



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. DEACON PAUL LEONARCZYK

*"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)*

November 8, 2015

**The Synaxis of the Holy Archangels Michael and Gabriel,
and of all the Heavenly Bodiless Powers**

THE 24th SUNDAY AFTER PENTECOST

Parish Advisory & Finance Council:

KEN MONTY (*PRESIDENT*), RICHARD ASHOOH, LUKE ANDERSON, 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.

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 (7th Tone) Page 53

Troparion of the Holy Archangels (4th Tone)

O Captains and Leaders of the armies of heaven, unworthy as we are, we beseech you without cease to surround us with your intercessions and cover us beneath the shelter of the glory of your ethereal wings. We bend our knee and cry out with perseverance: "Deliver us from danger, O Princes of the Powers on high!"

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

Kondakion of the Presentation of the Theotokos (4th Tone):

The most pure Temple of our holy Savior, and the most precious and bright Bridal Chamber, the Virgin, sacred treasury of the glory of God, openly appears today in the Temple of the Lord, bringing with her the grace of the Most Holy Spirit. Wherefore, the angels of God are singing: "This is the heavenly Tabernacle."

THE PROKIMENON:

**YOU MAKE SPIRITS YOUR MESSENGERS,
AND FLAMING FIRES YOUR ATTENDANTS!**

Bless the Lord, O my soul! May all that is in me bless His holy Name!

Today's Readings: Hebrews 2: 2-10 and Luke 8: 41-56

LITURGY INTENTIONS

Saturday, 4:30 PM:

For the repose of Sally Attalla (50th), and Josephine Samara (36th)

Sunday, 11:00 AM:

For the repose of all of the departed members of our parish,
and for all of departed friends, relatives, and loved ones

Next Saturday, 4:30 PM:

For the repose of Zahia Kheriaty (27th), Emile Nassoura (28th),
Khalil Attalla (46th), and George Thomas (39th)

Next Sunday, 11:00 AM:

For the repose of Peggie Hunt (One Year Anniversary), Walter Hunt (12th),
Hannah Nahill Hikel (27th) Edward J. Hikel, Sr. (21st) and Eddie Hikel, Jr. (35th),
By Ted and Dolly Shiepe and Family

For the repose of Edna Sherburne, who departed this life on Nov. 3
by her grandson Ray Sherburne, Denise Sherburne and Family



The Synaxis of the Great Captains of the Angelic Armies, Michael and Gabriel, and of all the Heavenly Bodiless Powers

The Apostle Paul says that Angels are: "Spirits in the service of God, sent as servants for the good of those who must receive the heritage of salvation." God has established them as protectors and guides of every nation and people. He charged them to guard those who hope in Him so that nothing harms them and no evil comes near their dwelling. In heaven, they continually see the face of God, sing the Thrice-holy Hymn, intercede for us, and rejoice over a single sinner who is converted. In a word, in serving God, the angels have rendered us so many services that the pages of Holy Scripture are filled with them.

This is why the Church, honoring these divine ministers, our intercessors and guardians, celebrates this synaxis (a coming together to celebrate a feast). The Church recalls in particular the names of Saints Michael and Gabriel because they are related to us by Holy Scripture. The word "Michael" signifies "Who is like God?", and the word "Gabriel," "God is powerful." According to Holy Scripture, the number of angels is infinite, as Daniel saw "thousands upon thousands serve God, and myriads upon myriads stand before Him" (Daniel 7:10). They are divided into nine choirs which are: the Seraphim, Cherubim, Thrones, Dominations, Virtues, Powers, Principalities, Archangels, and Angels.



WE NEED YOU...to get personally involved in assuring our precious Melkite liturgy and tradition is passed on faithfully to future generations. Evangelization, education, seminary training, works of charity...the Bishop's Appeal supports all these and much more. Please respond with a generous heart. If you have not already sent your gift, please do so today so that 100% of our parish will respond to Sayidna's call.

