



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)

July 15, 2018

THE SUNDAY OF THE HOLY FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS

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 (7th Tone) Page 54

The Troparion of the Fathers of the First Six Councils (8th Tone)

O Christ our God, You are infinitely glorified, for You established our Fathers as radiant stars on earth. Through them You led us to the True Faith. O Merciful One, glory to You!

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

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

THE PROKIMENON:

BE GLAD IN THE LORD AND REJOICE YOU JUST!

EXULT ALL YOU UPRIGHT OF HEART!

Happy are those whose faults are taken away, and whose sins are covered!

Today's Readings: Titus 3: 8-15 and Matthew 5:14-19

LITURGY INTENTIONS

Saturday (July 14) 4:30 PM:

For the repose of Elias Solomon (50th), Afef Nassif (30th), Mary Maloley (35th), Joseph Jadda (35th), Rachel Hykil (21st), Nabeeha Baroody (29th), Milia Elias (58th), Edmond Bednarowski (17th), Rasheedy Ashooh (58th), Mark Abu-Haidar (33rd), Edward Coriaty (33rd), and Julie Flamant (37th)

Sunday, (July 15) 10:30 AM

For the health and salvation of
all of the sick and suffering members of our parish

Next Saturday (July 21) 4:30 PM:

For the repose of George Baroody, Jack Laliberte (16th), Hassibe Elias (12th), George Saffy (47th), John Steinmetz (33rd), and Charles Baroody (28th)

Next Sunday (July 22) 10:30 AM

For the repose of Hana Dagher (40 Day Memorial), by her son Joseph Dagher

For the repose of Donald Shine (7th Anniversary),
by his sister Eileen Shine Litterio



In the readings today, both Paul and Christ are urging people to live in a faith relationship with God so that they might experience dynamic freedom and salvation. That faith must be expressed in the attitudes and actions of one's life. Faith opens the door to a transforming relationship with God. We need priests to help us keep moving in that direction in our Christian lives. Have you ever considered that ministry for yourself? Have you encouraged others to it? Have you prayed for more vocations? That in itself is an act of faith.

The Blessing of Cars

On the feast day of the Holy Prophet Elijah, remembering that Elijah was taken up into heaven in a fiery chariot, we have the tradition of blessing all vehicles of travel. At the conclusion of Great Vespers on Thursday evening, we will have the prayer of blessing of automobiles outside in the parking lot.



There will not be a Divine Liturgy on Saturday, July 28

MAHRAJAN 2018 - *How you can you help:*

Make a donation for food: Help us with our costs is by donating a food or ingredient. There are signup sheets in the hall, along with the cost. Envelopes are also available there, if you would like to use them. We are counting on your generosity. All donors will be recognized in our annual souvenir book.

Help us find ads: We need ads for our Mahrajan 2018 souvenir book. This book is critical to the success of the Mahrajan. You can help us to get ads by soliciting places where you do business.

Add your own message to our book: Please consider placing your message or memorial in the Mahrajan 2018 souvenir book – only \$100 per page!

Sign up to Volunteer: Sign up is fast and easy. Just go on-line to: <https://www.signupgenius.com/go/508094ba4ad2ba0f58-mahrajan1>

We need large Coosa or Zucchini: We need about a dozen squash that are at least 4-5 inches in diameter and about 9-12” long for the coosa pita. They can be brought to church and put in the refrigerator. We need them by August 12th.

Attendance - Last Sun. 10:30 AM: 77

Last Weekend's Collection: \$1,062.⁰⁰

Collection for June 30-July 1: \$797.⁰⁰ Mortgage: \$787.⁰⁰

The average Sunday envelope donation: \$37.²²

The balance remaining on our mortgage is: \$74,646.⁸²

SERVICES FOR THE WEEK

Thurs., July 19	7:00 PM	Feast of Elijah: Great Vespers with Artoclasia (blessing of bread, wheat, wine, and oil), followed by the blessing of cars
Sat., July 21	4:30 PM	Divine Liturgy: The Eighth Sunday after Pentecost
Sun., July 22	9:45 AM	Sunday Orthros
Sun., July 22	10:30 AM	Divine Liturgy: The Eighth Sunday after Pentecost

The Patriarch's visit was a great success!

