

OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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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)

March 5, 2017

The First Sunday of the Great Fast

The Commemoration of the Holy Martyr Conon of Isauria

THE SUNDAY OF ORTHODOXY

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, 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 (5th Tone) Page 48

The Troparion of the Sunday of Orthodoxy (2nd Tone)

Before Your most pure Image we bow in worship, O Good Lord, begging forgiveness of our sins, O Christ God, because You chose of Your own free will to ascend upon the Cross in the flesh in order to deliver from the Enemy's bondage those You had created. For this reason we cry out to You in thanksgiving: "You have filled all things with joy, O our Savior, when You came to save the world!

The Troparion of the Dormition of the Theotokos (1st Tone): Page 15

The Kontakon of the Annunciation (8th Tone): Page 16

THE PROKIMENON:

**BLESSED ARE YOU, O LORD, GOD OF OUR FATHERS,
AND YOUR NAME IS WORTHY OF PRAISE AND GLORIOUS FOREVER!**

*For You are just in all You have done to us,
and all Your works are true and Your ways right.*

Today's Readings: Hebrews 11: 24-26 & 32-40 & 12:1-2a and John 1:43-51

LITURGY INTENTIONS

Saturday, 4:30 PM:

For the repose of Rose Solomon (19th), Ernest Elhady (19th),
Stewart Spencer (12th), and Eugene McGrail (37th)

Sunday, 10:00 AM:

For God's blessings of health and salvation
upon the entire parish

Next Saturday (Mar. 11), 4:30 PM:

For the repose of John Devine (41st), and Sada Kfoury (13th)

Next Sunday (Mar. 12) 10:00 AM:

For the repose of Louise Ashooh (1 Year Anniversary),
by her children



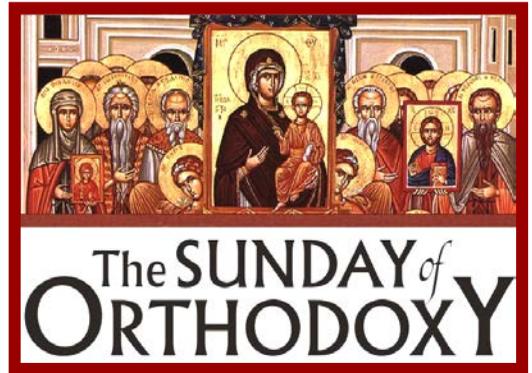
Have lunch with the parish!

The parish is invited to share a Lenten lunch of lubyeh (green beans cooked in tomato sauce with spices) and rice following the Sunday Divine Liturgy. There is no charge for the lunch. Following the lunch Fr. Tom will be speaking on: "What is a Melkite Catholic, and why bother to be one?" in the basement chapel.

TODAY WE ARE COMMEMORATING the triumph of the True Faith after a violent struggle that lasted over 120 years. Through the 8th and 9th centuries, a heresy known as *iconoclasm* grew in the Church. This movement fiercely opposed the veneration of icons. The Fathers of the Church rightly understood that this was not just a controversy about religious art. Attacking the veneration of icons was an attack on the very human nature of Christ himself.

The Second Council of Nicaea in 787 condemned the teaching of the iconoclasts. The Orthodox Fathers maintained that the veneration of the image of Christ was good and proper, since God Himself had entered into the material world and sanctified it by becoming human.

The theme of the victory of the icons - "The Triumph of Orthodoxy" - points us to the basic Christian truth that the one whose death and resurrection we celebrate at Pascha was none other than God Himself, who became human in Jesus Christ. In celebration, we carry icons in procession today, proudly proclaiming the true faith and honoring its defenders.



Our annual Lenten Dinner will be held on Sunday, March 26.



Shepherd's Care

Lenten gift boxes are available in the back on the church. Please use them to support Shepherd's Care, the charitable outreach of our diocese. And remember, this is not just a children's activity. As followers of Christ we have a solemn obligation to participate in almsgiving, especially during the season of Great and Holy Lent.

Please Support the Lenten Raffle!

