



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)

September 23, 2018

**The Commemoration of the Conception of
the Glorious Prophet and Forerunner, John the Baptist**

THE 18th SUNDAY AFTER PENTECOST

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.

Please remember to contact the church if a loved one is in the hospital and would like a visit from the priest. The hospitals do not always notify the church!

THE ORDER OF TODAY'S LITURGY

The Troparion of the Resurrection (1st Tone) Page 51

The Troparion of the Conception of John the Baptist (4th Tone):

Joy to you, O barren one, unable to give birth! Behold, you conceive today the one who is really a Torch of the Sun, who will enlighten the whole world that suffered from blindness. Rejoice, of Zechariah, and cry out in all confidence, "The one who will be born is a prophet of the Most High!"

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

Kondakion : "O Never Failing Protectress of Christians": Page 17

THE PROKIMENON:

THE JUST SHALL REJOICE IN THE LORD AND PLACE HIS HOPE IN HIM.

ALL THOSE WITH AN UPRIGHT HEART SHALL BE PRAISED.

O God, hear my voice when I pray to You! Save my life from the dreadful enemy!

Today's Readings: Galatians 4:22-27 and Luke 5: 1-11

LITURGY INTENTIONS

Saturday (September 22) 4:30 PM:

**For the repose of Mitchell Burkush (44th), Queenie Duffy (31st),
Wilfred Macaulay (44th), Elias Barody (54th), and Paul Spencer (29th)**

Sunday, (September 23) 10:30 AM

**For the repose of Johanna Ortegon (One Year Memorial),
by Kenneth Post**



**For the repose of Salim & Bahia Khoury,
Genevieve & Nakle Nakle, and Farid El-Zarka,
by Joseph and Marie Khoury**



Saturday (September 29) 4:30 PM:

**For the repose of Karemi Elias (29th), Mariam Nabra (36th),
Columbine Higgins (26th), and Nazem Wehbe (8th)**

Next Sunday (September 30) 10:30 AM

**For the repose of Rev. Fr. Paul Ruzzo, Teresa Bardwell Tahan, and Eddie Hikel, Jr.,
by Ted and Dolly Shiepe**



40 Days for Life kickoff rally and prayer vigil

40 Days for Life is a focused pro-life campaign with a vision to access God's power through prayer, fasting, and peaceful vigil to end abortion. The mission of the campaign is to bring together the body of Christ in a spirit of unity during a focused 40 day campaign of prayer, fasting, and peaceful activism, with the purpose of repentance, to seek God's favor to turn hearts and minds from a culture of death to a culture of life, thus bringing an end to abortion.

The Fall 2018 campaign runs from September 26 – November 4. The Kickoff Rally will be held on Sunday, Sept. 23 at 2 PM. All are invited for prayer, music, and refreshments at Ste. Marie Parish Hall, 378 Notre Dame Avenue, Manchester, as we begin the next prayer vigil in Manchester. The choir from Northeast Catholic College will perform and the guest speaker will be Darlene Pawlik. Darlene was conceived in rape, a target of human trafficking at 13, and sold into prostitution on her 14th birthday. She pledged her life to God and was entirely transformed into the strong, inspirational woman she is today. Come hear her story.

RSVP to 40daysforlifemanchester@gmail.com or call Sheila at 978-226-3240.

There will be a meeting of the Parish Advisory Council on Tuesday Oct. 2, at 7:00 PM

In the Gospel, Jesus needed collaborators in His ministry to reach others. He used their boats, their talents and their very selves, making them fishers of men. Many today still need to hear His word, and He still needs collaborators as priests, deacons, and monastics, to help. Pray for vocations, encourage vocations in your parish, and consider your own vocation.



Sunday School will begin on Sunday, Oct. 7. If you have children in the Sunday School Program, or if your child is new to the Sunday School program, please register him/her by calling Martha Dagher at 603-289-7392.

