



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)*

September 1, 2019 - The Beginning of the New Ecclesiastical Year

The Synaxis of the Mother of God at Miasenae;

The Commemoration of our Father Simeon the Stylite;

of the 40 Holy Women martyred with their Instructor, Ammon the Deacon;

of the Three Brothers and Holy Martyrs Callistos, Evod, and Hermogenes;

and of the Holy and Just Joshua, Son of Nun

THE 12TH 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 (3rd Tone) Page 52

The Troparion of the New Year (2nd Tone):

Maker of the Universe, O Lord who alone have power over seasons and times: bless this year with Your bounty, preserve our country in safety and keep Your people in peace, through the prayers of the Mother of God, and save us.

The Troparion of the Theotokos (7th Tone):

Hail O Woman full of grace, ever-virgin Mother of God, harbor and protectress of the human kind: the Savior of the universe received flesh from you, for you are the only one to be both mother and virgin, forever blessed, forever glorified. Intercede with Christ God that He may grant peace to the whole inhabited earth.

The Troparion of St. Simeon the Stylite (1st Tone):

You became a column of endurance and rivaled the forefathers, O Holy One, becoming like Job in your sufferings, like Joseph in your trials, like the bodiless angels though you lived in the flesh. O Simeon our Holy Father, intercede with Christ God that He may save our souls!

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

Kondakion of the New Year (4th Tone):

O Creator and Master of time and eternity, super substantial God of all, O Merciful One: bless the course of this year, and in Your boundless mercy, save all those who worship You or one and only Master and who cry out to You in fear: "O Savior, grant a happy year to all mankind!"

THE PROKIMENON:

**GREAT IS OUR LORD, AND MIGHTY IN POWER,
TO HIS WISDOM THERE IS NO LIMIT!**

Praise the Lord, for the Lord is good! Sing to His Name for it is excellent!

LITURGY INTENTIONS

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)

Sunday, (September 1) 10:30 AM:

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

Next Saturday, (September 7th) 4:30 PM:

For the repose of Charles Anton (29th), and Norman Ashkar (63rd)

Next Sunday (September 8) 10:30 AM:

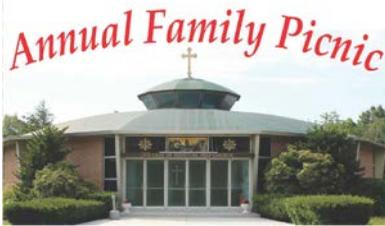
For the repose of Jack Cullen (14th Anniversary), by the Cullen Family



Next Sunday is the Commemoration of the Nativity of our Most Holy Lady, the Theotokos, and Ever-Virgin Mary!

According to an ancient tradition, Joachim and Ann, who did not have children, received a visit from an angel of the Lord, who announced to them the conception of a daughter who was reserved for an exceptional gift: Destined before all ages to conceive God's Son, she is praised in hymns as the one from whom "rose the Sun of Justice, Christ our God. Taking away the curse, He imparted the blessing, and by abolishing death He gave us everlasting life."

The Nativity of the Theotokos marks the change of the times when the great and comforting promises of God for the salvation of the human race from slavery to the devil are about to be fulfilled. This event has brought to earth the grace of the Kingdom of God, a Kingdom of Truth, piety, virtue and everlasting life. The Theotokos is revealed to all of us by grace as a merciful Intercessor and Mother, to whom we have recourse with filial devotion.



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.

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: 21 Sun. 10:30 AM: 91

Last Weekend's Collection: \$931.⁰⁰

The average Sunday envelope donation: \$30.⁰⁰

The balance on our mortgage is: \$64,679.²⁵

SERVICES FOR THE WEEK

Thurs., Sept. 5	7:00 PM:	Divine Liturgy: Miracle of St. Michael at Collosae
Sat., Sept. 7	4:30 PM	Divine Liturgy: The Nativity of the Theotokos
Sun., Sept. 8	9:45 AM:	Sunday Orthros
Sun., Sept. 8	10:30 AM	Divine Liturgy: The Nativity of the Theotokos

