



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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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)

October 21, 2018

The Sixth Sunday After the Cross

The Commemoration of our Venerable Father Hilarion the Great

THE 22nd 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 (5th Tone) Page 53

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

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

THE PROKIMENON:

**YOU, O LORD, WILL KEEP US
AND PRESERVE US ALWAYS FROM THIS GENERATION!**

*Save me, O Lord, for there is no longer any holy man,
for truthfulness has vanished from among the children of men.*

Today's Readings: Galatians 6:11-18 and Luke 8: 27-39

LITURGY INTENTIONS

Saturday (October 20) 4:30 PM:

For the repose of Theodora Smit (43rd), Alice Kalil (17th), Anna Deschuiteneer (2nd),
Florence Burkush (22nd), John Ayoub (50th), and Leo Abood (23rd)

Sunday, (October 21) 10:30 AM

For the repose of Louise Komisarek (40 Day Memorial),
by her son Ken

For the repose of Sam Holland who departed this life on Oct. 13,
by Ted and Dolly Shiepe

Saturday (October 27) 4:30 PM:

For the repose of Philip Wihby (75th), Saheed Attalla (56th),
Ernest Blanchard (40th), Edmund Anton (37th), Ferris Samara (36th)
Mary Mamouneas (28th), and Amelia Maloley (17th),

Next Sunday (October 28) 10:30 AM

For the repose of the deceased clergy members
who have served in our Eparchy

Pray for Vocations!

In the Gospel, Jesus went with His disciples to free people and restore them to their dignity as children of God. Like Paul, these disciples felt Christ living and working in them. Pray that God raise up priests for our diocese of this caliber to continue Christ's life-giving ministry among us.



Parish Council News:

Nominations for parish council close this weekend. Nominees must be 18 years of age and active parishioners in good standing. Elections for the new parish council will be held on the weekend of Nov. 3-4, and 10-11.



The Annual Bishop's Appeal

Our Melkite Church in America needs you! Christ relies upon *your* generosity to accomplish His great work! Today's Gospel ends with the proclamation: "Go back to your house and tell all what God has done for you!" Indeed, what wonders our God has done for us! Let us return our thanks to God by giving freely of our time, talents, and treasures. Please respond to our Bishop's call and take personal financial responsibility for *your* Melkite Church. Remember: 50% of the gifts from our parish over our goal are returned to our parish.

Saint Elizabeth Seton Craft Fair and Holiday Boutique

190 Meetinghouse Rd, Bedford, NH
Saturday, November 10, 2018
9:00 AM – 3:00 PM



Crafters from all over New England will be sharing their work in this unique hand crafted holiday fair. From wood carvings to jewelry to crochet, candy to honey and goat's milk products, fine art, fabric arts, and children's gifts, we have something for everyone! Plenty of free parking, handicapped accessible, and free admittance. Food, Parish craft table and bake sale, basket raffle, 50/50 raffle, fun! It's all right here! Come do all your holiday shopping in one welcoming spot.

Attendance Last St. 4:30 PM: 21 Sun. 10:30 AM: 91

Last Weekend's Collection: \$1,310.⁰⁰

The average Sunday envelope donation: \$36.⁶⁷

The balance remaining on our mortgage is: \$67,917.¹¹

SERVICES FOR THE WEEK

Wed. Oct. 24	7:00 PM	Divine Liturgy: offered for the sick of the parish
Sat., Oct. 27	4:30 PM	Divine Liturgy: The 23rd Sunday after Pentecost
Sun., Oct. 28	9:45 AM	Sunday Orthros
Sun., Oct. 28	10:30 AM	Divine Liturgy: The 23rd Sunday after Pentecost

THE FATHERS SPEAK: On God's Forgiveness

Not only is it wonderful that He forgives us our sins, but also that He neither uncovers them nor does He make them stand forth clearly revealed. Nor does He force us to come forward and publicly proclaim our misdeeds, but He bids us to make our defense to Him alone and to confess our sins to Him. And yet, if any judge of a worldly tribunal were to tell some captured highwayman or grave robber to confess his crime and be excused from paying the penalty, this prisoner would with all alacrity admit the truth and scorn the disgrace in his desire to go free. But this is not the case in baptism. God forgives our sins and does not force us to make a parade of them in the presence of others. He seeks one thing only: that he who benefits by the forgiveness may learn the greatness of the gift.

