemplating the author and final end of faith, Jesus.

الرسالة (عبرانيين 11 : 33 الى 12 2 آ)

يا إخوة، إن القديسين جميعاً بالإيمان قد فهروا الممالك وعملوا البر، ونالوا الموعد وسدوا أفواه الأسود، وأطفأوا قوة النار، ونجوا من حد السيف، وتقفوا من ضعف، وصاروا أشداء في القتال وكسروا معسكرات الأجنبي. واسترجعت نساء أمواتهن بالقيامة. وآخرون قد عذبوا بتوتير الأعضاء والضرب، ولم يقبلوا النجاة ليحصلوا على قيامة أفضل. وآخرون قد ذاقوا الهزء والسياط والقيود أيضاً والسجن. رجموا، نثروا، أمثنوا، ماتوا بحد السيف، ساحوا في جلود الغنم والمعز، معوزين، مضايقين، مجهودين. ولم يكن العالم مستحقاً لهم، تائبين في البراري والجبال والمغاور وكهوف الأرض. فهؤلاء كلهم المشهود لهم بالإيمان لم ينالوا الموعد، لأن الله قد سبق فنظر لنا شيئاً أفضل، لكي لا يكملوا بمعدل عنا. فلذلك نحن أيضاً إذ نحقق بنا مثل هذا السحاب من الشهود، فلنلق عنا كل ثقل والخطيئة المحيطة بنا بسهولة، ولنسع بصرنا في الميدان الموضوع أمامنا، جاعلين نظرننا إلى يسوع مبدئ الإيمان ومكمّله

The Holy Gospel according to St. Matthew the Evangelist (10:32-38 & 19:27-30)

The Lord said to His disciples, "Everyone who acknowledges Me before men, I also will acknowledge before My Father in heaven. But whoever disowns Me before men, I in turn will disown before My Father in heaven.

"Anyone who loves father or mother more than Me is not worthy of Me; and anyone who loves son or daughter more than Me is not worthy of Me; and anyone does not take up his cross and follow Me is not worthy of Me."

Then Peter addressed him saying, "Behold, we have left all and followed You; what then shall we have?" And Jesus said to them, "Amen I say to you that you who have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, shall also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold, and shall possess life everlasting. But many who are first now will be last, and many who are last now will be first."

الانجيل (متى 10: 32 - 38 و 19: 27 - 30)

قال الرب لتلاميذه: كل من يعترف بي قدام الناس، اعترف انا ايضاً به قدام ابي الذي في السماوات. ومن ينكرني قدام الناس، انكره انا ايضاً قدام ابي الذي في السماوات. لا تظنوا اني جئت لألقي على الأرض سلاماً. بل سيفاً. لقد جئت لأفرك الانسان عن ابيه، والأبنة عن أمها، والكنة عن حمايتها. وأعداء الإنسان أهل بيته. من أحب أباً أو أمّاً أكثر مني فلا يستحقني، ومن أحب ابناً أو بنتاً أكثر مني فلا يستحقني. ومن لا يأخذ صليبه ويتبعني فلا يستحقني. فأجاب بطرس وقال له: ها نحن قد تركنا كل شيء وتبعناك، فما عسى اذاً يكون لنا؟ فقال له يسوع: الحق أقول لكم، أنتم الذين تبعتموني في عهد التجديد، متى جلس ابن الإنسان على عرش مجده، تجلسون أنتم ايضاً على اثني عشر عرشاً، وتدينون أسباط إسرائيل الأثني عشر. وكل من ترك بيوتاً، أو إخوة، أو أخوات، أو أباً، أو أمّاً، أو امرأة، أو بنين، أو حقولاً من أجل اسمي، يأخذ مئة ضعف، ويرث الحياة الأبدية. وكثيرون أولون يكونون آخرين، وآخرين يكونون أولين.