



# 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)*

**Nov. 6, 2016**

**The Seventh Sunday After the Cross**

**The Commemoration of our Holy Father Paul the Confessor**

**THE 25<sup>th</sup> SUNDAY AFTER PENTECOST**

**Parish Advisory & Finance Council:**

KEN MONTY (*PRESIDENT*), RICHARD ASHOOH, ROBERT ANDERSON, ROBIN ANDERSON, MARY CULLEN, MARTHA DAGHER, MARYLOU LAZOS, TERRI LEONARCZYK, MATTHEW LOMANNO, PAUL MANSUR, NAJWA MOUSSOBA, 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

Kondakion : O Never Failing Protectress ( 2<sup>nd</sup> Tone): Page 17

### 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!*

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**Today's Readings: Ephesians 4: 1-7 and Luke 8: 41-56**

## LITURGY INTENTIONS

Saturday 4:30 PM:

For the repose of Edward Samara (15<sup>th</sup>), Thomas Elias (60<sup>th</sup>),  
John Ganem (44<sup>th</sup>), Edward Baroody (38<sup>th</sup>), Mitch Ashooh (8<sup>th</sup>),  
Sally Attalla (41<sup>st</sup>), and Josephine Samara (37<sup>th</sup>)



Sunday, 11:00 AM:

For the repose of Donna Penn (40 day Memorial),  
by her uncle Joseph Baroody



Next Saturday (Nov. 12), 4:30 PM:

*No Liturgy on Saturday this week*

Next Sunday (Nov. 13) 11:00 AM:

For the repose of Abraham and Martha Dagher,  
by Jamil and Rosemonde Dagher



## **THE BISHOP'S APPEAL:**

In today's amazing Gospel, we learn that simply touching the hem of the garment of the Master brings healing and salvation! It is through the Church that the Lord's saving power continues to flow out to all who have faith. How much our troubled world needs Christ's healing and salvation! Your generous gift to the Bishop's Appeal, will enable our Melkite Church to touch the lives of so many bringing the message of faith, life, and hope to our culture that struggles in the bondage of darkness and sin.

**WE NEED YOU...**to assure that our Melkite Church in America will be able to touch more and more people who are in need of the healing and salvation that only the Lord Jesus can bring. If you have not already sent your gift, please do so today so that 100% of our parish will respond to Sayidna's call. Thank you for your generosity!

## Icon Workshop Nov. 18-20

This is a full weekend event for those serious about learning iconography in the Byzantine style. Natural ability is a plus, but not a must. Iconographer Chris Gosey will provide participants with everything they need to leave with their own completed icon!

This event begins Friday evening, continues all day on Saturday, and ends on Sunday evening. Our parish will host the event. The cost is \$175 for the weekend of teaching and all supplies.

Please contact Christopher Gosey at 603-892-7700 to register for the workshop. The deadline for registration is Nov. 14. Checks should be made out to Christopher Gosey.



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## Parish Council elections will take place this weekend.

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## Holy Land Pilgrimage July 6-18

This special 13-day pilgrimage will be a "once-in-a-lifetime" opportunity to walk in the footsteps of Christ, study the Sacred Scriptures on location, and revive our spiritual lives. In addition to the spiritual leadership of Bishop Nicholas, we will be accompanied by a local Orthodox Palestinian guide, Fr. Mark Melone will lead us in prayerful studies of the rich iconographic traditions of the churches of the Holy Land and Fr. Sebastian Carnazzo, PHD and Fr. Hezekias Carnazzo will lead on-location Bible studies throughout the Pilgrimage.

Please note that this is a pilgrimage and not a sight seeing tour. The entire spiritual journey will be filled with prayer, Bible study, Divine services, etc. All pilgrims will be asked to participate in preparatory educational sessions available on-line and bring a Bible with them to the Holy Land.

For brochure and registration form, visit: [www.catholicheritagetours.com/ICCFH2](http://www.catholicheritagetours.com/ICCFH2). For more information: Call (800) 290-3876 or [emailinfo@catholicheritagetours.com](mailto:emailinfo@catholicheritagetours.com) or contact Father Hezekias, Group Coordinator, at (703) 504-8733 or [fatherhezekias@gmail.com](mailto:fatherhezekias@gmail.com).