Our righteous Father Symeon was born about the year 390 in a certain village named Sis, in the mountain region of Cilicia and Syria. Having first been a shepherd, he entered the monastic discipline at a young age. After trying various kinds of ascetical practices, both in the monastery and then in the wilderness, he began standing on pillars of progressively greater height, and heroically persevered in this for more than forty years.; the greater part of this time he spent standing upright, even when one of his feet became gangrenous, and other parts of his body gave way under the strain. He was already famous for his asceticism and holiness before ascending his first pillar (in Greek style, whence he is called “Stylite”), and many pious people came to him wishing to touch his garments, either for healing or for a blessing. To escape the continual vexation they caused, he made a pillar about ten feet high, and then higher and higher, until the fourth and last was about fifty feet high.

The Church historian Theodoret of Cyrrihus, an eyewitness of his exploits who wrote of him while Symeon was yet alive, called him “the great wonder of the world.” Multitudes came to see him from Persia, Armenia, South Arabia, Georgia, Thrace, Spain Italy, Gaul and the British Isles. Nomadic Arabs by the thousands believed and were baptized because of him; the King of Persia sent envoys to inquire into his way of life, and the Queen asked to be sent oil that he had blessed. After a life of unheard-of achievements and struggles, he reposed in peace at the age of sixty-nine, in the year 459.

The Synaxis of the Most Holy Theotokos of Miasenae is celebrated today because of the wonder that was wrought through her holy icon, which had been cast into the lake called Zaguru in order to prevent it from being desecrated by the Iconoclasts, miraculously rose intact from the depths of the lake after many years.

Joshua, son of Nun was born of the tribe of Ephraim in Egypt, in the seventeenth century before Christ. When he was eighty-five years of age, he became Moses’ successor. He restrained the River Jordan’s flow and allowed the Israelites to cross on foot. He caused the sun to stop in its course when he was waging war against the Amorites. He divided the Promised Land among the Twelve Tribes of Israel and governed them for twenty-five years. He wrote the Old Testament Book that bears his name, and having lived 110 years, he reposed in the sixteenth century before Christ. His name means “God saves.”

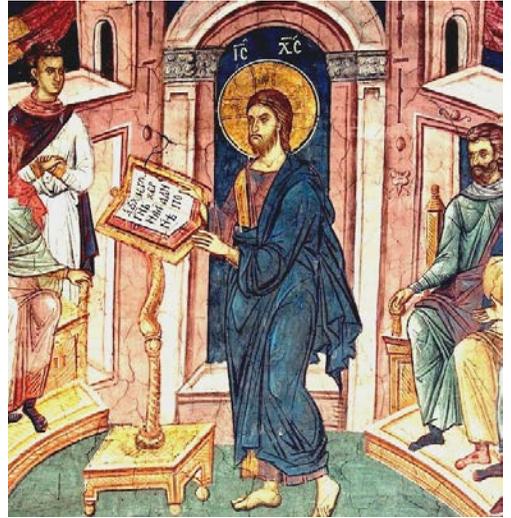
The 40 Holy Virgins and Saint Ammoun the Deacon, were natives of Heraclea, in Thrace. Deacon Ammoun was their guide in Christian Faith. They were captured by Baudos the governor, and were tortured because they would not offer sacrifice to idols. The holy martyrs endured many cruel torments, which were intended to force them to renounce Christ and worship idols. Later, they were sent to Heraklea in Thrace to appear before the tyrant Licinius. The valiant martyrs remained unshakeable, however. They were put to death around 321-323.

The Holy Martyrs Callistos and her brothers Evod and Hermogenes, with other Christians of Nicomedia, were brought to trial before the pagan governor for confessing their faith in Christ. Refusing to offer sacrifice to idols, they were cut down by the sword.



