



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

VERY REV. THOMAS P. STEINMETZ, PASTOR

REV. THEOPHAN LEONARCZYK, Eparchial Chancellor RT. REV. ANDRE ST. GERMAIN (retired)

REV. ROGER BOUCHER - Weekend Ministry

REV. DEACON THOMAS MOSES

*"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)*

August 18, 2019

The Fourth Day of the Feast of the Dormition

The Commemoration of the Holy Martyr Florus and Laurus

THE TENTH SUNDAY AFTER PENTECOST

Parish Advisory & Finance Council:

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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.

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 Dormition (2nd Tone):

Neither death nor the tomb could hold the Mother of God, our Watchful Protectress and our Unfailing Hope. Since she is the Mother of Life, Christ, who dwelt in her ever-virginal womb, lifted her up the eternal life.

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

Saturday (August 17) 4:30 PM:

For the repose of Paul Nassoura (33rd), Theodore Solomon (17th),
Edna Kfoury (11th), and Frederick Wihby (32nd)

Sunday, (August 18) 10:30 AM:

Offered for the whole parish on the occasion of our Mahrajan

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

For the repose of Deeb Elias (63rd), John Abood (57th),
Alice Elhady (13th), Juliette Attalla (31st), Esther Sanchagrin (27th),
Minerva Lajoie (12th), John Lazos (2nd), Joseph George (49th),
Arthur Wright (47th), and Dorothy Thomas (27th)

Next Sunday (August 25) 10:30 AM:

For the repose of Louise Komisarek One Year Memorial),
by her son Kenneth Komisarek

For the repose of Peter Freije (7th Anniversary), by his sister Grace Freije



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.

The Fathers Speak....*On the Dormition of the Theotokos*

On this, the fourth day after the Great Feast of the Dormition, the Church continues to honor the passage of the Most Holy Theotokos from death to life. Just as Christ once dwelt in the virginal womb of His Mother, now He takes her to dwell in His courts.

“It was right that the eyewitnesses and ministers of the Word should see the Dormition of His Mother according to the flesh, even the final mystery concerning her: hence, they might be witnesses not only to the Ascension of the Savior but also it to the translation of her who gave Him birth. Assembled from all parts obey divine power, they came to Sion, and sped on her way to heaven the Virgin who is higher than the cherubim.” -*St. John of Damascus*

“Today the Holy Church solemnly glorifies the honorable Dormition or translation of the Mother of God from earth to heaven. A wonderful translation – she died without serious illness, peacefully. Her soul is taken up in the divine hands of Her Son and carried up into the heavenly abode, accompanied by the sweet singing of angels. And then, her most pure body is transferred by the apostles to Gethsemane where it is honorably buried, and on the third day it is resurrected and taken up to heaven. You see this on the icon of the Dormition of the Theotokos. You see the life-bearing body of the Theotokos laying on a bier, surrounded by the apostles and hierarchs, and in the center of the icon the Lord holding in His hands the most pure soul of the Theotokos. The translation of the Mother of God is a paradigm of the translation in general of the souls of Christians to the other world.” –*St. John of Kronstadt*

“The Apostles took up her body on a bier and placed it in a tomb; and they guarded it, expecting the Lord to come. And behold, again the Lord stood by them; and the holy body having been received, He commanded that it be taken in a cloud into paradise: where now, rejoiced to the soul, Mary rejoices with the Lord's chosen ones...” -*St Gregory of Tours*



Attendance Last Sat. 4:30 PM: 21 Sun. 10:30 AM: 106

Last Weekend's Collection: \$1,556.⁴⁴

The average Sunday envelope donation: \$47.³⁸

The balance on our mortgage is: \$64,679.⁷⁵

SERVICES FOR THE WEEK

Wed., Aug. 21	7:00 PM	Divine Liturgy-For the deceased of the parish
Sat., Aug. 24	4:30 PM	Divine Liturgy: The Eleventh Sunday After Pentecost
Sun., Aug. 25	9:45 AM:	Orthros
Sun., Aug. 25	10:30 AM	Divine Liturgy: The Eleventh Sunday After Pentecost



The Martyrs Florus and Laurus were

brothers by birth not only in flesh but in spirit. They lived in the second century at Byzantium, and afterwards they settled in Illyria [now Yugoslavia]. By occupation they were stone-masons (their teachers in this craft were the Christians Proclus and Maximus, from whom also the brothers learned about life pleasing to God).

