



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. 13, 2016 - The Eighth Sunday After the Cross
The Commemoration of our Father among the Saints,
John Chrysostom, Archbishop of Constantinople

THE 26th SUNDAY AFTER PENTECOST

Parish Advisory & Finance Council:

KEN MONTY (*PRESIDENT*), RICHARD ASHOOH, ROBERT ANDERSON, ROBIN ANDERSON, JOHN CULLEN, MARTHA DAGHER, TIM ERMATINGER, KEN KOMISAREK, MARYLOU LAZOS, PAUL MANSUR, NAJWA MOUSSOBA, JOE NEHME, MOE 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 (1st Tone) Page 51

The Troparion of St. John Chrysostom (8th Tone):

The grace that shines forth from your mouth like a torch has enlightened the universe, bestowed treasures of generosity upon the world and shown us the depth of Your humility. While you teach us by your words, Father John Chrysostom, pray to the Word, Christ our God that He may save our souls.

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:

My mouth shall speak wisdom; Prudence shall be the utterance of my heart.

Hear this, all you peoples; hearken, all who dwell in the world.

Today's Readings: Hebrews 7: 26 - 8: 2 and Luke 8: 41-56

LITURGY INTENTIONS

Sunday, 11:00 AM:

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

Next Saturday (Nov. 19), 4:30 PM:

For the repose of Zahia Kheriaty (28th), Emile Nassoura (29th),
Khalil Attalla (47th), George Thomas (40th), Andrew David
(61st), Leo Cullen (52nd), and Alice Jadda (15th)

Next Sunday (Nov. 20) 11:00 AM:

For the repose of Mitch Ashooh (8th Anniversary),
by his children

For the repose of Jack Cullen, Julie Cullen, and Leo Cullen,
by the Cullen Family



Our Annual St. Nicholas Day Dinner will be held on Sunday, December 4, following the 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**



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.

HERE IS YOUR NEW PARISH COUNCIL:

Elected/appointed for a two year term: Richard Ashooh, John Cullen, Tim Ermatinger, Ken Komisarek, Paul Mansur, Najwa Moussoba, Joe Nehme, Moe Pare, Paul St. Germain, and Christelle Slaybe.

Ex Officio members: Ken Monty, Robin Anderson (NAMY Advisor), Martha Dagher (Sunday School Coordinator), Marylou Lazos (Cedars Society President), Robert Anderson (Maintenance Committee).

FISH FRY at Northeast Catholic College

Fish Fry at Northeast Catholic College on Friday, November 18 from 5:00 – 7:00 p.m., 511 Kearsarge Mountain Road, Warner, NH. \$10 per adult; \$5 per child 6-12; 5 and under Free. Call 603.456.2656 for more information. Also, please visit our website www.NortheastCatholic.edu.



Attendance - Last Saturday 4:30 PM: 22 Sunday 11:00 AM: 104

Last Weekend's Collection: \$ 1,281.⁰⁰

The average Sunday envelope donation: \$32.⁰³

The balance remaining on our mortgage is: \$ 82,831.²⁷

SERVICES FOR THE WEEK

Tues., Nov. 15	8:30 PM	Weekday Orthros – In the basement chapel
Wed., Nov. 16	7:00 PM	Divine Liturgy: For the sick and suffering of the parish
Thurs., Nov. 17	8:30 PM	Weekday Orthros – In the basement chapel
Sat. Nov. 19	4:30 PM	Divine Liturgy: The 27th Sunday After Pentecost
Sun., Nov. 20	10:00 AM	The Christening of Madeline Millie Kramer
Sun., Nov. 20	11:00 AM	Divine Liturgy: The 27th Sunday After Pentecost

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. 16. Checks should be made out to Christopher Gosey.



THE BISHOP'S APPEAL:



Today, we commemorate Our Father Among the Saints, John Chrysostom, Archbishop of Constantinople, whose Divine Liturgy our Church has celebrated for more than 1500 years. There is perhaps no better symbol of the beauty and uniqueness of our Melkite Church of Antioch than this exquisite Liturgy attributed to that great son of Antioch, St. John Chrysostom. Please join all the members of our Church in assuring that this precious liturgy and tradition is passed on faithfully to future generations,

so that more and more people will come to experience the transcendent beauty and power of this heavenly Liturgy. It is the means by which “we have seen the True Light; we have found the True Faith; and we have received the Heavenly Spirit.”

Please respond with a generous heart to the Bishop's Appeal. If you have not already sent your gift, please do so today so that 100% of our parish will respond to Sayidna's call.

DON'T BE ALONE THIS THANKSGIVING!

Don't be alone, come and share in a community Thanksgiving Dinner! All are welcome! A wonderful, traditional Thanksgiving Dinner prepared by the parishioners of Blessed Sacrament is served in our Church Hall. There is no cost for the dinner; however, we do request that you RSVP by November 21st. The hall is handicapped accessible.



Blessed Sacrament Church Hall

14 Elm St. Manchester, NH

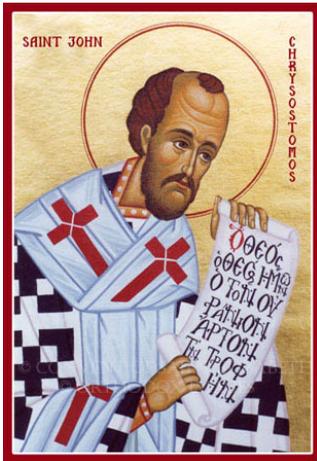
Thursday, November 24, 2016

Dinner Served from 12-2pm

R.S.V.P. by November 21st

Call Blessed Sacrament Church, 622-5445

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!"