Our Patriarchal visit and reception was truly a memorable and historic evening! Many thanks to all those who worked to clean the church and the hall, to those who prepared and served the meals, and to those who helped with cleanup!

Special thanks to those who contributed financially to the success of the evening:

Mr. & Mrs. Robert Anderson

Mr. & Mrs. Joseph Ashooh

Mr. & Mrs. Thomas Bates

Mrs. Vivian Beadle

Mrs. Carol Bednarowski

Mr. Henry Bilodeau

Rev. Roger Boucher

Cedars Mediterranean Foods

Mr. & Mrs. Brian Cullen

Mr. & Mrs. Charbel Dagher

Mr. & Mrs. Elias Dagher

Mr. & Mrs. Nicholas Dagher

Ms. Saideh Dagher

Mr. & Mrs. Salam Dagher

Nicholas & Clair Dagher

Mr. & Mrs. Timothy Ermatinger

Mrs. Grace Freije

Mr. & Mrs. Mark Fregeau

Mr. & Mrs. John Gomez

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Subdeacon Thomas Moses

Mr. & Mrs. Kamal Moussoba

Mr. & Mrs. Joseph Nehme

Mr. & Mrs. RJ Palazollo

Maurice Pare`

Mr. & Mrs. Theodore Shiepe

Mr Paul St Germain

Rt. Rev. & Mrs. Andre St Germain

Rev. & Mrs Thomas Steinmetz

Dr & Mrs James Tenn

Mrs. Rita Tutundgy





July 20: THE HOLY PROPHET ELIJAH

The Holy Prophet Elijah is one of the greatest of the prophets and was born in Tishba of Gilead into the Levite tribe c. 900 BC. During this time the Israelite nation had fallen away from the faith in the One God and worshipped pagan idols, under the impious king Jereboam. Jezebel, the wife of king Ahab, was devoted to idol worship. She persuaded her husband to build a temple to the pagan god Baal, which led many Israelites away from the worship of the true God.

Beholding the ruin of his nation, the Prophet Elijah began to denounce King Ahab for impiety, and exhorted him to repent and turn to the God of Israel. The king would not listen to him. The Prophet Elijah then declared to him, that as punishment there would be neither rain nor dew

upon the ground, and the drought would cease only by his prayer. The heavens were closed for three and a half years, and there was drought and famine throughout all the land.

After the end of three years of drought the Merciful Lord sent the prophet to appear before King Ahab, and promised to send rain upon the earth. The Prophet Elijah told the king to order all of Israel to gather upon Mount Carmel, and also the priests of Baal. When the nation had gathered, the Prophet Elijah proposed that two sacrificial altars be built: one for the priests of Baal, and the other for the Prophet Elijah who served the True God.

The Prophet Elijah told the pagan priests to call on their gods to consume the sacrificial animals with fire, and he would call on his. Whichever was first to send fire on the sacrifice would be acknowledged as the true God. The prophets of Baal called out to their idol from morning till evening, but the heavens were silent. Towards evening the holy Prophet Elijah built his sacrificial altar from twelve stones, the number of the tribes of Israel. He placed the sacrifice upon the wood, gave orders to dig a ditch around the altar and commanded that the sacrifice and the wood be soaked with water. When the ditch had filled with water, the prophet turned to God in prayer. Through the prayer of the prophet fire came down from heaven and consumed the sacrifice, the wood, and even the water. The people fell down to the ground, crying out: "Truly, the Lord is God!" Then the Prophet Elijah had all the pagan-priests of Baal put to death, and he began to pray for rain. Through his prayer the heavens opened and rain fell, soaking the parched earth.

King Ahab acknowledged his error and repented of his sins, but his wife Jezebel threatened to kill the prophet of God. The Prophet Elijah fled into the Kingdom of Judea and, after a 40 day journey arrived at Mount Horeb, and settled in a cave. Because of his fiery zeal for the Glory of God the Prophet Elijah was taken up alive into Heaven in a fiery chariot.

