



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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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)

April 22, 2018

The Fourth Sunday of Great and Holy Pascha
The Commemoration of our Holy Father Theodore
of Sykeon, Bishop of Anastasiopolis

THE SUNDAY OF THE PARALYTIC

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

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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 (3rd Tone) Page 52

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

Kondakion of Pascha (2nd Tone)

Though You went down in the tomb O Immortal One, You overthrew the powers of Hades and rose victorious, O Christ God. You greeted the ointment-bearing women saying, "Rejoice!" You gave peace to Your Apostles, and to those who had fallen, resurrection.

THE PROKIMENON:

SING PRAISE TO OUR GOD, SING PRAISE!

SING PRAISE TO OUR KING, SING PRAISE!

All you peoples clap your hands! Shout to God with cries of gladness!

Today's Readings: Acts 9: 32-42 and John 5: 1-15

Hirmos of Pascha (1st Tone)

The angel cried out to the one who is full of grace: "Hail, O Immaculate Virgin! Hail again! For your Son is risen from the tomb on the third day!" Shine! Shine, O New Jerusalem, for the glory of the Lord has shown upon you. Rejoice and be glad, O Zion, and you O Pure One, O Mother of God, exalt in the resurrection of your Son.

LITURGY INTENTIONS

Saturday, (April 21) 4:30 PM:

For the repose of Abraham Abood (18th), Elias Jadda (73rd),
and Frederick Samara (14th)

Sunday, (April 22) 10:30 AM

For peace in Syria, throughout the Middle East,
and the entire world

Next Saturday (April 28) 4:30 PM:

For the repose of Robert Smith (7th), Mercedes Tesaluna (35th),
Sophie Haidar (19th), Barbara Ashooh ((60th),
David Akoury (12th), and Agnes Bockmon (4th)

Next Sunday (April 29) 10:30 AM

For the repose of Josephine Paquette (40 Day Memorial)
by Saideh Dagher, Ibrahim Dagher, Salam & Martha Dagher and Families

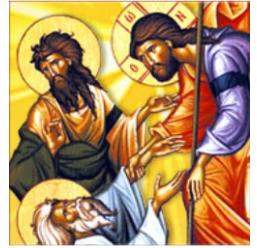


TROPARION OF PASCHA

Christ is risen from the dead, and by His death He has trampled upon Death, and has given life to those were in the tombs!

Christos Anesti ek nekron thanato thanaton bateesas keh tis en dees mnimasi zo-een kharisamenos!

Al-Massehu-gama min bayn il-amwat wa wati al-mawta bil-mawt wa wahab al hayat lil lazeena fil qubor!



Mid-Pentecost, also called “Mid-Pascha” is the celebration of the midpoint of the fifty days between the Feasts of Pascha and Pentecost. The theme of the feast is Christ as Teacher, based upon the words from the Gospel of the day (John 7:14-30): "Now about the midst of the feast Jesus went up into the temple, and taught..."

The Troparion of the Feast hints at the encounter of Jesus with the Samaritan Woman, which will be celebrated next Sunday: *At the middle point of this festive Season, give my thirsty soul to drink of the waters of true worship, for You called out to all men, “Whoever is thirsty, let him come to Me and drink.” O Christ God, Fountain of Life, glory to You!*

This feast will be commemorated with the celebration of the Divine Liturgy on Tuesday evening at 7:00 PM.

Our Patriarch will be visiting us!

His Beatitude Joseph Absi, Patriarch of Antioch for the Melkites, has scheduled a visit to our church on July 12! We will have Vespers that evening at 6:00 PM, followed by a reception. Mark the date, and watch for more details!

Air Conditioning Update

Installation of a combination of heating and air conditioning units will begin on Wednesday, and hopefully be completed by next weekend. This work is made possible thanks to donations by Jack and George Nasr Families, Knights of Columbus Council 5260, and your generous Parish Christmas gifts!