Attendance Last St. 4:30 PM: 18 Sun. 10:30 AM: 82

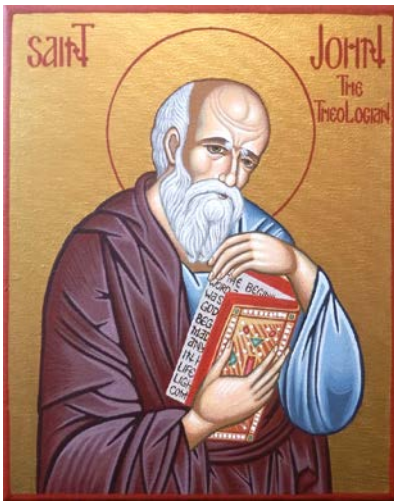
Last Weekend's Collection: \$1,319.⁰⁰

The average Sunday envelope donation: \$39.²²

The balance remaining on our mortgage is: \$67,917.⁴¹

SERVICES FOR THE WEEK

Wed., Sept. 26	7:00 PM	Divine Liturgy: The Passing of the Apostle & Evangelist John
Sat., Sept. 29	4:30 PM	Divine Liturgy: The 19th Sunday After Pentecost
Sun., Sept. 30	9:45 AM	Sunday Orthros
Sun., Sept. 30	10:30 AM	Divine Liturgy: The 19th Sunday After Pentecost



Sept. 26: The Commemoration of the Passing of the Apostle and Evangelist, John the Theologian

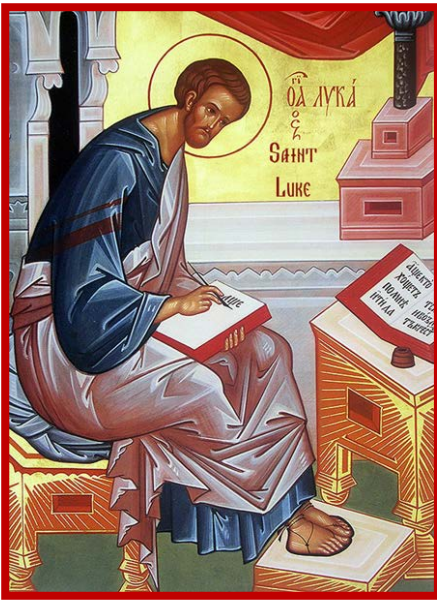
This Apostle John was from Bethsaida of Galilee, and was the son of Zebedee and Salome, and the brother of James the elder. First a fisherman by trade, he became an Apostle and the beloved Disciple of Christ. Only he of all the Disciples followed Him even to the Cross, and was entrusted with the care of our Savior's Mother, as it were another son to her, and a brother of Christ the Teacher. After this, he preached throughout Asia Minor, especially in Ephesus. When the second persecution against the Christians began in the year 96 during the reign of Domitian, he was taken in bonds to Rome, and there was cast into a vat filled to the brim with boiling oil. Coming forth there from unharmed, he was exiled to the island of Patmos, where he wrote the Book of Revelation. Returning again to Ephesus after the death of the tyrant, he wrote his Gospel (after the other Evangelists had already written theirs) and his three Catholic Epistles.

The last years of his life, the holy Apostle John spent in strict asceticism. He ate only bread and water, did not cut his hair, and dressed in simple linen garments. Because of his old age, he did not have the strength to preach the word of God even in the environs of Ephesus. At that time he taught only the bishops of the Church and inspired them to teach the people the Gospel unceasingly, and especially to keep in mind and to preach the first and principal commandment of the Gospel: the commandment of love. When the holy apostle became very weak, the blessed Jerome relates, his disciples carried him to the church, but he was no longer able to give long sermons. He then reduced his teaching to the unceasing repetition of "Little children, love one another." One day when his disciples asked him why he repeated this to them incessantly, John replied with the following words: "This is the Lord's commandment; and if ye keep it, it is enough."

St John fell asleep in the Lord when he was more than a hundred years old. He far outlived the other eyewitnesses of the Lord, and for a long time he remained the only remaining eyewitness of the earthly life of the Savior. He was laid to rest according to his wishes, in a cross-shaped grave outside of the city of Ephesus. The Church also celebrates the memory of the holy Apostle John the Theologian on May 8. Each year on that day a fine dust arises from the grave of the holy Apostle John. This dust is gathered up by believers and used to heal the sick.

The eagle, symbol of the lofty heights of his theological thought, is the iconographic symbol of the Evangelist John the Theologian. The appellation "Theologian" is bestowed by Holy Church only to St John among the immediate disciples and Apostles of Christ, as being the seer of the mysterious Judgments of God.

The Gospel of St. Luke



IN THE BYZANTINE CHURCHES all four Gospels are read at the Divine Liturgy in the course of the year. St John's Gospel is read from Pascha to Pentecost. On the day after Pentecost we begin reading the Gospel of St Matthew. Selections from this Gospel are read every day for the next eleven weeks. From the twelfth week after Pentecost, this Gospel is read on Saturdays and Sundays while St Mark's Gospel is read on the other days of the week.