The Feast of the Prophet Elijah will be commemorated with a celebration of Great Vespers on Thursday at 7:00 PM, followed by the Blessing of Cars.

Vehicles for Unity

MANY CHRISTIAN CHURCHES in America were founded by a pastor who had a Bible, a microphone and a conviction that God wanted him to preach. So he gathered a few followers (often his own relatives), rented space and scheduled services. Americans see nothing unusual in this – after all freedom of speech and individual initiative are hallmarks of the American way of doing things. Why not in the Church?

The historic Churches (those of the first centuries) saw things differently. Many of these Churches had, in fact, been founded by one of the Apostles or their co-workers. They emphasized that the Church is the Body of Christ, an organic unity of Head and members. Like St Paul, these Churches saw unity as a chief mark of the Church and an important part of their mission *“endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all”* (Eph 4:3-6).

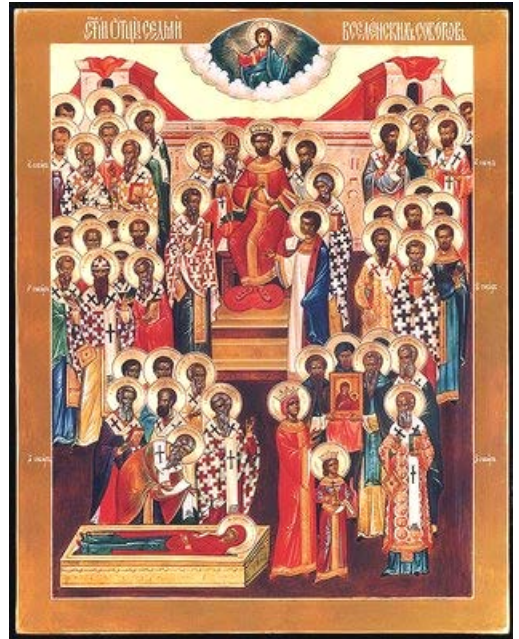
Still, the first centuries saw a number of teachers with competing doctrines arise in the Church. When they were not accepted by the leaders of a local Church, these teachers or their followers formed their own rival groups. In some places these groups became more popular than the historic Church. Arians, for example, were prominent in Constantinople through much of the fourth century and in much of the West through the fifth.

Constantine’s Solution

When Emperor Constantine accepted Christ and recognized the Church as an important structure in his empire, he faced the rivalry between these groups. In his quest for a strong and united Church, he called the first Ecumenical Council as a vehicle for unifying the teaching and practices of the empire. There had been councils before, of course, but always on regional levels. This council involved bishops from the entire empire (the *ecumene*) under Constantine’s rule. He set a precedent which would be repeated several times during the first millennium. These councils are:

1. First Council of Nicaea (325) – Arians held that Christ was like the Father, but was not of the same essence. They believed Him to be the first of God’s creatures. This council rejected Arianism and, in the Creed which it drafted, proclaimed Him as being “one in essence” with the Father. The council also recognized as first sees Rome, Alexandria and Antioch. It unified the celebration of Pascha and issued other canons regulating Church life.

2. First Council of Constantinople (381) – Macedonius was one of the rival bishops in Constantinople during the Arian controversy. His followers denied the divinity of the Holy Spirit. In response this Council proclaimed the second part of the Creed (“and in the Holy Spirit...”).



3. **Council of Ephesus** (431) – The question “How could Jesus be both God and Man?” was much debated in these centuries. Nestorius taught that Jesus was a man in whom the Logos dwelt and therefore Mary could not be called “Theotokos.” His chief opponent, Cyril of Alexandria, saw that, if Christ were not truly divine, He could not have united that Divinity to our humanity. This council endorsed Cyril’s teaching and forbade the development of any further Creed.

