



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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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)

June 18, 2017

The Commemoration of the Holy Martyr Leonitios

THE SECOND SUNDAY AFTER PENTECOST

Parish Advisory & Finance Council:

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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 (1st Tone) Page 51

The Torparion of The Divine Body (1st Tone):

Christ, having loved His own and loved them until the end, gave them His Body and His Blood as food and drink. Wherefore, let us offer Them our adoration and say with fear: "Glory to Your Presence, O Christ, glory to Your compassion, glory to Your condescension, O You who alone are the Lover of mankind."

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

Kondakion of The Divine Body (2nd Tone):

O Christ, do not turn Your face away from me, when I partake of the Bread which is Your Body, and of the Wine which is Your Blood. O Lord, let sharing in the august Mysteries be not for my judgment or condemnation, but for my eternal and everlasting life.

THE PROKIMENON:

**MAY YOUR KINDNESS, O LORD, BE UPON US,
FOR WE HAVE HOPED IN YOU!**

Exult, you just, in the Lord; praise from the upright is fitting!

Today's Readings: Romans 2: 10-16 and Matthew 4:18-23

LITURGY INTENTIONS

Saturday, 4:30 PM:

**For the repose of Honnie Coriatty (38th), William Paquette (23rd), John George (13th),
Bernadette Ganem (3rd), Rachel George (23rd), Mary Batal (56th), Emile Ashooh (31st),
William Zeady (57th), and Frances Kheriatty (12th)**

**For the repose of Mildred Ashooh (7th Anniversary),
by her family**

Sunday, 10:00 AM:

**For the repose of the Most. Rev. Justin Najmy,
the first bishop of the Melkites in the America (49th Anniversary)**

Next Saturday, (June 24) 4:30 PM:

**For the repose of Elias Ashooh (74th), Wilfred Burkush (31st),
and Nora Noyes (11th)**

Next Sunday, (June 25) 10:00 AM

**For the repose of the departed members of our parish,
and for all of our departed friends, relatives, and loved ones**





The Sunday of the Divine Body

The observance of this feast, which began last Thursday, continues for eight days; so we continue to celebrate it on this Sunday. This feast commemorates the Passion and Death of the Lord Jesus and the great gift of the Savior Himself in the Holy Eucharist. Each celebration of the Divine Liturgy makes present to us the great life-giving sacrifice of Christ, as the Body and Blood of the Lord are offered to the Father by Christ, by the priest, and by the faithful in attendance.

Newborn in Christ!

Two of our new babies are receiving the Holy Mysteries of Illumination – Baptism, Chrismation, and Holy Communion - this weekend!

The Servant of God, William Elias Minsinger, will be christened before the Saturday afternoon Liturgy. “Eli” is the son of William and Rachel Minsinger.

The Servant of God, Cameron Kamal Moussoba, will be christened before the Sunday morning Liturgy. Cameron is the son of Kibar and Elizabeth Moussoba.

Congratulations to Eli and Cameron and to all of their families! May God grant them many years in health and happiness.



Do you know someone in the parish that is graduating from high school or college? Let Fr. Tom know, so that we can congratulate and pray for them on at the Divine Liturgy on Sunday, July 2!

If you grow grape leaves, please help us keep our costs down by donating them to the Mahrajan. Grape leaves will be needed for the July 11 food prep session, so please wash and pack them in your freezer as they become available. We need about 3,000 grape leaves!



Attendance Last Week: Sat., 4:30 PM: 20 Sun. 11 AM: 106

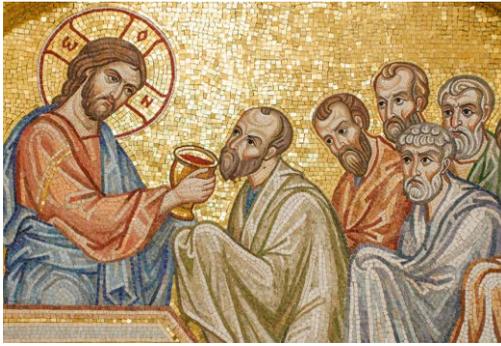
Last Weekend’s Collection: \$ 894.⁰⁰

The average Sunday envelope donation: \$24.⁹⁰

The balance remaining on our mortgage is: \$ 78,063.³⁸

SERVICES FOR THE WEEK

Wed., June 21	7:00 PM	Vespers
Sat., June 24	4:30 PM	Divine Liturgy: The Third Sunday After Pentecost
Sun., June 25	9:15 AM	Sunday Orthros
Sun., June 25	10:00 AM	Divine Liturgy: The Third Sunday After Pentecost



THE FATHERS SPEAK: **On the Holy Eucharist**

ST. IGNATIUS OF ANTIOCH:

"Consider how contrary to the mind of God are the heterodox in regard to the grace of God which has come to us.... They abstain from the Eucharist and from prayer, because they do not admit that the Eucharist is the flesh of our Savior Jesus Christ, the flesh which suffered for our sins and which the Father, in His graciousness, raised from the dead." -*"Letter to the Smyrnaeans", paragraph 6. circa 103 A.D.*

"I have no taste for the food that perishes nor for the pleasures of this life. I want the Bread of God which is the Flesh of Christ, who was the seed of David; and for drink I desire His Blood which is love that cannot be destroyed." -*"Letter to the Romans", paragraph 7, circa 103 A.D.*

"Take care, then who belong to God and to Jesus Christ - they are with the bishop....Take care, then, to use one Eucharist, so that whatever you do, you do according to God: for there is one Flesh of our Lord Jesus Christ, and one cup in the union of His Blood; one altar, as there is one bishop with the presbytery and my fellow servants, the deacons."