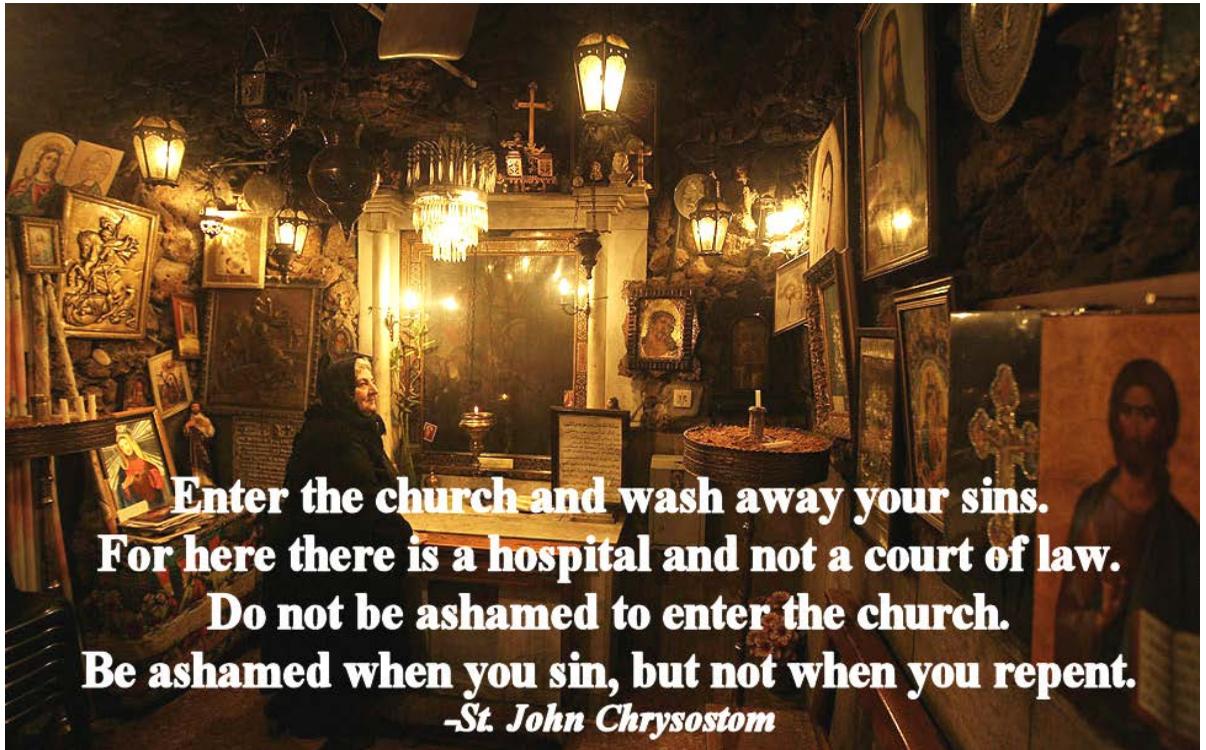
-St. John Chrysostom, Baptismal Instructions

The drunkard, the fornicator, the proud - he will receive God's mercy. But he who does not want to forgive, to excuse, to justify consciously, intentionally... ..that person closes himself to eternal life before God, and even more so in the present life. He is turned away and not heard.

-Elder Sampson of Russia

You do not desire to have your sins forgiven, as much as He desires to forgive you your sins. In proof that you do not so desire it, consider that you have no mind either to practice vigils, or to give your money freely: but He, that He might forgive our sins, did not spare His Only-Begotten and True Son, the partner of His throne.

-St. John Chrysostom



**Enter the church and wash away your sins.
For here there is a hospital and not a court of law.
Do not be ashamed to enter the church.
Be ashamed when you sin, but not when you repent.**

-St. John Chrysostom

Today we remember a saint who began life possessing many of the delights the world can offer, and willingly gave them all up. He is Saint Hilarion, who became one of the foremost ascetics of Palestine.

Born to pagan parents in a town called Thabatha, south of Gaza, Hilarion had a happy and relatively carefree childhood. He read and played music, enjoyed sports and games, and idled away hours with his friends. There was little to suggest that he would deny himself the pleasures of life as he grew up.

Hilarion's parents wanted to give him a good education along with his other advantages. They sent him to Alexandria in Egypt--a sophisticated city known for its libraries, schools, and excellent teachers--to study. It was then, as a student, that his life changed forever, and in ways his parents couldn't have anticipated.

