



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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REV. THEOPHAN LEONARCZYK, Eparchial Chancellor RT. REV. ANDRE ST. GERMAIN (retired)

REV. ROGER BOUCHER - Weekend Ministry

REV. DEACON THOMAS MOSES

"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 14, 2019

**The Commemoration of the Holy Apostle Aquilla, Numbered Among the Seventy
and of our Holy Father Joseph the Confessor, Archbishop of Thessalonica**

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, JESSICA LOMANNO,
MAURICE PARÉ, RAFAEL PESCHIERA, PAUL ST. GERMAIN, AND JOHN SIWIK

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 (4th Tone) Page 52

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 13) 4:30 PM:

For the repose of Nabeeha Baroody (30th), Milia Elias (59th), Edmund Bednarowski (18th), Rasheedy Ashooh (59th), Mark Abu-Haidar (34th), and Edward Coriarty (34th)

Sunday, (July 14) 10:30 AM:

For the repose of Peter Burkush, by his wife Helena Burkush

For the repose of Fr. Michael Hull,
pastor of St. John Chrysostom Church in Augusta, GA,
who died suddenly on July 10

Next Saturday, (July 20) 4:30 PM:

For the repose of Julie Flamant (38th), George Baroody (43rd), Jack Laliberte (17th), Hassibe Elias (13th), and George Gibran Saffy (48th)

Next Sunday (July 21) 10:30 AM:

For the repose of Don Shine and the deceased members of the Shine Family,
by Eileen Shine Litterio

For the repose of John Steinmetz (34th Anniversary), by his son Fr. Tom and Family

Bishop Nicholas' 30th Anniversary Celebration

Thursday, October 3, 2019

Our Lady of Annunciation Cathedral

7 VFW Parkway, West Roxbury, MA 02132

5 PM Divine Liturgy followed by a Celebration Banquet at 7 PM

Invite your family and friends –

Ticket Donation: \$50 per person - More details available in the back of the church!

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 Friday evening, we will have the prayer of blessing of automobiles outside in the parking lot.



Newborn in Christ: The Servant of God, Samuel Cullen Kramer, will receive the Holy Mysteries of Illumination – Baptism, Chrismation, and Holy Communion – Sunday morning. Samuel is the daughter of Rayn Kramer and Mary Cullen. Congratulations to Samuel and to all of his family! May God grant them many years in health and happiness.

MAHRAJAN 2019 - *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 2019 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 2019 souvenir book – only \$100 per page!

Sign up to Volunteer: Sign up is fast and easy. You can sign up in the church hall or go on line to: <https://tinyurl.com/sign-up-mahrajan>. You can also email Rachel Minsinger at rcullen.clarinet@gmail.com, or call her at (603) 296-5038.

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 Sat. 4:30 PM: 71 Sun. 10:30 AM: 76

Last Weekend's Collection: \$1,088.⁰⁰

The average Sunday envelope donation: \$36.⁸⁰

The balance on our mortgage is: \$64,980.⁸⁸

SERVICES FOR THE WEEK

Wed., July 17	7:00 PM	Divine Liturgy: offered for the deceased members of the parish
Fri., July 19	7:00 PM	Feast of Elijah: Great Vespers with Artoclasia (<i>blessing of bread, wheat, wine, and oil</i>), followed by the blessing of cars
Sat., July 20	4:40 PM	Divine Liturgy: The Sixth Sunday After Pentecost
Sun., July 21	9:30 AM	Sunday Orthros
Sun., July 21	10:30 AM	Divine Liturgy: The Sixth Sunday After Pentecost

The Holy Fathers of the First Six Ecumenical Councils



We venerate today the Fathers of the first six Ecumenical Councils because Christ has established them as "lights upon the earth," guiding us to the true Faith." The fact that the 7th Ecumenical Council (Nicaea II in the year 787) is not commemorated today testifies to the antiquity of today's celebration. Adorned with the robe of truth," the doctrine of the Fathers, based upon the preaching of the Apostles, has established one faith for the Church. The Ecumenical Councils are the highest authority in the Church. Such Councils, guided by the grace of the Holy Spirit, and accepted by the Church, are infallible. The Church's conciliar definitions of dogma have the highest authority, and such definitions always begin with the Apostolic formula: "It seemed good to the Holy Spirit and to us..." (Acts 15: 28).

The Ecumenical Councils were always convened for a specific reason: to combat false opinions and heresies, and to clarify the Church's teaching. The Church, in expounding its dogmas, is dealing with the concerns of a given historical moment, "not revealing everything in haste and thoughtlessly, nor indeed, ultimately hiding something" (St Gregory the Theologian).