The prefect of Illyria, Likaion, sent the brothers to a nearby district for work on the construction of a pagan temple. The saints toiled at the structure, distributing to the poor the money they earned, while they kept strict fast and prayed without ceasing.

Once, the son of the local pagan-priest Mamertin carelessly approached the structure, and a chip of stone hit him in the eye, severely injuring him. Saints Florus and Laurus assured the upset father, that his son would be healed.

They brought the youth to consciousness and told him to have faith in Christ. After this, as the youth confessed Jesus Christ as the true God, the brothers prayed for him, and the eye was healed. In view of such a miracle, even the father of the youth believed in Christ.

When the construction of the temple was completed, the brothers gathered the Christians together, and going through the temple, they smashed the idols. In the eastern part of the temple they set up the holy Cross. They spent all night in prayer, illumined with heavenly light. Having learned of this, the head of the district condemned to burning the former pagan priest Mamertin and his son and 300 Christians.

The martyrs Florus and Laurus, having been sent back to the prefect Likaion, were thrown down an empty well and covered over with earth. After many years, the relics of the holy martyrs were uncovered incorrupt, and transferred to Constantinople. In the year 1200 the Novgorod pilgrim Anthony saw them. Stephen of Novgorod saw the heads of the martyrs in the Pantokrator monastery around the year 1350.



Bishop Nicholas' 30th Anniversary Celebration

Thursday, October 3, 2019

**Our Lady of Annunciation Cathedral
7 VFW Parkway, West Roxbury, MA
5 PM Divine Liturgy followed by a Celebration
Banquet at 7 PM**

Invite your family and friends!

Ticket Donation: \$50 per person

More details available in the back of the church

The Icon of the Dormition of the Theotokos

The Icon of the Feast of the Dormition of the Theotokos shows her on her deathbed surrounded by the Apostles. Christ is standing in the center looking at His mother. He is holding a small child clothed in white representing the soul of the Virgin Mary. With His golden garments, the angels above His head, and the mandorla surrounding Him, Christ is depicted in His divine glory.

The posture of the Apostles directs our attention toward the Theotokos. On the left Saint Peter censes the body of the Theotokos. On the right Saint Paul bows low in honor of her. Together with the Apostles are several bishops and women. The bishops traditionally represented are James, the brother of the Lord, Timothy, Heirotheus, and Dionysius the Areopagite. They are shown wearing episcopal vestments. The women are members of the church in Jerusalem.

In front of the bed of the Theotokos is a candle that helps to form a central axis in the icon. Above the candle is the body of the Theotokos and Ever-Virgin Mary. Standing over His mother is Christ holding her most pure soul. Above Christ the gates of heaven stand open, ready to receive the Mother of God.

Sometimes depicted in the icon is the presence of the Jewish priest Athonios. It is said that, out of spite and hatred for the Mother of Jesus of Nazareth, he wanted to topple the funeral bier of the Most Holy Mother of God. As he reached out to push over the bier an angel of God invisibly cut off his hands. Athonios repented and with faith confessed the majesty of the Mother of God. He received healing and joined the crowd accompanying the body of the Mother of God, and he became a zealous follower of Christ.

This great Feast of the Church and the icon celebrates a fundamental teaching of our faith—the Resurrection of the body. In the case of the Theotokos, this has been accomplished by the divine will of God. Thus, this Feast is a feast of hope, hope in Resurrection and life eternal. Like those who gathered around the body of the Virgin Mary, we gather around our departed loved ones and commend their souls into the hands of Christ. As we remember those who have reposed in the faith before us and have passed on into the communion of the Saints, we prepare ourselves to one day be received into the new life of the age to come.



Greekfest!

Assumption Greek Orthodox Church,

111 Island Pond Rd.

Sat. Aug. 24, 11:00 AM to 9:00 PM

Sun. Aug. 25, 11:00 AM to 7:00 PM

The Repose of the Theotokos

BYZANTINE CHURCHES the first Great Feast in the liturgical calendar is the Nativity of the Theotokos (September 8). The feast of her Holy Dormition (August 15), coming at the end of the Church year, brings this cycle to a close. Like a musical masterwork, our annual remembrance of the life, death, and resurrection of Christ begins with an “overture” (the birth of His Mother) and concludes with a “coda” (her entry into the new life which He gives to us).

