



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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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)

September 2, 2018

**The Commemoration of the Holy Martyr Mammas,
and of our Holy Father John the Faster, Patriarch of Constantinople**

THE 15TH 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,
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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.

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 (6th Tone): Page 53

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:

O LORD, SAVE YOUR PEOPLE AND BLESS YOUR INHERITANCE!

To You, O Lord, I have called: O my Rock, be not deaf to me!

Today's Readings: 2 Corinthians 4: 6-15 and Matthew 22: 35-46

LITURGY INTENTIONS

Saturday (September 1) 4:30 PM:

For the repose of Ruth Sahady (44th), Delia Wetmore (48th),
Nazira Wihby (30th), Daniel Wihby (9th), Isabel Pellerin (7th), Assad Burkush (39th),
Salwa Sleiman (2nd), Morman Ashkar (62nd), Charles Anton (28th),
and Jack Cullen (13th)



Sunday, (September 2) 10:30 AM

For the repose of Josephine Paquette,
by Alan and Carrie Blue



Saturday (September 8) 4:30 PM:

For the repose of Philip George (7th Anniversary)

Next Sunday (September 9) 10:30 AM

For the repose of Dennis William Ermatinger (40 Day Memorial),
the father of Tim Ermatinger,
and for the repose of Oscar Velasquez Mejia (40 Day Memorial),
the father of Alma Ermatinger

By Tim and Alma Ermatinger and Family

For the repose of Louise Komisarek,
who departed this life on August 27

Sept. 8: The Nativity of the Theotokos

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."(Troparion of the Feast)



The Most Holy Virgin Mary surpassed in purity and virtue not only all mankind, but also the angels. She was manifest as the living Temple of God, so the Church sings in its festal hymns: "the East Gate... bringing Christ into the world for the salvation of our souls" (2nd Stikhera of Vespers). 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.

This is a major feast of the Church year. The feast will be commemorated with the celebration the Divine Liturgy Friday evening at 7:00 PM and Saturday morning at 8:00 AM (see below). Please come for the celebration!



The Men of St. Joseph is an association of

Christian men, united under the Catholic Church, who meet weekly to pray together and encourage each other to be the spiritual leaders of their families. The purpose of the Men of St. Joseph is to instill holiness in men and facilitate spiritual leadership in family and community life.

The Men of St. Joseph from St. Catherine of Sienna parish in Manchester will be visiting our church next Saturday, September 8. We will have Divine Liturgy at 8:00 AM on Saturday, followed by their meeting in the church hall. Everyone is welcome to attend the Liturgy and the men of the parish are welcome to attend the meeting.

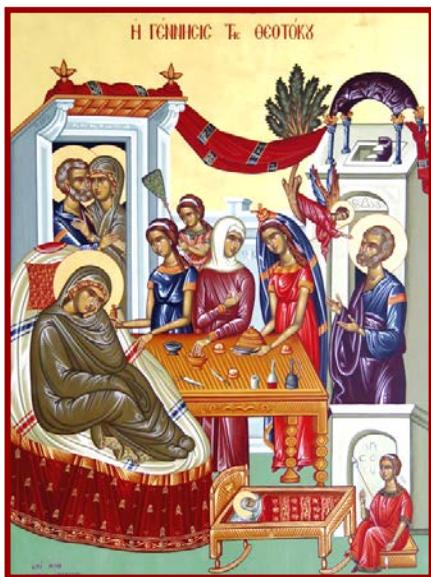
Attendance Last St. 4:30 PM: 15 Sun. 10:30 AM: 89
Last Weekend's Collection: \$871.⁰⁰ Mortgage: \$491.⁰⁰