We interrupt the reading of these Gospels on the Monday after the Exaltation of the Holy Cross, when we begin to read the Gospel of St Luke. This interruption is called the "Lukan Jump" in Byzantine terminology. St Luke's Gospel (along with other passages from Mark) is read until the beginning of the Triodion.

In our liturgical books, both the epistles and the Gospels from Pentecost to the feast of the Exaltation are described as "after Pentecost." With the Lukan Jump, the designations change. The epistles continue to be numbered "after Pentecost" while the Gospels are titled "of St Luke."

In popular use, Slavic Churches tend to call the entire period up to the beginning of the Triodion as "after Pentecost." In contrast, Greek Churches number these days after the Gospel being read (e.g. Fourth Sunday of St Matthew or Luke). The Melkite Church popularly follows the practice used in the Syriac Churches of the Middle East, numbering the days or weeks "after the Holy Cross."

The Gospel of St Luke

Longest of the four Gospels, Luke is thought to have been written in a Greek Christian environment, possibly in Antioch or Asia Minor. Traditionally Luke has been identified with the friend and traveling companion of St Paul (see 2 Tim 4:11). He is thought to have been born in Antioch and trained as a physician (see Col 4:14). He is thought to have become a disciple of Christ during the Lord's public ministry and to have been numbered among the seventy disciples mentioned in Lk 10. He is traditionally identified as the companion of Cleopas, who encountered the risen Christ on the road to Emmaus (see Lk 24).

It is believed that Luke's Gospel – and its companion work, the Acts of the Apostles – was written after the destruction of Jerusalem in AD 70. It is also thought that his intended audience consisted of Greek-speaking believers, based on his use of the Septuagint, the Greek version of the Old Testament, and patterns familiar to readers of contemporary Greek literature. A fragment from the late second century AD is the oldest manuscript evidence of this Gospel.

The Gospel, of course, tells the story of Christ while Acts tells us about the presence of the Holy Spirit in the apostolic Church. Numerous commentators have pointed out that Luke's work should be considered a trilogy. The first "volume" in this trilogy would be chapters one and two of the Gospel, what some have called an "infancy narrative." This section begins by telling of the

conception of St John the Forerunner, then narrates the Annunciation to the Theotokos, the nativity of John, followed by the nativity of Christ. The stories of Christ's circumcision, His encounter with Simeon in the temple and His experience in the temple as a twelve-year old complete this section.

Chapters one and two of Luke are not simply a prelude to the story of the adult Jesus. These chapters are, as it were, a Gospel of its own. In them Luke presents us with the figure of John as the Forerunner, whose conception and birth begin the long-awaited Messianic age. In Byzantine Churches the conception of the Forerunner is celebrated on September 23, introducing both the figure of John and the Cycle of Luke. In previous centuries many Byzantine Churches began the liturgical year with the celebration of this event.

The angel Gabriel, who tells John's father of what is to come, announces that "*Your wife Elizabeth will bear you a son, and you are to call him John ... he will be filled with the Holy Spirit even before he is born. He will bring back many of the people of Israel to the Lord their God. And he will go on before the Lord, in the spirit and power of Elijah... to make ready a people prepared for the Lord*" (Lk 1:13-17). John is described as "*filled with the Holy Spirit,*" as "*in the spirit and power of Elijah,*" and as making ready "*a people prepared for the Lord.*" John's essential characteristics, told in narratives throughout the four Gospels, are expressed here in a few words.

The Gospels' portraits of Jesus are drawn to show us how His disciples came to see Him as Messiah and Lord over their time with Him, both before and after His death and resurrection. A climactic moment in Matthew, for example, comes when Jesus asks His closest followers, "*Who do people say the Son of Man is?*" *They replied, 'Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.'* *'But what about you?'* He asked. *'Who do you say I am?'* *Simon Peter answered, 'You are the Messiah, the Son of the living God.'* *Jesus replied, 'Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven'* (Mt 16:13-17).

Not only are the disciples depicted as coming to learn over time who Jesus was; others, too, arrive at a similar conclusion. Thus the story of the Samaritan woman reaches its climax when her neighbors proclaim, "*we know that this man really is the Savior of the world*" (Jn 4:42). They come to this realization when they see the Lord at work in their midst.

Luke, on the other hand shows us Jesus as proclaimed "*the Son of the Most High*" (Lk 1:32) "*the Son of God*" (Lk 1:35) in each incident of his infancy narrative. Zachariah, in the canticle he sings at his son's birth, prophesies, "*you will go on before the Lord to prepare the way for him*" (Lk 1:76). Calling Jesus "*the LORD*" ascribes to Him the divine name revealed to Moses on Mount Sinai. It is the same name ascribed to Him by the angel announcing His birth to the shepherds (see Lk 2:11).

