



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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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 25, 2019

*The Commemoration of the Transfer of the Remains
of the Holy Apostle Bartholomew;*

The Commemoration of the Holy Apostle Titus

THE 11TH SUNDAY AFTER PENTECOST

Parish Advisory & Finance Council:

KEN MONTY (PRESIDENT), ROBERT ANDERSON, ROBIN ANDERSON, JOHN CULLEN,
MARTHA DAGHER, TIM ERMATINGER, KEN KOMISAREK, MARYLOU LAZOS, JESSICA LOMANNO,
MAURICE PARÉ, RAFAEL PESCHIERA, PAUL ST. GERMAIN, AND JOHN SIWIK

Parish Secretary: ROBIN ANDERSON

Cedars Society President: MARYLOU LAZOS

Sunday School Coordinator: MARTHA DAGHER

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

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

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

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

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

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

THE ORDER OF TODAY'S LITURGY

The Troparion of the Resurrection (2nd Tone) Page 51

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

Kondakion of the Nativity of the Theotokos (4th Tone):

Through your holy birth, O Immaculate One, Joachim and Anne were delivered from the shame of childlessness, and Adam and Eve from the corruption of death. Your people redeemed from the debt of their sins celebrate your birth crying out to you: The barren one gives birth to the Mother of God, the sustainer of our life.

THE PROKIMENON:

**MY STRENGTH AND MY COURAGE IS THE LORD,
AND HE HAS BEEN MY SAVIOR.**

The Lord has chastised me through His teaching, yet He has not delivered me to death.

Today's Readings: 1 Corinthians 9: 2b-12 and Matthew 18: 23-35

LITURGY INTENTIONS

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)

Sunday, (August 25) 10:30 AM:

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

For the repose of Elizabeth Ashooh,
who reposed in the Lord on August 17

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

Next Saturday, (August 31) 4:30 PM:

For the repose of Peter Fawaz (41st), Charlie Stephen (61st), Ruth Sahady (45th), Delia Wetmore (50th), Nazira Wihby (41st), Daniel Wihby (10th), Isabel Pellerin (8th), Assad Burkush (40th), and Salwa Sleiman (3rd)

Next Sunday (September 1) 10:30 AM:

For the repose of Rishidee George (9th) by her son Joseph George



Congratulations to the Winners of the Mahrajan 2019 raffle:

First Prize (\$1,000) - Salam and Martha Dagher, of Manchester, NH

Second Prize (\$250) - Maureen Halligan, of Litchfield, NH

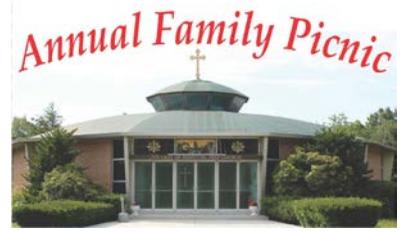
Third Prize (\$100) - Angelique Nassoura, of Manchester, NH

MAHRAJAN 2019 WAS A GREAT SUCCESS!

I would like to express my sincerest thanks to everyone who worked and supported the Mahrajan last week. Those who contributed to the success of this effort are too numerous to name individually, but to all involved, a most sincere "Thank you!" The event was a wonderful and enjoyable event for the parish and for the city. We had record attendance and record food sales, and the anticipated profit for the weekend is about \$44,000!

Fr. Tom

Church Picnic: Our Lady of Perpetual Help Melkite Catholic Church, located at 256 Hamilton St., Worcester, MA, will be holding their Annual Picnic on Sunday, September 8, 2019 from 12 noon – 5 PM. The event will feature Middle Eastern Food, Mitch Kaltsounas and band for music, activities for the kids, and free admission. All are welcome.



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**



Glendi 2019

Saint George Greek Orthodox Cathedral
650 Hanover Street, Manchester, NH 03104
Friday Sept 13th, Saturday Sept 14th, and Sunday Sept 15th



Attendance Last Sat. 4:30 PM: 47 Sun. 10:30 AM: 116

Last Weekend's Collection: \$1,631.⁰⁰

The average Sunday envelope donation: \$41.¹⁸

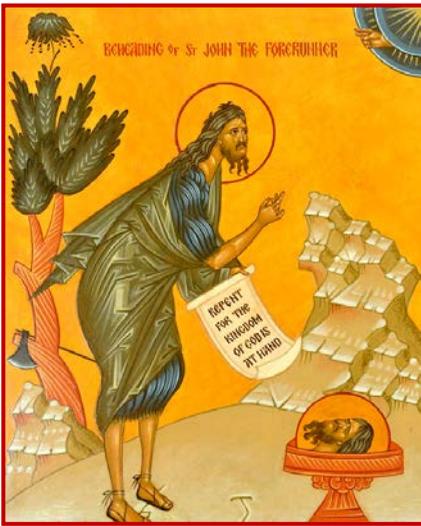
The balance on our mortgage is: \$64,679.⁷⁵

