



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. DEACON PAUL LEONARCZYK

*"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 23, 2015

The Leave-Taking of the Feast of the Dormition;

The Commemoration of the Holy Martyr Luppus

and of the Holy Hireomartyr Irenaeus, bishop of Lyons

THE 13TH SUNDAY AFTER PENTECOST

Parish Advisory & Finance Council:

KEN MONTY (*PRESIDENT*), RICHARD ASHOOH, LUKE ANDERSON, 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 55

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, 4:30 PM:

For the repose of Deeb Elias (59th), John Abood (43rd),
Alice Elhady (9th), Juliette Attalla (25th), Esther Sanschagrin (23rd),
Minerva Lajoie (8th), and Joseph George (45th)



Sunday, 10:00 AM:

For the repose of Romana Maksymowich (40 Day Memorial)
by Peter and Marilyn DeTone



Next Saturday, 4:30 PM:

For the repose of Arthur Wright (43rd), Dorothy Thomas (23rd),
Peter Fawaz (37th), Charlie Stephen (57th), Ruth Sahady (41st), Delia Wetmore (46th),
Nazira Wihby (27th), Daniel Wihby (6th), and Isabel Pellerin (4th)

Next Sunday, 10:00 AM:

For the repose of Mary Mannon, by Gerard Villemure



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.

WELCOME TO THE MAHRAJAN!

We extend our warmest welcome to everyone attending our parish festival this weekend. We pray for an enjoyable time for one and all!



On Sunday, Sept. 13, we will return to our regular Sunday Liturgy schedule. Sunday Liturgy will be offered at 11:00 AM beginning on that day. The Saturday Liturgy will continue to be offered at 4:30 PM.



Greekfest!

Assumption Greek Orthodox Church, 111 Island Pond Rd.

Sat. Aug. 29, 11:00 AM to 10:00 PM

Sun. Aug. 30, 11:00 AM to 7:00 PM

Lamb (Souvlaki), Gyro, Chicken, Homemade Greek Cuisine & More

Homemade Greek Pastries

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

There is a second collection next weekend for the mortgage.

The Holy Martyr Lupus lived at the end of the third century and beginning of the fourth century, and was a faithful servant of the holy Great Martyr Demetrius of Thessalonica. Being present at the death of his master, he soaked his own clothing with his blood and took a ring from his hand. With this clothing, and with the ring and the name of the Great Martyr Demetrius, St Lupus worked many miracles at Thessalonica. He destroyed pagan idols, for which he was subjected to persecution by the pagans, but he was preserved unharmed by the power of God.

St Lupus voluntarily delivered himself into the hands of the torturers, and by order of the emperor Maximian Galerius, he was beheaded by the sword.

Attendance Last Week: Sat. 4:30 PM: 31 Sun. 10:00 AM: 127

Last Weekend's Collection: \$ 1,254.⁰⁰

The average Sunday envelope donation: \$36.⁶⁴

The balance remaining on our mortgage is: \$ 291,517.⁰⁴

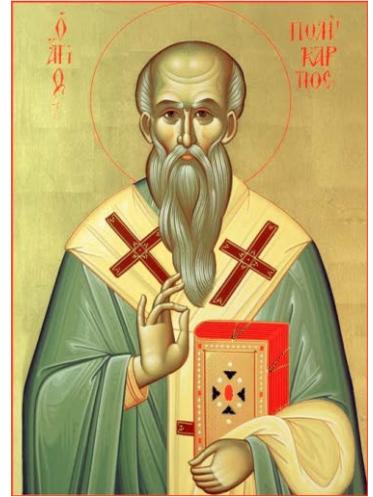
SERVICES FOR THE WEEK

Wed., Aug. 26	7:00 PM	Compline
Fri., Aug. 28	7:00 PM	Divine Liturgy: The Beheading of the St. John the Baptist
Sat., Aug. 29	4:30 PM	Divine Liturgy: The 14th Sunday After Pentecost
Sun., Aug. 30	9:15 AM	Sunday Orthros
Sun., Aug. 30	10:00 AM	Divine Liturgy: The 14th Sunday After Pentecost

The Hieromartyr Irenaeus, Bishop of

Lyons, was born in the year 130 in the city of Smyrna (Asia Minor). He received there the finest education, studying poetics, philosophy, rhetoric, and the rest of the classical sciences considered necessary for a young man of the world.

