



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)

August 14, 2016

The Pre-Festive Day of the Dormition of the Theotokos

The Commemoration of the Holy Prophet Micah

THE 13TH SUNDAY AFTER PENTECOST

Parish Advisory & Finance Council:

KEN MONTY (PRESIDENT), RICHARD ASHOOH, ROBERT ANDERSON, ROBIN ANDERSON, MARY CULLEN, MARTHA DAGHER, MARYLOU LAZOS, TERRI LEONARCZYK, MATTHEW LOMANNO, PAUL MANSUR, NAJWA MOUSSOBA, 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.

THE ORDER OF TODAY'S LITURGY

The Troparion of the Resurrection (4th Tone): Page 52

Troparion of the Forefeast of the Dormition (4th Tone)

O Peoples, dance with joy and clap your hands with fervor; gather today in eagerness and jubilation and sing with glee, for the Mother of God is about to rise in glory, going up from the earth into heaven. It is to her we always sing hymns of praise, for she is the Mother of God.

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

Kondakion of the Forefeast of the Dormition (4th Tone)

Today the whole universe dances with joy at your righteous memory, O Mother of God, and it cries out to you: "Rejoice, O Virgin, pride of Christians!"

THE PROKIMENON:

HOW GREAT ARE YOUR WORKS, O LORD!

IN WISDOM YOU HAVE WROUGHT THEM ALL!

Bless the Lord, O my soul! You are very great indeed, O Lord my God!

Today's Readings: 1 Corinthians 16: 13-24 and Matthew 21: 33-42

LITURGY INTENTIONS

Saturday 4:30 PM:

For the repose of Wady George (43rd), Wilfred LeBlanc (41st),
Rachel George (46th), and Paul Nassoura (30th)



Sunday, 10:00 AM:

For the repose of Margaret Mitchell,
the mother of Fr. Eugene Mitchell,
who departed from this life on August 5



Next Saturday (Aug. 20), 4:30 PM:

For the repose of Deeb Elias (60th), John Abood (54th), Fredericck Wihby (29th),
Juliette Attalla(28th), Theodore Solomon (14th), and Alice Elhady (10th)
and Edna Kfoury (8th)

Next Sunday (Aug. 21), 10:00 AM:

For God's blessings upon our parish,
and for the health and salvation of all the members of the parish

Many thanks to Jeanine Notter and the entire crew that came to clean the church on Friday and Saturday. Thanks to their efforts, the church will look great for our Mahrajan guests!

This is it: Mahrajan next weekend!

The Mahrajan is critical to financial survival of the parish for the coming year, and it can only succeed with everyone helping, supporting, and working in some way. The planning of the Mahrajan began immediately after last year's Mahrajan, continued with meetings in February, followed by ongoing food prep beginning in May. Now with just a few days to go it is time from last big push and the parish is counting on your help. Here is the schedule of preparation for the week:

Tuesday Aug 16	5:00 pm:	Make dough balls
	6:00 pm:	Load refrigerator truck
	6:30 pm:	Make meat pies
Wednesday Aug 17	5:00 pm:	Make dough balls
	6:00 pm:	Make spinach pies
Thursday Aug 18	9am – Noon:	Cut and package pastry
	1:00 pm:	Make coosa pita
	6:00 pm:	Outside setup
Friday Aug 19:	9am – 3 pm:	Prepping in kitchen, final setup
	3:00 pm:	Final set up in the grill and food service areas

In addition to the help needed this week, don't forget to support the Mahrajan in these ways:

- Sign-up sheets are available downstairs for volunteers to sign up for working the Mahrajan. Please sign up so that we know that our event will be properly staffed.
- Posters are available to advertise our event. Please take a few from the back of the church and help post them.
- Consider making a cash donation so that we can buy foodstuffs that we need for this event. There are sign-up sheets for this in the church hall.
- Please purchase the raffle tickets you have received in the mail.
- Remember to invite your friends, neighbors, and family to the Mahrajan!