The Council of Nicaea in 325: The 318 Holy Fathers of the First Ecumenical Council are spoken of in Canon I of Trullo as having: "with unanimity of faith revealed and declared to us the consubstantiality of the three Persons of the Divine nature and, ... instructing the faithful to adore the Father, Son, and Holy Spirit with one worship, they cast down and dispelled the false teaching about different degrees of Divinity."

The Council of Constantinople in 381: The 150 Holy Fathers of the Second Ecumenical Council left their mark on the theology of the Church concerning the Holy Spirit, "repudiating the teaching of Macedonius, as one who wished to divide the inseparable Unity, so that there might be no perfect mystery of our hope."

The Council of Ephesus in 431: The 200 God-bearing Fathers of the Third Ecumenical Council expounded the teaching that "Christ, the Incarnate Son of God is One." They also confessed that "she who bore Him without seed was the spotless Ever-Virgin, glorifying her as truly the Mother of God.

The Council of Chalcedon in 451: The 630 Holy Fathers of the Fourth Ecumenical Council decreed that "the One Christ, the Son of God... must be glorified in two natures."

II Council of Constantinople in 533: The 165 God-bearing Holy Fathers of the Fifth Ecumenical Council "in synod anathematized and repudiated Theodore of Mopsuestia (the teacher of Nestorius), and Origen, and Didymus, and Evagrius, renovators of the Hellenic teaching about the transmigration of souls and the transmutation of bodies and the impieties they raised against the resurrection of the dead."

III Council of Constantinople in 680: The 170 Holy Fathers of the Sixth Ecumenical Council "taught that we ought to confess two natural volitions, or two wills [trans. note: one divine, and the other human], and two natural operations (energies) in Him Who was incarnate for our salvation, Jesus Christ, our true God."



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 Friday at 7:00 PM, followed by the Blessing of Cars.

“Peter Has Spoken Through Leo!”

ON THREE SUNDAYS EACH YEAR Byzantine Churches commemorate the fathers of the seven great councils of the first millennium. The first ecumenical council (Nicaea I) is remembered on the Sunday after the Feast of the Ascension and the seventh (Nicaea II) on the Sunday nearest to October 11. The first six councils are recalled together on the Sunday following July 13, the feast of the fourth council (Chalcedon).

The Importance of Councils

The council – whether a local or regional synod or an ecumenical assembly – reflects a basic understanding of Church in the Christian East. The Church is the “communion in the Holy Spirit,” a community infused with the life-giving presence of the Spirit of God. Councils reflect this image of the Church as a community. The council is a true image of the Church when it is imbued with and dependent on the grace of the Holy Spirit.

The first ecumenical council, Nicaea I (AD 325) was called by the Emperor Constantine the Great to assure religious unity in the empire (the “oecumene”). All the bishops of the empire were called to participate in this and subsequent councils as successors of the Apostles, entrusted with the teaching ministry by Christ. Together the bishops speak to and for all the local Churches. The agreement of the bishops, ratified by the “Amen” of the faithful, expresses the voice of the Holy Spirit in the Church.

The seven councils we commemorate liturgically are particularly remembered for their role in clarifying the Church’s teaching on the Trinity and the Incarnation, the basis of all other doctrines, in the face of numerous controversies in the now free Churches of the Roman Empire. The councils sought to render the teachings of these mysteries scattered through the New Testament in the precise terms of Greek philosophy current in the empire. They succeeded in doing so, but were not as successful in expressing these teachings in ways accessible to those Churches outside that culture. Thus the fifth-century Councils of Ephesus and Chalcedon contributed to lasting divisions in the Churches of the East.

The Problem of Chalcedon

Like other councils, the Council of Chalcedon dealt with both theological and political issues. The main theological issue was how to express the mystery of Christ’s incarnation in the face of the Monophysitism taught by Eutyches, an influential priest in Constantinople and a disciple of St Cyril of Alexandria. At its second session the Council adopted the concept “two natures in one Person,” employed by Pope St. Leo the Great in a letter to Flavian, the archbishop of Constantinople. When the letter was read to the bishops, they replied, *“This is the faith of the fathers! This is the faith of the Apostles! So we all believe! Thus the Orthodox believe! Anathema to him who does not thus believe! Peter has spoken thus through Leo!”*



Leo's expression has been used in the Greek and Latin Churches ever since. Unfortunately this term was the opposite of that used by St Cyril of Alexandria a generation earlier, describing the "one nature of the incarnate Word."

