



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

140 MITCHELL STREET, MANCHESTER, NH 03103

TEL # (603) 623-8944 FAX # (603) 645-6017

Email: oloc.church@comcast.net

Website: www.olocnh.org

REV. THOMAS P. STEINMETZ, Pastor

RT. REV. ANDRE ST. GERMAIN (retired)

REV. ROGER BOUCHER - Weekend Ministry

REV. THEOPHAN LEONARCZYK, Eparchial Chancellor

"Enter the Church and repent ... for here is the physician, not the judge. Here one is not investigated, one receives remission of sins." (St. John Chrysostom)

June 11, 2017

THE SUNDAY OF ALL SAINTS

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

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Sunday School Coordinator: MARTHA DAGHER

N.A.M.Y. Advisor: ROBIN ANDERSON

HOLY MYSTERY OF CONFESSION: Before or after any service, or by appointment;

HOLY MYSTERY OF CHRISTIAN ILLUMINATION: Please contact the clergy in advance to arrange for the required baptismal instructions;

HOLY MYSTERY OF CROWNING: At least six months prior to the proposed wedding, please contact the clergy to arrange for the required interview and instructions;

HOLY MYSTERY OF THE ANOINTING OF THE SICK: Please contact the pastor at any time when this sacrament is needed;

HOLY COMMUNION FOR THE SICK: Anyone too infirm to attend our services may receive Communion in the home. Please advise the clergy whenever this sacrament is needed.

Please remember to contact the church if a loved one is in the hospital and would like a visit from the priest. The hospitals do not always notify the church!

THE ORDER OF TODAY'S LITURGY

The Troparion of the Resurrection (8th Tone) Page 54

The Torparion of All Saints (4th Tone):

O Christ God, Your Church clothed with the blood of the martyrs all over the world, as with purple and fine linen, cries out to You: "Send Your mercy upon Your people, grant peace to Your fold, and extend Your great compassion upon our souls."

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

Kondakion of The Preparation for the Feast of the Divine Body (4th Tone):

O faithful, let us prepare our hearts as precious vessels to partake of the Lord's Banquet with pure dispositions, and let us offer a hymn of praise in preparation to this great festivity.

PROKIMENON:

Awesome in His saints is God, the God of Israel!

In the churches, bless God, the Lord, out of Israel's wellspring.

Today's Readings:

Hebrews 11: 33-12:2-a, Matthew 10: 32-38 & 19: 27-30

LITURGY INTENTIONS

Saturday, 4:30 PM:

For the repose of Annie Samales (61st), Helen Solar (31st), Lucille Raczka (16th),
Linda Jadda (21st), Josephine Baroody (32nd), Charles Nassoura (35th),
Barbara Spencer (15th), Ferris Ebol (37th), and James Holt (12th)

Sunday, 10:00 AM:

For the repose of Mary Stephen (40 Day Memorial),
by her family

Next Saturday, (June 17) 4:30 PM:

For the repose of Honnie Coriaty (38th), William Paquette (23rd),
John George (13th), Bernadette Ganem (3rd), Rachel George (23rd),
Mary Batal (56th), Emile Ashooh (31st), William Zeady (57th),
and Frances Kheriaty (12th)

Next Sunday, (June 18) 10:00 AM

For the repose of the Most. Rev. Justin Najmy,
the first bishop of the Melkites in the America (49th Anniversary)



Today Is the Sunday of All Saints

The Sunday following Pentecost is dedicated to All Saints, both those who are known to us, and those who are known only to God. There have been saints at all times, and they have come from every corner of the earth. They were Apostles, Martyrs, Prophets, Hierarchs, Monastics, and Righteous, yet all were perfected by the same Holy Spirit. Therefore, it is fitting to commemorate All Saints on the first Sunday after Pentecost. This feast originated at an early date, perhaps as a celebration of all martyrs, then it was broadened to include all men and women who had borne witness to Christ by their virtuous lives, even if they did not shed their blood for Him.



The feast of All Saints achieved great prominence in the ninth century, in the reign of the Byzantine Emperor Leo VI the Wise (886-911). After the death of his wife, the Holy Empress Theophano, Emperor Leo decreed that the Sunday after Pentecost be dedicated to All Saints. Believing that his wife was one of the righteous, he knew that she would also be honored whenever the Feast of All Saints was celebrated.