Attendance - Last Sat. 4:30 PM: 16 Last Sun. 10:30 AM: 89

Last Weekend's Collection: \$ \$1,465.⁰⁰

The average Sunday envelope donation: \$52.⁶⁹

The balance remaining on our mortgage is: \$75,448.¹⁹

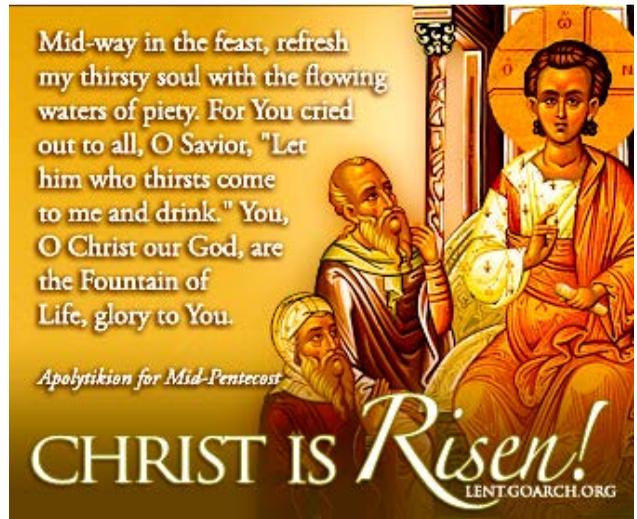
SERVICES FOR GREAT AND HOLY WEEK

Tues, April 24	7:00 PM	Divine Liturgy-Feast of Mid-Pentecost
Wed., April 25	7:00 PM	Vespers
Sat., April 28	4:30 PM	Divine Liturgy: The Sunday of the Samaritan Woman
Sun., April 29	9:45 AM	Sunday Orthros
Sun., April 29	10:30 AM	Divine Liturgy: The Sunday of the Samaritan

On Mid-Pentecost we hear the call of the Lord: “Whosoever is thirsty, let him come to Me and drink” (John 7:37). If this is so, then let us all run to Him.

Whatever you thirst for – so long as it is not contrary to the spirit of the Lord – you will find relief in Him. If you thirst for knowledge, run to the Lord, for He is the one and only Light, enlightening every man. If you thirst for cleansing from sin and quenching of the flames of your conscience, run to the Lord, for He tore asunder the handwriting of our sins upon the Cross. If you thirst for peace in your heart, run to the Lord, for He is the treasury of all good, whose abundance will teach you to forget all deprivations and despise all earthly good, so as to be filled with Him alone.

If you need strength, He is almighty. If you need glory, His glory surpasses the world. If you desire freedom, He gives true freedom. He will resolve all of our doubts, loose the bonds of our passions, dispel all our troubles and difficulties, will enable us to overcome all obstacles, temptations and intrigues of the enemy, and will make smooth the path of our spiritual life. Let us all run to the Lord!
-St. Theophane the Recluse



Mahrajan 2018 News!

It is time to begin food preparation for Mahrajan 2018! We need help in the kitchen for food preparation on the evenings that follow, 6:00 PM start time for each evening.

If you grow or gather grape leaves, please help us keep our costs down by donating them to the Mahrajan. Grape leaves will be needed for the July 10 food prep session, so please wash and pack them in your freezer as they become available. We need about 3,000 grape leaves so keep us in mind as the season approaches.

May 1	Date Fingers	May 30	Lamb Schwarma
May 8	Baklawa	June 5	Chicken Kabobs
May 15	Kibbee	June 6	Chicken Schwarma
May 22	Beef Kabobs	June 12	Ghrybe & Nut Maamoul
May 29	Lamb Kabobs	July 10	Grape Leaves

April 23: The Commemoration of the Holy Great Martyr George



According to Tradition, the holy, glorious and right-victorious Great-martyr and Trophy-bearer George was born to a Christian family in Cappadocia during the late 3rd century. His father was from Cappadocia and served as an officer of the army. His mother was from Lydda, Palestine. She returned to her native city as a widow along with her young son after the martyrdom of George's father, where she provided him with a respectable education and raised him in piety.

The youth, it would seem, followed his father's example in joining the army soon after his coming of age. He proved to be a charismatic soldier and consequently rose quickly through the military ranks of the time. By his late twenties he had gained the titles of *tribunus* (tribune) and later

comes (count). By that time George had been stationed in Nicomedia as a member of the personal guard attached to Roman Emperor Diocletian (reign 284–305).

In 303, Diocletian issued an edict authorizing the systematic persecution of Christians across the Empire. His Caesar, Galerius, was supposedly responsible for this decision and would continue the persecution during his own reign (305–311). It is believed that George was ordered to take part in the persecution but instead confessed to being a Christian himself and criticised the imperial decision. An enraged Diocletian proceeded in ordering the torture of this apparent traitor and his execution.

