



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)

November 11, 2018

The Eighth Sunday After the Cross

**The Commemoration of the holy Martyrs Menas, Victor, Vincent and Stephanida
and of our venerable Father Theodore the Studite, the Confessor**

THE 25th 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.

THE ORDER OF TODAY'S LITURGY

The Troparion of the Resurrection (8th Tone) Page 54

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:

**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.

Today's Readings: Ephesians 4: 1-7 and Luke 10: 25-37

LITURGY INTENTIONS

Saturday (November 10) 4:30 PM:

For the repose of Josephine Samara (39th), Zahia Kheriaty (30th),
and Emile Nassoura (31st)

Sunday, (November 11) 10:30 AM

For all Veterans of the US Armed Forces, living and departed

Saturday (November 17) 4:30 PM:

For the repose of Khalil Attalla (49th), George Thomas (42nd),
Andrew David (63rd), and Leo Cullen (54th)

Next Sunday (November 18) 10:30 AM

For the repose of Margaret (Peggy) Hikel Hunt (4th Anniversary), Walter J. Hunt Jr. (15th Anniversary), Edward J. Hikel, Sr. (24th Anniversary) Hannah Nahil Hikel (30th Anniversary), Edward J. Hikel, Jr. (38th Anniversary), and Anthony P. Hikel (51st Anniversary), by their family

Parish Council News:

Parish Council elections will conclude this weekend. Voting will take place in the church hall. Your name will be crossed of the list as you receive your ballot. We are also seeking to update contact information on parish members in conjunction with the voting.



I am out of town for the weekend, but I remain available by calling the parish phone number. -Fr. Tom

Newborn in Christ!

The Handmaid of God, Ailish Marie Fahy, will receive the Holy Mysteries of Illumination – Baptism, Chrismation, and Holy Communion – on Sunday morning. Ailish is the daughter of Patrick and Angela Fahy. Congratulations to Ailish and to all her family! May God grant her many years in health and happiness.



The Fahy Family invites you to celebrate with them with some light refreshments being served after the Sunday Divine Liturgy!

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

Once again, 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. It is not required to buy all the food, but it is helpful. The bags of food will be taken to Blessed Sacrament Church, incorporated into their food drive in, and made into food baskets. These baskets will then be distributed for Thanksgiving to the poor in the area.

THE BISHOP'S APPEAL: The annual Bishop's Appeal is an important way by which our parish fulfills its duty to our Melkite family throughout the U.S. and to our needy brothers and sisters. Our Father and Shepherd, Bishop Nicholas asks every Melkite household in the U.S. to give **at least \$100-\$200 each year** to support our Eparchy in America. By contributing to the Appeal, we can respond to the Lord's call in today's Gospel to be a good Samaritan to our Melkite neighbors around the country. It is a holy obligation for every member of our parish respond to his call. If you have not done so already, please send your gift today. Extra appeal envelopes are available in the narthex.



Attendance Last St. 4:30 PM: 19 Sun. 10:30 AM: 117

Last Weekend's Collection: \$1,032.⁰⁰

The average Sunday envelope donation: \$36.²⁰

The balance remaining on our mortgage is: \$67,354.¹⁷

SERVICES FOR THE WEEK

Sat., Nov. 17	4:30 PM	Divine Liturgy: The 26th Sunday after Pentecost
Sun., Nov. 18	9:30 AM	Sunday Orthros
Sun., Nov. 18	10:30 AM	Divine Liturgy: The 26th Sunday after Pentecost

THE FATHERS SPEAK:

On the Parable or the Good Samaritan

What is the greatest and first commandment of the law? He said to him, “You shall love the Lord your God, and your neighbor as yourself.”... All this teaching is held high through the two commandments, as though by means of two wings, that is, through the love of God and of humanity.

-*St. Ephrem, the Syrian*

Our Lord teaches who our neighbor is in the Gospel parable of a certain man going down from Jerusalem to Jericho.... Everyone is our neighbor, and we should not harm anyone. If, on the contrary, we understand our fellow human beings to be only our brother and relatives, is it then permissible to do evil to strangers? God forbid such a belief! We are