THE ACCEPTABLE YEAR OF THE LORD

IN THE MODERN AGE, the world has come to accept one civil calendar which originated in Western Europe centuries ago. Before that, there were many calendars in use in the West, not to mention those employed in Asia and Africa. Many of us are aware that some groups still maintain an attachment to their historic calendars. The Chinese and Vietnamese, for example stage their own New Year's celebrations according to their ancient calendars, usually in late winter. The Islamic New Year may begin anywhere from mid-October to mid-December. And the Jewish New Year, *Rosh Ha-shanah*, regularly begins in September.



In ancient Rome, the year was said to begin on the date on which new consuls took office. From the second century BC, that date was January 1. After the time of St Constantine the Great, there were attempts to center the year on the major Christian festivals such as Christmas or Pascha. In Alexandria, March 25, which was computed to be the date of the Annunciation, was chosen as the start of the year. This became the common New Year's Day in Western Europe for centuries. Starting in the last half of the fifth century (probably AD 462), the Byzantine Empire designated September 1 as the first day of the New Year. The Byzantine liturgical year was arranged according to that calendar and September 1 remains the first day of our liturgical year. The cycle of the Church's Great Feasts begins in September with the Nativity of the Theotokos (September 8) and concludes in August with the feast of her Dormition (August 15).

Most countries in Western Europe returned to starting the New Year on January 1 when the Gregorian Calendar was introduced in the sixteenth century. Although our contemporary civil calendar begins on January 1, many of our public institutions effectively begin their year in September also. Congress and the courts, the school year, the theater and concert seasons, fundraisers, and other civic events which have been on hold through the summer start up again only after Labor Day. Perhaps the Jews and the Byzantines got it right after all.

The Indiction

The first day of our Church year is called the *Indiction*. Originally referring to the start of a tax assessment cycle in the Roman Empire, this word has come to mean the beginning of a cycle in a more general way and may be found in legal or formal documents to this day. Thus in 2011 Pope Benedict XVI issued a formal letter "For the Indiction [i.e. Beginning] of the Year of Faith." And so, calling September 1 an Indiction simply means that it is the start of a new cycle of the feasts, fasts and other observances of our Church.

On this day Byzantine churches read the Gospel of the beginning of Christ's public ministry as recorded in Luke 4:16-22: "*So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.*"

The Lord is described as participating in the Sabbath service at the synagogue in Nazareth “*as His custom was.*” The synagogue service chiefly consisted in psalms and prayers its highpoint was the bringing forth of the Torah scroll from the Ark to the bema, in the midst of the assembly. Several portions of the Torah would be read, as prescribed for the day.

After the Torah passages, there would be readings from the writings of the prophets. As the Gospel records, Jesus “... *was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: ‘The Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the LORD.’ Then He closed the book, and gave it back to the attendant and sat down*” (Lk 4:18-20).

After reading the Messianic prophecy in Isaiah 61:1-2 the Lord tells His listeners, “*Today this Scripture is fulfilled in your hearing.*” The Messiah is at hand: God’s plan is on the move.

The Acceptable Year of the Lord

In the time of Isaiah and other prophets, the “acceptable year of the Lord” referred to the “Jubilee Year” which was observed by devout Jews every fifty years. The Jubilee was marked by the emancipation of slaves and living off the land to express the believer’s reliance on the providence of God.

Interpreting the acceptable year of the Lord in messianic terms, St Cyril of Alexandria wrote, “The ‘acceptable year’ is that in which Christ was crucified on our behalf, because we were then made acceptable to God the Father as the fruit borne by Him [Christ]” (Homily 12 on Luke). It is this “acceptable year” which our Church celebrates in its cycle of the Great Feasts.

The “Year of the World”

A lesser-known aspect of the Byzantine calendar is that September 1, AD 2019 is the first day of AM 7528! From AD 691 to 1728 the Byzantine Churches followed a system dating years from the creation of the world according to the calculations in the Book of Genesis (AM, Anno Mundi, the Year of the World”). In 1700, during his westernization of Russia, Tsar Peter the Great replaced the Byzantine Era in his realm with the Western Christian Era. A few years later the Patriarchate of Constantinople and all the Churches in the Ottoman Empire followed suit. Formal documents of the Ecumenical Patriarchate, Mount Athos and some other Eastern Church bodies may still indicate the Byzantine Era date along with that according to the Christian Era.

