

# 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)*

**February 18, 2018**

**The First Sunday of the Great Fast**

**The Commemoration of our Father among the Saints Leo, Pope of Rome**

## **THE SUNDAY OF ORTHODOXY**

**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 (4<sup>th</sup> Tone) Page 49

The Troparion of the Sunday of Orthodoxy (2<sup>nd</sup> 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 (1<sup>st</sup> Tone): Page 15

The Kontakon of the Annunciation (8<sup>th</sup> 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, (February 17) 4:30 PM:

For the repose of Freida Wihby (15<sup>th</sup>) and Lionel Shakra (19<sup>th</sup>)

Sunday, (February 18) 10:30 AM

For the repose of Archbishop Joseph Tawil (18<sup>th</sup> Anniversary),  
the second bishop to the Melkites in America

Next Saturday, (February 24) 4:30 PM:

For the repose of Frederick Kfoury, Jr., (5<sup>th</sup>), Donald Ganem (24<sup>th</sup>),  
Paul Kheriarty (22<sup>nd</sup>), Pauline LeBlanc (11<sup>th</sup>), Shirkey George (38<sup>th</sup>),  
Sophie Potoczny (21<sup>st</sup>), Edmond George (4<sup>th</sup>), Samuel Ashooh (78<sup>th</sup>),  
Joseph Abood (32<sup>nd</sup>), Sara Anton (21<sup>st</sup>), and Fredercik Kfoury Sr. (18<sup>th</sup>)

Next Sunday, (February 25) 10:30 AM

For the repose of those who lost their lives in the Florida school shooting,  
and for the consolation and peace for those who grieve for them



*Our annual Lenten Dinner will be held on Sunday, March 18 .*

# THE SUNDAY OF ORTHODOXY

TODAY WE ARE COMMEMORATING the triumph of the True Faith after a violent struggle that lasted over 120 years. Through the 8<sup>th</sup> and 9<sup>th</sup> 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.

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## Have lunch with the parish!

The parish is invited to share a Lenten lunch of Mujaddara following the Sunday Divine Liturgy. There is no charge for the lunch. Following the lunch there will be a video presentation from Bishop Robert Baron's acclaimed series "Catholicism." This week: *"Amazed and Afraid: The Revelation of God Become Man"*

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## 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.

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**Attendance - Last Sat. 4:30 PM: 19    Last Sun. 11:00 AM: 104**

**Last Weekend's Collection: \$ 1,086.<sup>00</sup>**

*The average Sunday envelope donation: \$28.<sup>03</sup>*

*The balance remaining on our mortgage is: \$75,978.<sup>01</sup>*

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### SERVICES FOR THE WEEK

Mon., Feb. 19	7:00 PM	<b>Great Compline</b>
Wed., Feb. 21	7:00 PM	<b>Presanctified Liturgy</b>
Fri., Feb. 23	7:00 PM	<b>Akathist Hymn</b>
Sat., Feb. 24	4:30 PM	<b>Divine Liturgy: The Sunday of St. Gregory Palamas</b>
Sun., Feb. 25	9:45 AM	<b>Sunday Orthros</b>
Sun., Feb. 25	10:30 AM	<b>Divine Liturgy: The Sunday of St. Gregory Palamas</b>



## 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, venerates in it the reality for which it stands."

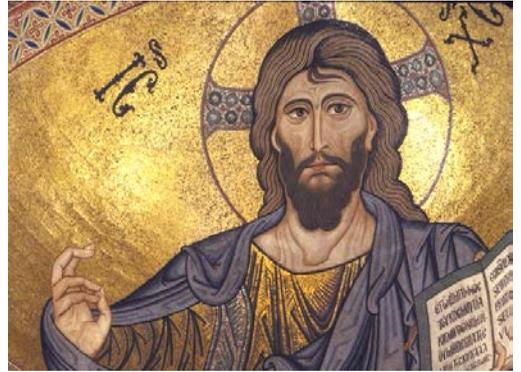
The veneration of icons was solemnly proclaimed at the Hagia Sophia Cathedral. The Empress, her son Michael III, Patriarch Methodios, and monks and clergy came in procession and restored the icons in their rightful place. The day was called "Triumph of Orthodoxy," and this event is commemorated yearly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

# “We Shall See Him as He Is”

WE HAVE COMPLETED THE FIRST WEEK of the Great Fast. Hopefully, we have met the goals which have set for ourselves: the degree of fasting and almsgiving appropriate to our station in life, or the participation in the services which our schedule of responsibilities allows. Whether we did or did not do so, we should realize that taking part in such practices is not the ultimate purpose of the fasting season. The final goal of the Great Fast – and of our entire life as Christians – is our ultimate transfiguration in Christ.



St Paul – who had seen the transfigured glory of the risen Christ appear to him on the road to Damascus – insisted that we will share in this transformation and that this change is already taking place: “*But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord*” (2 Cor 3:18). He daringly asserts that we are being transformed to be the mirror image of the risen Christ. Our human nature, he proclaims, is being renewed after the model who is Christ. This is what our later tradition calls *theosis* (deification), being “*partakers of the divine nature*” (2 Pt 1:4): given a share through Christ in the very life of God.

## How Can This Be?

We may try to imitate Christ, to pattern our actions on the way of life which Christ has proposed to us; but the change described in the Scripture demands more than our striving to make it so. It demands an *ontological change*, something that affects us at the heart of our being and turns the water of our human nature in the wine of God. This transformation is what St Paul calls “*the mystery decreed before the ages for our glory*” (1 Cor 2:7).