-*Epistle to the Philadelphians, 3:2-4:1, 110 A.D.*

Let that Eucharist be held valid which is offered by the bishop or by the one to whom the bishop has committed this charge. Wherever the bishop appears, there let the people be; as wherever Jesus Christ is, there is the Catholic Church.

-*"Letter to the Smyrnaeans", 8:1. circa 103 A.D.*

ST. JUSTIN MARTYR:

"This food we call the Eucharist, of which no one is allowed to partake except one who believes that the things we teach are true, and has received the washing for forgiveness of sins and for rebirth, and who lives as Christ handed down to us. For we do not receive these things as common bread or common drink; but as Jesus Christ our Savior being incarnate by God's Word took flesh and blood for our salvation, so also we have been taught that the food consecrated by the Word of prayer which comes from him, from which our flesh and blood are nourished by transformation, is the flesh and blood of that incarnate Jesus."

-*"First Apology", Ch. 66, CIRCA 148-155 AD.*

ST. CYRIL OF JERUSALEM:

"Contemplate therefore the Bread and Wine not as bare elements, for they are, according to the Lord's declaration, the Body and Blood of Christ; for though sense suggests this to thee, let faith establish thee. Judge not the matter from taste, but from faith be fully assured without misgiving, that thou hast been vouchsafed the Body and Blood of Christ.

-*"Catechetical Lectures [22 (Mystagogic 4), 6]"*

"These things having learnt, and being fully persuaded that what seems bread is not bread, though bread by taste, but the Body of Christ; and that what seems wine is not wine, though the taste will have it so, but the Blood of Christ." -*Mystagogic Catechesis 4,1, c. 350 A.D.*

The Fast of the Apostles begins on Monday!

Having rejoiced for fifty days following the Resurrection of Jesus Christ, the Apostles began to prepare for their departure from Jerusalem to spread Christ's message. According to Sacred Tradition, the Apostles had a period of prayer and fasting as part of their preparation for their missionary undertakings.

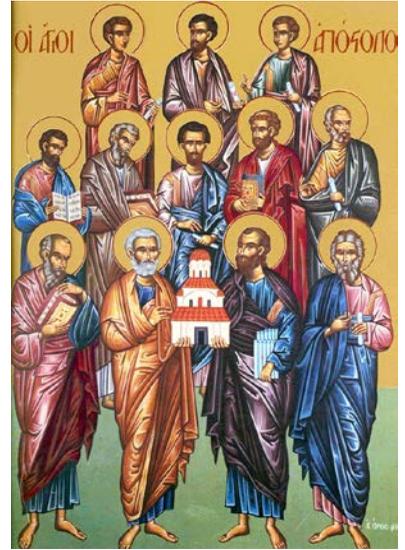
The Fast is thought to have been instituted out of thanksgiving to God for the witness of the apostles of Christ. The Apostle's Fast has been kept to this day as an expression of unity with the apostle's mission and their endurance of persecution, and also as a means to strengthen us for our own missionary endeavors.

The Apostles' Fast is not as severe as Great Lent, but entails fasting from meat, poultry, eggs, dairy products, fish, oil, and wine. Fish, wine and oil are allowed on Saturdays and Sundays, and oil and wine are allowed on Tuesdays and Thursdays. As with the other fasts of the church year these suggestions are offered not as rules but as serious spiritual guidelines for the life of the faithful, and may be adapted according to need and situation and are not mandatory or binding.

During this fast, as we remember the sufferings endured by the Apostles, let us also remember that the Churches established by the Apostles in the Middle East are suffering once more. Christians in Egypt, Iran, Iraq, Israel, Syria and elsewhere in Asia and Africa are enduring renewed assaults from Islamic fundamentalists and other extremist groups, as well as from the Communist regimes in the Far East. Persecutions of Christians in Afghanistan, Algeria, Azerbaijan, China, India, Indonesia, Libya, Nigeria, North Korea, Mali, Pakistan, the Philippines, Sudan, Tanzania and Turkey are reported almost daily. This Fast is a particularly appropriate time to pray for our suffering brethren in these countries.

A Prayer for Those Suffering Persecutions

Lord, bring an end to tragedy and suffering. Deliver Your Church and Your faithful people from every evil with Your mighty hand. Help us, O God, for You were crucified and died for the salvation of all. Help us, that among us, and in all the world, hatred may be replaced with love, unrest may be replaced with peace, and sorrow may be replaced with happiness, that we have a peaceful life as Your people and live as brothers and sisters with one another. Remember our enemies, those who hate us and oppress us, and repay them not according to their deeds, but rather give them reason and understanding, according to Your great mercy, so that they may see that evil cannot bring good. You are the God of mercy, goodness and the Lover of mankind, and unto You we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and always and forever and ever. Amen.