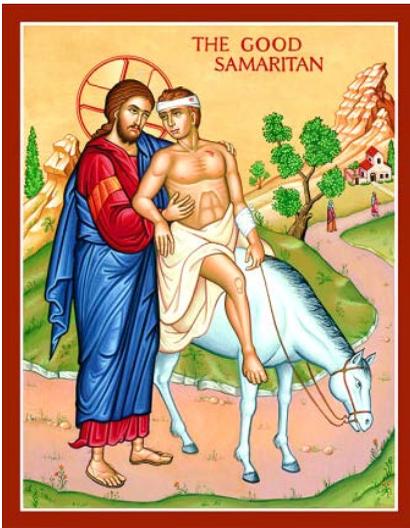
neighbors, all people to all people, for we have one Father. -*St. Jerome*

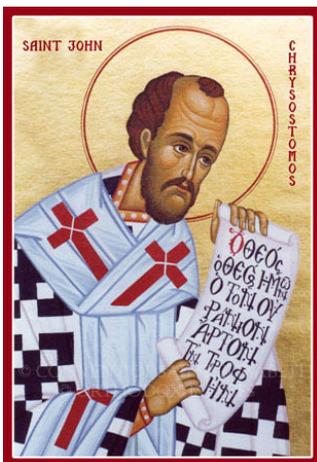
Jericho is an image of this world. Adam, cast out from Paradise, that heavenly Jerusalem,¹² descended to it by the mistake of his transgression, that is, departing from the living to hell, for whom change not of place but of conduct made the exile of his nature. He was greatly changed from that Adam who enjoyed eternal blessedness. When he turned aside to worldly sins, Adam fell among thieves, among whom he would not have fallen if he had not strayed from the heavenly command and made himself vulnerable to them. Who are those thieves, if not the angels of night and darkness, who sometimes transform themselves into angels of light but cannot persevere? These first steal the clothes of spiritual grace that we have received and are then accustomed to inflict wounds. If we preserve unstained the garments that we have put on, we cannot feel the robbers' blows. Beware, for fear that you are first stripped as Adam was first stripped of the heavenly command, defrauded of protection, and divested of the garment of faith.¹⁴ He received a mortal wound by which the whole human race would have fallen if that Samaritan, on his journey, had not tended his serious injuries. -*St. Ambrose of Milan*

One of the elders wanted to interpret the parable as follows. The man who was going down is Adam. Jerusalem is paradise, and Jericho is the world. The robbers are hostile powers. The priest is the law, the Levite is the prophets, and the Samaritan is Christ. The wounds are disobedience. The beast is the Lord's body. The *pandochium* (that is, the stable), which accepts all who wish to enter, is the church. The two denarii mean the Father and the Son. The manager of the stable is the head of the church, to whom its care has been entrusted. The fact that the Samaritan promises he will return represents the Savior's second coming.... -*Origen*

Robbers left you half-dead on the road, but you have been found lying there by the passing and kindly Samaritan. Wine and oil have been poured on you. You have received the sacrament of the only-begotten Son. You have been lifted onto his mule. You have believed that Christ became flesh. You have been brought to the inn, and you are being cured in the Church.

-*St. Augustine of Hippo*





Nov. 13:

The Feast of St. John Chrysostom

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!"

Of Hierarchs and Prophets

THE NEW TESTAMENT TELLS US a great deal about the Apostles during Christ's lifetime and the first days of the early Church. With the conversion of St Paul, the Scriptures focus on him and his writings; most of the other apostles leave the stage. Nevertheless, we do not have a definitive picture of the role of an apostle in the first-century Church.

We know that the Apostles traveled extensively through the Mediterranean world and beyond bringing their eye-witness testimony to all who would hear them. What happened once people believed their word and formed Christian communities is less clear. It later became common to speak of some bishops as "successors" to individual Apostles (Peter in Rome, Mark in Alexandria, James in Jerusalem, etc), but there is no clear evidence that apostles functioned as the heads of individual local Churches. Thus all bishops are in a sense successors of all the Apostles.

The practice of St Paul, at least, was to organize a Christian community and then move on, leaving trusted assistants to help it mature. St Paul's advice to Timothy (see *1 Tim* 3:1-13) tell us that bishops and deacons were then to be chosen from the local community after being tested.

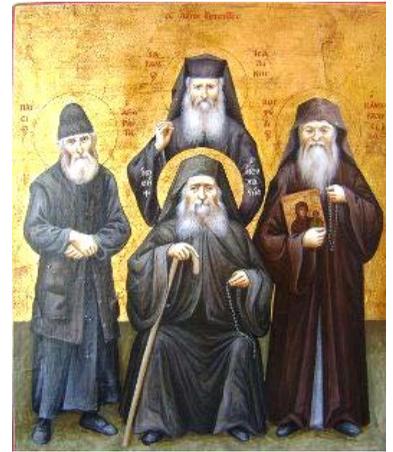
Sometimes, however, leaders assume that their followers are ready for leadership before their time. Perhaps this is what happened in Corinth. The chosen leader, Apollos, was being pitted against Paul and Cephas (see *1 Cor* 1:12-13). Apollos may have been responsible or he may have been used by contentious people in conflict with one another. In dealing with the problem, St Paul reveals a divide that has reappeared in the Church from time to time.