4. **Council of Chalcedon** (451) – As Nestorius had lessened the reality of the Incarnation by emphasizing Christ’s humanity, Eutyches, a disciple of Cyril, seemed to be minimizing His humanity. After several rival councils endorsed first one then the other approach, a new emperor, Marcian, summoned this council which endorsed the teaching of Leo, Pope of Rome, finding it compatible with the teaching of Cyril and Ephesus. The Fathers of this Council confessed that Christ was “unconfusedly, unchangeably, indivisibly, and inseparably one in two natures.” The Council also added the sees of Constantinople and Jerusalem to the principal sees recognized at Nicaea, constituting the “pentarchy” (Rome, Constantinople, Alexandria, Antioch, and Jerusalem).

The (Assyrian) Church of the East did not explicitly accept the Council of Ephesus and the Oriental Orthodox Churches have not recognized the Council of Chalcedon, resulting in schisms between these Churches and the Eastern Orthodox (Byzantine) and Roman Catholic Churches. Twentieth-century Agreed Statements between these Churches succeeded in expressing their teachings in a harmonious way, thereby eliminating the theological bases for their divisions.

5. **Second Council of Constantinople** (553) – Many felt that in his “Three Chapters,” Theodore of Mopsuestia had paved the way for Nestorius’ teachings. To assure the opponents of Chalcedon that the Greek and Latin Churches were firmly behind the Council of Ephesus, this Council condemned his and others’ writings as having inspired Nestorius.

6. **Third Council of Constantinople** (680-681) – Attempts at reconciling the teachings of Cyril and Leo sought to stress the unity of God and man in Christ had given rise to two new theological trends. Monoenergism taught that Christ had but one energy. Monothelism taught that He had only one will. This Council condemned both propositions as minimizing the fullness of Christ’s humanity and divinity.

7. **Second Council of Nicaea** (787) – This Council justified the veneration of icons, based on the true humanity of Christ. If the Word truly became flesh, the Council Fathers reasoned, He could be painted.

Two different gatherings have been called the **Fourth Council of Constantinople**. The first (869-870) confirmed the Seventh Council, requiring that the icon of Christ be venerated like the Gospel Book. Since it also deposed St Photios the Great as patriarch of Constantinople, the Greek Churches did not accept it. They give the title to a second council (879-880) which reinstated Photios (with the pope’s blessing). They affirmed the Creed without the *filioque* and condemned those who “impose on it their own invented phrases.” Since the decrees of this Council were promulgated as Roman Law by the Emperor after its minutes had been signed by the Five Patriarchs, some Orthodox consider this an Ecumenical Council.

The West continued to call its general synods Ecumenical Councils long after the fall of the Empire. The Orthodox Churches, although they recognize several important “Great and Holy Councils” as normative for the entire Church, do not call them Ecumenical Councils.

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, Christine Freitas, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Eileen Kennedy, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Label, Haley Lesmerises, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Steve Notter, Steven O'Leary, Ellen Osgood, MaryJo Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvias, Raymond Sherburne, Tarrant Smith, Catherine Waldron, George Webber, Martha Webber, Marilyn Whitmore, Iris Angelina Velasquez, and Joseph Yablonski.

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.



  <p>Joe Ashooh, Agent 297 South Willow St Manchester, NH 03103 603-624-1000 www.joesthere.com</p> <p>Providing Insurance and Financial Services Call us for a free quote</p>	<p>NORTH HILLS REALTY GROUP, LLC <i>Residential Real Estate Brokers</i> Abraham Dagher, Realtor 814 Elm St., Suite # 302 Manchester, NH 03101 (603) 629-9988</p>	 <p>Chuck Stephen 814 Elm Street, Suite 503 Manchester, NH 03101 Tel # 603.606.3391 Toll Free 866.491.9675 chuck@glenwoodinvestment.com www.glenwoodinvestment.com</p> <p>Glenwood Investment Group <i>“Grow and protect your hard-earned wealth”</i></p>
<p>THE STEPHEN GROUP</p> <p>814 Elm Street, Suite 309 Manchester, NH 03101 Office 603.625.8825 Cell 603.419.9592</p> <p>JOHN STEPHEN <i>Managing Partner</i> jstephen@stephengroupinc.com www.stephengroupinc.com</p>		 <p>Stephen LAW GROUP P.L.C.</p> <p>Robert Stephen, Attorney at Law 582 Chestnut Street Manchester, NH 03104 phone 603-663-1007 www.StephenLaw.com</p>
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Today's Readings:

A Reading from the Epistle of St. Paul to Titus (3:8-15)

My son Titus, this saying is true, and in this matter I want to insist that those who believe in God be careful to excel in good works; these are good and useful to people. But avoid foolish controversies and genealogies and quarrels, and disputes about the Law, for they are useless and futile. Avoid a factious man after warning him one or twice, knowing that such a man is perverted and sins, since he is condemning himself.