Attendance - Last Saturday 4:30 PM: 27 Sunday 11:00 AM: 68

Last Weekend's Collection: \$581.⁰⁰

The average Sunday envelope donation: \$21.²⁷

The balance remaining on our mortgage is: \$ 83,551.³⁴

SERVICES FOR THE WEEK

Mon., August 15	7:00 PM	Divine Liturgy: Feast of the Dormition of the Theotokos
Sat., August 20	4:30 PM	Divine Liturgy: The Fourteenth Sunday after Pentecost
Sun., August 21	9:15 AM	Sunday Orthros
Sun., August 21	10:00 AM	Divine Liturgy: The Fourteenth Sunday after Pentecost

The Holy Prophet Micah

The Prophet Micah, the sixth of the Twelve Minor Prophets, was descended from the Tribe of Judah and was a native of the city of Moresheth, to the south of Jerusalem. His prophetic service began around the year 778 before Christ and continued for almost 50 years under the kings of Judah: Jotham, Ahaz, and Righteous Hezekiah (721-691 B.C., August 28).

He was a contemporary of the Prophet Isaiah. His denunciations and predictions were in regard to the separate kingdoms of Judah and Israel. He foresaw the misfortunes threatening the kingdom of Israel before its destruction, and the sufferings of Judah during the incursions under the Assyrian emperor Sennacherib.

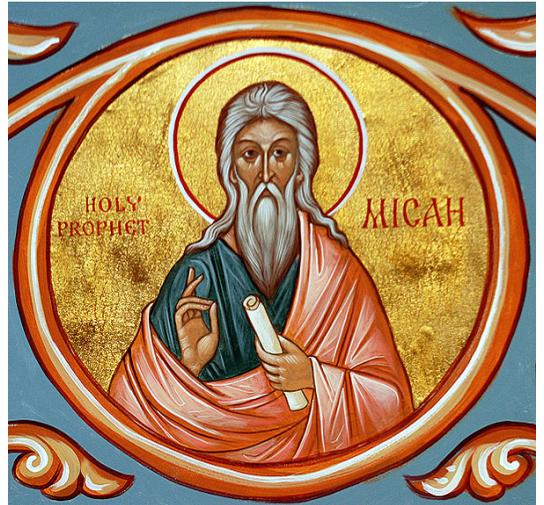
The Book of Micah falls into three distinct parts. Chapters 1-3 comment on the fall of Samaria, capital of the northern kingdom of Israel, to the Assyrian king Sargon in 721. This, Micah says, is a punishment of God for the sins of Israel. Micah then foretells the same doom for Jerusalem because the rich oppress the poor; the prophets of his time and the teachers condone this oppression; and moral cleanliness is not sought by men. Chapters 4-5 foretell the fall of Jerusalem and the restoration of its glory; he predicts that all the peoples of the earth will stream to the restored city in order to learn there how to observe the commandments of God and to attain holiness. Chapters 6-7 contain a series of oracles and denunciations. Israel's ingratitude, injustice, and cheating, the disappearance of godly behavior, and the rise of religious infidelity are all castigated by Micah. But the text ends with an expression of hope in the ultimate salvation of Israel and a petition for God's mercy and a fulfillment of God's promises to Abraham.

Micah's policies and his teachings were much in vogue after his death and in early Christian times. The prophet Jeremiah, 100 years later, pointed to Micah's ministry as justification for his own continual criticism and condemnation of sinners and of injustice in Israel. During the exile at Babylon, Micah's prophecies of restoration were reflected in the psalms composed in Babylon. The early Christian Gospel writers and the early theologians used Micah to establish the veracity of the Christian Church.

The Book of Micah contains a prophecy about the birth of the Savior of the world: "And thou, Bethlehem, house of Ephratha, art too few in number to be reckoned with the thousands of Judah; yet out of thee shall come forth to Me, one who is to be a ruler in Israel, and His goings forth were from the beginning, even from eternity" (Mic. 5: 2).

His relics were discovered in the fourth century after the Birth of Christ at Baraphsatia, through a revelation to the Bishop Zeuinos of Eleutheropolis.