His guide in the truths of the Christian Faith was a disciple of the Apostle John the Theologian, St Polycarp of Smyrna. St Polycarp baptized the youth, and afterwards ordained him presbyter and sent him to a city in Gaul then named Lugdunum [the present day Lyons in France] to the bishop Pothinus. After the Bishop Pothinus was martyred, St Irenaeus was chosen a year later (in 178) as Bishop of Lugdunum. “During this time,” St Gregory of Tours (November 17) writes concerning him, “by his preaching he transformed all Lugdunum into a Christian city!”



When the persecution against Christians quieted down, the saint expounded upon the Orthodox teachings of faith in one of his fundamental works under the title: Detection and Refutation of the Pretended but False Knowledge. It is usually called Five Books against Heresy (Adversus Haereses).

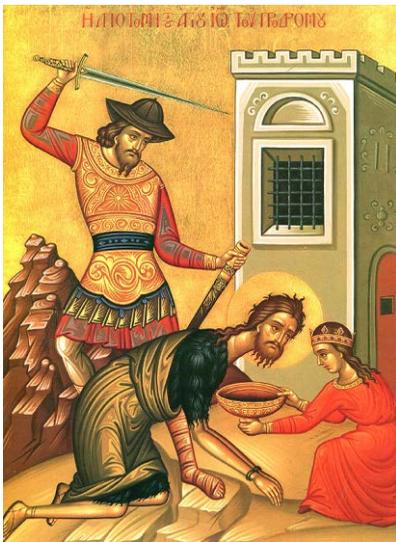
At that time there appeared a series of religious-philosophical gnostic teachings. The Gnostics [from the Greek word “gnosis” meaning “knowledge”] taught that God cannot be born in human flesh, since matter is imperfect and manifests itself as the bearer of evil. They taught also that the Son of God is only an out-flowing (“emanation”) of Divinity and that the world is not made by God Himself, but by the “Demiourgos,” powers of the heavenly realm below God.

In refuting the heresy of Valentinus, St Irenaeus presented the Orthodox teaching of salvation. “The Word of God, Jesus Christ, through His inexplicable blessedness caused it to be, that we also, should be made that which He is ... ,” taught St Irenaeus. “Jesus Christ the Son of God, through exceedingly great love for His creation, condescended to be born of a Virgin, having united mankind with God in His own Self.” Through the Incarnation of God, creation becomes co-imagined and co-bodied to the Son of God. Salvation consists in the “Sonship” and “Theosis” (“Divinization”) of mankind.

In the refutation of another heretic, Marcian, who denied the divine origin of the Old Testament, the St. Irenaeus affirmed the same divine inspiration of the Old and the New Testaments: “It is one and the same Spirit of God Who proclaimed through the prophets the precise manner of the Lord’s coming,” wrote the saint. “Through the apostles, He preached that the fullness of time of the had arrived, and that the Kingdom of Heaven was at hand.”

St Irenaeus also taught that the bishops, as the successors of the Apostles, have received from God the certain gift of truth (Adv. Haer. 4, 26, 2). “Anyone who desires to know the truth ought to turn to the Church, since through Her alone did the apostles expound the Divine Truth. She is the door to life.”

The exact date of the Saint’s death is unknown. St Gregory of Tours, in his *Historia Francorum*, suggests that St Irenaeus was beheaded by the sword for his confession of faith in the year 202, during the reign of Severus.



August 29: The Beheading of the Prophet and Forerunner John the Baptist

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 vile 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, whom earlier he had heeded. 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, Whom he mocked (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 Beheading of St John the Baptist, a Feast day established by the Church, is also 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 Church in Your House

ST PAUL WROTE MOST OF HIS EPISTLES to communities rather than individuals. Often, however, he would end an epistle by extending greetings to people whom he knew in that community and from people known to them. Among the latter mentioned in *1 Corinthians* are Priscilla and Aquila “*and the church that meets at their house*” (*1 Cor 16:19*).