Attendance Last Week: Sat. 4:30 PM: 22 Sun. 11:00 AM: 102

Last Weekend's Collection: \$ 947.⁰⁰

The average Sunday envelope donation: \$32.²⁴

The balance remaining on our mortgage is: \$ 285,436.⁷⁶

SERVICES FOR THE WEEK

Tues., Nov. 10	8:30 AM Orthros (<i>in the basement chapel</i>)
Wed., Nov. 11	<i>No Services on Wednesday Evening this week</i>
Thurs., Nov. 12	7:00 PM Divine Liturgy: Feast of St. John Chrysostom
Sat., Nov. 14	4:30 PM Divine Liturgy: The 25th Sunday After Pentecost
Sun., Nov. 15	10:15 AM Sunday Orthros
Sun., Nov. 15	11:00 AM Divine Liturgy: The 25th Sunday After Pentecost

Thanksgiving Food Drive

“When someone steals another's clothes, we call them a thief. Should we not give the same name to one who could clothe the naked and does not? The bread in your cupboard belongs to the hungry; the coat unused in your closet belongs to the one who needs it; the shoes rotting in your closet belong to the one who has no shoes; the money which you hoard up belongs to the poor.” -St. Basil the Great



We are partnering with Blessed Sacrament Church in a food drive for the poor. Here is how you can help:

Grocery bags are available in the back of the church with shopping lists of food items attached to them. Take a bag, fill it with the items on the shopping list and return it to the church the next Sunday. The bags of food will be taken to Blessed Sacrament Church, incorporated into the food drive in that parish, and made into food baskets. These baskets will then be distributed for Thanksgiving to the poor in the area.

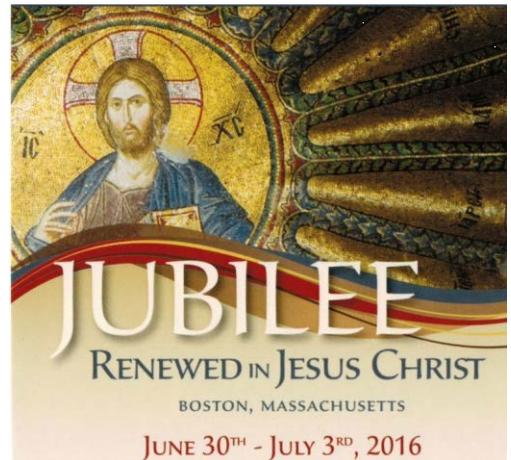


Volunteers needed!

Blessed Sacrament Church, 14 Elm St., Manchester, is seeking volunteers to help sort and package food for their food pantry. This food pantry services hundreds of poor in the area. For the Thanksgiving season they need help on Monday, Nov. 23 6-9 PM, Tuesday Nov. 24 6-8 PM, Saturday Nov. 21 11 AM - 3 PM, and Sunday Nov 22, 11 AM – 3 PM. If you would like to help out, please see Fr. Tom.

The Melkite Convention is coming to Boston in 2016!

The celebration of the Melkite Convention this year is a special one. It is the 50th Melkite Convention, the 50th Anniversary of the first Melkite Bishop in America, and the 50th Anniversary of the Annunciation Cathedral. It will be held close by, in Boston at the Boston Quincy Marriott, on June 30-July 3. You may make hotel reservations at a group discount rate by calling 617-472-1000, and reserving under “50th National Melkite Convention.” Fr. Philip Raczka, the host of this year’s convention, wants our parish to know that those who are interested in day trips to attend only the Divine Services and the Spiritual Workshops may do so and need only pay the minimal convention registration fee!





Nov. 13: The Feast of St. John Chrysostom

The Divine Liturgy for this feast will be celebrated on Thursday at 7:00 PM.

St. John Chrysostom (*The Golden-Mouthed* in Greek) was born in Antioch of noble parents: his father was a high-ranking military officer. His father died soon after his birth and so he was brought up by his mother Anthusa. He was baptized in 370 and tonsured a reader. He began his theological education while practicing extreme asceticism. He was not satisfied, however, and became a hermit (circa 375) and remained so until poor health forced a return to Antioch.

He was then ordained a deacon in 381, and was ordained a presbyter of Antioch in 386. It seems this was the happiest period of his life. Over about twelve years, he gained much popularity for the eloquence of his public speaking. Notable are his insightful expositions of Bible passages and moral teaching. He particularly emphasized almsgiving and was concerned with the spiritual and temporal needs of the poor. He spoke out against abuse of wealth and personal property. His straightforward understanding of the Scriptures (in contrast to the Alexandrian tendency towards allegorical interpretation) meant that the themes of his talks were eminently social, explaining the Christian's conduct in life.