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## There is no Saturday PM Liturgy next Saturday, Nov. 12

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**Attendance - Last Saturday 4:30 PM: 14    Sunday 11:00 AM: 165**

**Last Weekend's Collection: \$ 1,517.<sup>75</sup>    Mortgage: \$1,096.<sup>00</sup>**

*The average Sunday envelope donation: \$38.<sup>00</sup>*

*The balance remaining on our mortgage is: \$ 83,072.<sup>00</sup>*

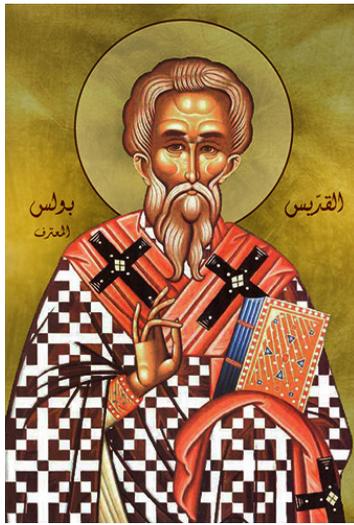
### SERVICES FOR THE WEEK

Tues., Nov. 8	8:30 PM	<b>Weekday Orthros – <i>In the basement chapel</i></b>
Wed., Nov. 9	7:00 PM	<b>Divine Liturgy: For the deceased members of the parish</b>
Sun., Nov. 13	10:15 AM	<b>Sunday Orthros</b>
Sun., Nov. 13	11:00 AM	<b>Divine Liturgy: The 26<sup>th</sup> Sunday After Pentecost</b>

## Our Holy Father Paul the Confessor, Archbishop of Constantinople

Saint Paul the Confessor, Archbishop of Constantinople, was chosen to the patriarchal throne after the death of Patriarch Alexander (+ 340), when the Arian heresy had again flared up. Many of the Arians were present at the Council which selected the new Archbishop of Constantinople. They revolted in opposition to the choice of St Paul, but the Orthodox at the Council were in the majority.

The emperor Constantius, ruling over the Eastern half of the Roman Empire, was an Arian. He was not in Constantinople for the election of the Archbishop, and so it took place without his consent. Upon his return, he convened a council which illegally deposed St Paul, and the emperor banished him from the capital.



In place of the saint they elevated Eusebius of Nicomedia, an impious heretic. Archbishop Paul withdrew to Rome, where other Orthodox bishops were also banished by Eusebius.

Eusebius did not rule the Church of Constantinople for long. When he died, St Paul returned to Constantinople, and was greeted by his flock with love. But Constantius exiled the saint a second time, and so he returned to Rome. The Western emperor Constans wrote a harsh letter to his Eastern co-ruler, which he sent to Constantinople along with the holy exiled archpastor. The threats worked, and St Paul was reinstated upon the archepiscopal throne.

But soon the pious emperor Constans, a defender of the Orthodox, was treacherously murdered during a palace coup. They again banished St Paul from Constantinople and this time sent him off in exile to Armenia, to the city of Cucusus, where he endured a martyr's death.

When the Archbishop was celebrating the Divine Liturgy, Arians rushed upon him by force and strangled him with his own omophorion. This occurred in the year 350. In 381, the holy Emperor Theodosius the Great solemnly transferred the relics of St Paul the Confessor from Cucusus to Constantinople. In 1326, the relics of St Paul were transferred to Venice.

St Athanasius the Great, a contemporary of St Paul, writes briefly about his exiles, "St Paul the first time was sent by Constantine to Pontus, the second time he was fettered with chains by Constantius, and then he was locked up in Mesopotamian Syngara and from there moved to Emesus, and the fourth time to Cappadocian Cucusus in the Taurian wilderness."

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### Light for Life

A Candlelight Prayer Vigil will close the local **2016 Fall 40 Days for Life Campaign** on Sun., Nov. 6th. Gather at 5PM in the public right-of-way outside Planned Parenthood, 24 Penacook Street for prayer and thanksgiving. Candles provided and light Refreshments will be served.





**Q. Why are the clergy “adorned” in fancy vestments at the Divine Liturgy? Doesn’t this stand in conflict with Christ’s teachings on humility?**

**A.** The purpose of the vestments is not to personally adorn the clergy or to elevate them above the common people, any more than judges who wear black robes or physicians who wear a white jacket are being aggrandized because of their vocations.

Outwardly, the vestments serve the function of identifying the rank of the clergy (bishop, priest, or deacon), so that each rank may serve their respective roles in the Divine Liturgy. Inwardly, however, the vestments are a reminder of the priest’s unworthiness to offer the Holy Mysteries. They are worn to symbolically cover the sins and failings of the priest who presents himself to serve in the Holy Place. The prayers that accompany the vesting of the priest emphasize this purpose, as each prayer is reminder of what God is doing: Working marvelously through the priest, who is a sinner.

