



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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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)

July 29, 2018

**The Commemoration of the Holy Martyr Callinicos
and the Holy Virgin Martyr Theodora**

THE TENTH SUNDAY AFTER PENTECOST

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.

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 (1st Tone) Page 51

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

Kondakion of the Transfiguration (7th Tone):

On the mountain You were transfigured, O Christ our God, and Your disciples saw as much of Your glory as they could hold, so that when they should see You crucified, they would know that You suffer willingly, and would proclaim to the world that You are verily the Splendor of the Father.

THE PROKIMENON:

**MAY YOUR KINDNESS, O LORD, BE UPON US,
FOR WE HAVE HOPED IN YOU!**

Exult, you just, in the Lord! Praise from the upright is fitting!

Today's Readings: 1 Corinthians 4: 9-16 and Matthew 17: 14b-23a

LITURGY INTENTIONS

Sunday, (July 29) 10:30 AM

For the repose of John Steinmetz (33rd Anniversary),
by Fr. Tom and Family

Next Saturday (August 4) 4:30 PM:

For the repose of Lucille Holt (33rd), Joseph Tutundgy (7th),
John McHugh (4th), Salem Solomon (5th), William Barody (38th),
Theresa Lawrence (15th), and Peter Freije (5th)

Next Sunday (August 5) 10:30 AM

For the repose of Daniel Komisarek,
by his brother Ken Komisarek



In the Epistle, St. Paul writes to the Christians in Corinth and reminds them that he is their Father in Christ, and calls upon them to imitate him in faith and holiness. In the Gospel, Jesus says that nothing will be impossible for the person of faith.

Bold faith and an unquenchable desire for holiness are characteristics needed in our clergy. Please pray that God increase the faith and holiness of all of our people, and stir up vocations to the priesthood and diaconate in our diocese to serve us all with these gifts.

O Lord, crown them with glory and honor!

Congratulations to James Lavery III and Sarah Steinmetz who were united in marriage on Saturday through the Sacred Mystery of Holy Crowning. May God grant them many years in health and happiness!



MAHRAJAN 2018 is Coming:

August 17, 18, & 19

- Here is how you can you help:

Make a donation for food: Help us with our costs is by donating a food or ingredient. There are signup sheets in the hall, along with the cost. Envelopes are also available there, if you would like to use them. We are counting on your generosity. All donors will be recognized in our annual souvenir book.

Help us find ads: We need ads for our Mahrajan 2018 souvenir book. This book is critical to the success of the Mahrajan. You can help us to get ads by soliciting places where you do business.

Add your own message to our book: Please consider placing your message or memorial in the Mahrajan 2018 souvenir book – only \$100 per page!

Sign up to Volunteer: Sign up is fast and easy. You can sign up in the church hall or go on line to: <https://tinyurl.com/mahrajan-signup-2018>. You can also email Rachel Minsinger at rcullen.clarinet@gmail.com, or call her at (603) 296-5038.

We need large Coosa or Zucchini: We need about a dozen squash that are at least 4-5 inches in diameter and about 9-12" long for the coosa pita. They can be brought to church and put in the refrigerator. We need them by August 12th.

Attendance Last Sat. 4:30 PM: 16 Last Sun. 10:30 AM: 127

Last Weekend's Collection: \$1,403.⁰⁰

The average Sunday envelope donation: \$39.¹³

The balance remaining on our mortgage is: \$74,646.⁸²

SERVICES FOR THE WEEK

Tues., July 31	7:00 PM	Divine Liturgy: Feast of the Procession of the Cross
Sat., Aug. 4	4:30 PM	Divine Liturgy: The 11th Sunday After Pentecost
Sun., Aug. 5	9:45 AM	Sunday Orthros
Sun., Aug. 5	10:30 AM	Divine Liturgy: The 11th Sunday After Pentecost

August 1: The Procession of the Holy Cross

Divine Liturgy for this feast will be celebrated on Wednesday evening at 7:00 PM

The Procession of the Venerable Wood of the Life-Creating Cross of the Lord: In the Greek Horologion of 1897 the derivation of this Feast is explained: "Because of the illnesses that occur in August, it was customary, in former times, to carry the Venerable Wood of the Cross through the streets and squares of Constantinople for the sanctification of the city, and for relief from sickness. On the eve (July 31), it was taken out of the imperial treasury, and laid upon the altar of the Great Church of Hagia Sophia (the Wisdom of God). From this Feast until the Dormition of the Holy Theotokos, they carried the Cross throughout the city in procession, offering it to the people to venerate. This also is the Procession of the Venerable Cross."