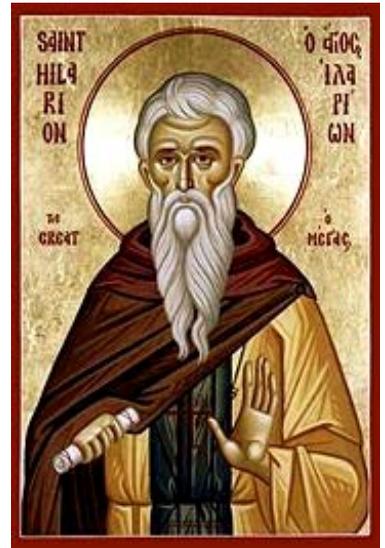
Alexandria offered many forms of entertainment. A person could go to the theater, attend the circus, or shout with the crowds at violent, bloody contests in the arena. But Hilarion was unimpressed and even repelled by these. He found himself drawn instead to the assemblies of Christians who met often to worship. These people became his friends and his guides in the spiritual life.

Like everyone in Alexandria, Hilarion had heard about the famous monk who made his home in the forbidding Egyptian desert and lived a wonderfully simple, prayerful life there. The monk's name was Anthony, and before long Hilarion set out to visit him.

The visit changed young Hilarion's life forever. He stayed with Anthony for two months, and carefully observed everything the older man did—his constant prayer, his extremely austere diet, the gentle way he dealt with other people while being so strict in his own habits. Hilarion decided to begin a life modeled on Anthony's, and returned to Palestine. His parents were dead, so he quickly settled his affairs. Saint Jerome, who wrote an account of his life, described his efforts:

"With no other covering for his limbs but a shirt of sackcloth, and a cloak of skins which the blessed Anthony had given him when he set out, and a blanket of the coarsest sort, he found pleasure in the vast and terrible wilderness with the sea on one side and the marshland on the other. His food was only fifteen dried figs after sunset."

Like Anthony, Hilarion endured frightening and hideous demonic attacks. He was compelled to move frequently so as not to attract adoring followers, and constantly fought the temptations of his flesh and his lustful thoughts. But over the years he became a healer, a counselor, and a worker of miracles. He founded monasteries all over Palestine, instituting strict rules in each one. Hilarion's love of ease in his youth gave way to a love of the "narrow road" of monasticism which can seem harsh, but which has been the path of salvation for many men and women.



CHRIST CALLS A DEMONIAC

THE GOSPELS RECORD SEVERAL INSTANCES when the Lord Jesus called people to be His followers. At times He called people to leave their homes and livelihoods and follow Him.

Sometimes the Lord called but was refused. The cost of following Jesus was more than some people could bear. To the rich young man Jesus said, *“If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me.”* When the young man heard this, he went away sad, because he had great wealth” (Mt 19:21-22).

In other instances the Lord raised objections Himself before the would-be follower could discover through failure and discouragement that following Christ meant enduring hardships. Thus *“a teacher of the law came to Him and said, ‘Teacher, I will follow you wherever you go.’ Jesus replied, ‘Foxes have dens and*

birds have nests, but the Son of Man has no place to lay his head” (Mt 8:19-20). The Lord wanted this teacher of the law to know that following Christ would not provide the comfortable lifestyle he may have been anticipating.

To a procrastinator, however, He gave the opposite advice. *“Then another disciple said to him, ‘Lord, first let me go and bury my father.’ But Jesus told him, ‘Follow me, and let the dead bury their own dead”* (Mt 8:21-22). The Lord surely wanted followers but He had a different approach based on the readiness of the person before Him.

This passage suggests the hurdles that people in any age will face when they consider following the Lord in a radical way: fear of the unknown, self-concern, pre-occupation and attachment to other things all can hinder us from following Christ.

The Vocation of the Gerasene

The Gerasene whom Jesus healed (Lk 8:27-39) wanted to follow Jesus as well; the Scripture says that he *“begged to go with Him,”* but the Lord had another plan for him. *“Jesus sent him away, saying, ‘Return home and tell how much God has done for you.’ So the man went away and told all over town how much Jesus had done for him”* (Lk 8:38-39).

The Gerasenes had made it clear that they wanted Jesus to go away. He would not force Himself on them. At the same time He wanted to leave them with a permanent reminder of His presence: their own fellow countryman whom He had delivered. This man had once been a burden to the townspeople; now he would be a blessing.

The Apostles were told to go through the world preaching the Gospel; this man’s call was to go home and do the same in his village. Was his call by Christ less of a vocation than that of the Apostles? It was different, surely, but it was a vocation nonetheless.