June 15: The Feast of the Divine Body

This feast became popular among the Melkites in the 18th Century. It commemorates the Passion and Death of the Lord Jesus, and the great gift of the Savior Himself in the Holy Eucharist. This feast will be commemorated with the celebration of the Divine Liturgy this Wednesday evening at 7:00 PM.

The Sunday School picnic for teachers, parents and students will take place following the Divine Liturgy.

Attendance Last Week: Sat., 4:30 PM: 20 Sun. 11 AM: 86

Last Weekend's Collection: \$ 1,087.⁴⁵

The average Sunday envelope donation: \$32.⁸⁶

The balance remaining on our mortgage is: \$ 78,063.³⁸

SERVICES FOR THE WEEK

Wed., June 14	7:00 PM	Divine Liturgy: The Feast of the Divine Body
Sat. June 17	3:30 PM	Christening of William Elias Minsinger
Sat., June 17	4:30 PM	Divine Liturgy: The Sunday of the Divine Body
Sun., June 18	9:00 AM	Christening of Cameron Kamal Moussoba
Sun., June 18	10:00 AM	Divine Liturgy: The Sunday of the Divine Body



IN DEFENSE
OF CHRISTIANS

On Friday, June 16, join In Defense of Christians in the Middle East, a non-profit, non-partisan human rights organization working with the United States Government to end the genocide of Christians and minorities in the Middle East,

and hear about every national and international effort that is promoting equal rights for Christians and other minorities. The Town Hall will begin at 7:00pm. Steven Howard, National Outreach Associate of IDC, will speak with the community about the ways in which ordinary citizens can mobilize themselves to communicate with a uniform and loud voice to our government that we care about these issues. Food and refreshments will be provided.

For more information go to

<https://indefenseofchristians.wufoo.com/forms/zvc0og70gv5pfn/>



Do you know someone in the parish that is graduating from high school or college? Let Fr. Tom know, so that we can congratulate and pray for them at the Divine Liturgy on July 2!

If you grow grape leaves, please help us keep our costs down by donating them to the Mahrajan. Grape leaves will be needed for the July 11 food prep session, so please wash and pack them in your freezer as they become available. We need about 3,000 grape leaves!



Mahrajan 2017: We're really cooking now!

On Tuesday, June 13, we are making: Ghrybe & Nut Maamoul
and we really need your help!

-6:00 PM - church hall - Hope to see you there!

Vocation View

This Sunday shows the fruit of the outpouring of the Spirit upon us at Pentecost: the Saints. The Holy Spirit makes us holy. We become part of one another's salvation. We serve Christ in one another as members of the One Body, the Church. We become the Body of Christ present and acting in the world. We each have a ministry, a necessary ministry. Christ is calling many to the priesthood, a "ministry" to the "ministers." Pray that there may be a generous and dedicated response to this call.



The Fast of the Apostles

Traditionally in the Byzantine tradition, this fast begins on the Monday following All Saints Sunday (the Sunday after Pentecost) and extends until the celebration of the feast of the Holy Apostles on June 29. For the Melkites, however, the Synod and Patriarch have assigned June 19 the date to begin this fast.

Having rejoiced for fifty days following the Resurrection of Jesus Christ, the Apostles began to prepare for their departure from Jerusalem to spread Christ's message. According to Sacred Tradition, the Apostles had a period of prayer and fasting as part of their preparation for their missionary undertakings.

The tradition of the Fast has existed at least since Pope Leo I (461 AD), as is evidenced by his homilies, though it has subsequently been forgotten in the West. The Fast is thought to have been instituted out of thanksgiving to God for the witness of the apostles of Christ. The Apostle's Fast has been kept to this day as an expression of unity with the apostle's mission and their endurance of persecution, and also as a means to strengthen us for our own missionary endeavors.

The Apostles' Fast is not as severe as Great Lent, but entails fasting from meat, poultry, eggs, dairy products, fish, oil, and wine. Fish, wine and oil are allowed on Saturdays and Sundays, and oil and wine are allowed on Tuesdays and Thursdays. As with the other fasts of the church year these suggestions are offered not as rules but as serious spiritual guidelines for the life of the faithful, and may be adapted according to need and situation and are not mandatory or binding.