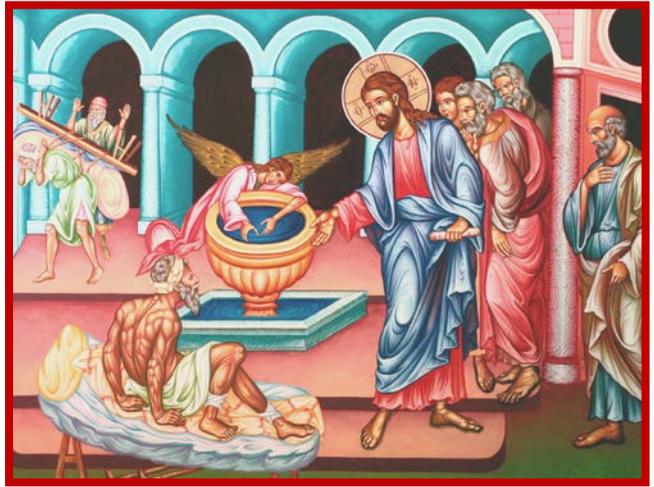
Then, after innumerable forms of torture, George was executed by decapitation in front of Nicomedia's defensive wall on April 23, 303. The witness of his suffering convinced Empress Alexandra and Athanasius, a pagan priest, to also become Christians, and so they also joined George in martyrdom as consequence. George's body was then returned to Lydda for burial, where Christians soon came to honor George as a martyr.

St. George is often depicted with a dragon or some other serpentine creature under his feet. This comes from a legend whose details may vary according to local tradition. The tale begins with a dragon making its nest at the spring (or lake) that provided a town (either near Beirut or Silena, Libya, often) with water. Consequently, the citizens had to temporarily remove the dragon from its nest in order to collect water. To do so, they offered the dragon a daily human sacrifice. The victim of the day was chosen by drawing lots. Eventually, the "winner" of this lottery happened to be the local princess. The local monarch is occasionally depicted begging for her life with no result. She was offered to the dragon, but at this point a traveling George arrived. He faced the dragon, and, after invoking the name of the Holy Trinity, slew it, and saved the princess. The grateful citizens then abandoned their ancestral paganism and converted to Christianity.

Since his mother was from Palestine, he is a particular favorite of many Palestinian Christians. He is also the patron saint of Moscow, Georgia, and England, amongst other places. The Church also commemorates the translation of his relics on November 3.

Paralyzed by Sins and Thoughtless Acts

THE SCRIPTURES READ on the remaining Sundays in the Paschal season present us with some of life's most debilitating hardships: blindness, isolation, and, today, paralysis. In the Gospel reading we hear about a man "*who had an infirmity thirty-eight years*" (Jn 5:5) and who was healed by the Lord Jesus, at the Pool of Bethesda outside Jerusalem, where the infirm gathered hoping for healing. This pool was used to clean the animals destined for sacrifice before they would be brought into the temple.



It is not clear why the sick gathered there. There was no explicit mention of miracles at this pool in Jewish sources of the day such as Josephus or Philo. The pool itself, buried in the destruction of Jerusalem, was unknown until archeologists uncovered it in the nineteenth century. This led some to suggest that the passage was not historical at all. Rather it was meant to teach that the "angel in the water" foreshadowed the transforming power of the Holy Spirit in baptism, which heals us of sin (see Tertullian, *On Baptism*, chapter 5).

Others have noted that there were healing springs and pools in the ancient pagan world as well. Cures at those pools followed specific patterns like the one John records here: the first one entering the pool after the water was "stirred" would be healed. John affirms that Christ's word alone, without any ritual or procedure, was enough to heal. Like the paralytic who had to stop relying on the pool for salvation and turn instead to Christ, so Israel had to stop relying upon the Law to save them, and turn to Christ instead.

What Does It Mean to be Paralyzed?

In the Early Church commentators did not often speculate on the pool or even the nature of the man's illness. It was more common to compare the physical infirmity of the paralyzed man to the spiritual paralysis which afflicts Christians, either occasionally or in a regular way. It was often noted how, in the lives of each one of us, there will be spiritual paralysis: moments of weakness or failure, which can last for many years, as with the paralytic at the sheep pool.

In "spiritual paralysis," the energies of our soul, of our mind, of our heart, of our will, of our body itself are fettered, fettered by the fact that we have no courage and we have no power within us to move and to act to the full of our longings. We stand, year after year on the very edge, on the bank of the pool that could give us life without being able to enter it.

Christian Life as Synergy,

In one of the last New Testament books to reach its final form, the Second Epistle of St Peter, we see the Christ spiritual life addressed. Spiritual life, we read, comes "... *through the knowledge of Him who called us by glory and virtue, by whom have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature*" (2 Pt

1:3. 4). The way to *theosis*, being partakers of the divine nature, comes because of Christ, God become incarnate so that we might become divinized.