The average Sunday envelope donation: \$26.⁰³

The balance remaining on our mortgage is: \$67,917.¹¹

SERVICES FOR THE WEEK

Fri., Sept. 7	7:00 PM	Divine Liturgy: Feast of the Nativity of the Theotokos
Sat., Sept. 8	8:00 AM	Divine Liturgy: Feast of the Nativity of the Theotokos
Sat., Sept. 8	4:30 PM	Divine Liturgy: The Sunday before the Feast of the Cross
Sun., Sept. 9	9:45 AM	Sunday Orthros
Sun., Sept. 9	10:30 AM	Divine Liturgy: The Sunday before the Feast of the Cross



The Fathers Speak: **On the Nativity of the Theotoks**

What joy does the Nativity of the Mother of God bring us? Let us explain in more detail the Church hymn which explains the meaning of this feast's joy. Through the birth of the Ever-Virgin, through Her only-begotten Son and God, cursed and outcast mankind makes peace with God Who is immeasurably offended by man's sins, for Christ became the mediator of this peace (cf. Rom. 5:10-11). Man is freed from the curse and eternal death, made worthy of the blessing of the Heavenly Father; he is united and co-mingled with the Divine nature; he is raised to his first inheritance by this *co-mingling*, according to the Church hymn. Mankind, once an outcast, has been made worthy of sonship to the Heavenly Father, received the promise of the glorious resurrection and eternal life in the heavens together with the angels.

This has all been and is being wrought by the Son of God incarnate from the Most Pure Virgin from the Holy Spirit, and by the intercession of His Most Pure Mother. How honored and magnified is mankind through the Holy Virgin Mother of God, for it has been made worthy of renewal and sonship by God; She Herself was made worthy by Her immeasurable humility and exceedingly great purity and holiness to be the Mother of the God-man!

-St. John of Kronstadt

A vow was given by those who marvelously begot her to return her that was given to the Giver; so accordingly the Mother of God strangely changed her dwelling from the house of her father to the house of God while still an infant. She passed not a few years in the Holy of Holies itself, wherein under the care of an angel she enjoyed ineffable nourishment such as even Adam did not succeed in tasting; ...

-St. Gregory Palamas

Let there now be one common festal celebration in both heaven and on earth. Let everything now celebrate, that which is in the world and that beyond the world. Now is made the created temple for the Creator of all; and creation is readied into a new Divine habitation for the Creator. Now our nature having been banished from the land of blessedness receives the principle of theosis and strives to rise up to the highest glory.

...Today from Judah and David is descended a Virgin Maiden, rendering of Herself the royal and priestly worthiness of Him Who has taken on the priesthood of Aaron according to the order of Melchizedek (Heb 7:15). Now the renewal of our nature is begun, and the world responding, assuming a God-seemly form, receives the principle of a second Divine creation.

.....This Virgin is the Theotokos, Mary, the Most Glorious of God, from Whose womb the Most Divine came forth in the flesh, and by Whom He Himself arranged a wondrous temple for Himself.

-St. Andrew of Crete

Beginning a Time of Grace

ALTHOUGH THE MODERN AGE the world has come to accept one civil calendar which originated in Western Europe centuries ago, the Church continues to look to September 1 as the beginning of the new liturgical year. Many of us are aware that other 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.



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 begin in September with the Nativity of the Theotokos (September 8) and conclude in August with the feast of her Dormition (August 15).

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, theaters, concerts, fundraisers, and other civic events 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 the 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.

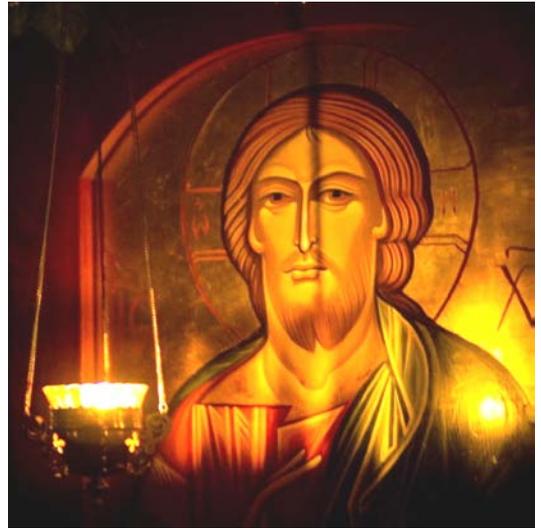
On September 1, the Byzantine churches read the Gospel of the beginning of Christ's public ministry as recorded in Luke 4:16-22. After reading the Messianic prophecy in Isaiah 61:1-2 the Lord tells His listeners, "*Today this Scripture is fulfilled in your hearing.*" The Messiah is at hand: God's plan is on the move.