During this fast, as we remember the sufferings endured by the Apostles, let us also remember that the Churches established by the Apostles in the Middle East are suffering once more. Christians in Egypt, Iran, Iraq, Israel, Syria and elsewhere in Asia and Africa are enduring renewed assaults from Islamic fundamentalists and other extremist groups, as well as from the Communist regimes in the Far East. Persecution of Christians in Afghanistan, Algeria, Azerbaijan, China, India, Indonesia, Libya, Nigeria, North Korea, Mali, Pakistan, the Philippines, Sudan, Tanzania and Turkey is reported almost daily. This Fast is a particularly appropriate time to pray for our suffering brethren in these countries.

A Prayer for Those Suffering Persecutions

Lord, bring an end to tragedy and suffering. Deliver Your Church and Your faithful people from every evil with Your mighty hand. Help us, O God, for You were crucified and died for the salvation of all. Help us, that among us, and in all the world, hatred may be replaced with love, unrest may be replaced with peace, and sorrow may be replaced with happiness, that we have a peaceful life as Your people and live as brothers and sisters with one another.

Remember our enemies, those who hate us and oppress us, and repay them not according to their deeds, but rather give them reason and understanding, according to Your great mercy, so that they may see that evil cannot bring good. You are the God of mercy, goodness and the Lover of mankind, and unto You we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and always and forever and ever. Amen.



The Prayers of the Saints

WHEN WE HEAR THE WORDS *confess* or *confession* we naturally think it refers to the confession of sins in the Mystery of Repentance. In this Mystery, to confess one's sins means to publicly admit them in the presence of a priest. The term *confession* has a similar meaning outside this Mystery. It means to acknowledge something publicly, to declare or profess outright what we have in our heart. It does not refer only to sins or faults, but to any aspect of our inner life we choose to reveal publicly.

It is in this sense that the Lord Jesus uses the word in the Gospel passage heard today at the Liturgy: “Whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven” (Mt 10: 32, 33). He promises to acknowledge as His followers those who publicly confess their faith in Him before the world and to reject those who claim to follow Him but keep their faith a secret, perhaps under pressure.

The Lord's promise in the Gospel is part of a passage in which He warns that His disciples will be hounded to their deaths, even by their friends and relatives. He applies to their time a warning of the Prophet Micah during the exile of the Jews in Babylon “*a man's enemies will be those of his own household*” (v.36).

Confessing Under Fire

The first disciple in whom this prophecy was fulfilled was the protomartyr, St Stephen, who was slain after professing his faith before the Jewish leadership (see Acts, chapters 6 and 7). There, and in many places since then, to confess one's faith in Christ before hostile civil or religious authorities was like confessing to a crime, often at the instigation of relatives, or acquaintances. The result was generally death.

It sometimes happened that people condemned for their faith suffered, but did not die of their wounds. The term **Confessors**, then came to be used for those who suffered for their faith but did not die as a result. Thus we speak of saints like Maximos the Confessor, who was tortured during the sixth-century controversies over the nature of Christ. He was exiled for his faith, but was not directly martyred. These confessors joined the martyrs as being the first to be venerated as saints by the Church in the place where they suffered.

Many local figures – ascetics and hierarchs as well as sufferers – would later be recognized as saints by their Churches and assigned feast days on their calendars. Some of them would be added to the calendars of other Churches as well. On the Sunday of All Saints we honor them as well as all those glorified by God whether recognized by any Church on earth or not.



The Saints and Life after Death

Throughout our country we find memorials to those who have come before us – plaques, statues, even parks and buildings dedicated to their memory. These memorials recall their lives and achievements; in other words, they point to the past. The icons of the saints which we honor in our churches and homes do the same and more. They do not simply point to the past – they affirm that the saints are alive in Christ *today* and with us as we live and worship every day of our lives. By lighting candles or offering flowers and incense before their icons we affirm our faith that the saints are truly with us, witnessing to the reality of eternal life in which they share through Christ's resurrection.