SERVICES FOR THE WEEK

Wed., Aug. 28	7:00 PM	Great Vespers with Artoclasia: Feast of the Beheading of St. John the Baptist
Sat., Aug. 31	4:30 PM	Divine Liturgy: The Twelfth Sunday After Pentecost
Sun., Sept. 1	9:45 AM:	Orthros
Sun., Sept. 1	10:30 AM	Divine Liturgy: The Twelfth Sunday After Pentecost

The Beheading of the Prophet and Forerunner John the Baptist

This day will be commemorated with a celebration of Great Vespers with Artoclasia on Wednesday at 7PM.



Following the Baptism of the Lord, St John the Baptist was locked up in prison by Herod Antipas, the Tetrarch (ruler of one fourth of the Holy Land) and governor of Galilee. The prophet of God John openly denounced Herod for having left his lawful wife, the daughter of the Arabian king Aretas, and then instead cohabiting with Herodias, the wife of his brother Philip (Luke 3:19-20). On his birthday, Herod made a feast for dignitaries, the elders and a thousand chief citizens. Salome, the daughter of Herod, danced before the guests and charmed Herod. In gratitude to the girl, he

swore to give her whatever she would ask, up to half his kingdom.

The girl on the advice of her wicked mother Herodias asked that she be given the head of John the Baptist on a platter. Herod became apprehensive, for he feared the wrath of God for the murder of a prophet. He also feared the people, who loved the holy Forerunner. But because of the guests and his careless oath, he gave orders to cut off the head of St John and to give it to Salome.

According to Tradition, the mouth of the dead preacher of repentance once more opened and proclaimed: "Herod, you should not have the wife of your brother Philip." Salome took the platter with the head of St John and gave it to her mother. The frenzied Herodias repeatedly stabbed the tongue of the prophet with a needle and buried his holy head in a unclean place. But the pious Joanna, wife of Herod's steward Chuza, buried the head of John the Baptist in an earthen vessel on the Mount of Olives, where Herod had a parcel of land. (The Uncovering of the Venerable Head is celebrated February 24). The holy body of John the Baptist was taken that night by his disciples and buried at Sebastia, there where the wicked deed had been done.

After the murder of St John the Baptist, Herod continued to govern for a certain time. Pontius Pilate, governor of Judea, later sent Jesus Christ to him, and Herod mocked Him. (Luke 23:7-12). The judgment of God came upon Herod, Herodias and Salome, even during their earthly life. Salome, crossing the River Sikoris in winter, fell through the ice. The ice gave way in such a way that her body was in the water, but her head was trapped above the ice. She remained trapped until that time when the sharp ice cut through her neck. Her corpse was not found, but they brought the head to Herod and Herodias, as once they had brought them the head of St John the Baptist. The Arab king Aretas, in revenge for the disrespect shown his daughter, made war against Herod. The defeated Herod suffered the wrath of the Roman emperor Caius Caligua (37-41) and was exiled with Herodias first to Gaul, and then to Spain.

The Church established August 29 as the day for commemorating the Beheading of St John the Baptist. It is a strict fast day because of the grief of Christians at the violent death of the saint. In some Orthodox cultures pious people will not eat food from a flat plate, use a knife, or eat food that is round in shape on this day.

The Heart of the Gospel

WHAT IS THE HARDEST THING to accept in Christianity? Is it the doctrine of the Trinity? That in Jesus of Nazareth God became man? Or that the Eucharist is the body and blood of Christ? While these teachings may meet with obstacles in our minds, the hardest thing for us to accept in practice is the absolute need to forgive others.

In our broken humanity we are much more at home with seeking vengeance. We are often more comfortable with the pre-Christian vision of a vengeful God: *“And the LORD said to him, “Therefore, whoever kills Cain, vengeance shall be taken on him sevenfold” (Gen 4:15).*

The Torah enshrined the concept of vengeance in its laws concerning violence: *“But if any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe” (Ex 21:23-25).* While modern law is not as demanding, it still endorses the idea of vengeance, clothed in modern dress as “Justice” and “Closure” (which often comes down to a question of money). Perhaps the best comment on this principle is by the author Kahlil Gibran, “An eye for an eye, and the whole world would be blind.”