The Procession of the Cross is celebrated not only to ward off sickness but for two other reasons. First, we are now entering the Dormition Fast where we prepare ourselves to glorify God through His mother, when we contemplate that "strange mystery, great and marvelous" when Mary is translated unto life from death. She is the very icon and embodiment of the saved. To prepare for this "Resurrection" we need the power of the Cross as an aid. It is the same for why we venerate the Cross on the third Sunday of Lent--to be a bulwark and aid to us to continue the fast and prepare.

The second reason the procession of the Cross takes place at this time is because of its proximity to Transfiguration. On Mt. Tabor, Jesus revealed Himself as truly God and truly Man, that it was God Himself who was about to die on the Cross, and that such a death was a willing death, not done for some sort of honor or wrath to be appeased, but for the simple reason that God loves. We honor the Cross and all the things it has accomplished but we do so in the context of realizing who it was that was crucified: the God-Man, Jesus Christ.

Let us rejoice this day in the Cross of our Lord, which heals not only our souls, but also our bodies as well. "We bow in worship before Your Cross of Master, and we give praise to Your Holy Resurrection!"

Glory, O Lord, to the power of Your Cross, which never fails! When the enemy oppresses me with a sinful thought or feeling, and I, lacking freedom in my heart, make the sign of the Cross several times with faith, suddenly my sin falls away from me, the compulsion vanishes, and I find myself free... For the faithful the Cross is a mighty power which delivers from all evils, from the malice of the invisible foe. -*St. John of Kronstadt*

Our Summer Pascha

OUR CHURCH YEAR may be said to alternate between feasts and fasts. There are two fast days in most weeks – Wednesdays and Fridays – as well as four fasting seasons (before the Nativity, Pascha, Ss. Peter and Paul, and the Dormition of the Theotokos). Those who observe all these fasts are keeping approximately one-third of the year as days of fasting.

As we know, the Great Fast and the Great Week before Pascha are the most diligently observed fasts in the Church. After that, the most thoroughly kept fast is that before the Dormition, which lasts from August 1 through August 14. While there are no special services during the fast of SS. Peter and Paul and only a few during the Nativity Fast, there are many liturgical observances during the Dormition Fast.

The first day, August 1, is marked by the Procession of the Holy Cross. In the Byzantine era the Cross was carried solemnly through the streets of the city each day. We also serve the Lesser Blessing of Water on this day, to solemnize the start of this fast.

Like the Great Fast, the Dormition Fast has special services to set this time apart. In many Slavic Churches the daily offices (vespers, matins, etc.) are prayed in the Lenten format. In Greek Churches an intercession service, the Paraclisis to the Mother of God, is held nightly. This Fast also includes the Great Feast of the Holy Transfiguration of Christ which is kept from August 6 to 13. This period is so rich in opportunities for prayer and worship that it has traditionally been called our “Summer Pascha.” The Transfiguration celebrates Christ as the radiant Light of the Father’s glory, while in the Dormition we see Christ, who trampled down Death by His death, take His Mother into the light of His resurrection. In many churches a service resembling the Matins of Holy Saturday is held in which the shroud of the Theotokos is carried in procession to recall her burial.

Asceticism in Our Church

At first not all these fasts were connected to a feast day as they are today. Pope St Leo the Great in c. 450 explained these fasts as seasonal ascetical exercises: “The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each season. Thus, for spring there is the spring fast – the Forty Days; for summer there is the summer fast... ; for autumn there is the autumn fast, in the seventh month; for winter there is the winter fast.” The Christian is called to practice at least part of the time the ascetical struggle which monastics observe every day.

Christians say the Lord’s Prayer often – perhaps several times each day. We repeat “*Thy will be done*” so regularly that its meaning may be blunted for us. We offer lip service to the idea of



doing God's will while spending most of our time satisfying our own will. In Christian asceticism we practice setting aside our own will so that we may be ever more open to God's will, so often expressed in the needs of others.