The entire first book of Luke's trilogy climaxes with two proclamations in the Jerusalem temple. When the Infant encounters the righteous Simeon, the prophet proclaims Christ as savior of the world: "*my eyes have seen your salvation, which you have prepared in the sight of all nations: a light for revelation to the Gentiles, and the glory of your people Israel*" (Lk 2:30-32). Finally, when the young Jesus is found "*in my Father's house,*" among the temple elders, we see Him taking His place at the head of God's people, as the ascended Christ will be depicted in the midst of the heavenly host at His ascension. Thus Luke twice tells the story of Jesus as the Christ, the Son of the living God: first, through stories of His infancy and childhood and secondly, in the narrative of His public ministry, death and resurrection.

The Conception of the Holy Forerunner, John the Baptist

The glorious Prophet and Forerunner John the Baptist is also referred to as John the Forerunner because he was the forerunner of Christ. He was an ascetic and great prophet, who baptized Christ and became one of the most revered saints in the Byzantine Church. John is a cousin of Christ through his mother Elizabeth who was the daughter of Zoia, the sister of Christ's grandmother.

The holy Prophet Malachi prophesied that before the Messiah's birth His Forerunner would appear, and would indicate His coming. The Jews therefore in awaiting the Messiah also awaited the appearance of His Forerunner.

In a city of the hills of Judea in the land of Palestine lived the righteous priest St Zachariah and his wife St Elizabeth, zealously observing the commandments of the Lord. The couple, however, had a misfortune: they remained childless in their old age, and they prayed unceasingly to God to grant them a child.

Once, when St Zachariah took his turn as priest at the Temple of Jerusalem, he went into the Sanctuary to offer incense. Going behind the veil of the Sanctuary, he beheld an angel of God standing at the right side of the altar of incense.

St Zachariah was astonished and halted in fear, but the angel said to him, "Fear not, Zachariah, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John." But Zachariah did not believe the words of the heavenly messenger, and then the angel said to him, "I am Gabriel, who stands in the presence of God; and I was sent to speak to you, and to bring you the good news. Behold, you will be silent and unable to speak until the day that these things come to pass, because you did not believe my words...."

Meanwhile, the people were waiting for Zachariah and they were astonished that he had not come out from the Sanctuary after so long a time. And when he did come out, he was supposed to pronounce a blessing upon the people, but could not do so because he had been struck speechless. When Zachariah explained by gestures that he was unable to speak, the people then understood that he had experienced a vision. The prophecy of the Archangel was fulfilled, and Righteous Elizabeth was delivered from her barrenness, and gave birth to John, the Forerunner and Baptist of the Lord.

Jesus himself testified regarding John that he was a "burning and a shining light" (John 5:35). John was the last of the Old Testament prophets, thus serving as a bridge figure between that period of revelation and Jesus. They also embrace a tradition that, following his death, John descended into Hell and there once more preached that Jesus the Messiah was coming.



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, 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 Label, Haley Lesmerises, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Steve Notter, Steven O'Leary, Ellen Osgood, MaryJo Pond, Ellen Powell, Sheila Quinn, Daniel 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.





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Today's Readings:

From the 1st Epistle of St. Paul to the Galatians (4: 22-27)

BRETHREN, Abraham had two sons, the one by a slave-girl and the other by a free woman (Cf. Gn. 16: 15; 21: 2). And the son of the slave-girl was born according to the flesh, but the son of the free woman, in virtue of the promise. This is said by way of allegory.

For these are the two covenants, one indeed from Mount Sinai, bringing forth children that were to be in bondage: this is Agar. For Sinai is a mountain in Arabia, which corresponds to the present Jerusalem, and is in slavery with her children. But that Jerusalem which is above is free, which is our mother. For it is written, Rejoice, you barren woman who do not bear; break forth and cry, you who do not travail; for many are the children of the desolate, more than of the one who has a husband (Is. 54: 1)