The Problems Paul Faced: Divorce



The Feast of the Dormition of the Most Holy Theotokos

The circumstances of the Dormition of the Mother of God were known in the Church from apostolic times. Already in the first century, the Hieromartyr Dionysius the Areopagite wrote about Her "Falling-Asleep." In the second century, the account of the bodily ascent of the Most Holy Virgin Mary to Heaven is found in the works of Meliton, Bishop of Sardis. In the fourth century, St Epiphanius of Cyprus refers to the tradition about the "Falling Asleep" of the Mother of God. In the fifth century, St Juvenal, Patriarch of Jerusalem, told the holy Byzantine Empress Pulcheria: "Although there is no account of the circumstances of Her death in Holy Scripture, we know about them from the most ancient and credible Tradition."



According to these traditions Mary was living in Jerusalem when God revealed to her that she was about to die. She desired to see the Twelve Apostles for a final time before she died, and each of them was miraculously transported to her deathbed. As Mary passed to the Lord, they observed Christ come down from heaven and receive the soul of His mother into His arms. Three days later the Apostles went to the tomb of the Mother of God. The air was filled with a fragrant smell and with the sounds of an angelic concert, and the tomb was empty. Mary herself then appeared to the Twelve and confirmed to them that she had been taken into heaven.

The Divine Liturgy for the Feast of the Dormition will be celebrated on Monday evening at 7:00 PM.



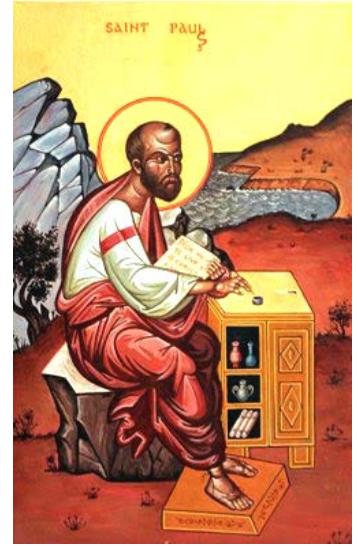
MAHRAJAN

MIDDLE EASTERN  FOOD FESTIVAL

AUGUST 19-21

To the Church of God at Corinth

CONTEMPORARY READERS of certain New Testament passages may be lulled into thinking that the first century was a “Golden Age” for the Church. The Epistles to the Corinthians show us another picture. The Church at Corinth, founded by St Paul himself, appears fractured by divisions, filled with arrogance, and seemingly tolerant of immorality. There were doctrinal controversies about the resurrection of the body and liturgical abuses as well. Its members were tempted to go along with questionable practices on one hand or to combat them with unchristian methods on the other. Although called to a unity of love, the community was already being divided between rich and poor. No wonder St Paul encouraged his spiritual children to *“Watch, stand fast in the faith, be brave, be strong. Let all that you do be done with love”* (1 Cor 16:13, 14).



The Problems Paul Faced: Disunity

The Corinthian Church was composed of spiritually immature people, whom St Paul likened to infants: *“I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able”* (1 Cor 3:2). Little wonder then that they were unprepared to deal with difficult issues in ways based on the Gospel. Some had degenerated into factions based on who had ‘discipled’ them – Paul or Apollos, a previous elder, or Cephas (Peter) or Christ (see 1 Cor 1:11-15). Others had gone to court against one another (see 1 Cor 6: 1-11). If you can’t settle problems among yourselves, Paul concluded, better to be cheated than to parade your problems before unbelievers.

St Paul’s response was to insist on the unity of believers with God and with one another in Christ. He used images of the human body to illustrate what he knew to be the organic oneness of the Church with the Lord Jesus. It is the Eucharist, he reminded them, which brought about and deepened this unity as symbolized by the sharing of a single loaf: *“For we, though many, are one bread and one body; for we all partake of that one bread”* (1 Cor 10:17).

The Problems Paul Faced: Moral Laxity

Paul mentions two major instances of sexual immorality condoned by the Corinthian Christians. The first – *“that a man has his father’s wife”* (1 Cor 5:1) – he says is unmentionable even among unbelievers.

The second instance mentioned is frequenting prostitutes, a common enough practice in the Roman Empire. St Paul again explains why such a practice is immoral for a Christian. *“Now the body is not for sexual immorality but for the Lord, and the Lord for the body... Do you not know that your bodies are members of Christ? ... Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit who is in you...”* (1 Cor 6:13-19).