The "Year of the World"

A lesser-known aspect of the Byzantine calendar is that September 1, AD 2018 is the first day of AM 7527! 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.

God's Glory in Christ's Face

THROUGHOUT THE NEW TESTAMENT we read that light is somehow an apt description of God. Thus in St Paul's Second Epistle to the Corinthians we read: "*God, who said, 'Let light shine out of darkness,' made his light shine in our hearts to give us the light of the knowledge of God's glory displayed in the face of Christ*" (2 Cor 4:6). Elsewhere we read even more explicit statements such as this, from the First Epistle of John: "*God is light; in Him there is no darkness at all*" (1 Jn 1:5). We also hear Christ telling us, "*I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life*" (Jn 8:12).



Are these teachings merely employing metaphors or symbolic images, or is light of the essence of God, both in Himself and in our world? It is hard to imagine the apostles believing that light merely represents or symbolizes God. John, along with Peter and James, had witnessed Christ's transfiguration on Mount Tabor when Christ's "...*face shone like the sun, and his clothes became as white as the light*" (Mt 17:2). St Paul was on his way to Damascus, when "*suddenly a light from heaven flashed around him*" (Acts 9:3) and he was blinded at the appearance of the risen Christ. These were concrete manifestations of light, not simply poetic images.

The Church, reflecting on these Scriptures over the first millennium, struggled to understand how the immaterial God could "be" light. Fathers like St Gregory of Nyssa and St Gregory the Theologian affirmed that God is incomprehensible to us because He is so beyond our nature. These Fathers, occupied with more pressing doctrinal issues such as the Trinity and the Incarnation, did not resolve this dilemma. It was only in the fourteenth century that St Gregory Palamas, the archbishop of Thessalonika, came to interpret the Fathers' teachings by making a distinction which would resolve this quandary.

God as Essence and Energy

St Gregory Palamas developed a patristic distinction between the **essence** of God, absolutely inaccessible to man, and His uncreated **energies**, which proceed from God and manifest His own Being, and by which He is present to us. In this way he affirmed that God is both knowable and unknowable. We cannot know God as He is in Himself. As we read in the Gospel, "*No one has ever seen God*" (Jn 1:18). We can know God in His energies (to know what God does, and who He is in relation to His creation and to man), because God has revealed Himself to us.

Gregory adapted the classical image of the sun, its heat, and its light to describe how the unknowable God can be perceived by His creation. St Gregory considered the sun as signifying God's essence: God's deepest self. God, he taught, was completely unknowable in His essence. In this he was in agreement with St Thomas Aquinas, who wrote in his commentary on Boethius' tract *On the Holy Trinity* that "His essence is beyond all that can be known down here."

And yet we are told in the Church that God touches us and is accessible to us. We say that the Spirit of God dwells in us and that Christ is in our midst. We have knowledge of, and even communion with, the unknowable God. According to Gregory, it is God's energies – the light of God, His grace and His love – which touch us, not His essence. These energies are of God: they radiate from His essence as rays from the sun, but are not the essence itself.

The Uncreated Light

St Gregory asserted that what Peter, James and John witnessed at the Transfiguration of Christ was, in fact, the uncreated light of God, the divine energies which have been manifested to many saints who have come close to Him through repentance and unceasing prayer. According to Gregory, they saw “the essential majesty of God ... they saw the inconceivable and ineffable Light... they saw the Grace of the Holy Spirit, which they subsequently received, and it abided in them” (Third Homily in Defense of the Holy Hesychasts). This was not a sensory vision or an exercise of reason, but a deifying illumination by God, a gift of the Holy Spirit. In this St Gregory echoed St Maximos the Confessor who says that the Apostles saw the uncreated Light “by a transformation of the activity of their senses, produced in them by the Spirit.” The vision of the uncreated energy of God is *theosis*, our transformation by the indwelling presence of God.