The first transformation in this mystery is the incarnation of the Word of God Himself. He assumes our human nature without putting aside His divinity. His glory was concealed, but He did not cease being the eternal Son of God. His incarnation was complete: “*in all things He had to be made like His brethren*” (Heb 2:17) so that He would transform our entire human nature. St Gregory the Theologian expressed it concisely, “That which He has not assumed He has not healed; but that which is united to His Godhead is thereby saved.” In other words, if there is an aspect of our being which the Son did not assume in the Incarnation, then that aspect of our humanity would be beyond the reach of Christ’s redeeming work.

The second transformation is ours: we are incorporated into Christ. When we are baptized into Christ we experience an ontological change - a change in the nature of our being - we have “put on Christ.” We have been taken into His family and His divine Father by nature is now ours, as we are “*adopted as sons by Jesus Christ in himself, according to the good pleasure of his will*” (Eph 1:5). Body and soul, we have become the dwelling place of “*Christ in you, the hope of glory*” (Col 1:27) and “*the temple of the Holy Spirit who is in you*” (1 Cor 6:19).

This ontological change working in our baptism is not abolished when we take off our baptismal garment. Our deification is reaffirmed whenever we partake of the Eucharist. Christ’s

body mystically becomes one with ours, confirming our incorporation into Him. Our entire life becomes a matter of “becoming what you are.” We are called to become consciously and actively what we are mystically through our baptism: to strive for a loving awareness – and even perhaps vision – of the indwelling glory of Christ in the Spirit. In words attributed to St Gregory of Sinai, “Become what you already are, find Him who is already yours, listen to Him who never ceases speaking to you, own Him who already owns you.”

### **What Will It Be Like?**

For most of us, our deification, begun sacramentally at our christening, blossoms in our spirits when we live with a conscious awareness of God’s life in us. Rarely is it manifested in our bodies before the life of the age to come. At the end of this age, however, our bodies will share in our transformation, according to the Scriptures.

With all the drama of apocalyptic literature, 1 Corinthians describes the destiny of our bodies: “*Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory’*” (1 Cor 15:51-54).

St Paul describes this change as the corruptible putting on incorruption. The physical decay of death, is destined to be reversed, as it were, and the body given a share in the eternal life of grace. How can this be? In *1 John*, one of the last books of the New Testament to be written, the apostolic author professes his faith despite his ignorance of details: “*Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure*” (1 Jn 3:2, 3). Somehow, the vision of God will penetrate our bodily nature.

### **The Icon and Our Transfiguration**

The Church’s faith in the transformation of our mortal bodies by the vision of God is at the heart of our concept of the icon. The bodies of Christ and of the saints are shown as physical, but transfigured. They are of this world, but other-worldly. They may be shown in an earthly setting – a city or a countryside – but even nature is depicted as not of this world. Individual saints are shown on a golden background, representing heavenly glory.

With the rediscovery of classical art in the Renaissance, Western painters moved away from the tradition of iconography, depicting Christ and the saints as naturalistically as possible. In the Eastern Churches, the rules of iconography remain, giving us an image of the transfigured body of the age to come.

By a happy coincidence, it was on the First Sunday of the Great Fast, in the year 843 that iconoclasm was decisively defeated and icons formally restored in Constantinople. As we celebrate this Triumph of Orthodoxy, we cannot fail to see the transfigured bodies in our icons as a reminder that the glory of Christ and the Spirit sacramentally within the believer will one day become physically visible, in the very limbs of the transformed body.

# 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 25<sup>th</sup>.

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## **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*

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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*

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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*

## 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 الثَّوَابِ. 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 مُعْسَكَرَاتِ 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 عَنَا.

## 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 فِيلِيسُسَ، فَقَالَ لَهُ: اتَّبِعْنِي. وَكَانَ فِيلِيسُسُ مِنْ بَيْتِ صَيْدَا مِنْ مَدِينَةِ أُندَرَاوُسَ وَبَطْرُسَ. فَصَادَفَ فِيلِيسُسَ 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 فِيلِيسُسُ: تَعَالَى وَانظُرْ. فَلَمَّا رَأَى يَسُوعُ نَتْنَائِيلَ مُقْبِلًا إِلَيْهِ، فَقَالَ عَنْهُ: هَذَا فِي الْحَقِيقَةِ إِسْرَائِيلِيُّ لَا غَشٍّ فِيهِ. فَقَالَ لَهُ نَتْنَائِيلُ: مَنْ أَيْنَ تَعْرِفُنِي؟ أَجَابَ يَسُوعُ وَقَالَ لَهُ: قَبْلَ أَنْ يَدْعُوكَ فِيلِيسُسُ، وَأَنْتَ تَحْتَ التَّنِينَةِ، رَأَيْتَكَ. أَجَابَ نَتْنَائِيلُ وَقَالَ لَهُ: يَا مُعَلِّمُ، أَنْتَ هُوَ ابْنُ اللَّهِ، أَنْتَ هُوَ مَلِكُ إِسْرَائِيلَ. أَجَابَ يَسُوعُ وَقَالَ لَهُ: لِأَنِّي قُلْتُ لَكَ إِنَّي رَأَيْتَكَ تَحْتَ التَّنِينَةِ آمَنْتَ. إِنَّكَ سَتَعَابِنُ أَعْظَمَ مِنْ هَذَا. وَقَالَ لَهُ: الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ، إِنَّكُمْ مِنَ الْآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً، وَمَلَائِكَةُ اللَّهِ يَصْعَدُونَ وَيَنْزِلُونَ عَلَى ابْنِ الْبَشَرِ.

**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, Josephine Paquette, MaryJo Pond, Sheila Quinn, Susan Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvas, Raymond Sherburne, Tarrant Smith, Janice Terris, 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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