Forgiveness: the Heart of the Gospel

Contemporary Catholic writer Scott Hurd describes the Gospel ideal of forgiveness as “...both the central idea of Christianity, and an assault on the conventional human understanding of justice.” It is an “assault” because it challenges the very nature of the world’s way of handling things. It is the heart of our faith because it is the basic attitude of God toward us and the model of how we can act as the images of God.

“Yours it is to show mercy...” we say to God in many prayers, because He is by nature the forgiving Father, the One who runs to welcome home His prodigal children after they stray. God incarnate in Jesus Christ expresses this forgiveness in His humanity when He prayed for His killers, *“Father, forgive them, for they do not know what they do” (Lk 23:34).* And so it is in imitation of God that His disciple, the Protomartyr St Stephen, prayed for those who delivered him to death: *“And they stoned Stephen as he was calling on God and saying, ‘Lord Jesus, receive my spirit.’ Then he knelt down and cried out with a loud voice, ‘Lord, do not charge them with this sin.’ And when he had said this, he fell asleep” (Acts 7:59-60).*

That forgiveness is required, not an option, in the Christian life we see from the Lord’s words in the Sermon on the Mount, *“For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses” (Mt 6:14-15).* With these words He was in fact highlighting what we say repeatedly in the Lord’s Prayer, perhaps with little intention of putting it into practice.

Christ would come back to this theme again and again, doubtlessly more often than the Gospels record:



- “Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you” (Lk 6:37-38).
- “Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him. And if he sins against you seven times in a day, and seven times in a day returns to you, saying, ‘I repent,’ you shall forgive him” (Lk 17:3-4).

Forgiveness is particularly necessary when we presume to pray:

- “And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses. But if you do not forgive, neither will your Father in heaven forgive your trespasses.” (Mk 11:25-26).

It is especially necessary when we look to make an oblation:

- “Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift” (Mt 5:23-24).

The kiss of peace at the Eucharist of all the historic Churches is a rite based on this requirement of the Lord.

The Parable of the Unjust Debtor

In story form this passage, unique to Matthew, repeats the Lord’s fundamental teaching that forgiving others is a prerequisite for being forgiven by God. The call for the godly-minded to forgive others was already common in late Judaism, but in a limited way. Thus the second century rabbinic scholar Issi ben Judah wrote, “If a man commits an offence once, they forgive him; if he commits an offence a second time, they forgive him; if he commits an offence a third time, they forgive him; the fourth time they do not forgive.” Rabbi Yossi bar Hanina, writing in the second half of the third century AD counsels, “He who begs forgiveness from his neighbor must not do so more than three times.”

By this standard Peter was being downright generous when he suggested forgiving seven times as the new standard. Christ replies by turning around Lamech’s rule of vengeance (“*If Cain shall be avenged sevenfold, Then Lamech seventy-sevenfold*” – Gen 4:24). Now, Christ says, consider forgiving others seventy times seven, a number meaning “without limit.”

St John Chrysostom saw a particularly damning indictment of the tendency to hold grudges or seek vengeance in this parable. Pointing to the fate of the unforgiving servant, Christ says, “*So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses*” (Mt 18:35). Chrysostom offers this interpretation: “Note that He did not say ‘your Father’ but ‘my Father’ for it is not proper for God to be called the Father of one who is so wicked and malicious” (*Homily on Matthew* 61, 4).

These harsh words go unheard by many in the Church who hold grudges, often for many years. People often feel that broken relationships have nothing to do with our faith. In reality our unwillingness to forgive says that we think God is a sucker for being so compassionate: we know better. As Mother Teresa of Calcutta once said, the rift is with more than our relative or neighbor. “For you see, in the end, it is between you and God. It was never between you and them anyway.”

The Transfer of the Relics of the Apostle Bartholomew

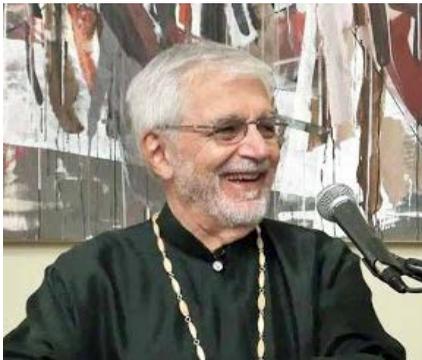
took place at the end of the sixth century. His apostolic activity and martyr's end are remembered by the Church on June 11. The Apostle Bartholomew suffered for Christ in Armenian Albanus (now Baku) in the year 71, where his holy relics were. Numerous miracles occurred from the relics of the holy Apostle, and many of the unbelieving were converted to Christ. Under the emperor Anastasius (491-518) the relics of the Apostle Bartholomew were transferred into the newly constructed city of Anastasiopolis (or Dura) and remained there until the end of the sixth century.