Some people in the Church tend to think that “vocation” refers exclusively to the calling of a cleric or monastic. The Lord does call some people in every age to serve the Church as priests, deacons, chanters, etc. He does invite others to serve Him as a monk or nun, or as a member of a religious community. But these are not the only people whom He calls to serve Him.



Our Fundamental Vocation

Every person baptized into Christ has a vocation. The essence of that vocation is perhaps best expressed in the First Epistle of Peter: “*But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of Him who called you out of darkness into His wonderful light*” (1 Pt 2:9).

There are three important aspects of our universal vocation expressed in this passage. First, our vocation is to a priesthood: what the Scripture calls a “royal priesthood.” Christ is the true kingly priest and because we have been baptized into Him and sealed in His Holy Spirit we share in His priesthood. Secondly, we share in this priesthood as members of a people, the people of God. We are not individually priests, as are the ministers of the altar, but members of a priesthood because of our common union with Christ the High Priest.

This passage also tells us the reason for this priesthood: “*that you may declare the praises of*” God. Our vocation as members of the royal priesthood is to share in the Church’s call to proclaim the work of God in Christ. Some, like the apostles and evangelizers, are called to bring the Gospel to the ends of the earth. Others, like the Gerasene whom Jesus delivered in the Gospel or the Samaritan Woman, are called to show forth God’s love for mankind in their own corner of the world. Still others – most of us in fact – are called to share in the Church’s common vocation to proclaim Christ.

How Can We “Proclaim?”

When we think about “proclaiming God’s works” we invariably think about speaking or writing. There is a host of other ways by which the Church makes the Good News present in our world. At the Bridegroom Matins on Holy Tuesday we are reminded that the abilities we have received are often the way in which the Lord makes known to us our way of responding to this call:

“Come, O faithful, let us work eagerly for the Master, for He distributes wealth to His servants; and let us increase the talent of grace, each one according to his ability. Let one adorn his wisdom with good deeds. Let another beautify the celebration of the service. Let someone strong in faith communicate the word to the uninitiated, and another dispense his wealth to the poor. Thus, we shall increase what has been loaned to us and, like faithful stewards of grace, shall be worthy of the Master’s joy. O Christ God, make us worthy of that joy, for You are the Lover of Mankind.”

Through each of these ways and countless others believers can take their place in the royal priesthood, joining in the Church’s mission to declare through word or work “*the praises of Him who called you out of darkness into His wonderful light.*”

What Happened to the Gerasenes?

The Gospels record that the Lord Jesus sent the man He had healed back home to witness to his neighbors. They do not tell us whether he was successful: was this village converted or not? We do know that by the third century AD the village was all but deserted. The crag which overlooked the Sea of Galilee, however, had become a place of pilgrimage for Christians seeking to commemorate the healing of the Gerasene. By the fifth century a large monastery serving the pilgrims had been established there. The monastery was expanded in the sixth century but abandoned after a catastrophic earthquake destroyed much of the area in 749. Ruins of the monastery were excavated in the 1970s by the Israeli department of antiquities and were later incorporated into a national park.

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, Marco Enrique Pescheiera, MaryJo Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvas, Barbara Schultz, 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 to the Second Epistle of St. Paul to the Galatians (6:11-18)

BRETHREN, see with what large letters I am writing to you with my own hand! All those who want to please in a human way are forcing you to be circumcised merely to avoid persecution because of the cross of Christ. For not even the circumcised observe the Law: but they want you to be circumcised that they may boast of your subjection to external rites.

But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision but a new creation is of any account. And whoever follow this rule, peace and mercy be upon them and on God's Israel. From now on, let no man give me trouble, for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

الرسالة (غلاطية 6: 11-18)

يا اخوة، أنظروا بأبي حروفٍ كتبتُ اليكم بيدي. ان جميع الذين يُريدونَ أن يُرضوا بحسبِ الجسد، هؤلاء يُلزمونكم أن تُخْتَبِتُوا. وانما ذلك لئلاً يُضطهدوا من أجلِ صليبِ المسيح. لان المختونينَ أنفسهم لا يحفظونَ الناموس، لكنهم يُريدونَ أن تُخْتَبِتُوا لِيَقْتَنُوا بِأَجْسَادِكُمْ. أما أنا فحاشى لي أن أفْتَخَرَ إِلَّا بِصَلِيبِ رَبِّنا يسوعَ المسيح، الذي به صَلَبَ العالمُ لي، وأنا صَلَبْتُ للعالم. لأنه في المسيح يسوعَ لا يستطيعُ الختانُ شيئاً ولا القَلْفُ، بل الخليفةُ الجديدة. وكلُّ الذين يسلكونَ هذه الطريقة، عليهم السلامُ والرحمة، وعلى اسرائيلِ الله. فلا يُعَنَّ نِي أَحَدٌ فيما بعد، لأنني حاملٌ في جسدي سِماتِ الربِّ يسوع. نعمةُ رَبِّنا يسوعَ المسيح مع روجكم أيها الاخوة، آمين.