Hierarchic Order and Prophetic Charism

The New Testament shows that, from the beginning, local Churches were organized around a hierarchy: the bishops and presbyters, assisted by the deacons. These ministries remain at the heart of the historic Churches (Catholic, Orthodox, etc.) today. They are, as it were, the mortar holding the local Church together. The bishops, by their communion with one another, show forth the interconnected nature of their Churches throughout the world.

The Apostles, like the Lord Jesus Himself, had an itinerant ministry. Their role was to proclaim the Gospel of which they were eyewitnesses and to encourage believers in the growing number of local communities in the Roman Empire and beyond. Their ministry was prophetic, accompanied by signs and healings. It was also unique because the Apostles were eye-witnesses to Christ's life, death and resurrection. In that they could have no successors.

In the ages that followed the same two types of ministry continued. The hierarchical order of bishops, presbyters and deacons continued to provide the structural pattern to Church life. As the number of local Churches multiplied, bishops were given various designations corresponding to their differing responsibilities. Chor-bishops served the countryside, metropolitans served the towns and cities, the bishop of the principal Church in a province was called archbishop and, later,



patriarch. These bishops came together in synods from time to time, manifesting the interdependence of each local Church on the others.

The prophetic ministry tended to become the province of the monastics. Those who excelled in living the ascetic life, whether as hermits or in monasteries, manifested spiritual gifts which drew believers to join them in their way of life or, to ask for their prayers and counsel.

In many cases the bishops relied on the monastics for their spiritual assistance and often looked to them to provide members of the clergy, particularly in remote areas. Sometimes, however, there were conflicts. Bishops, responsible for the care of the local Churches, tended to spend money they received on building churches, buying land and enhancing the treasury of their Church. Ascetics, on the other hand, would use whatever they were given to care for the sick and the needy, often criticizing more prosperous Christians (including bishops) for not doing the same. Prophets and hierarchs each were essential to the life of the Church; sometimes they exercised their particular gift by challenging one another.

The Elder in the Church Today

The English word “elder” is generally used to translate two different Greek terms, each referring to a different ministry in the Church. The first, *presbyter*, refers to the sacramental order in the Church’s hierarchy which surrounds and assists the bishop. *Priest*, the word we use for this order, is simply a contraction of the Greek term.

The second word, *geron*, (literally “old man”) refers to the spiritual guide, usually but not exclusively, a monk or a nun. The elder or eldress experienced in the spiritual life has the prophetic charism of knowing God by experience and, because of this experience, being able to guide others in their journey to God. While the hierarchical order of bishop, presbyters and deacons is found in every authentic local Church today, the ministry of charismatic elder is less common.

The lives of the Fathers and Mothers of the Egyptian desert contain numerous stories of early elders and eldresses. Successive generations have seen great elders arise in the Church such as Sts. John Moschos and Sophronios of Jerusalem in sixth-century Palestine, Symeon the Elder and Symeon the New Theologian in eleventh-century Constantinople and Sergius of Radonezh and Seraphim of Sarov in fourteenth- and nineteenth-century Russia respectively. Some today look to ascetics in monastic centers such as Mount Athos as elders for today.

The spiritual elder or *geron* (in Slavonic, *staretz*) is generally a person with the spiritual gifts necessary to help others in the spiritual life. First of all is the knowledge of God which comes, not from books, but from prayer and experiential knowledge of God. Secondly the spiritual guide must know the inner life of others, a knowledge that may come as a special gift from God.

Some elders manifest signs and uncommon spiritual gifts. One tale of an elder manifesting such a gift is often told about St Porphyrios, a twentieth-century Greek elder. Once he was visited by a Catholic monk from Italy who had come to learn more about the ascetic life of Athonite monastics. As the story goes, when Elder Porphyrios saw him, without asking him anything, he began to describe this monk’s monastery in Italy and their way of life there. He even described a neighboring convent. He saw all the monks and nuns there and mentioned each one of them in specific detail.

Porphyrios attributed this knowledge to God’s grace. Popular veneration of this elder was confirmed by the bishops of the Orthodox Church of Greece who canonized Porphyrios in 2013.