We, however, need to embrace this gift, lest it wither away and we become blind or paralyzed. We do this, the epistle continues, by practicing virtue, self-control, godliness, perseverance, brotherly kindness and love. *“For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins”* (2 Pt 1:3-9). Fruitful Christian life, then, requires that we do our part to make our own the gift of divine life we have received.

We can become shortsighted or even blind to the gift of our baptism, remaining barren and unfruitful – in other words, paralyzed – without being committed to growing in virtue, knowledge, self-control and the rest. We may see this happen in the lives of some Christians who do not consider their baptism seriously, who rarely look to the Gospel, receive the Eucharist or even attend the Liturgy. They are blind to the gift of Christ and therefore paralyzed in the spiritual life. We see it in ourselves, when we cannot focus on the words we read or even the prayers we are saying, distracted by the concerns of daily life.

Paralysis and the Passions

As more philosophically-minded Greeks accepted Christ, they identified the signs of spiritual paralysis in terms of the classical passions: gluttony, lust, greed, anger, envy, sloth, pride and vainglory. A person who is focused on personal comforts (through food and drink, sex or material possessions) will find it difficult if not impossible to center on the spiritual life. If they attend church at all, they find their mind wandering back to the object of their passion.

A story is told about St Basil, the revered Fool for Christ, who confronted Tsar Ivan the Terrible one day because he was not at the Liturgy. Ivan protested that he was indeed in church for the service. Basil replied that the emperor’s body was in church, but his mind was on the Vorobiev hills (where he was having a palace built). When Basil died in 1557, the Tsar acted as one of his pallbearers.

It would be even harder for people ruled by their pride or vanity to look beyond themselves to God or others. Their piety dries up *“like baked clay”* (Ps 21:16), withered like a plant with too much sun and no water. This is why combating the passions has been seen as fundamental to a committed Christian life since the dawn of monasticism in the third century.

In his Homily 37 on the Gospel of John, St John Chrysostom discusses the spiritual medicines necessary to combat the passions and other distractions from the Christian life: *“The divine oracles [the Scriptures] are a treasury of all manner of medicines, so that whether it be needful to quench pride, to lull desire to sleep, to tread underfoot the love of money, to despise pain, to inspire confidence, to gain patience, from them one may find abundant resource.”* The Scriptures held the medicine; the illnesses were the passions.

The Church as Healer

While the Scriptures portray the incarnate Christ as Healer of the man at Bethesda, it depicts the Body of Christ, the Church, as the source of Aeneas’ recovery. The Church is meant to be a therapeutic community in which Christ continues His healing work in our midst.

Today's Readings:

A reading from the Acts of the Apostles (9: 32-42)

In those days it came to pass that Peter, while visiting all of them, came to the saints living at Lydda. And he found there a certain man named Aeneas who had been lying in bed for eight years, since he was a paralytic. And Peter said to him, "Aeneas, Jesus Christ is healing you: get up and make your bed." And he got up immediately. And all the inhabitants of Lydda and the plain of Sharon saw him, and they were converted to the Lord.

Now in Joppa there was a certain woman disciple named Tabitha, which translated means Dorcas, and she devoted herself to good works and almsgiving. But it happened at that time that she fell ill and died: and they washed her and laid her in an upper room. And since Lydda is close to Joppa, the disciples, hearing Peter was there, sent two men to him with the request, "Come to us without delay." "And Peter got up and went with them, and on his arrival, they led him to the upper room, and all the widows stood around him weeping, showing him the gowns and cloaks Dorcas used to make for them. But Peter, putting them all out, knelt down and prayed, and turning to the body, he said, "Tabitha, get up!" And she opened her eyes, saw Peter, and sat up. Then Peter gave her his hand and raised her up, and calling the saints and the widows, he gave her back to them alive. And it became known all over Joppa, and many believed in the Lord.