The Holy Gospel according to St. Luke (8: 27-39)

At that time when Jesus came to the country of the Gerasenes there met Him a certain man who for a long time was possessed by a devil, and wore no clothes, and lived in the tombs, not in a house. And when he saw Jesus, he fell down before Him, and crying out with a loud voice said, "What have I to do with You, Jesus, Son of the Most High God? I pray You, do not torment me." For he was charging the unclean spirit to go forth from the man. For many times it had laid hold of him; and he was bound with chains and fetters, and kept under guard, but he would break the bonds asunder, and be driven by the devil into the deserts.

And Jesus asked him, saying, "What is your name?" And he said, "Legion," because many devils had entered into him. And they entreated Him not to command them to depart into the abyss.

Now a herd of many swine was there, feeding on the mountainside. And they kept entreating Him to give them leave to enter into them. And He gave them leave. And the devils came out from the man and entered into the swine; and the herd rushed down the cliff into the lake and were drowned.

And when the swineherds saw what had happened, they fled and reported it in the town and in the country; and people came out to see what had happened. And they came to Jesus, and found the man from whom the devils had gone out sitting at His feet, clothed and in his right mind; and they were afraid. And those also who had seen it reported to them how he had been saved from Legion. And all the people of the Gerasene district besought Him to depart from them; for they were seized with great fear. And He got into a boat and went back.

But the man from whom the devils had gone out prayed Him that he might remain with Him. But Jesus sent him away, saying, "Return to your house, and tell all that God has done for you." And he departed, proclaiming throughout the whole town all that Jesus had done for him.

(لوقا 8: 27-39)

في ذلك الزمان، لما أتى يسوعُ الى بقعةِ الغدريين، استقبلهُ رجلٌ من المدينةِ به شياطينٌ من زمانٍ طويل، ولم يكن يلبسُ ثوباً ولا يأوي الى بيتٍ بل الى القبور. فلما رأى يسوعُ صاحَ وخرَّ له وقال يصوتُ عظيم: ما لي ولك يا يسوعُ ابنَ اللهِ العلي؟ أطلبُ إليك ألا تُعذبني. فإنه كان يأمرُ الروحَ النجسَ أن يخرجَ منَ الانسان، إذ كان قد استحوذَ عليه من زمانٍ طويل. وكان يُربطُ بسلاسلٍ وقيودٍ ويحرس، فيقطعُ الربطَ ويسوقهُ الشيطانُ الى البراري. فسألهُ يسوعُ قائلاً: ما اسمُك؟ فقال: جوقة، لأنَّ شياطينَ كثيرينَ قد دخلوا فيه. وطلبوا اليه أن لا يأمرهم بالذهابِ الى الهاوية. وكان هناكَ قطعُ خنازيرٍ كثيرةٍ ترعى في الجبل. فطلبوا اليه أن يأذنَ لهم بالدخول فيها، فأذنَ لهم. فخرجَ الشياطينُ من الانسان، ودخلوا في الخنازير، فوثبَ القطيعُ عن الجُرفِ الى البُحيرةِ فاختنق. فلما رأى الرعاةُ ما حدث، هربوا وذهبوا، وأخبروا من في المدينةِ وفي الحقول. فخرجوا ليزروا ما حدث. وأتوا الى يسوع، فوجدوا الانسانَ الذي خرجت منه الشياطينُ جالساً عند قدمي يسوع، لابساً صحيحَ العقل، فخافوا. وأخبرهمُ الناظرونَ كيفَ أبرى المُعترى. فسأله جميعُ جمهورِ بقعةِ الغدريينَ أن ينصرفَ عنهم، لأنه استحوذَ عليهم خوفٌ عظيم. أمّا هو فركبَ السفينةَ ورجع. فجعلَ يطلبُ اليه الرجلُ الذي خرجت منه الشياطينُ أن يكونَ معه، فصرقهُ يسوعُ قائلاً: إرجعْ الى بيتك، وحدث بما صنعَ اللهُ اليك. فذهبَ وهو ينادي في المدينةَ كلها بما صنعَ اللهُ به يسوع.