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 Ephesians (4: 1-7)

BRETHREN, I the prisoner in the Lord exhort you to walk in a manner worthy of the calling by which you were called, with all humility and meekness, with patience, bearing with one another in love, careful to preserve the unity of the Spirit in the bond of peace: one body and one Spirit, even as you were called to a single hope in your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and throughout all, and in all. But to each one of us, grace was given according to the measure of Christ's imparting.

الرسالة (افسس 4 : 1-7)

يا إخوة، أحرصُكم أنا الأسير في الربِّ، أن تسلكوا بكلِّ تواضعٍ ووداعةٍ وطولِ أناةٍ، كما يحقُّ للدعوة التي دُعيتُم بها، محتملينَ بعضكم بعضاً بمحبةٍ، مجتهدينَ في حفظِ وحدةِ الروحِ برباطِ السلامِ، ليس إلا جسدٌ واحدٌ وروحٌ واحدٌ، كما دُعيتُم إلى رجاءِ دعوتكم الواحد. ليس إلا ربٌّ واحدٌ، وإيمانٌ واحدٌ، ومعموديةٌ واحدةٌ، وإلهٌ واحدٌ، وأبٌ واحدٌ للجميعِ، هو فوقَ الجميعِ وبالجميعِ وفي جميعكم. على أنَّ النعمةَ قد أعطيتُ لكلِّ واحدٍ منَّا على مقدارِ موهبةِ المسيحِ.

The Holy Gospel according to St. Luke (10: 25-37)

At that time, behold, a certain lawyer got up to test Jesus, saying, "Master, what must I do to gain eternal life?" But he said to him, "What is written in the Law? How do you read?" He answered and said, "*Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength, and with thy whole mind; and thy neighbor as thyself.*" And he said to him, "You have answered rightly; do this and you shall live."

But he, wishing to justify himself, said to Jesus, "And who is my neighbor?" Jesus answered, "A certain man was going down from Jerusalem to Jericho, and he fell in with robbers, who after both stripping him and beating him went their way, leaving him half-dead. But, as it happened, a certain priest was going down the same way, and when he saw him, he passed by. And likewise a Levite also, when he was near the place and saw him, passed by. But a certain Samaritan as he journeyed came upon him, and seeing him, was moved with compassion. And he went up to him and bound up his wounds, pouring on oil and wine. And setting him on his own beast, he brought him to an inn and took care of him. And as he was leaving the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you spend, I, on my way back, will repay you.'

Which of these three, in your opinion, proved himself neighbor to the man who fell among the robber?" And he said, "The one who took pity on him!" And Jesus said to him, "Go and do as he did."

الاحد الثامن بعد الصليب

(لوقا 10: 25-37)

في ذلك الزمان، دنا الى يسوع واحد من علماء الناموس، وقال مجرباً له: يا معلم، ماذا أعمل لأرث الحياة الابدية؟ فقال له. ماذا كُتِبَ في الناموس. كيف تقرأ؟ فأجاب وقال: أحبب الرب إلهك بكل قلبك، وبكل نفسك، وبكل قدرتك، وبكل قلبك وبكل ذهنك، وقريبك كنفسك. فقال بالصواب أجبت، إفعل ذلك فتحيا. فأراد ان يُزكي نفسه فقال ليسوع: ومن قريبي؟ فعاد يسوع وقال: كان انسانٌ منحدرًا من أورشليم الى أريحا، فوقع بين لصوصٍ فعروهُ وأوسعوه ضرباً، ثم مضوا وقد تركوه بين حيٍّ وميت. فإتفق أن كاهناً كان منحدرًا في ذلك الطريق فأبصره وجاز. وكذلك لأوي وافي المكان، فأبصره وجاز. ثم أن سامرياً مسافراً مرَّ به، فلما راه تحنن. فدنا اليه وضمّد جراحاته، وصبَّ عليها زيتاً وخرماً، وحمله على دابته الخاصة وأتى به الى فندقٍ واعتنى به. وفي الغد، عند انطلاقه أخرج دينارين وأعطاهما لصاحب الفندق وقال: إعتن به. ومهما تُتفق فوق هذا فأنا أدفعه لك عند عوتي. فأى هؤلاء الثلاثة تحسبه صار قريباً للذي وقع بين اللصوص؟ قال: الذي صنع اليه الرحمة. فقال له يسوع إمض واصنع أنت أيضاً كذلك.