When vesting, he priest makes the sign of the cross over each vestment piece, kisses the cross on the vestment, and says the prayers of vesting while putting the vestment on. These are the prayers that accompany the vesting:

***For the sticharion (the floor length undergarment):*** My soul rejoices in the Lord, for He has clothed me with a robe of salvation and covered me with a garment of happiness; as a bridegroom He has crowned me, and as a bride He has adorned me with gems.

***For the epitrachelion (the stole):*** Blessed is God who pours out grace upon His priests: as oil upon the head, which ran down unto the beard, the beard of Aaron, even to the hem of his garment, at all times, now and always and forever and ever. Amen.

***For the zone (the belt that ties at the waist):*** Blessed is God who girds me with strength and makes my way blameless and strengthens my feet like the hart’s, at all times, now and always and forever and ever. Amen.

***For the right epimanikion (cuff worn on the wrist):*** Your right hand, Lord, is made glorious in might; Your right hand, Lord, has crushed the enemies; and in the fullness of Your glory, You have routed the adversary.

***For the left epimanikion (cuff worn on the wrist):*** Your hands have made me and fashioned me: give me understanding and I shall learn Your commandments.

***For the epigonation - if he is entitled to wear it (the diamond shaped cloth that hangs by the right thigh of the priest):*** Gird Your sword at Your side, Mighty One, in Your splendor and beauty. String Your bow; go forth, reign for the sake of truth, meekness and righteousness. Your right hand shall lead You wonderfully, at all times, now and always and forever and ever. Amen.

***For the phelonion (the outermost vestment):*** Your priests, O Lord, shall clothe themselves with righteousness, and Your saints shall rejoice in joy, at all times, now and always and forever and ever. Amen.

***For the Cross - if he is entitled to wear it:*** Whoever would come after me, let him deny himself, take up his cross and follow Me.

# Being in the One Body

“THERE IS ONE BODY AND ONE SPIRIT, one hope of your calling; one Lord, one faith, one baptism; one God and Father of all...” (Eph 4:3-6). St Paul insists here on the unity required of Christians because they all share alike in the one Body, the one Spirit, etc. How could there be division when the Body of Christ is one?

This is a question which has plagued the Church since its earliest days. It first surfaced as a problem for Church order in third-century Carthage (near Tunis today), capital of the Roman Exarchate of Africa. After some 40 years of peace a new emperor, Decius, began persecuting Christians anew in AD 250. Most Christians in Carthage offered sacrifices to the gods of the state out of fear for their lives, and others bought fraudulent testimonials that they had offered sacrifices, although they had not done so. When peace returned in AD 251, some sought to reconcile all those who returned immediately; others demanded signs of repentance over a lengthy waiting period.



## How Is a Divided Church “One”?

Rival groups, not in communion with each other, were formed over the issue. Then the question arose, “What is that other group? Is it the Church? Do its sacraments have the grace of God?” St Cyprian, the Bishop of Carthage, said “No” – they are outside the Church. He wrote, “For if they shall see that it is determined and decreed by our judgment and sentence, that the baptism with which they are there baptized is considered just and legitimately in possession of the Church also, and the other gifts of the Church; nor will there be any reason for their coming to us, when, as they have baptism, they seem also to have the rest.” Accordingly St Cyprian insisted that those coming to the Church from one of these splinter groups be rebaptized.

St Stephen, the Pope of Rome, had a different approach. He espoused the teaching of St Augustine that “the Holy and Sanctifying Spirit still breathes in the sects, but in the stubbornness and powerlessness of schism healing is not accomplished.” And so, he insisted, heretics should be reconciled by the laying on of hands, not baptism. At first Stephen insisted that the Roman position was normative; after Stephen’s death, his successor, Pope Sixtus II let the matter drop.

## The Church Re-Examined

Several events in recent history contributed to the Churches revisiting the question of Church unity. The twentieth century Russian Orthodox theologian, Fr. Georges Florovsky, was the first to propose a new middle ground. “In her sacramental, mysterious existence,” he wrote, “the Church surpasses canonical measurements. For that reason a canonical cleavage does not immediately signify mystical impoverishment and desolation. All that Saint Cyprian said about the unity of the Church and the sacraments can be and must be accepted. But it is not necessary, as he did, to draw the final boundary around the body of the Church by canonical points alone.”