Many Protestants object to the veneration of the saints in the Catholic and Orthodox Churches. Sometimes they have good reason, as when people pay more attention to a favorite saint than to the Lord Himself. They seem to revere the saints as "little gods" like those of pagan religions, without any reference to Christ, the Source of our holiness. As we say in the Liturgy, "One is holy, one is Lord – Jesus Christ..."

Other objections are a denial of basic aspects of the historic Churches' faith. Some people, for example, believe that the dead are asleep (unconscious) until the general resurrection on the last day and that they cannot hear us asking for their prayers. The Scriptures are generally silent about what happens after death, but Catholics and Orthodox espouse St Paul's faith that the faithful who die are with the Lord. He did not fear dying because it would bring him to Christ, as he wrote to the Corinthians, "*We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord*" (2 Cor 5:8). He told the Philippians that he wanted to remain with them, but he also wanted to be with the Lord: "*I am hard-pressed between the two, having a desire to depart and be with Christ, which is far better. Nevertheless to remain in the flesh is more needful for you*" (Phil 1: 23, 24). St Paul clearly believed that after death he would be with his Lord.

Others believe we should not ask the saints to pray for us – we should pray to Christ alone. At the same time these Christians often ask people – their pastors, prayer group members, TV evangelists – to pray for them. The Scripture describes the worship of heaven as including the prayer of the saints: "*Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand*" (Rev 8:3, 4).

Praying for the Saints

The saints now share in the glory of God. This does not mean that they are perfected or complete. This is why the Church not only prays to the saints, it also prays for them. In every Divine Liturgy, after the holy gifts have been sanctified, the priest prays; "Again, we offer You this spiritual worship *for* those resting in the faith, the forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and for every righteous soul who has run the course in the faith, especially *for* our all-holy, spotless, most highly-blessed and glorious Lady, the Theotokos and Ever-virgin Mary..." The sanctifying energy of God is ever at work and no one, not even the saints, have had their fill of the love of God. They all are growing in that love, and so the Liturgy can be offered for them as well as with them in the one communion of saints before the throne of God.

Please remember to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Paul Archambeault, 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, Sarah Dagher, Janet Drake, Sher Farrow, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, John Gallagher, Marguerite Ganem, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Shirley Lanoue, Susan Latvis, Diana Lebel, Peggy Leclar, Fr. Theophan Leonarczyk, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, 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, Susan Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvas, Denise Sherburne, Tarrant Smith, Catherine Waldron, George Webber, Martha Webber, 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.



  <p>Joe Ashooh, Agent 297 South Willow St Manchester, NH 03103 603-624-1000 www.joesthere.com</p> <p><small>Providing Insurance and Financial Services Call us for a free quote</small></p>	<p>NORTH HILLS REALTY GROUP, LLC <i>Residential Real Estate Brokers</i> Abraham Dagher, Realtor 814 Elm St., Suite # 302 Manchester, NH 03101 (603) 629-9988</p>	 <p>Chuck Stephen 814 Elm Street, Suite 503 Manchester, NH 03101 Tel # 603.606.3391 Toll Free 866.491.9675 chuck@glenwoodinvestment.com www.glenwoodinvestment.com</p>
<p>THE STEPHEN GROUP</p> <p>814 Elm Street, Suite 309 Manchester, NH 03101 Office 603.625.8825 Cell 603.419.9592</p> <p>JOHN STEPHEN <i>Managing Partner</i> jstephen@stephengroupinc.com www.stephengroupinc.com</p>		<p>Glenwood Investment Group <i>"Grow and protect your hard-earned wealth"</i></p>  <p>Stephen LAW GROUP PLLC</p> <p>Robert Stephen, Attorney at Law 582 Chestnut Street Manchester, NH 03104 phone 603-663-1007 www.StephenLaw.com</p>
<p>Check out www.melkite.org -new educational material is posted regularly!</p>	<p>Mahrajan 2017 is coming! Aug. 18, 19, 20</p>	 <p>Your Ad Here \$300 per Year</p>

Today's Readings:

A Reading from the Epistle of St. Paul to the Hebrews (11: 33-12:2-a)

BRETHREN, all of the saints 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 returned 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 beatings, even chains and jailings.

They were stoned, they were cut to pieces, they were put to the test, they were killed by the sword. They went about in sheepskins and goatskins, destitute, anguished, afflicted (of whom the world was not worthy) wandering in deserts, mountains, caverns and holes in the ground.