Attendance Last Week: Sat., 4:30 PM: 14 Sun. 11AM: 166

Last Weekend's Collection: \$ 2,194.⁰⁰ Mortgage: \$ 963.⁰⁰

The average Sunday envelope donation: \$41.³⁸

The balance remaining on our mortgage is: \$ 79,083.⁹⁴

SERVICES FOR THE WEEK

Mon., Mar. 6	7:00 PM	Great Compline
Wed., Mar. 8	7:00 PM	The Presanctified Liturgy
Fri., Mar. 10	7:00 PM	Akathist Hymn
Sat. Mar. 11	4:30 PM	Divine Liturgy: The Sunday of St. Gregory Palamas
Sun., Mar. 12	9:15 AM	Sunday Orthros
Sun., Mar. 12	10:00 AM	Divine Liturgy: The Sunday of St. Gregory Palamas

Venerated, but not Worshipped

The Seventh Ecumenical Council dealt with the controversy regarding icons and their place in Orthodox worship. It was convened in Nicaea in 787 by Empress Irene at the request of Tarasios, Patriarch of Constantinople. The Council was attended by 367 bishops.

Almost a century before this, the iconoclastic controversy had once more shaken the foundations of both Church and State in the Byzantine empire. The Iconoclasts opposed the use of icons and wanted them completely taken out of the liturgical life of the Church. They asserted that the devotion given to icons approached the point of worship (due only to God) and was, therefore, idolatry. The Iconophiles, on the other hand, believed that icons served to preserve the doctrinal teachings of the Church; they considered icons to be man's dynamic way of expressing the divine through art and beauty. The Council decided on a doctrine by which icons should be venerated but not worshipped.

The decree of the Council proclaimed the teaching which still stands at the foundation of the rationale for using and venerating icons to this very day: "We define that the holy icons ... should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads, namely the icons of our Lord God and Savior Jesus Christ, that of our Lady the Theotokos, those of the venerable angels and those of all saintly people ... We define also that they should be kissed and that they are an object of veneration and honor, but not of real worship, which is reserved for Him Who is the subject of our faith and is proper for the divine nature. The veneration accorded to an icon is in effect transmitted to the prototype; he who venerates the icon, venerated in it the reality for which it stands."

The veneration of icons was solemnly proclaimed at the Hagia Sophia Cathedral. The Empress, her son Michael III, Patriarch Methodios, and monks and clergy came in procession and restored the icons in their rightful place. The day was called "Triumph of Orthodoxy," and this event is commemorated yearly on the first Sunday of Lent, the "Sunday of Orthodoxy".

The icon of the Sunday of Orthodoxy commemorates the "restoration" of icons in the churches and to their use in Orthodox worship. The focal point of the icon is an icon itself, the Virgin Hodegetria, a popular depiction of the Theotokos as "Directress," or literally "She who shows the way to God." The icon is carried by two angels. The icon of the Virgin Hodegetria, depicting the Theotokos as the "Directress", is processed amongst the people and held on high by two angels. To the left of the icon is the Empress Theodora and her son Michael III. To the right of the icon are the Patriarchs Methodios and Tarasios. The icon is surrounded by numerous saints who struggled against the Iconoclastic heresy.

The icon also represents the triumphant procession that was made on Sunday, March 11, 843, from the Church of the Theotokos in Blachernai to Hagia Sophia, where a Liturgy was celebrated to mark the restoration of icons.



What It Means to See Jesus

AT EVERY DIVINE LITURGY during the Great Fast we read from the Holy Gospel according to Mark – except for today. Why is this passage from St John’s Gospel read on this Sunday, the Sunday of Orthodoxy?

The brief answer is that both the Gospel reading and the triumph of Orthodoxy we commemorate today are about seeing God. In the Gospel story we hear how Philip invites Nathaniel to see Jesus (physically); when they meet, Nathaniel sees (spiritually) that Jesus is the Messiah. In the Church we (physically) see icons and see (spiritually) that they reflect the reality of Christ’s incarnation.



