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A MELKITE CATHOLIC COMMUNITY

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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 19, 2018

The Fifth Day of the Feast of the Dormition;

The Memorial of the Holy Martyr Andrew the Centurion and his Companions

THE THIRTEENTH 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

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Sunday School Coordinator: MARTHA DAGHER

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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 (4th Tone) Page 52

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:

**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 (August 18) 4:30 PM:

For the repose of Theodore Solomon (16th), Edna Kfoury (10th),
and Frederick Wihby (31st)

Sunday, (August 19) 10:30 AM

For the health and salvation
of all the members of our parish

Saturday (August 25) 4:30 PM:

For the repose of Deeb Elias (61st), John Abood 56th), Alice Elhady (12th),
Juliette Ayyallah (30th), Esther Sanschagrin (26th), Minerva Lajoie (11th),
Joseph George (48th), Arthur Wright (46th), Dorothy Thomas (26th),
Peter Fawaz (40th), and Charlie Stephen (60th)

Next Sunday (August 26) 10:30 AM

For the repose of John Lazos (One Year Anniversary),
by the Harry & Marylou Lazos Family



Vocation View: Paul invites all the faithful to cooperate with the servant-ministers sent to work with them, for it is to their benefit and salvation. In the Gospel, we see people who did not receive nor cooperate with such workers. How do we treat and cooperate with our clergy? Is it in a manner that will encourage others to become priests? God wants to send workers to call all to salvation. Pray that those called may be encouraged to respond.

We extend our warmest welcome to our Father and Shepherd, Bishop Nicholas Samra, and to everyone attending our parish festival this weekend. We pray for an enjoyable time for one and all!



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

On this, the fifth 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 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, rejoined to the soul, Mary rejoices with the Lord's chosen ones...” -*St Gregory of Tours*

Attendance Last St. 4:30 PM: 28 Sun. 10:30 AM: 94

Last Weekend's Collection: \$1,110.⁰⁰

The average Sunday envelope donation: \$29.⁵³

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

SERVICES FOR THE WEEK

Wed., Aug. 22	7:00 PM	Divine Liturgy: offered for the sick of the, parish
Sat., Aug. 25	4:30 PM	Divine Liturgy: The 14th Sunday After Pentecost
Sun., Aug. 26	9:45 AM	Sunday Orthros
Sun., Aug. 26	10:30 AM	Divine Liturgy: The 14th Sunday After Pentecost

An Explanation of 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.

The Holy Martyr Andrew the Centurion and his Companions

St. Andrew was an officer in the Roman army in the time of the Emperor Maximian. A Syrian by birth, he served in his native land. When the Persians attacked the imperial Roman army, Andrew was entrusted with the command in the battle and given the title: commander, *stratelates*. A secret Christian, although as yet unbaptized, Andrew commended himself to the living God, and, taking only the best of the army, went to war. Before the battle, he told his soldiers that if they all called upon the aid of the one true God, Christ the Lord, their enemies would become as dust scattered before them. All the soldiers, fired with enthusiasm by Andrew and his faith, invoked Christ's aid and attacked. The Persian army was utterly routed.

When the victorious Andrew returned to Antioch, some jealous men denounced him as a Christian and the imperial governor summoned him for trial. Andrew openly proclaimed his steadfast faith in Christ. After harsh torture, the governor threw Andrew into prison and wrote to the Emperor in Rome. Knowing Andrew's popularity among the people and in the army, the Emperor ordered the governor to set Andrew free, but to seek another occasion and another excuse (not his faith) to kill him.

By God's revelation, Andrew came to know of this imperial command, and, taking his faithful soldiers (2,593 in all) with him, went off to Tarsus in Cilicia, where they were all baptized by the bishop, Peter. Persecuted here also by imperial might, Andrew and his companions withdrew deep into the Armenian mountain of Tavros. There in a ravine, while they were at prayer, the Roman army came upon them and beheaded them all. Not one of them would recant, all being determined on death by martyrdom for Christ. On the spot where a stream of the martyrs' blood flowed down, a spring of healing water sprang forth, healing from every disease. The bishop, Peter, came secretly with his people and buried the martyrs' bodies in that same place. They all suffered with honor at the end of the third century and were crowned with wreaths of eternal glory, entering into the Kingdom of Christ our God.



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 Homemade Greek pastries,

Fine jewelry, gifts, crafts, ethnic, and religious items

Live Greek Music by Ta Pethia, Saturday 5 PM, Sunday 2:30 PM

Anticipating the Resurrection of All

IN 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, 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, 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, Louise Komisarek, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, 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 Salvas, Raymond Sherburne, Tarrant Smith, Catherine Waldron, George Webber, Martha Webber, Marilyn Whitmore, 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.





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**Mahrajan 2018
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August
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Today's Readings:

From the 1st Epistle of St. Paul to the Corinthians (16: 13-24)

BRETHREN, watch, stand fast in the faith, act like men, be strong. Let everything you do be done out of love. Now, I beg you, brethren: you know that the members of Stephanas' family are the first-fruits of Achaia and have devoted themselves to the service of the saints. To such as these, you too be come subject, and to every helper and worker.