St Gregory Palamas described the vision of the uncreated light, the experience of theosis, as a kind of betrothal, anticipating in this life the Light of the future Second Coming of Christ. It is the Light of the future age, which will be visible with the eyes of the heart and which will transform the hearts of those who behold it. The sight of the light of Christ in its fullness cannot but transform the beholder. At that point our divinization will be complete. As we read in the First Epistle of St John, “*We know that when Christ appears, we shall be like him, for we shall see him as he is*” (1 Jn 3:2).

In the Face of Christ

There are several recorded instances of people seeing the uncreated light of God, but most Christians have not had this experience. We are rather like the apostle Philip who asked the Lord Jesus, “*Lord, show us the Father and that will be enough for us.*” Jesus answered, “*Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father*” (Jn 14:8, 9).

Philip had not witnessed Christ's transfiguration, so when the Lord reminds him that he has seen the Father, Jesus is not speaking of the uncreated light. Rather, Jesus is referring to the spiritual witness of His teaching and His miracles. Even when the light of His face is veiled by His humanity, it is possible to see God's energies manifested in Christ. As He goes on to tell Philip, “*How can you say, 'Show us the Father'? ... The words I say to you I do not speak on my own authority. Rather it is the Father, living in me, who is doing His work*” (Jn 14:9, 10).

One way in which we see the Father through Jesus' teachings is through the parables and images He puts forth for us to consider. Many of them are incomprehensible to us on the basis of our experience alone. The father in the parable of the Prodigal Son displays an unconditional love beyond our ability to love. The steward who pays a full day's wage for one hour's work, the Samaritan who pays for a stranger's care out of his own pocket, and the shepherd who leaves ninety-nine sheep in order to search for one which was lost present us with standards of love which shed a new and divine light on the Father. “The light of Christ,” as we say in the Presanctified Liturgy, “enlightens all” who allow His teachings to transform them.

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, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Label, Haley Lesmerises, 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 Salvias, 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.



  <p>Joe Ashooh, Agent 297 South Willow St Manchester, NH 03103 603-624-1000 www.joesthere.com</p> <p>Providing Insurance and Financial Services Call us for a free quote</p>	<p>NORTH HILLS REALTY GROUP, LLC <i>Residential Real Estate Brokers</i> Abraham Dagher, Realtor 814 Elm St., Suite # 302 Manchester, NH 03101 (603) 629-9988</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>THE STEPHEN GROUP</p> <p>814 Elm Street, Suite 309 Manchester, NH 03101 Office 603.625.8825 Cell 603.419.9592</p> <p>JOHN STEPHEN <i>Managing Partner</i> jstephen@stephengroupinc.com www.stephengroupinc.com</p>		 <p>Stephen LAW GROUP P.L.L.C.</p> <p>Robert Stephen, Attorney at Law 582 Chestnut Street Manchester, NH 03104 phone 603-663-1007 www.StephenLaw.com</p>
<p>Check out www.melkite.org -new educational material is posted regularly!</p>	<p>Mahrajan 2018 is coming! August 17, 18, & 19</p>	 <p>Your Ad Here \$300 per Year</p>

Today's Readings:

From the 2nd Epistle of St. Paul to the Corinthians (4: 6-15)

BRETHREN, God who commanded light to shine out of darkness, has shone in our hearts, to give enlightenment concerning the knowledge of God's glory, shining in Christ Jesus' face. But we carry this treasure in vessels of clay, to show that its superabundant power is God's, and not ours.