The Jewish calendar is also calculated from the biblical account of creation but there is a c. 2000 year difference between the two reckonings. The Byzantine Era was computed using the Septuagint text of the Old Testament, compiled in the 3rd to 2nd century BC. The Jewish dating is calculated according to the Masoretic version, used by Jews since the first century AD.

From the Canon for the Indiction

“The Bestower of the Law, arriving in Nazareth, taught on the Sabbath day, laying down for the Jews the law of His ineffable coming, by which He saves our race, in that He is merciful.”

“Let us all chant a hymn of victory to Christ, who through the Father's good pleasure appeared from the Virgin and proclaimed to us the acceptable year of the Lord for deliverance, for He has been glorified.”

Sept. 6: The Miracle of the Holy Archangel Michael at Colossae

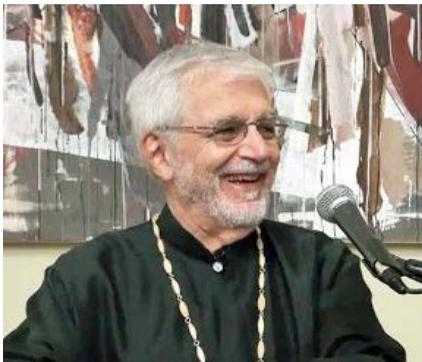
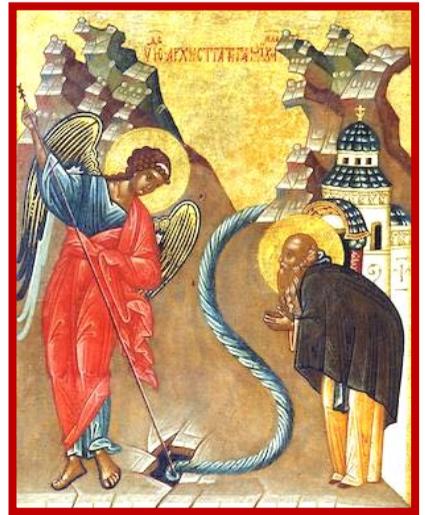
In Phrygia, not far from the city of Hieropolis, in a place called Cheretopos, there was a church named for the Archangel Michael, built over a miraculous spring. This church was built by a certain inhabitant of the city of Laodicia in gratitude to God for healing his mute daughter.

The holy Archangel Michael appeared to this man in a dream and revealed to him that his daughter would receive the gift of speech after drinking from the water of the spring. The girl actually did receive healing and began to speak. After this miracle, the father and his daughter and all their family were baptized. In fervent gratitude, the father built the church in honor of the holy Chief Commander Michael. Not only did Christians begin to come to the spring for healing, but also pagans. In so doing, many of the pagans turned from their idols and were converted to the faith in Christ.

At this church of the holy Archangel Michael, a certain pious man by the name of Archippus served for sixty years as church custodian. By his preaching and by the example of his saintly life he brought many pagans to faith in Christ. With the general malice of that time towards Christians, and especially against Archippus, the pagans thought to destroy the church in order to prevent people from coming to that holy place of healing, and at the same time kill Archippus.

Toward this end they made a confluence of the Lykokaperos and Kufos Rivers and directed its combined flow against the church. St Archippus prayed fervently to the Chief Commander Michael to ward off the danger. Through his prayer the Archangel Michael appeared at the temple, and with a blow of his staff, opened a wide fissure in a rock and commanded the rushing torrents of water to flow into it. The temple remained unharmed.

Seeing such an awesome miracle, the pagans fled in terror. Archippus and the Christians gathered in church glorified God and gave thanks to the holy Archangel Michael for the help. The place where the rivers plunged into the fissure received the name "Chonae", which means "plunging."