I rejoice at the presence of Stephanas and Fortunatus and Achaicus, because what was lacking on your part they have supplied — for they have refreshed both my spirit and yours. To such as these, therefore, give recognition.

The churches of Asia greet you. Acuila and Priscilla with the church at their house greet you heartily in the Lord. All the brethren greet you. Greet one another with a holy kiss.

I, Paul, greet you with my own hand. If any man does not love the Lord Jesus Christ, let him be accursed. The grace of our Lord Jesus be with you. My love is with all of you in Christ Jesus. Amen.

الرسالة (1 كورنثس 16 : 13 - 24)

يا اخوة، أسهروا، أثبتوا في الايمان، كونوا رجالاً، تشددوا. لتمكنُ أموركم كلها بمحبة. وأطلبُ اليكم أيها الاخوة، بما انكم تعرفون بيتَ استيفانا، انه باكورة أكائية، وقد خصصوا أنفسهم لخدمة القديسين، أن تكونوا أنتم أيضاً مطلوعين لمثل هؤلاء، ولكل من يعلنهم ويتعب. اني أفرحُ بحضور استيفانا وقرنتائس وأخائكس، لانهم سدوا ما أخلتكم به. فأراحوا روحي وروحكم. فأعرفوا مثل هؤلاء. تسلم عليكم كنائس أسية، يسلم عليكم في الرب كثيراً أكيبلا وبرسكيلة، مع الكنيسة التي في بيتهما. يسلم عليكم جميع الاخوة. سلموا بعضكم على بعض بقبلية مقدسة. السلام بخط يدي أنا بولس. ان كان أحد لا يحب ربنا يسوع المسيح فليكن مُبْسَلاً. "ماران أثا". نعمة ربنا يسوع المسيح معكم. محبتي معكم أجمعين في المسيح يسوع، آمين.

The Holy Gospel according to St. Matthew the Evangelist (21: 33-42)

The Lord told this parable: "There was a man, a landowner, who planted a vineyard, and put a hedge around it, and dug a wine vat in it, and built a tower; then he leased it to the vine-dressers, and went abroad. But when the fruit season drew near, he sent his servants to the vine-dressers to receive his fruits. And the vine-dressers seized his servants, and beat one, killed another, and stoned another.

"Again he sent another party of servants more numerous than the first; and they did the same to these. Finally he sent his son to them, saying, 'They will respect my son.'

"But the vine-dressers, on seeing the son, said among themselves, 'This is the heir; come, let us kill him, and we shall have his inheritance.' So they seized him, cast him out of the vineyard, and killed him. When, therefore, the owner of the vineyard comes, what will he do to those vine-dressers?"

They said to him, "He will utterly destroy those evil men, and will lease the vineyard to other vine-dressers, who will render to him the fruits in their seasons." Jesus said to them, "Did you never read in the Scriptures, *'The Stone which the builders rejected has become the corner stone; by the Lord this has been done, and it is wonderful in our eyes'*"

الانجيل الاحد الثالث عشر بعد العنصرة

الانجيل (متى 21: 33 - 42)

قال الربُّ هذا المَثَلُ: انسانٌ سيِّدٌ بيتِ غَرْسٍ كَرْماً، وحوطُهُ بسياجٍ، وحقَفَرٌ فيه مَعَصْرَةٌ، وبنى بُرجاً، وسلَّمَهُ الى كَرَّامين وسافر. فلَمَّا قَرَّبَ أوانَ الثَّمارِ، أرسلَ عبيدَهُ الى الكَرَّامينَ ليأخذوا ثَمارَهُ. فأخذ الكَرَّامونَ عبيدَهُ، فجلَّدوا بعضاً وقتلوا بعضاً، ورجموا بعضاً. فأرسلَ من جَدِيدٍ عبيداً آخرينَ أكثرَ من الأوَّلِين، ففعلوا بهم كذلك. وفي الآخرِ أرسلَ اليهم ابْنَهُ، قائلاً: إنَّهم سيهابون ابني. فلَمَّا رأى الكَرَّامونَ الابنَ قالوا في أنفُسِهِم: هذا هو الوارثُ، تعالوا نقتلُهُ ونستولي على ميراثِهِ. فأخذوه وأخرجوه خارجَ الكرمِ وقتلوه. فإذا جاء ربُّ الكرمِ، فماذا يفعلُ بأولئك الكَرَّامين؟ قالوا له إنه يُميتُ أولئك الأَردياءَ أَرداءً ميِّتةً. ويدفعُ الكَرَمَ إلحدى كَرَّامينَ آخرينَ يُؤدُّون اليه الثمرَ في أوَانِهِ. فقال لهم يسوع: أما قرأتم قطُّ في الكُتُبِ، إنَّ الحجرَ الذي ردَّله البَنَّاؤون هو صارَ رأساً للزاوية. من عندِ الربِّ كانَ ذلك، وهو عجيبٌ في أعيننا؟.