In all things we suffer tribulation but we are not distressed, we are sorely pressed but we are not destitute, we endure persecution but we are not forsaken, we are cast down but we do not perish: always carrying around in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame. For we, the living, are constantly being handed over to death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh. Thus death is at work in us, but life in you.

But since we have the same spirit of faith, as shown in that which is written, *I believed, and so I spoke*, (Ps. 115:1) we also believed, wherefore we also speak. For we know that the One Who raised up the Lord Jesus will raise us up also together with Jesus, and will place us with you. For all things are for your sakes, so that the grace that abounds through the many may cause thanksgiving to abound for God's glory.

فصل من رسالة القديس بولس الرسول الثانية إلى أهل كورنثوس (2 كورنثوس 4: 6-15)

يا إخوة، إن الله الذي أمر أن يُشرق من ظلمة نور، هو الذي أشرق في قلوبنا لإنارة معرفة مجد الله في وجه يسوع المسيح. ولنا هذا الكنز في أنية خزفية، ليكون فضل القوة لله لا منا. وفي كل شيء نحن متضابقون، لكننا غير منحصرين، ومتحيرون لكننا غير يائسين، ومضطهدون لكننا غير مخذولين، ومطروحون لكننا غير هالكين، حاملون في الجسد كل حين إماتة يسوع، لتظهر حياة يسوع أيضاً في جسدنا. لأننا نحن الأحياء نُسلم دائماً للموت من أجل يسوع، لتظهر حياة يسوع أيضاً في جسدنا المائت. فالموت انز يُجري فينا والحياة فيكم. فاذ فينا روح الإيمان الواحد، على حسب ما كُتِب، إنني آمنُتُ ولذلك تكلمت، نحن أيضاً نؤمنُ ولذلك نتكلم، عالمين أن الذي أقام الرب يسوع، سيقمنا نحن أيضاً بيسوع ويجعلنا معكم. لان كل الأشياء هي من أجلكم، حتى اذا تكاثرت النعمة بشكر الأكثرين تفيض لمجد الله.

The Holy Gospel according to St. Matthew the Evangelist (22: 35-46)

At that time one of the doctors of the Law, putting Jesus to the test, asked him, "Master, which is the great commandment in the Law?" Jesus said to him, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like it, Thou shalt love thy neighbor as thyself. On these two commandments depend the whole Law and the Prophets."

Now while the Pharisees were gathered together, Jesus questioned them, saying, "What do you think of the Christ? Whose son is he?" They said to him, "David's." He said to them, "How then does David in the Spirit call him Lord, saying, 'The Lord said to my Lord: Sit thou at my right hand till I make thy enemies thy footstool?' If David, therefore, calls him Lord, how is he his son?" And no one could answer him a word; neither did anyone dare from that day forth to ask him any more questions.

الانجيل (متى 22: 35 - 46) الانجيل الخامس عشر بعد العنصرة

في ذلك الزمان، دنا الى يسوع واحد من علماء الناموس مجرباً له وقائلاً: يا معلّم، ما أعظم الوصايا في الناموس؟ فقال له يسوع: أحبّ الربّ إلهك بكلّ قلبك، وكلّ نفسك، وكلّ ذهنك. هذه هي الوصية الأولى والعظمى. والثانية تُشبهها، أحبّ قريبك كنفسك. بهاتين الوصيتين يتعلّق الناموس كلّهُ والأنبياء. وفيما الفرّيسيّون مُجمتمعون سألهم يسوع قائلاً: ماذا تظنّون في المسيح، ابنُ مَنْ هو؟ قالوا له: ابنُ داود. قال: كيف يدعوه داود بالروح ربّه قائلاً: قال الربّ لربي، اجلس عن يميني حتى أجعلَ أعداءك موطناً لقدميك؟ فإنّ كان داودُ يدعوه ربّاً، فكيف يكونُ هو ابنه. فلم يستطع أحدٌ أن يُجيبه بكلمة. ومن ذلك اليوم، لم يعد يجسرُ أحدٌ أن يُلقي عليه سؤالاً.