In late October of 397, he was called (somewhat against his will) to be the archbishop of Constantinople. His time there was to be far less at ease than in Antioch. He deplored the fact that Imperial court protocol would now assign to him access to privileges greater than the highest state officials. During his time as bishop he adamantly refused to host lavish entertainments. This meant he was popular with the common people, but unpopular with the wealthy and the clergy. His reforms of the clergy were also unpopular with these groups.

St. John was fearless when denouncing offences in high places. He made enemies of Aelia Eudoxia, the wife of the eastern Emperor Arcadius and of Theophilus, the Pope of Alexandria. An alliance was soon formed against him by Eudoxia, Theophilus and other enemies of his. They held a synod in 403 to charge John, in which he was falsely accused of the error of Origenism. It resulted in his deposition and banishment. He was called back by Arcadius almost immediately, however, for the people of the city were very angry about his departure. There was also a "quaking" in the Imperial bedroom (thought to be either an actual earthquake or perhaps as a stillbirth or miscarriage for the empress) which was seen as a sign of God's anger.

Peace was short-lived. A silver statue of Eudoxia was erected near the cathedral of Hagia Sophia. John denounced the dedication ceremonies. He spoke against her in harsh terms: "Again Herodias rages; again she is confounded; again she demands the head of John on a platter" (an allusion to the events surrounding the death of John the Baptist). Once again he was banished, this time to Caucasus in Georgia.

The pope in Rome (Innocent I at this time) protested at this banishment, but to no avail. John wrote letters which still held great influence in Constantinople. As a result of this, he was further exiled to Pityus (on the eastern edge of the Black Sea). However, he never reached this destination, as he died during the journey. His final words were "Glory be to God for all things!"

“Follow Me!”

THERE IS VERY LITTLE INFORMATION in the New Testament about any of the Apostles apart from the chief Apostles, Peter and Paul. The Gospels and the Acts of the Apostles tell us a good deal about St Peter. The bulk of Acts concerns the story of St Paul whose epistles also give us some information about his life. The others are mentioned only in passing.

The Gospels do tell us something about two of the Apostles whom we commemorate in November: Philip and Matthew. Only mentioned in the other Gospels, Philip has a larger part in *John*. We read that Philip was one of the first called, when the Lord Jesus was with John the Baptist at the Jordan (*Jn* 1:36). The two followed Jesus and stayed with Him. One of them was Andrew who called his brother, Simon Peter.

St Philip (November 14)

John then introduces St Philip: “*The following day Jesus wanted to go to Galilee, and He found Philip and said to him, ‘Follow Me.’ Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, ‘We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph’* (*Jn* 1:43-45). Philip is thus one of the first called by Christ at the start of His public ministry.

Andrew, Simon and Philip were all Jews from the fishing town of Bethsaida, near Capernaum. None of them were scholars –why, then, did Andrew and Philip have Greek names? Then, as now, tradesmen had to deal with customers of all sorts and that meant learning their languages. Perhaps while Peter was the brother who captained the boats, Andrew was the brother who dealt with the customers, some of whom would have been Greek-speaking.

One incident mentioned in *John* suggests that Philip too was experienced in commerce. It was Philip to whom Jesus turned when faced with a hungry audience and asked, “*Where shall we buy bread that these may eat?*” (*Jn* 6:5)

It is both Philip and Andrew whom we later find dealing with “Greeks” (Greek-speaking Jews or proselytes?) who wanted to see Jesus (*Jn* 12:20-22). Andrew and Philip were comfortable with speaking Greek and they were the followers of Jesus who dealt with Greek-speakers.

The Scriptures do not mention Philip in their stories of the early Church. When the Acts of the Apostles speaks of Philip it is referring to Philip the Evangelizer of Samaria, one of the first deacons. A number of later Christian writings confuse the two.

Several non-Scriptural Acts of Philip exist but they all seem to be from later centuries. One common thread in these works is the mention that Philip was martyred in the Roman city of Hierapolis in Phrygia (western Turkey today). This city was a well-known resort in the first century, famous for its thermal baths. There was a church there from the days of the Apostles; St Paul mentions it in *Col* 4:13.