Nathaniel Sees God

The story of Jesus’ encounter with Nathaniel is a brief and almost cryptic tale which many have tried to explain. Nathaniel and his friend Philip were both disciples of St John the Forerunner. They had responded to John’s announcement that One was coming “*whose sandal strap I am not worthy to loose*” (Jn 1:27). The Lord Jesus had gone to the Jordan where John was baptizing and it is there that John identified Jesus as the Awaited One. “*Again, the next day, John stood with two of his disciples. And looking at Jesus as He walked, he said, ‘Behold the Lamb of God!’*” (vv. 35, 36) Philip may have been one of those who heard John’s testimony, so that when Jesus invited Philip to follow Him, he responded positively.

In turn, Philip goes to his friend Nathaniel with the news, “*We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph*” (v. 45). Nathaniel replies laconically, “*Can anything good come out of Nazareth?*” (v.46)

Modern commentators generally see this remark of Nathaniel as a somewhat snide dismissal of Jesus because He was a Nazarene. The Fathers approach this passage differently, saying that Nathaniel was saying the exact opposite: that if Jesus was the Awaited One, then He could not have come from Nazareth. St John Chrysostom suggested that Nathaniel “thought within himself that Philip was probably mistaken about the place” and that Jesus “was not from Nazareth” (Hom. 20 on John).

In any case, Philip responds with the same words that Jesus earlier said to Andrew, “*Come and see.*” When Nathaniel finally meets Jesus, the Lord utters another cryptic remark: “*Behold, an Israelite indeed, in whom is no deceit!*” Nathanael said to Him, ‘*How do You know me?*’ Jesus answered and said to him, ‘*Before Philip called you, when you were under the fig tree, I saw you*” (vv. 47, 48).

What was Nathaniel doing under the fig tree? Again many suggestions have been offered; none of them are attested in the Scripture, so we cannot know for sure. One possibility upheld by many in our Tradition is that Nathaniel was praying at that time: *O God of our fathers, send us the One whom You have promised. Send us the Messiah, the Savior.* Faith in the promise of a Savior is what marks out a true Israelite. The Lord, they say, saw him at prayer and He saw Nathaniel's heart.

Nathaniel's response marks him as one of the first disciples of Christ, whom He called before His ministry in Galilee. "*You are the Son of God! You are the King of Israel!*" (v. 49), Nathaniel sees that Jesus is the Messiah and acclaims Him with the traditional titles of a royal Messiah: "Son of God" and "King of Israel."

At the end of His public ministry Jesus' followers would affirm their faith in His heavenly origin: "*See, now You are speaking plainly, and using no figure of speech! Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God*" (Jn 16:29, 30). But it would only be after His resurrection, when the risen Christ was manifested to the disciples that the full force of Jesus' words to Nathaniel would be realized: "*Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man*" (Jn 1:51). Nathaniel, like the rest of the apostles, would grow to see Jesus not as the earthly conqueror devout Jews were awaiting but as a King not of this world and, ultimately, the eternal Word of God incarnate.

Icons Reveal Christ as God's Image

In the eighth and ninth centuries some Byzantine emperors and churchmen waged a struggle against the use of icons. This conflict was ultimately ended in 843 with the restoration of icons, called in the Church the "Triumph of Orthodoxy." Today's observance celebrates this act.

Iconoclasm formally began in the 720s when certain bishops began questioning the excessive way some people were revering icons. In 730 Emperor Leo III took up their cause and issued a decree forbidding the veneration of religious images, "the evil art of painters," as a later iconoclastic council called it. While iconoclasts saw images as a departure from the practice of the early Church, those who supported the veneration of icons did so precisely on the basis of tradition: the Church had done so for years and was not in error.

It was St John of Damascus (676-749) who gave the Church the insight that the use of icons was the logical consequence of the incarnation of Christ. As he wrote in his Treatise on the Divine Images, "In former times, God, who is without form or body, could never be depicted. But now when God is seen in the flesh conversing with men, I make an image of the God whom I see. I do not worship matter; I worship the Creator of matter who became matter for my sake."