Divorce was commonly practiced in the Roman Empire, and could be initiated by either the husband or the wife. The Lord Jesus had clearly enunciated His principle for marriage: *‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate*” (Mt 19:4-6). This is why St Paul says that his teaching on marriage is not his but Christ’s: *“Now to the married I command, yet not I but the Lord: A wife is not to depart from her husband. But even if she does depart, let her remain unmarried or be reconciled to her husband. And a husband is not to divorce his wife”* (1 Cor 7:10, 11).

St Paul then sets out a principle of his own for cases where a husband or wife becomes a Christian while the partner does not and leaves the spouse as a result. *“If the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases”* (1 Cor 7:15).

The Problems Paul Faced: Selectivity

The most fundamental problem St Paul faced was doctrinal. Some believers were choosing to reject belief in the Resurrection. This was the Gospel St Paul had preached to them (see 1 Cor 15:1-8), but not everyone accepted it. *“Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ is not risen. And if Christ is not risen, then our preaching is in vain and your faith is also in vain”* (1 Cor 15:12-15). St Paul replies with an eloquent, even lyrical, teaching on Christ’s resurrection and His defeat of Death. He proclaims that we too will share in His victory. *“And as we have borne the image of the man of dust [i.e. Adam], we shall also bear the image of the heavenly Man”* (1 Cor 15:49).

St Paul’s Response

St Paul’s response was twofold, as we noted above. In terms of the doctrine or moral issues he urged the Corinthians to *“Watch, stand fast in the faith, be brave, be strong.”* Christians had to *watch*: to be aware of what was happening in their Church and how they were responding to the values of those around them. Where they simply going along with the prevailing social norms which, in a pagan society, certainly did not arise from the Gospel? When they saw that false teachings or ungodly behavior was evident they were to *stand fast in the faith*.

The focus of the faith St Paul had preached to them was the death and resurrection of Christ and the unbreakable unity of the Church with Christ, the Body with its Head. To uphold the teachings of Christ, especially the moral teachings, require that believers *be brave, be strong* in withstanding the pressures of the culture around them to go against the teachings of the Gospel.

The second prong of St Paul’s two-fold approach to the Corinthian situation was that the faithful believers respond in love to their fellow Christians, even to those who are misguided or unwavering in their delusions. *Let all that you do be done with love*, even if that means excluding from their company those who claim to be believers but deny their relationship to Christ by their lifestyle. But correcting another must be an act of love, not to get even or “teach someone a lesson.”

Our Churches today are faced with similar problems: doctrinal or moral relativism (it’s good or true “if it works for you”) and factionalism among church members. We must apply St Paul’s response to the Corinthians here: be firm in observing the Tradition but be loving in dealing with those in our community who follow the ways of the world rather than the ways of Christ.

Please remember to pray for the health and protection of Genevieve Allen, Olivia Aragon, 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, Jamileh Dagher, Sher Farrow, Declan Finn, Janet Drake, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, John Gallagher, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Nick Haddad, Jean Hannoush, Lucille Harper, Laura Jorba, Virginia Kearney, Shirley Lanoue, Susan Latvis, Roger Lawrence, Diana Lebel, Peggy Leclar, Sadie Grace McCallum, Miriam McCallum, Susan Merrill, Alfred Nasr, Afef Nasr, Blaise Notter, Steven O'Leary, Denis O'Keefe, Ellen Osgood, Josephine Paquette, Sheila Quinn, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Deniese Sherburne, Salwa Sleiman, Tarrant Smith, Mary Stephen, Catherine Waldron, Laura Weingast, 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.



State Farm

Joe Ashooh, Agent
 297 S Willow Street
 Manchester, NH 03103
 Bus: 603-624-1000
 joe@joesthere.com



State Farm, Bloomington, IL
 1211999

**NORTH HILLS
 REALTY GROUP, LLC**
Residential Real Estate Brokers
Abraham Dagher, Realtor
814 Elm St., Suite # 302
Manchester, NH 03101
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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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