When I send Artemas or Tychicus to you, make every effort to meet me at Nicopolis, for I have decided to spend the winter there. Help Zenas the lawyer and Apolos on their way, taking care that they lack nothing. And let our people also learn to excel in good works, in order to help cases of urgent need so that they may not be unfruitful. All my companions greet you. Greet those who love us in the faith. The grace of God be with all of you. Amen.

الرسالة (تيطس 3: 8-15)

يا ولدي تيطس، صادق القول، وأريد ان تُقرّر هذه الامور، حتى يكونَ الذين آمنوا بالله ذوي اهتمام في القيام بالأعمال الصالحة. فهذه هي الحسنه والنافعه للناس. أما المباحثاتُ السخيفه والانساب، والخصوماتُ والمماحكاتُ على الناموسِ فأجتنبها، فانها غيرُ نافعٍ وباطلة. ورجلُ البدعه، بعدَ الانذارِ أولاً وثانياً، أعرض عنه، عالماً ان مثلَ هذا قد زاع، وهو في الخطيئه يقضي هو نفسه على نفسه. متى ارسلتُ اليك أرتماسَ او تيخيكسَ بادر ان تأتيني الى نيكوبولس. لأنني عوّلتُ ان أشتو هناك. اما زيناسُ معلّمُ الناموسِ وأبلسُ، فجهّزهما باعتناءٍ لئلا يُعوزهما شيء. وليتعلمَ ذوونا ايضاً ان يقوموا بالأعمال الصالحة للحاجاتِ الضرورية، حتى لا يكونوا بدونِ ثمر. يُسلمُ عليك جميعُ الذين معي. سلّم على الذين يُحبوننا في الايمان. النعمه معكم اجمعين. آمين.

The Holy Gospel according to St. Matthew the Evangelist (5: 14-19)

The Lord said to his disciples, "You are the light of the world. A city set on a mountain cannot be hidden. Neither do men light a lamp and put it under a bushel, but upon the lamp-stand, so as to give light to all in the house. Even so let your light shine before men, in order that they may see your good works and give glory to your Father in heaven.

Do not think I have come to destroy the Law or the Prophets. I have not come to destroy, but to fulfill. For amen I say to you, till heaven and earth pass away, not one letter or one stroke shall be lost from the Law till all things have been accomplished. Therefore whoever does away with one of these least commandments, and so teaches men, shall be called least in the kingdom of heaven; but whoever carries them out and teaches them, he shall be called great in the kingdom of heaven."

الانجيل (متى 5: 14 - 20) انجيل احد آباء المجامع المسكونية الستة الاولى

قال الرب، أنتم نور العالم، لا يمكن أن تخفى مدينة قائمة على جبل، ولا يوقد سراج ويوضع تحت المكيال، بل على المنارة فيضيء لكل من في البيت. وهكذا فليضيء نوركم قدام الناس، ليروا أعمالكم الصالحة ويمجدوا أباكم الذي في السماوات. لا تظنوا اني أتيت لأنقض الناموس والأنبياء. اني لم آت لأنقض بل لأتمم. الحق أقول لكم: إنه إلى أن تزول السماء والارض لا تزول ياء واحدة أو نقطة واحدة من الناموس حتى يتم الكل. فكل من يحل واحدة من تلك الوصايا الصغرى ويعلم الناس هكذا، فإنه يدعى صغيراً في ملكوت السماوات. وأما من يعمل بها ويعلم، فهذا يدعى عظيماً في ملكوت السماوات.