St John's teaching became normative in the Byzantine Church. Since the Triumph of Orthodoxy, the Byzantine Church has in the minds of many become identified as the "Church of Icons."

From the Fathers: *On Forgiveness*

Do we forgive our neighbors their trespasses? God also forgives us in His mercy. Do we refuse to forgive? God, too, will refuse to forgive us. As we treat our neighbors, so also does God treat us. The forgiveness, then, of your sins or unforgiveness, and hence also your salvation or destruction, depend on you yourself, man. For without forgiveness of sins there is no salvation. You can see for yourself how terrible it is. -*St. Philotheos of Sinai*

You do not so much desire your sins to be forgiven, as He desires to forgive you your sins. In proof that you do not so desire it, consider that you have no mind either to practice vigils, or to give your money freely: but He, that He might forgive our sins, did not spare His Only-Begotten and True Son, the partner of His throne -*St. John Chrysostom*

I received your letter, my child, and I saw your anxiety. But don't be sad, my child. Don't worry so much. Even though you have fallen again, get up again. You have been called to a heavenly road. It is not surprising for someone running to stumble. It just takes patience and repentance at every moment.

Therefore, don't despair when you fall, but get up eagerly and repent saying, "Forgive me, my dear Christ. I am human and weak." The Lord has not abandoned you. But since you still have a great deal of worldly pride, a great deal of vainglory, our Christ lets you make mistakes and fall, so that you perceive and come to know your weakness every day, so that you become patient with others who make mistakes, and so that you do not judge the brethren when they make mistakes, but rather put up with them. - *Elder Joseph the Hesychast*

Don't Forget:

THE WEEKDAY SERVICES OF LENT

To assist us in our Lenten effort, we are called to come to make a special effort to pray. Let us come together as a parish family to support and encourage one another at the special prayer services that are offered throughout Lent:

Monday evenings, 7:00 PM: Great Compline: The Office of Compline is the nighttime prayer of the church. It is enhanced during Lent to contain beautiful prayers of repentance and to remind us during our Lenten struggle that "*God is with us!*"

Wednesday evenings, 7:00 PM: Presanctified Liturgy: During the season of Great Lent, we traditionally "fast" from the joy of the Divine Liturgy on weekdays. However, so as not to be denied the strength that comes from receiving from the Lord's Table, the church offers us this service, which is Lenten vespers followed by Holy Communion.

Friday evenings, 7:00 PM: The Akathist Hymn: This service presents a beautiful series of hymns to the Mother of God. We pray this service during Lent in anticipation of the great feast of the Annunciation that comes on March 25th.



Today's Readings:

The Epistle to the Hebrews (Hebrews 11:24-26; 32-40; 12:1-2)

Brethren, by faith Moses, when he was grown up, denied he was a son of Pharaoh's daughter (CF. Ex, 2: 11) — choosing to be afflicted with God's people rather than to have the enjoyment of sin for a time, estimating the indignities suffered by Christ to be of greater value than the Egyptians' treasures (Cf. Ex. 2:32): for he was considering the reward. By faith he left Egypt not fearing the king's wrath: for he persevered as if he were seeing the One who cannot be seen. By faith, he celebrated the Passover and the sprinkling of blood, so that the one who destroyed the first-born might not touch these. By faith, they passed through the Red Sea, as through dry land — whereas the Egyptians attempting it were swallowed up. By faith, the walls of Jericho fell after people had gone around them for seven days. By faith, Rahab the prostitute who had received the spies in peace did not perish with the unbelievers.

And what more shall I say? For time will be too short to speak of Gideon, of Barac, of Samson, of Jephthe, of David and of Samuel and the prophets, who by faith conquered kingdoms, wrought justice, obtained the fulfillment of promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle routed foreign armies.

Women had their dead restored to them through resurrection. Others were tortured, refusing to yield for their release, in order to obtain a better resurrection. Others again suffered mockery and blows, even chains and jailing. They were stoned, cut to pieces, put to the question, killed by the sword. They went about in sheepskins and goatskins, destitute, distressed, afflicted (of whom the world was not worthy), wandering in deserts, mountains, caves and holes in the ground.