We first meet this couple in *Acts 18* where we are told, “*Paul left Athens and went to Corinth. There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. Paul went to see them, and because he was a tentmaker as they were, he stayed and worked with them*” (vv 1-3). They

became close friends of St Paul and left Corinth with him when he continued his travels. “*Paul stayed on in Corinth for some time. Then he left the brothers and sisters and sailed for Syria, accompanied by Priscilla and Aquila*” (v. 18).

Their journey to Syria would take them down the coast of Asia Minor where there were several Christian communities. Priscilla and Aquila remained in Ephesus, half-way to Syria. St Paul greets them at the end of his *Second Epistle to Timothy*, who was in Ephesus at the time.

The Jews, expelled from Rome in AD 49, were allowed to return in the year 54. Priscilla and Aquila seem to have returned to Rome at that time. In his *Epistle to the Romans* St Paul greets them as “*my fellow workers in Christ Jesus, who risked their necks for my life*” (*Rom 16:3-4*).

The Church in Their House

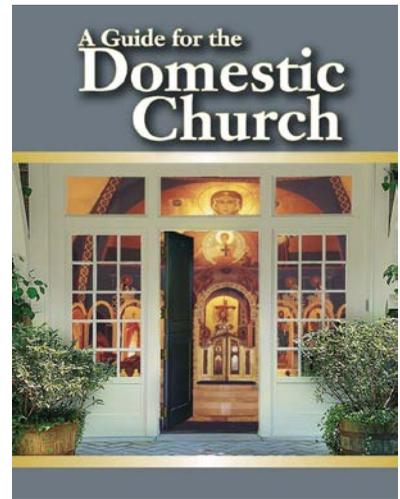
We learn from St Paul’s Epistles that, both in Ephesus and in Rome, the local gathering of Christians assembled at the home of Priscilla and Aquila. During the age of persecution in the Roman Empire there were no church buildings as we know them; Christianity was illegal so believers met in private homes.

St Paul does not specify what the believers did there, but the description of the first Christians in Jerusalem probably applies everywhere in the first century: “*They continued steadfastly in the apostles’ teaching and fellowship, in the breaking of bread, and in prayers*” (*Acts 2:42*). As Jews, Priscilla and Aquila probably attended prayers in the synagogue but gathered Christians in their home for the breaking of bread and to hear the Apostles’ teaching.

When and where Christianity was tolerated, the Church not only met in homes, it acquired houses for community use. In the 20th Century such a house-church was excavated in the ruined Syrian city of Dura-Europus. This house-church, dating from the 3rd Century, was extensively decorated with frescoes much like later Byzantine churches. It even had a separate room dedicated as a baptistery: a pattern which would be employed once church buildings became common.

Every Home a Church

In the first centuries AD the home was the usual meeting place of the Church. In later centuries it came to be seen that the Christian family was itself a Church, a “domestic church.” St



Paul taught that the family was an image of God the Father and His family: the Son and all those who in Christ have become adopted children of God: “*I bow my knees to the Father of our Lord Jesus Christ from whom the whole family in heaven and earth is named*” (Eph 3:14-15). The Church is the heavenly family, uniting all who are in Christ to the heavenly Father. In the same way a Christian family takes its identity (its “name”) from God. It is formed by God at the Mystery of Crowning and is the place where family members are meant to encounter God and help one another draw closer to Him.

In our Eastern tradition, because the home is the icon of the Church, the home *becomes* a domestic church. The Mystery of Crowning is where the domestic church is consecrated. It is not just a coincidence at a wedding, as the bride and groom circle the sacramental table, and that the same hymns are sung as at an ordination when the priest-to-be is led around the holy table. As we read in *A Guide for the Domestic Church*, published by our diocese, a wedding in the Christian East is “an ordination for service in the domestic church. Husband and wife are called to a unique sharing in Christ’s priesthood by their holy crowning. Their home is their church with a little ‘c’.”