The theological problem was made even more complex by the political, however. The first Council at Nicaea has decreed that the foremost local Churches in the Empire would be Rome, Alexandria and Antioch. At Chalcedon the 500+ bishops present recalled that "*the fathers* [at an earlier council in Constantinople] *rightly accorded prerogatives to the see of older Rome, since that is an imperial city,*" and then accorded the New Rome - Constantinople, second place after Rome, which was the position previously held by Alexandria.

The Pope of Rome, St Leo the Great, at first objected to this realignment as contrary to the canons of Nicaea I but he later relented and it became law in the empire. The Churches of Rome, Constantinople, Alexandria, Antioch and – because it was the site of the Lord's death and resurrection – Jerusalem would be the foremost local Churches in the empire. This group of five sees would be known as the *pentarchy* and their ranking is recognized in the Byzantine Churches to this day.

The Alexandrian bishops at first delayed and finally refused to accept the decrees of this council and the Egyptian Church was divided into Chalcedonian and non-Chalcedonian parts. Those who accepted Chalcedon were called "Melkites" or Royalists; those who did not called themselves "Copts," i.e. true Egyptians.

The Copts would later be joined by the Armenians and many Syriac-speaking members of the Patriarchate of Antioch. Along with their daughter Churches in Ethiopia and India, the non-Chalcedonians are today known as the "Oriental Orthodox Churches."

A New Chapter

These divisions were hardened in the thousand years of Islamic rule in the Middle East. Each Christian group – Melkite, Nestorian and non-Chalcedonian – was designated a separate *millet* (nation), with its own laws, insuring that the Christians remained disunited.

It was only with the end of the Ottoman Empire in World War I that these Churches embarked on a new way of interacting. In 1988 the Coptic Orthodox and the Catholic Churches issued an Agreed Statement on the Incarnation. It said in part, "*We believe that our Lord, God and Savior Jesus Christ, the Incarnate-Logos, is perfect in His Divinity and perfect in His Humanity. He made His Humanity One with His Divinity without Mixture, nor Mingling, nor Confusion. His Divinity was not separated from His humanity even for a moment or twinkling of an eye.*"

This was followed in 1990 by an Agreed Statement between the Oriental Orthodox and the Eastern Orthodox Churches. "*The [Chalcedonian] Orthodox agree that the Oriental Orthodox will continue to maintain their traditional cyrillian terminology of 'one nature of the incarnate Logos,' since they acknowledge the double consubstantiality of the Logos which Eutyches denied. The Orthodox also use this terminology. The Oriental Orthodox agree that the Orthodox are justified in their use of the two-natures formula, since they acknowledge that the distinction is 'in thought alone'.*"

Finally, over 1500 years after Chalcedon, the Latin, Greek and Oriental Churches have come to recognize their common faith in the perfect humanity and divinity of Christ, despite the differing terminology they use to express it.

Please remember to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Elizabeth Ashooh, Elsie Ashooh, Erin Baroody, Michael Baroody, Henry Bilodeau, 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, 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 Lebel, Haley Lesmerises, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Stefan Notter, Steven O'Leary, Ellen Osgood, Alice Paymant, Marco Enrique Peschiera, MaryJo Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Julia Rose, Adam Rubin, Fr. Andre St. Germain, Kara Salvas, Barbara Schultz, Raymond Sherburne, Tarrant Smith, Iris Angelina Velasquez, Catherine Waldron, George Webber, Martha Webber, Kathy Wise, and Marilyn Whitmore.

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:

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 نافعهِ وباطلة. ورجلُ البدعة، بعدَ الانذارِ أولاً وثانياً، أعرض عنه، عالماً ان مثلَ هذا قد زاع، وهو في الخطيئةِ يقضي هو نفسه على نفسه. متى ارسلتُ اليك أرتماسَ او تيخيسَ بادر ان تأتيني الى نيكوبولس. لأنني عولتُ ان أشتو هناك. اما زيناسُ معلّمُ الناموسِ وأبلُس، فجّهزهما باعتناءٍ لئلا يُعوزهما شيء. وليتعلمَ ذوونا ايضاً ان يقوموا بالأعمالِ الصالحةِ للحاجاتِ الضرورية، حتى لا يكونوا بدونِ ثمر. يُسلمُ عليك جميعُ الذين معي. سلمٌ على الذين يُحبوننا في الايمان. النعمةُ 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.