And none of these, despite the positive witnessing of faith, received what was promised, for God had something better in store for us, so that they were not to reach their final perfection without us.

الرسالة (عبرانيين 11 : 24 - 26 ، 32 - 40)

يَا إِخْوَةَ، بِالْإِيمَانِ مُوسَى لَمَّا كَبِرَ أَبِي أَنْ يُدْعَى ابْنًا لِأَبْنَةِ فِرْعَوْنَ. وَأَخْتَارَ الْمَشَقَّةَ مَعَ شَعْبِ اللَّهِ عَلَى التَّمَتُّعِ الْوَقْتِيِّ بِالْخَطِيئَةِ. وَأَعْتَبَرَ عَارَ الْمَسِيحِ غَنَىٰ أَعْظَمَ مِنْ كُنُوزِ مِصْرَ، لِأَنَّهُ كَانَ يَنْظُرُ إِلَى التَّوَابِ. وَمَاذَا أَقُولُ أَيْضًا؟ إِنَّهُ يَضِيقُ بِي الْوَقْتُ إِنْ أُخْبِرْتُ عَنْ جِدْعُونَ وَبَارَاقَ وَشَمْشُونَ، وَيَفْنَاحَ وَدَاوُدَ وَصَمُوئِيلَ وَالْأَنْبِيَاءَ، الَّذِينَ بِالْإِيمَانِ فَهَرُوا الْمَمَالِكَ وَعَمَلُوا الْبِرَّ، وَتَأَلَّوْا الْمَوَاعِدَ وَسَدُّوا أَفْوَاهَ الْأَسْوَدِ، وَأَطْفَأُوا قُوَّةَ النَّارِ، وَتَجَاوَزُوا مِنْ حَدِّ السَّيْفِ، وَتَقَوَّوْا مِنْ ضَعْفٍ، وَصَارُوا أَشِدَاءَ فِي الْقِتَالِ وَكَسَرُوا مُعَسَّكَرَاتِ الْأَجَانِبِ. وَاسْتَرْجَعَتْ نِسَاءُ أَمْوَاتِهِنَّ بِالْقِيَامَةِ. وَآخَرُونَ قَدْ عَذَّبُوا بِتَوْتِيرِ الْأَعْضَاءِ وَالضَّرْبِ، وَلَمْ يَقْبَلُوا النَّجَاةَ لِإِحْصَالِهَا عَلَى قِيَامَةِ أَفْضَلِ. وَآخَرُونَ قَدْ ذَاقُوا الْهَزْءَ وَالسِّيَاطَ وَالْقُبُودَ أَيْضًا وَالسِّجْنَ. رُجِمُوا، نُشِرُوا، أَمْتَحِنُوا، مَاتُوا بِحَدِّ السَّيْفِ، سَاحُوا فِي جُلُودِ الْعَمَمِ وَالْمَعْرِزِ، مُعَوِّزِينَ، مُضَائِقِينَ، مَجْهُودِينَ. وَلَمْ يَكُنِ الْعَالَمُ مُسْتَحَقًّا لَهُمْ، تَائِهِينَ فِي الْبَرَارِيِّ وَالْجِبَالِ وَالْمَغَاوِرِ وَكُهُوفِ الْأَرْضِ. فَهَؤُلَاءِ كُلُّهُمْ الْمَشْهُودُ لَهُمْ بِالْإِيمَانِ لَمْ يَنَالُوا الْمَوْعِدَ، لِأَنَّ اللَّهَ قَدْ سَبَقَ فَتَنَّا لَنَا شَيْئًا أَفْضَلَ، لِكَيْ لَا يُكْمَلُوا بِمَعْرِزِ عَنَّا.

The Holy Gospel According to St. John (John 1:43-51)

At that time Jesus was about to leave for Galilee, and he found Philip. And Jesus said to him, "Follow me." Now Philip was from Bethsaida, the town of Andrew and Peter. Philip found Nathanael and said to him, "We have found the one of whom Moses in the Law and the Prophets wrote, Jesus the son of Joseph of Nazareth." And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."