Now a church is known not so much by its architecture or its interior design but by the function it plays, the activities it nurtures. A church must be hallowed by the blood of gracious sacrifice, perfumed by the incense of fervent prayer, echoing God’s word and re-echoing man’s response in humble adoration. Anything less and we have Shakespeare’s “bare ruined choirs”.

Our mothers and fathers must rediscover their role as priests of the home and exercise their sacramental powers: the father by blessing his children and the food that nourishes them, by preaching the most eloquent of sermons by the nobility of his conduct; the mother by enabling her family to celebrate the fasts and feasts of the year and by her tending of the light burning before the icons. The children, too, should learn to assume roles in the domestic church as soon as practicable: they can help read the daily scripture passages and assist in the preparation of the foods proper to our tradition.” *A Guide for the Domestic Church* offers specific suggestions on implementing many of these practices over the course of the year. The *Publicans Prayer Book*, available online from Sophia Press at www.melkite.org (at “publications”), is designed as a prayer book for use in the domestic church of the home.

Another useful resource for living as a domestic church may also be found at www.melkite.org. Download the “At Home” kits for each of our Church’s fasting seasons (“Great Fast at Home,” “Apostles’ Fast at Home,” etc.) for reflections, prayers and activities you can use to keep the spirit of these seasons alive in your house church.

Pass On Your Family Traditions

As the passing on of Holy Tradition is one of the main tasks of the priests of the wider Church, so too passing on of the family story is an important role for parents, the priests of the domestic church. The way we tell our family stories can be a great help in bringing our children to see that God is working in your lives: If, with St. Paul, “*We know that in all* in both the good and bad events of our lives to bring us to where we are in our life now. And so we can tell our stories with a sense of destiny: that God has been at work in our family and is still working, calling us to grow in His love and service. As God worked in the past to bring us to this place in the same way He is preparing us for something else.

Please remember to pray for the health and protection of Genevieve Allen, Elizabeth Ashooh, Elsie Ashooh, Ernie Ashooh, Louise Ashooh, Al Auclair, Alice Auclair, Erin Baroody, Michael Baroody, Ted Baroody, Sarah Beadle, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Theresa Cullen, Jamileh Dagher, Sher Farrow, Declan Finn, Janet Drake, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, Loretto Gauvin, Nick Haddad, Jean Hannoush, Lucille Harper, Howard Jabaley, Laura Jorba, Virginia Kearney, Shirley Lanoue, Roger Lawrence, Sadie Grace McCallum, Miriam McCallum, Susan Merrill, Margaret Mitchell, Alfred Nasr, Afef Nasr, Blaise Notter, Steven O'Leary, Denis O'Keefe, Helen Baroody Payne, Josephine Paquette, Russell Pond, Sheila Quinn, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Nassim Sleiman, 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.



 <p>Joe Ashooh, Agent 297 S Willow Street Manchester, NH 03103 Bus: 603-624-1000 joe@joesthere.com</p>  <p>State Farm, Bloomington, IL 1211999</p>	<p>NORTH HILLS REALTY GROUP, LLC <i>Residential Real Estate Brokers</i> Abraham Dagher, Realtor <i>814 Elm St., Suite # 302 Manchester, NH 03101</i> (603) 629-9988</p>	 <p>Personal Injury Medical Malpractice Call today for a FREE consultation. "We Fight For You"</p> <p>STEPHEN LAW GROUP www.StephenLaw.com • Call 663.1007 848 Elm Street, Suite 303, Manchester, NH 03101</p>
 <p>Your Ad Here \$300 per Year</p>		 <p>MAHRAJAN Check out the Mahrajan Website: www.bestfestnh.com</p>
 <p>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</p> <p>Glenwood Investment Group <i>"Grow and protect your hard-earned wealth"</i></p>	<p>MAHRAJAN 2015 is coming! August 21, 22, 23, 2015!</p>	<p>Check out www.melkite.org -new educational material is posted regularly!</p>