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

Today's Readings:

From the 1st Epistle of St. Paul to Timothy (2: 1-7):

My dear son Timothy, I urge first of all that supplications, prayers, intercessions and thanksgivings be made for all men; for kings and for all in high positions, that we may lead a quiet and peaceful life in all piety and worthy behavior. This is good and agreeable in the sight of God our Savior, Who wishes all men to be saved and to come to the knowledge of the truth (Cf. Ez. 18: 23). For there is one God, and one Mediator between God and men, Himself a man, Christ Jesus, Who gave Himself up as a ransom for all, bearing witness in His own time. To this I have been appointed a preacher and an apostle (I tell the truth, I do not lie), a teacher of the Gentiles in faith and truth.

الرسالة (1 تيموثاوس 2: 1 - 7)

يا ولدي تيموثاوس، أسألُ قبلَ كلِّ شيءٍ ان تُقامَ تضرُّعاتُ وصلواتُ وتوسُّلاتُ وتشكُّراتُ من أجلِ الناسِ، من أجلِ الملوكِ وكلِّ الذين في مُنصبِ، لنقضِ حياةٍ مطمئنَّةٍ هادئةٍ في كلِّ تقوى ووقار. فإنَّ هذا حَسَنٌ ومقبولٌ لدى الله مخلصنا، الذي يُريدُ أنَّ جميعَ الناسِ يخلصون ويبلغون معرفةَ الحقِّ. لأنَّ الله واحد، والوسيطُ بين الله والناسِ واحد، وهو الإنسانُ يسوعُ المسيح، الذي بذلَ نفسه فداءً عن الجميع. وهذه شهادةٌ في آونتها، نُصبَّتُ أنا لها كارزاً ورسولاً. الحقُّ أقولُ في المسيح، لا أكذب، معلماً للأُمم في الايمان والحقِّ

The Holy Gospel According to St. Luke (4:16-22):

At that time Jesus returned to Nazareth, where He had been brought up; and according to His custom, He entered the synagogue on the Sabbath and stood up to read. And the volume of Isaiah the prophet was handed to Him. And after He opened the volume, He found the place where it was written, "The Spirit of the Lord is upon Me; because He has anointed Me; to bring good news to the poor He has sent Me, to proclaim to the captives release, and sight to the blind; to set at liberty the oppressed, to proclaim the acceptable year of the Lord." And closing the volume, He gave it back to the attendant and sat down. And the eyes of all in the synagogue were upon Him. But He began to say to them, "Today this Scripture has been fulfilled in your hearing." And all bore Him witness, and marveled at the words of grace that came from His mouth.

الانجيل (لوقا 4: 16 - 22)

في ذلك الزمان، أتى يسوعُ الى الناصرة حيثُ نرَبِّي. ودخلَ كعادته الى المجمعِ يومَ السَّبْتِ وقامَ ليقرأ. فدفعَ إليه سِفْرَ أشعيا النبيِّ. فلما فتحَ السِفْرَ وجَدَ الموضعَ المكتوبَ فيه: إنَّ رُوحَ الربِّ عليَّ. ولأجلِ ذلك مسَّحني وارسلني لأبشِّرَ المساكينَ وأشفيَ المُنكسري القلوبِ، وأناديَ للمأسورين بالتخليَّة، وللعميان بالبصَر. وأطلقَ المُهشَّمين إلى الخلاص، وأكرَّرَ بسنةِ الربِّ المقبولة. ثمَّ طوى السِفْرَ ودفعه إلى الخدمِ وجلس. وكانت عيونُ جميعِ الذين في المجمعِ شاخصَةً إليه. فجعلَ يقولُ لهم: اليومَ تمَّت هذه الكتابةُ التي تُلَيِّثُ على مسامعكم. وكان جميعُهُم يشهدون له ويتعجَّبون من كلامِ النعمة البارزِ من فيه.

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

Providing Insurance and Financial Services
Call us for a free quote

**NORTH HILLS
REALTY GROUP, LLC**
Residential Real Estate Brokers
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

Glenwood Investment Group
“Grow and protect your hard-earned wealth”

**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

Check out
www.melkite.org
-new educational
material is posted
regularly!

**Your message
here-
\$300/year**



**Your Ad Here
\$300 per Year**