And all of these, in spite of the positive witnessing of faith, failed to receive what was promised, for God was keeping something better in store for us, so that they were not to reach their final perfection without us. And so, having such a cloud of witnesses over us, let us get rid of every burden, and of the sin entangling us, and run with endurance to the fight proposed to us, contemplating the author and final end of faith, Jesus.

الرسالة (عبرانيين 11 : 33 الى 12 2 آ)

يا إخوة، إن القديسين جميعاً بالإيمان قد فهزوا الممالك وعملوا البر، ونالوا الموعد وسدوا أفواه الأسود، وأطفأوا قوة النار، ونجوا من حد السيف، وتقفوا من ضعف، وصاروا أشداء في القتال وكسروا معسكرات الأجنبي. واسترجعت نساء أمواتهن بالقيامة. وآخرون قد عذبوا بتوتير الأعضاء والضرب، ولم يقبلوا النجاة ليحصلوا على قيامة أفضل. وآخرون قد ذاقوا الهزء والسياط والقيود أيضاً والسجن. رجموا، نثروا، أمثنوا، ماتوا بحد السيف، ساحوا في جلود الغنم والمعز، معوزين، مضايقين، مجهودين. ولم يكن العالم مستحقاً لهم، تائبين في البراري والجبال والمغاور وكهوف الأرض. فهؤلاء كلهم المشهود لهم بالإيمان لم ينالوا الموعد، لأن الله قد سبق فنظر لنا شيئاً أفضل، لكي لا يكملوا بمعدل عنا. فلذلك نحن أيضاً إذ نحقق بنا مثل هذا السحاب من الشهود، فلنلق عنا كل ثقل والخطيئة المحيطة بنا بسهولة، ولنسع بصبر في الميدان الموضوع أمامنا، جاعلين نظرننا إلى يسوع مبدئ الإيمان ومكمله

The Holy Gospel according to St. Matthew the Evangelist (10:32-38 & 19:27-30)

The Lord said to His disciples, “Everyone who acknowledges Me before men, I also will acknowledge before My Father in heaven. But whoever disowns Me before men, I in turn will disown before My Father in heaven.

“Anyone who loves father or mother more than Me is not worthy of Me; and anyone who loves son or daughter more than Me is not worthy of Me; and anyone does not take up his cross and follow Me is not worthy of Me.”

Then Peter addressed him saying, “Behold, we have left all and followed You; what then shall we have?” And Jesus said to them, “Amen I say to you that you who have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, shall also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for My name’s sake, shall receive a hundredfold, and shall possess life everlasting. But many who are first now will be last, and many who are last now will be first.”

الانجيل (متى 10: 32 - 38 و 19: 27 - 30)

قال الرب لتلاميذه: كل من يعترف بي قدام الناس، اعترف انا ايضاً به قدام ابي الذي في السموات. ومن ينكرني قدام الناس، انكره انا ايضاً قدام ابي الذي في السموات. لا تظنوا اني جئت لألقي سلاماً بل سيفاً. لقد جئت لأفترق الانسان عن ابيه، والأبنة عن أمها، والكنة عن حمايتها. وأعداء الإنسان أهل بيته. من أحب أباً أو أمّاً أو أكثر مني فلا يستحقني، ومن أحب ابناً أو بنتاً أكثر مني فلا يستحقني. ومن لا يأخذ صليبه ويتبعني فلا يستحقني. فأجاب بطرس وقال له: ها نحن قد تركنا كل شيء وتبعناك، فما عسى اذا يكون لنا؟ فقال له يسوع: الحق أقول لكم، أنتم الذين تبعتموني في عهد التجديد، متى جلس ابن الإنسان على عرش مجده، تجلسون أنتم ايضاً على اثني عشر عرشاً، وتدينون أسباط إسرائيل الأثني عشر. وكل من ترك بيوتاً، أو إخوة، أو أخوات، أو أباً، أو أمّاً، أو امرأة، أو بنين، أو حقولاً من أجل اسمي، يأخذ مئة ضعف، ويرث الحياة الأبدية. وكثيرون أولون يكونون آخرين وأخرون يكونون أولين.