Vatican II marked a new appreciation of other Christians. In their discussion of the Church the council fathers employed a new term to restate the Augustinian position: “The one Church of Christ ... *subsists* in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him, although many elements of sanctification and of truth are found outside of its visible structure. These elements, as gifts belonging to the Church of Christ, are force

impelling toward catholic unity. (*Lumen Gentium*, 1: 12, 13). To “subsist” means to “be,” to “have existence” and so the fathers taught that the Catholic Church is where the one Church of Christ is to be found. Yet, they said, many elements of sanctification and truth” are found outside it.

The chief ecumenical experience of the bishops at Vatican II was with the various Protestant denominations. Clearly the above statement refers to that context. Most Protestants, for example, have baptism. Not all, however, baptize in the name of the Father and of the Son and of the Holy Spirit. All Protestants have marriage but not many consider marriage a sacrament.

When formal dialogs began with the Eastern and Oriental Orthodox Churches, that explanation proved inadequate. The International Orthodox-Catholic Theological Dialogue issued this statement instead: “Catholics and Orthodox once again consider each other in their relationship to the mystery of the Church and discover each other once again as Sister Churches. ...On each side it is recognized that what Christ has entrusted to his Church – profession of Apostolic faith, participation in the same sacraments, above all the one priesthood celebrating the one sacrifice of Christ, the apostolic succession of bishops – cannot be considered the exclusive property of one of our Churches.

“It is in this perspective that the Catholic Churches and the Orthodox Churches recognize each other as Sister Churches, responsible together for maintaining the Church of God in fidelity to the divine purpose, most especially in what concerns unity” (Balmand 12-14).

Thus the mystery of the Church “subsists” in each of the historic, Apostolic Churches in relationship to one another in a communion of love. While some “elements of sanctification and truth” are found in Protestant denominations, the mystery of the Church subsists fully in the Orthodox and Catholic Churches. The reason for the difference is that during the Reformation all Protestant groups rejected one or another of the sacramental building blocks of the Church such as the Eucharist, Confession, and the priesthood.

St Paul insisted that we are meant to remain one. The experience of the past century shows us that we must work to restore our fractured unity as well through fraternal respect, cooperation in confronting secularism, and respectful study of one another’s beliefs.

### **The Sister Churches**

Currently there are four communions of Apostolic Churches: Churches which have existed since the beginning of Christian history and which share the same basic faith despite a multiplicity of expressions. They are:

***The Catholic Communion*** – comprising the Roman (Western) Catholic Church and the various Eastern Catholic Churches.

***The Eastern Orthodox Communion*** – the various Byzantine Orthodox local Churches (Constantinople, Alexandria, Antioch, Jerusalem, Cyprus, Russia, Rumania, etc.) They look to the seven ecumenical councils we celebrate in our liturgical year.

***The Oriental Orthodox Communion*** – the Armenian, Coptic, Ethiopian, Indian and Syriac Orthodox Churches. They recognize only the first three ecumenical councils.

***The Church of the East*** (Assyro-Chaldean) – the Church of the ancient Persian Empire.

In the last 60 years Rome has issued agreed statements with each of these communions to affirm a common faith in the fundamentals of Christian belief.

**Please remember** to pray for the health and protection of Genevieve Allen, Olivia Aragon, Elizabeth Ashooh, Elsie Ashooh, Al Auclair, Alice Auclair, Erin Baroody, Michael Baroody, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Sarah Cullen, Theresa Cullen, Jamileh Dagher, Sher Farrow, Declan Finn, Janet Drake, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, John Gallagher, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Shirley Lanoue, Susan Latvis, Roger Lawrence, Diana Lebel, Peggy Leclar, Sadie Grace McCallum, Miriam McCallum, Susan Merrill, Alfred Nasr, Afef Nasr, Blaise Notter, Steve Notter, Steven O'Leary, Denis O'Keefe, Ellen Osgood, Josephine Paquette, Sheila Quinn, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvas, Denise Sherburne, Tarrant Smith, Mary Stephen, Catherine Waldron, and Iris Angelina Velasquez.

**If you are visiting our church,** our parish family is delighted to welcome you here! Please give us the chance to get to know you by joining us for some coffee, pastry, and conversation in the church hall following the Divine Liturgy. If you would like to know more about the Melkite Catholic Church, check out the brochure entitled **“Welcome to this Holy House,”** located on the table in the back of the church.



  
**State Farm**

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