في المجامع باركوا الله. الرب من ينابيع إسرائيل

يا اخوة، وُلِدَ لإبراهيم ابنان: أحدهما من الأمة والآخر من الحرّة، غير أن الذي من الأمة وُلِدَ بحسب الجسد. أمّا الذي من الحرّة فيقوّة الموعد. ذلك انما هو رمز. لأنّ هاتين هما العهدان: أحدهما من طور سيناء يلد للعبودية، فهو هاجر. فإن جبل هاجر أي جبل سيناء هو في ديار العرب، ويُناسبُ أُورشليمَ الحاليّة. لأنّ هذه حاصلّة في العبوديّة مع أولادها. أمّا أُورشليمُ العليا فهي حرّة وهي أمنا جميعاً. فقد كُتِبَ: إفرحي أيتها العاقر التي لا تلد اهتفي واصرخي أيتها التي لا تتمخض لأن أولاد المهجورة أكثر من اولاد ذات البعل

The Holy Gospel according to St. Luke (5: 1-11)

At that time Jesus was standing by the Lake of Gennesaret. And he saw two boats moored by the lake, but the fishermen had left them and were washing their nets. And getting into one of the boats, the one that was Simon's, he asked him to put out a little from the land. And sitting down, he began to teach the crowds from the boat.

But when he had stopped speaking, he said to Simon, "Put out into the deep, and lower your nets for a catch." And Simon answered and said to him, "Master, the whole night through we have toiled and have taken nothing; but at your word I will lower the net." And when they had done so, they caught a great number of fishes, but their net was breaking. And they called to their comrades in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.

But when Simon Peter saw this, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord," For he and all who were with him were amazed at the catch of fish they had made; and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; from now on you shall catch men." And when they had brought their boats to land, they left all and followed him.

لوقا 5: 1 - 11

في ذلك الزمان، بينما كان يسوع واقفاً عن دَّ بَحِيرَةِ جَنِّيصَارَات، رأى سفينتين واقفتين عند البحيرة، وقد انحدرَ مِنْهُمَا الصِّيَادُونَ لِيَغْسِلُوا الشَّبَاك. فَرَكِبَ إِحْدَى السَّفِينَتَيْنِ الَّتِي كَانَتْ لِسِمْعَانَ، وَسَأَلَهُ أَنْ يَتْبَاعِدَ قَلِيلاً عَنِ الْبَرِّ، وَجَلَسَ يُعَلِّمُ الْجُمُوعَ مِنَ السَّفِينَةِ. فَلَمَّا أَنْجَزَ كَلَامَهُ قَالَ لِسِمْعَانَ: تَقَدَّمْ إِلَى الْعَرَضِ وَالْقُوا شِبَاكَكُمْ لِلصَّيْدِ. فَأَجَابَ سِمْعَانُ وَقَالَ لَهُ: يَا مَعْلَمُ قَدْ تَعِينَا اللَّيْلَ كُلَّهُ وَلَمْ نُصِبْ شَيْئاً، وَلَكِنْ بِكَلِمَتِكَ أُلقِي الشَّبَاكَةَ. فَلَمَّا فَعَلُوا ذَلِكَ حَازُوا مِنَ السَّمَكِ شَيْئاً كَثِيراً، فَأَخَذَتْ شَبَكُهُمْ تَتَخَرَّقُ. فَأَشَارُوا إِلَى شُرَكَائِهِمُ الَّذِينَ فِي السَّفِينَةِ الْآخَرَى أَنْ يَأْتُوا لِنَجْدَتِهِمْ، فَأَتُوا وَمَلَأُوا السَّفِينَتَيْنِ حَتَّى كَادَتَا تَعْرَقَان. فَلَمَّا رَأَى ذَلِكَ سِمْعَانُ بَطْرُسُ خَرَّ عِنْدَ رُكْبَتَيْ يَسُوعَ قَائِلاً: أَبْعُدْ عَنِّي يَا رَبِّ، فَإِنِّي رَجُلٌ خَاطِئٌ. فَإِنَّ الدُّهُولَ قَدْ أَعْتَرَاهُ هُوَ وَجَمِيعَ الَّذِينَ مَعَهُ بِسَبَبِ صَيْدِ السَّمَكِ الَّذِي أَصَابُوهُ. وَكَذَلِكَ يَعْقُوبُ وَيُوحَنَّا ابْنَا زَبْدَى اللَّذَانِ كَانَا شَرِيكَيْنِ لِسِمْعَانَ. فَقَالَ يَسُوعُ لِسِمْعَانَ: لَا تَخَفْ فَإِنَّكَ مِنَ الْآنَ تَكُونُ صَيَّاداً لِلنَّاسِ. وَلَمَّا بَلَغُوا بِالسَّفِينَتَيْنِ إِلَى الْبَرِّ، تَرَكُوا كُلَّ شَيْءٍ وَتَبِعُوهُ.