The Fathers teach that, since the Fall, each person's will has tended to serve its own ego. Being open to the will of another does not come easily. We have to develop new habits – habits of putting our needs and desires aside to serve God and others. It takes much practice before we can say, as Christ did to the Father “*not My will, but Yours, be done*” (Luke 22:42).

Our modern world makes self-denial even harder for us to practice. Even working class Americans have more luxury than the royals and aristocrats of previous ages. We expect central heating and air conditioning, a refrigerator and a dishwasher, not to mention the rapid travel and instant communication which other generations never imagined. We have the possibility of doing whatever we want – and a culture of consumerism which pushes us to indulge ourselves at every turn.

As a result we find our spiritual life smothered. We become the person in Christ's parable “*who hears the word, but the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful*” (Matthew 13:22). The regular observance of Christian asceticism, as in the fasting seasons, offers us a remedy against the rampant egoism of our age.

During the fasts the committed Christian makes a concerted effort to reverse that direction by using the means which the Lord indicated in the Sermon on the Mount. We strive to put God first through increased *prayer*. We seek to serve our neighbor through more intense *almsgiving* (the “alms” being the sharing of our time as well as our resources). Trying to distance ourselves from self-indulgence through *fasting* reminds us how little the rest of our life is open to God and to others.

The “How” of Fasting

Many people approach fasting in terms of abstinence from meat and dairy products. We eat only “the food of paradise,” the fruit of the earth that our first parents enjoyed in the Garden of Eden. Some take this in a strictly chemical sense avoiding these foods while indulging themselves in meat and dairy substitutes. They fast from the substance of these foods but not the pleasure which the taste of them brings.

Some cultures, such as the Mediterranean, are so rich in fasting foods that it is possible to indulge oneself in delightful dishes without eating meat or dairy products. Here we must note that the Eastern Christian tradition of fasting tells us to avoid, not only meat and dairy, but eating any kind of food to excess.

Many Fathers say that there are three ways of eating. The first way, appropriate to non-fasting days, is to eat adequately. We should rise from the table not feeling hungry but not feeling overstuffed either. On fasting days, however, we should eat temperately, eating simply to sustain life and remaining a little hungry after eating. As St Gregory of Sinai said, the third kind of eating – eating more than one needs – “is the door to gluttony through which lust comes in.” How much food is “enough” will vary from person to person, but the Fathers' principle is general enough to apply to us all.



Saint Basil Seminary
30 East Street
Methuen, MA




5th ANNIVERSARY
CELEBRATING
SAINT BASIL'S ANNUAL FESTIVAL

مهرجان عيد الرب (التجلي)
Feast of the Transfiguration
Saturday & Sunday August 4 & 5, 2018

Rain or shine!!
Come and enjoy the day with us.
Sat., August 4, 4 PM – Midnight
Sun., August 5, Noon to Midnight
Ayuad Atallah and Band on Saturday
Andre Keedy and Band on of Sunday
Food, entertainment, children's activities and music
Free Entry



Greekfest!

Assumption
Greek Orthodox Church,
111 Island Pond Rd.
Sat. Aug. 25, 11:00 AM to 9:00 PM
Sun. Aug. 26, 11:00 AM to 7:00 PM
Lamb (Souvlaki), Gyro, Chicken,
Homemade Greek Cuisine & More
Homemade Greek pastries,
Fine jewelry, gifts, crafts, ethnic,
and religious items
Live Greek Music by Ta Pethia,
Saturday 5 PM, Sunday 2:30 PM

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, Iris Angelina Velasquez, and Joseph Yablonski.

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>Providing Insurance and Financial Services Call us for a free quote</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>Glenwood Investment Group <i>“Grow and protect your hard-earned wealth”</i></p>
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<p>Check out www.melkite.org -new educational material is posted regularly!</p>	<p>Mahrajan 2018 is coming! August 17, 18, & 19</p>	 <p>Your Ad Here \$300 per Year</p>

Today's Readings:

A Reading from the 1st Epistle of St. Paul to the Corinthians (4:916)

BRETHREN, I think God has set forth us the apostles last of all, as men doomed to death, so that we would become a spectacle to the world, and to angels, and to men. We are fools for Christ, but you are wise in Christ! We are weak, but you are strong! You are honored, but we are without honor! To this very hour, we hunger and thirst, and we are naked and buffeted and have no fixed home. And we labor, working with our own hands.