Jesus saw Nathanael coming to him and said of him, "Look, a true Israelite in whom there is no guile!" Nathanael said to him, "Where do you know me from?" Jesus answered him and said to him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him and said, "Rabbi, you are the Son of God, you are King of Israel."

Answering, Jesus said to him, "Because I said to you that I saw you under the fig tree, you believe. Greater things than these shall you see." And he said to him, "Amen, amen, I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man."

الانجيل (يوحنا 1: 43-51)

فِي ذَلِكَ الزَّمَانِ، أَرَادَ يَسُوعُ الخُرُوجَ إِلَى الجَلِيلِ، فَوَجَدَ فِيلِبُّسَ، فَقَالَ لَهُ: اتَّبِعْنِي. وَكَانَ فِيلِبُّسُ مِنْ بَيْتِ صَيْدَا مِنْ مَدِينَةِ
أَنْدَرَاوَسَ وَبَطْرُوسَ. فَصَادَفَ فِيلِبُّسُ نَتْنَائِيلَ فَقَالَ لَهُ: إِنَّ الَّذِي كَتَبَ عَنْهُ مُوسَى فِي النَامُوسِ وَالْأَنْبِيَاءِ قَدْ وَجَدْنَاهُ، وَهُوَ يَسُوعُ بْنُ
يُوسُفَ مِنَ النَّاصِرَةِ. فَقَالَ لَهُ نَتْنَائِيلُ: أَمِنْ مِنَ النَّاصِرَةِ يَمَكُنُ أَنْ يَكُونَ شَيْءٌ صَالِحٌ؟ قَالَ لَهُ فِيلِبُّسُ: تَعَالَ وَانظُرْ. فَلَمَّا رَأَى
يَسُوعُ نَتْنَائِيلَ مُقْبِلًا إِلَيْهِ، فَقَالَ عَنْهُ: هَذَا فِي الْحَقِيقَةِ إِسْرَائِيلِيُّ لَا غِشَّ فِيهِ. فَقَالَ لَهُ نَتْنَائِيلُ: مِنْ أَيْنَ تَعْرِفْنِي؟ أَجَابَ يَسُوعُ
وَقَالَ لَهُ: قَبْلَ أَنْ يَدْعُوكَ فِيلِبُّسُ، وَأَنْتَ تَحْتَ التَّيْنَةِ، رَأَيْتَكَ. أَجَابَ نَتْنَائِيلُ وَقَالَ لَهُ: يَا مُعَلِّمُ، أَنْتَ هُوَ ابْنُ اللَّهِ، أَنْتَ هُوَ مَلِكُ
إِسْرَائِيلَ. أَجَابَ يَسُوعُ وَقَالَ لَهُ: لِأَنِّي قُلْتُ لَكَ إِنِّي رَأَيْتَكَ تَحْتَ التَّيْنَةِ آمَنْتَ. إِنَّكَ سَتُعَايِنُ أَكْبَرَ مِنْ هَذَا. وَقَالَ لَهُ: الْحَقُّ الْحَقُّ
أَقُولُ لَكُمْ، إِنَّكُمْ مِنَ الْآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً، وَمَلَائِكَةَ اللَّهِ يَصْعَدُونَ وَيَنْزِلُونَ عَلَى ابْنِ الْبَشَرِ.

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, 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, Diana Lebel, Peggy Leclear, Fr. Theophan Leonarczyk, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Joanne Nader, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, 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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<p>Check out www.melkite.org -new educational material is posted regularly!</p>	<p>AUTOFAIR HYUNDAI</p> <p>John Cullen Sales & Leasing Consultant</p> <p>1477 South Willow Street Manchester, NH 03103 Direct: 603.634.0683 603.634.0500 Fax: 603.634.1792 www.autofairhyundai.com jcullen@autofair.com</p>	 <p>Your Ad Here \$300 per Year</p>