الرسالة (اعمال الرسل 9 : 32 - 42)

في تلك الايام، اتفق أن بطرس، اذ كان يطوف في جميع الاطراف. نزل أيضاً الى القديسين الساكنين في لُدّة. فصادف هناك رجلاً اسمه اينياس مضطجعاً على سريرٍ منذُ ثمانين سنين، وكان مُخلعاً فقال له بطرس: يا اينياس شفاكَ يسوعُ المسيح، قم أفتش نفسك. فقام للوقت. وراه جميعُ الساكنين في لُدّة والشارون، فرجعوا الى الرب. وكانت في يافا تلميذة اسمها طابيتا، الذي تفسيره طيبة، وكانت غنيّة بالأعمال الصالحة والصدقات التي كانت تصنعها. فحدث في تلك الايام أنها مرضت وماتت، فغسلوها ووضعوها في العليّة. ولما كانت لُدّة بقرب يافا، وسمع التلاميذ ان بطرس فيها، أرسلوا اليه رجلين يسألانه ان لا يبطن عن الذهاب اليهم، فقام بطرس وأتى معهم، فلما وصل صعدوا الى العليّة، فوقف لديه جميع الارامل، يبكين ويرينّه أقمصه وثياباً كانت تصنعها طيبة وهي معهم. فأخرج بطرس الجميع وجثا على ركبتيه وصلّى، ثم التفت الي الجثة وقال: يا طابيتا قومي، ففتحت عينيها، ولما أبصرت بطرس جلست. فناولها يده وأنهضها. ثم دعا القديسين والارامل وأقامها لديهم حيّة. فذاع الخبر في يافا كلّها، فأمن كثيرون بالربّ.

The Holy Gospel according to St. John the Evangelist (5:1-15)

At that time Jesus went up to Jerusalem. Now there is at Jerusalem, by the pool of the sheep, a pool called in Hebrew Bethesda, having five porticoes. In these were lying a great multitude of the sick, blind, lame, and those with shriveled limbs, waiting for the moving of the water. For an angel of the Lord used to come down at certain times into the pool and the water was stirred. And the first to go down into the pool after the stirring of the water was cured of whatever infirmity he had.

Now a certain man was there who had been thirty-eight years under his infirmity. When Jesus "saw him lying there, and knew that he had been in this state a long time, he asked him, "Do you want to get well?" The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred; for while I am coming another steps down before me." Jesus said to him, "Rise, take up your pallet and walk." And at once the man was cured. And he took up his pallet and began to walk.

Now that day was a Sabbath. The Jews therefore said to him who had been healed, "It is the Sabbath; you are not allowed to take up the pallet." He answered them, "He who made me well said to me, 'Take up your pallet and walk.' "They asked him then, "Who is the man who said to you, 'Take up your pallet and walk?'" "But the man who had been healed did not know who it was, for Jesus had slipped away, since there was a crowd in the place. Afterwards Jesus found him in the temple, and said to him, "Behold, you are cured. Sin no more, lest something worse happen to you. The man went away and told the Jews that it was Jesus who had healed him.

الانجيل (يوحنا 5: 1-15)

في ذلك الزمان صعد يسوع إلى أورشليم. وكان في أورشليم عند باب الغنم بركة تُسمى بالعبرانية بيت حسدا لها خمسة أروقة. وكان مُضجعا فيها جمهور من المرضى، من عميانٍ وعرجٍ ويابسي الأعضاء، ينتظرون تحريك الماء. لأن ملاكا كان ينزل أحيانا في البركة ويحرك الماء. والذي كان ينزل أولاً من بعد تحريك الماء كان يُبرأ من كل مرضٍ اعتراه. وكان هناك رجلٌ به مرضٌ منذ ثمانٍ وثلاثين سنة. هذا إذ رآه يسوع ملقى، وعلم ان له زماناً طويلاً، قال له أتريد أن تُبرأ؟ فأجابته المريض: يا سيّد، ليس لي إنسانٌ إذا تحرك الماء يُلقيني في البركة. بل بينما أكون آتياً ينزل قدامي آخر. فقال له يسوع فم. احمل سريرك وأمشي. فللوقت برى الرجل وحمل سريرهُ ومشى. وكان ذلك اليوم سبتاً. فقال اليهودُ للذي شفي: أنه سبتٌ فلا يحلُّ لك ان تحمل السرير. فأجابهم: إن الذي أبرأني هو قال لي: إحمل سريرك وأمشي. فسألوه من هو الرجل الذي قال لك أحمل سريرك وأمشي. فأما الذي شفي فلم يكن يعلم من هو. لأن يسوع كان قد توارى بين الجمعِ المزدحم في ذلك الموضع. وبعد ذلك وجدَهُ يسوع في الهيكل فقال له: ها قد عُوفيت فلا تُعدّ تخطأً لئلا يُصيبك أعظم. فذهب ذلك الرجل وأخبر اليهودَ أن يسوع هو الذي أبرأه.

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, 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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