When the city of Anastasiopolis was captured by the Persian emperor Chozroes, Christians took up the chest with the relics of the Apostle Bartholomew and fled with it to the shores of the Black Sea. Having overtaken them, pagan priests threw the chest with the relics of the Apostle Bartholomew into the sea. Four other chests containing the relics of the holy Martyrs Papias, Lucian, Gregory and Acacius were also thrown into the sea.

By the power of God the chests did not sink into the depths of the sea, but miraculously floated upon the waves and reached Italy. The chest with the relics of the Apostle Bartholomew came to land at the island of Lipari, and the remaining chests continued their journey and came to land at various places in Italy. The chest with the relics of the Martyr Papias halted at Sicily, the Martyr Lucian at Messina, the Martyr Gregory at Calabria, and the Martyr Acacius at Askalon.

The arrival of the relics of the holy Apostle Bartholomew was revealed to Bishop Agathon of the island of Lipari, who went with clergy to the shores of the sea, took the chest from the waters and solemnly transferred it to church.

Myrrh flowed from the relics of the Apostle Bartholomew, healing people of various illnesses. The holy relics remained in the church of the island of Lipari until the middle of the ninth century when the island was captured by pagans. Christian merchants took up the holy relics of the Apostle Bartholomew and transferred them to the city of Beneventum, near Naples, where they were received with great veneration and placed in the main church of the city.



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

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.





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Today's Readings:

From the 1st Epistle of St. Paul to the Corinthians (9:2b-12)

BRETHREN, you are the seal set upon my apostleship in the Lord. My defense against those who question me is this: Have we not a right to eat and to drink? Have we not a right to take around with us a sister woman, as do the other apostles, and the brethren of the Lord, and Cephas? Or is it only Barnabas and I who have not the right of exemption from manual labor? What soldier ever serves at his own expense? Who plants a vineyard and does not eat of its fruit? Who tends the flock and does not drink of the flock's milk? Do I speak these things on human authority? Or does not the Law also say these things? For it is written in the Law of Moses. *Thou shalt not muzzle the ox that treads out the grain.* (Dt.25:4) Is God concerned about the oxen, or does he say this simply for our sakes? These things were written for us.

For he who plows should plow in hope, and he who threshes, in the expectation of partaking of the fruit. If we have sown for you spiritual things, is such an affair if we reap from you material things? If others share in this right over you, why should it not rather go to us? Yet, we have not used this right, but we bear all our expenses, lest we be a hindrance to Christ's Good News.

الرسالة (1 كورنثس 9 : 2ب - 12)

يا اخوة، ان خاتم رسالتي هو انتم في الرب. واحتجاجي عند الذين يفحصونني هو هذا: أما لنا سلطان ان نأكل ونشرب؟ أما لنا سلطان ان نجول بامرأةٍ اختٍ، كسائر الرسل واخوة الرب وكيفا؟ ام وحدي انا وبرنامجنا لا سلطان لنا ان لا نشغل؟ من يسعى يوماً الى الحرب والنفقة على نفسه؟ من يغرس كرماً ولا يأكل من ثمره؟ ام من يرعى قطيعاً ولا يأكل من لبن القطيع؟ ألعلي اقول هذا بحسب البشرية؟ ام ليس الناموس ايضاً يقول هذا؟ فانه قد كتبت في ناموس موسى: لا تكتم الثور في دياسه. ألعلى الله تهمة الثيران؟ ام يقول ذلك من اجلنا بلا مراء؟ بل انما كتبت من اجلنا، لأنه ينبغي للحارث ان يحرت على الرجاء، وللدائس على أمل ان يكون شريكاً في رجائه. إن كنا نحن قد زرنا لكم الروحيات، أف يكون عظيماً ان نحصد منكم الجسديات؟ إن كان آخرون يشتركون في السلطان عليكم، أفلسنا نحن أولى؟ لكننا لم نستعمل هذا السلطان، بل نحتمل كل شيء لئلا نعوق بشارة المسيح بشيء.