Priesthood in God's Plan

THERE ARE ALL KINDS OF PRIESTS in the world. Most Eastern religions (e.g. Hindu, Shinto or Buddhist religions) have priests, generally for the performance of their temple rituals. What is the Christian priesthood and is it different from these examples or from the priesthood of the ancient Greco-Roman and Persian religions?

The Old Testament Priesthood

Chapters 28 to 30 in the Book of Exodus detail the choice, the anointing and vesting and responsibilities of the Israelite priesthood. We find some of this material summarized in the New Testament Epistle to the Hebrews as well. The Israelite priesthood originated during the exodus from Egypt when Moses' brother, Aaron, and his descendants were designated as priests to offer the sacrifices in the "Tent of Meeting," the portable sanctuary which accompanied the Israelites in the desert. In the tenth century BC a temple was built in Jerusalem as a permanent sanctuary by King Solomon and Aaron's successors served as its priests.

Solomon's temple was destroyed during the Babylonian conquest in 586 BC. Once the Babylonians had been defeated and Jerusalem restored, a second temple was constructed and was dedicated in 515 BC. This was destroyed by the Romans in 70 AD and has never been rebuilt. Jewish Temple sacrifices ceased, although some ultra-Orthodox Jews look to rebuilding the temple in Israel today.

The Old Testament priests were charged with offering sacrifices daily in the sanctuary. These included animal sacrifices and offerings of grain, wine and incense. An animal sacrifice was called in Hebrew a *qorban*, a term translated into Greek as *prospora* in the Septuagint. Both these term are used in connection with the Eucharist in Byzantine Churches today.

Sacrifices were offered in the temple each morning and evening as well as in connection with personal acts of devotion, such as thanksgiving, or reparation for transgressions of the laws found in the Torah. After the destruction of the temple these sacrifices were replaced in Jewish practice by specific prayers and the role of the priests was all but eliminated. Today Jewish priests (generally in families named Cohen or the like) have very restricted roles in the synagogue, such as giving the blessing at the end of the service ("The Lord bless you and keep you...").

Christ as the Eternal Priest

In the New Testament the Lord Jesus is proclaimed as "*high priest of the good things that have come*" (Heb 9:11). He is the one who replaces the priests prescribed in the Torah, because He fulfills the Torah in Himself. "*He is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance*" (v. 15). He replaces the Temple itself, as He Himself prophesied: "*Destroy this temple, and in three days I will raise it up*" The Jews then said, "*It has taken forty-six years to build this temple, and will you raise it up in three days?*" But He spoke of the temple of His body" (Jn 2:22, 24).

The work of Christ for our salvation is described in the Epistle to the Hebrews in terms of the priestly sacrifices in the Old Testament. To fully appreciate this comparison we need to



understand how such a sacrifice (*qorban*) was offered. There were three steps: first the victim had to be killed. This was done, usually by the donor, in the temple courtyard. Secondly the victim was offered on the altar by the temple priest. Thirdly, it was assumed, the sacrifice was accepted by God in heaven. The sacrifice was then consumed, first by the priest; then the rest was given to the donor.

According to this pattern, Christ the victim was killed outside the city of Jerusalem. Then the action moves beyond the earthly plane to the heavenly. As priest as well as victim, Christ offers Himself to God on the heavenly plane. *“He entered once for all into the Holy Place, taking not the blood of goats and calves but His own blood, thus securing an eternal redemption”* (Heb 9:12).

As a result, one single sacrifice offered by Christ was enough to fulfill the precepts of the Torah. *“He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people; he did this once for all when he offered up himself”* (v. 27).

Since Christ’s offering of Himself to the Father occurs in the heavens, it cannot be measured in earthly time. It is happening in eternity, “God’s time.” This is why, in the Divine Liturgy, we can connect with Christ’s eternal gift of Himself to the Father and share in consuming what Christ offered – His own Body and Blood.

The Priesthood of the Church

When we are baptized and chrismated we enter into the Church, the Body of Christ. As such we become members of the royal priesthood of Christ. *“Come to him, to that living stone, rejected by men but in God’s sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ”* (1 Pt 2:4, 5). Our role as members of this holy priesthood is to offer sacrifice, but what just what “spiritual sacrifices” are we to offer?

First of all, as members of the Body of Christ, we offer in our earthly dimension the sacrifice of Christ which He eternally offers to the Father in the heavens. Thus, at the highpoint of the Divine Liturgy, the presiding priest proclaims in our name, “We offer You [*the Father*] Your own of what is Your own [*Your Son*], in all and for the sake of all.”

Secondly, our “spiritual sacrifices” include the sacrifice of praise which is the prayer of the Church, the services of praise which the Body of Christ offers daily (vespers, orthros, etc.). Even when we pray these services privately in our own homes we do so in union with the entire Church at prayer: with the Head (Christ) as well as with the entire Body.

A third way in which we exercise our priesthood in Christ is described in St Paul’s Epistle to the Romans: *“I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship”* (Rom 12:1). St Paul explains this in the next verse, *“Do not be conformed to this age but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect”* (v. 2). “This age” summons us to one form of self-indulgence after another – greed, lust, gluttony, and the ultimate expression of pride, the belief that we can remake ourselves by redefining our gender, and re-purpose God’s plan for man and woman. By resisting “this age,” we sacrifice the pleasures such self-indulgence may bring in order to demonstrate that God’s plan for us leads to the Kingdom of God rather than to the therapist’s couch or the recovery group.

We no longer express our dependence of God by the ritual sacrifices of the Torah, but by the living sacrifice of a holy life, lived in temperance, sobriety and chastity.

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.





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