We are reviled and we bless, we are persecuted and we bear with it, we are maligned and we console; we have become as the refuse of this world, the scum of all until this present time. I write these things, not to put you to shame, but to admonish you as my dearest children. For although you have ten thousand tutors in Christ, you have not many fathers. Therefore, I beg you, be imitators of me, as I am of Christ.

الرسالة (1 كورنثس 4 : 9 - 16)

يا إخوة، ان الله قد أبررنا نحن الرسل آخري الناس، كأنا مجعولون للموت. لأننا قد صرنا مشهداً للعالم والملائكة والبشر. نحن جهال من أجل المسيح، أما أنتم فحكماؤ في المسيح. نحن ضعفاء، أما أنتم فأقوياء. أنتم مكرّمون، أما نحن فمهانون. وحتى هذه الساعة نجوعُ ونعطش، ونعري ونلطمُ ولا قرارَ لنا، ونتعبُ عاملين بأيدينا. نُشتمُ فنُبَارِك، نُضطَّهَدُ فنحتَمِل. يُشتمُّ علينا فنتصرَّع. قد صرنا كأقذارِ العالم، كأوساخٍ يستخبئها الجميعُ حتى الآن. ولا أكتبُ ذلك لإخجالكم، لكني أعظكم كأولادي الاحباء. لأنه ولو كانَ لكم ربواتٌ من المعلمين في المسيح، ليس لكم آباءٌ كثيرون، لأنني أنا ولدتُكم في المسيح يسوع بالإنجيل. فأطلبُ إليكم أن تكونوا بي مقتدين.

The Holy Gospel according to St. Matthew the Evangelist (17: 14-23)

At that time a man approached Jesus, and threw himself on his knees before him, saying, "Lord, have pity on my son, for he is a lunatic, and suffers severely; for often he falls into the fire, and often into the water. And I brought him to your disciples, but they could not cure him." Jesus answered and said, "O unbelieving and perverse generation, how long shall I be with you? How long shall I put up with you? Bring him here to me." And Jesus rebuked him; and the devil went out of him, and from that moment the boy was cured.

Then the disciples came to Jesus privately and asked, "Why could we not cast it out?" He said to them, "Because of your little faith; for amen I say to you, if you have faith like a mustard seed, you will say to this mountain, 'Move from here,' and it will move. And nothing will be impossible to you. But this kind can only be cast out by prayer and fasting."

Now while they were gathering together in Galilee, Jesus said to them, "The Son of Man is to be betrayed into the hands of men, and they will kill him: and on the third day he will rise again."

الانجيل (متى 17: 14 - 23 آ)

في ذلك الزمان، دنا الى يسوع إنسان، فجتا له وقال: يا سيد، ارحم ابني، فإنه يعترى في رؤوس الأهلته ويتألم جداً. فإنه كثيراً ما يقع في النار، وكثيراً في الماء. وقد قدمته لتلاميذك فلم يستطيعوا أن يشفوه. فأجاب يسوع وقال: أيها الجيل الغير المؤمن الأعوج، إلى متى أكون معكم، حتى متى أحتملكم؟ إليّ به إلى ههنا. وانتهره يسوع، فخرج منه الشيطان، وشفي الغلام من تلك الساعة. حينئذ دنا التلاميذ إلى يسوع على انفراد وقالوا: لماذا لم نستطع نحن أن نخرجه؟ فقال لهم يسوع: لعدم إيمانكم. فالحق أقول لكم، لو كان لكم إيمان مثل حبة الخردل، لكنتم تقولون لهذا الجبل انتقل من هنا إلى هناك، فينتقل، ولا يستحيل عليكم شيء. أما هذا الجنس فلا يخرج إلا بالصلاة والصوم. وإذا كانوا يطوفون في الجليل قال لهم يسوع: ان ابن الإنسان مزمع أن يسلم إلى أيدي الناس. فيقتلونه، وفي اليوم الثالث يقوم.