What Is a “Dormition”?

Our English word echoes the French and Latin words for “sleep.” The corresponding Greek word, *koimisis*, appears in English as “cemetery,” or “sleeping place.” By calling death a “repose” or a “falling asleep” we are affirming our faith that death is not an ultimate reality.

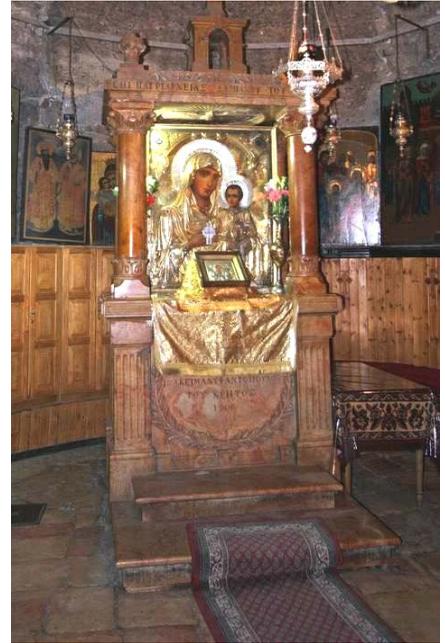
Mary’s is not the only Dormition observed in our Church. The first saints to be commemorated were the martyrs, witnesses to Christ at the risk of their life; their death was considered as a “crowning” to their testimony. Some saints not martyred were remembered on the day of their peaceful death, their dormition. Thus we remember the Dormition of St Ann, mother of the Theotokos (July 25) and of St. John the Theologian, the only apostle not martyred (September 26). The Coptic Church also remembers the Dormition of St Joseph (August 2).

The Tradition of the Virgin’s Repose

Several writings describing the death of the Virgin have come down to us; the earliest still in existence dates from the fifth century. But, according to biblical scholar Lino Cignelli, “All of them are traceable back to a single primitive document, a Judaeo-Christian prototype, clearly written within the mother church of Jerusalem some time during the second century, and, in all probability, composed for liturgical use right at the Tomb of Our Lady.”

The early Tradition generally places Mary’s death in Jerusalem, one or two years after the death and resurrection of Christ. According to one early version, “...the apostles carried the couch, and laid down her precious and holy body in Gethsemane in a new tomb. And, behold, a perfume of sweet savor came forth out of the holy sepulcher of our Lady the mother of God; and for three days the voices of invisible angels were heard glorifying Christ our God, who had been born of her. And when the third day was ended, the voices were no longer heard; and from that time forth all knew that her spotless and precious body had been transferred to paradise.”

Other of these writings speak of all the apostles being summoned and/or transported miraculously to attend the Holy Virgin at her passing. When Mary reposes, they see Christ taking her soul to heaven. When they bury her body as the Lord had instructed, the apostles once more see Christ. In one version Peter appeals to Him: “It had seemed to us Your servants to be right that, just as You, having vanquished death, now reign in glory, You should raise up the body of Your mother



and take her with You in joy into heaven.” Christ restores her soul to her body and glorifies both with Him. In all these accounts Mary enters eternal life in the fullness of her spiritual and bodily existence.

Employing elements of these accounts, the Churches of the East and then the West began to celebrate the feast of Mary’s passing, which was widespread before the end of the first millennium AD. The eighth century Father, St John of Damascus, has left us several sermons on the meaning of Mary’s Dormition as well as a canon which we still sing at Orthros on this feast. “What, then, shall we call this mystery of yours? Death? Your blessed soul is naturally parted from your blissful and undefiled body. The body is delivered to the grave, yet it does not remain in death, nor is it the prey of corruption. The body of her, whose virginity remained unspotted in child-birth, was preserved in its incorruption, and was taken to a better, more divine place, where there is no death, only eternal life” (*First Homily on the Dormition*).

The Resurrection of the Body

The Dormition of the Theotokos points to an aspect of eternal life only briefly sketched out in the Scriptures. There we read that the risen Christ is “*the firstfruits of those who have fallen asleep*” (1 Cor 15:20). To call Him “firstfruits” presumed that there is more to the crop, as St Paul elaborates: “*Christ the firstfruits, afterward those who are Christ’s at His coming*” (v. 23).