In 2011 archaeologists unearthed a first-century tomb while they were excavating a fourth-century church in Hierapolis. The church had been built over the tomb which had contained the relics of St Philip. The relics were very likely moved from Hierapolis to Constantinople at the end of the sixth century when fire destroyed the shrine. Portions of the relics were later taken to Rome and placed in the newly dedicated Church of St. Philip and St. James where they are enshrined beneath the high altar. Some of St Philip's relics remained in Constantinople until 1204 when they were taken to Cyprus during the Crusader's attack on the city. They are venerated there to this day.

St Matthew (November 16)

The first mention of this apostle is found in the Gospel of Matthew. As Jesus was leaving Capernaum, "*He saw a man named Matthew sitting at the tax office. And He said to him, 'Follow Me.' So he arose and followed Him*" (Mt 9:9). Thereafter Matthew is listed as one of the Twelve.

The Gospel continues: "*Now it happened, as Jesus sat at the table in the house, that behold, many tax collectors and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said to His disciples, 'Why does your Teacher eat with tax collectors and sinners?' When Jesus heard that, He said to them, 'Those who are well have no need of a physician, but those who are sick.'*" (Mt 9:10-13).

In the Gospels of Mark and Luke, the tax collector is called "Levi, son of Alphaeus" and the dinner is held at Levi's house. The three texts tell the same story and so Matthew/Levi is clearly the same person. Why is he given two different names?

There is a clue in the Greek text of *Mt* where the tax collector is called *Mattheion legomenon* (the one called Matthew – i.e. God's gift). Perhaps Levi the tax collector came to be called "God's gift" (Matthew) in the community of believers. St Jerome thought that Levi had changed his own name; some Eastern commentators had thought that the Lord had changed it.

The first ancient testimony to a Gospel of Matthew comes from the second century Bishop of Hierapolis, Papias. In a work now lost but quoted by others, Papias says that "Matthew composed the sayings [of Jesus] in the Hebrew dialect [of Aramaic]". As a tax collector this apostle would have been literate in both Aramaic and Greek. If Papias is correct, Matthew's original work may have been simply a collection of sayings, written for Jewish Christians who spoke the Palestinian dialect of Aramaic, and later incorporated into the Greek narrative we now have.

Our *Matthew*, although written in Greek, was still written for Jewish Christians. There were many Jews who understood and spoke Greek – it was the universal language of the Mediterranean – and many who no longer spoke Hebrew or Aramaic. It is thought that the Gospel was written in a Jewish Christian community in Syria, probably at Antioch.

St. Irenaeus tells us that Matthew preached the Gospel among the Hebrews, St. Clement of Alexandria claiming that he did this for fifteen years, Ancient writers are not as one as to the countries evangelized by Matthew, but almost all mention the so-called Ethiopia Secunda to the south of the Caspian Sea (not Ethiopia in Africa but in today's Armenia and Georgia). Some say he also preached in Persia, Macedonia, and Syria.

The relics of St Matthew are entombed in an Armenian monastery in Kyrgyzstan. Other relics are housed in Salerno, Italy. Brought there in 984, they were unearthed in 1080 during an excavation of a Lombard castle. The Cathedral of St Matthew was then built to house them.

Please remember to pray for the health and protection of Genevieve Allen, Elizabeth Ashooh, Elsie Ashooh, Ernie Ashooh, Louise Ashooh, Al Auclair, Alice Auclair, Erin Baroody, Michael Baroody, Sarah Beadle, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Theresa Cullen, Jamileh Dagher, Sher Farrow, Declan Finn, Janet Drake, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, Loretto Gauvin, Nick Haddad, Jean Hannoush, Lucille Harper, Howard Jabaley, Laura Jorba, Virginia Kearney, Shirley Lanoue, Susan Latvis, Roger Lawrence, Peggy Leclar, Sadie Grace McCallum, Miriam McCallum, Susan Merrill, Margaret Mitchell, Alfred Nasr, Afef Nasr, Blaise Notter, Steven O'Leary, Denis O'Keefe, Ellen Osgood, Helen Baroody Payne, Josephine Paquette, Russell Pond, Sheila Quinn, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Nassim Sleiman, Salwa Sleiman, Tarrant Smith, Mary Stephen, Catherine Waldron, Laura Weingast, 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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