Mary’s participation in eternal life is unique – she is not awaiting the return of her Son; she now fully shares in the eternal life in body as well as spirit by a special gift of grace. Some may see this belief as unscriptural, contradicting the very words of St Paul. Rather they confirm by a historic moment what would otherwise simply be an allegation. Mary’s dormition demonstrates that St Paul’s teaching is not mere words. Human beings can share physically in the Resurrection and Mary is there to prove it.

In the words of the *Catechism of the Catholic Church*, Mary’s dormition “...is a singular participation in her Son’s Resurrection and an anticipation of the resurrection of other Christians. [*It is significant that this ¶ concludes by paraphrasing our troparion of the Dormition in witness to the meaning of this feast.*] In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death.” (¶966).

What Mary Left Behind

One tradition repeated in several early texts concerns the sash or girdle of the Theotokos. Thomas was supposedly the last Apostle to arrive and missed venerating her body. According to the seventh-century *Passing of the Blessed Virgin Mary* attributed to Joseph of Arimathea, Thomas saw the most holy body of the blessed Mary going up into heaven, and prayed her to give him a blessing. She heard his prayer, and threw him the sash which she had about her.

Parts of this girdle are venerated to this day, chiefly at the Vatopedi Monastery on Mount Athos and at the Syriac Orthodox “Church of the Girdle” in Homs, Syria. During the eighteenth century when the Melkite Patriarchate of Antioch was being established some iconographers were moved to “Catholicize” the icon of the Dormition. They showed the Theotokos giving St Thomas a rosary instead of her sash, contributing to the popular notion that the Latin rosary was of Apostolic and Eastern origin.

Please remember to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Elizabeth Ashooh, Elsie Ashooh, Erin Baroody, Michael Baroody, Henry Bilodeau, 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, Peter Fregeau, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Lebel, Haley Lesmerises, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Stefan Notter, Steven O'Leary, Ellen Osgood, Alice Paymant, Marco Enrique Peschiera, MaryJo Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Julia Rose, Adam Rubin, Fr. Andre St. Germain, Kara Salvas, Barbara Schultz, Raymond Sherburne, Tarrant Smith, Iris Angelina Velasquez, Catherine Waldron, George Webber, Martha Webber, Kathy Wise, and Marilyn Whitmore.

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.





Joe Ashooh, Agent
297 South Willow St
Manchester, NH 03103
603-624-1000
www.joesthere.com

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**NORTH HILLS
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Abraham Dagher, Realtor
814 Elm St., Suite # 302
Manchester, NH 03101
(603) 629-9988



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

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**THE
STEPHEN
GROUP**

814 Elm Street, Suite 309
Manchester, NH 03101
Office 603.625.8825
Cell 603.419.9592

JOHN STEPHEN
Managing Partner
jstephen@stephengroupinc.com
www.stephengroupinc.com




**Stephen
LAW GROUP
PLC**

Robert Stephen, Attorney at Law
582 Chestnut Street
Manchester, NH 03104
phone 603-663-1007
www.StephenLaw.com

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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، كأثماً مجعولون للموت. لأننا قد صرنا مشهداً للعالم والملائكة والبشر. نحن جهال من أجل المسيح، أما أنتم فحكماؤه في المسيح. نحن ضعفاء، أما أنتم فأقوياء. أنتم مكرّمون، أما نحن فمهانون. وحتى هذه الساعة نجوع ونعطش، ونعري ونلطم ولا قرار لنا، ونتعب عاملين بأيدينا. نُسْتَمُّ فُنُبَارِك، نُضَطَّهْدُ فَنَحْتَمِل. يُشْتَعُّ عَلَيْنَا فَنَتَضَرَّع. قد صرنا كأفذار العالم، كأوساخ يستخبئها الجميع حتى الآن. ولا أكتب ذلك لإخجالكم، لكنني أعظكم كأولادي الاحباء. لأنه ولو كان لكم ربوات من المعلمين في المسيح، ليس لكم آباء كثيرون، لأنني أنا ولدتكم في المسيح يسوع بالإنجيل. فأطلب 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، وشفى 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.