The Apostolic Tradition

WHEN CHRIST SENT THE HOLY SPIRIT upon the Apostles and their followers on the first Pentecost, He gave them the divine help to fulfill the command He had given them, *“Go therefore and make disciples of all the nations...”* (Mt 28:19). As we read in the Gospels, they did just that: *“And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs”* (Mk 16:20).

With the end of our Pentecost feast, our attention moves to the Apostles and to their work of spreading the message of Christ’s resurrection. Observing the Fast of the Apostles gives us the chance to recall the hardships they endured in fulfilling their mission and to unite by prayer and fasting with those continuing their apostolic mission today.

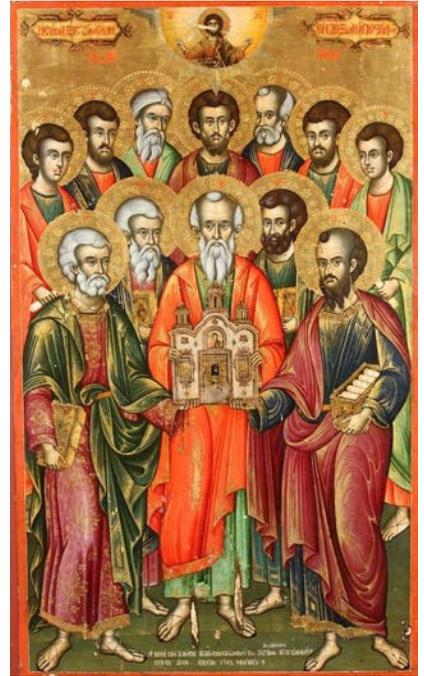
The first seven chapters of the Acts of the Apostles tell us of their activities in Jerusalem. Beginning in chapter eight we see them and their companions taking the Gospel to Samaria, to the Ethiopian on the road to Gaza, to Lydda and Joppa (chapter 9), to Caesarea, the Roman provincial capital (chapter 10) and *“as far as Phoenicia, Cyprus, and Antioch”* (Acts 11:19). When Saul set out on his pursuit of Christians, there were already believers in Damascus (Acts 9). After his conversion, Saul – now Paul – would bring the Gospel through Asia Minor and into Europe. The Acts of the Apostles ends with St Paul being brought to Rome for trial before Caesar. He and St Peter would die there as martyrs in the fulfillment of Christ’s command.

Apart from James, the brother of John, whose death is mentioned in Acts 12:2, none of the other Apostles chosen by Christ is mentioned in Acts. Some of the Twelve never seem to have left the Holy Land, remaining together as a kind of apostolic college; others are said to have gone far in spreading the Gospel. The many lives of these Apostles written over the centuries sought to fill in the details.

Perhaps the most travelled of the Twelve apart from Peter was St Thomas, who was said to have gone eastward through the Persian Empire to India’s Malabar Coast, according to the Acts of Thomas (c. 200-225 AD). The Syriac Churches of that region, known as St Thomas Christians, claim descent from this Apostle’s converts among the Jewish merchants who had settled there.

The Apostolic Tradition

While the Apostles lived, they were clearly the ultimate authority among the followers of Christ. They had not only seen the Lord, they were the first chosen by Him as His ambassadors to the world. But when there was no one left who had actually witnessed the life,



death and resurrection of the Lord, to whom or to what did the early Christians look for surety in their faith?

Second-generation Christians were counseled to remember what the eye-witnesses (the Apostles) had passed on to them. Thus Timothy, the disciple of St Paul, was advised by his mentor, “*Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus*” (2 Tm 1:13). But where would the next generation of Christians find the teachings of the Apostles? First and second century believers looked to three sources for these teachings: the Apostolic Writings, the Apostolic Churches, and the Apostolic Succession of Church leaders who maintained the faith of the Apostles.

The Apostolic Writings – Over the next few years the core of this Apostolic Tradition would be written down and circulated among the different local Churches. Some books would be recognized as reflecting that tradition by individual Churches or regional synods. They would form what we call the New Testament. Other books would not be included in the canon (the comprehensive list of the accepted books). Some were rejected because the Jesus they portrayed was not the Jesus of the Apostolic Tradition. Today they are called apocryphal gospels and acts. It was only at the end of the third century that the final list of New Testament books would be accepted by all the local Churches then in existence.

Other early writings were respected by the Churches and were considered canonical in some Churches, but not in all. One of the oldest is an epistle from “The Church of God which sojourns in Rome to the Church of God which sojourns in Corinth” (1:1), traditionally called “First Clement,” after St Clement I, who was Bishop of Rome from AD 88 to 99, when this work was written. I Clement was not listed in the final canon. Other early works which were considered Scripture for a time are the first century *Didache* or Teaching of the Twelve Apostles, and the *Protoevangelium of James*, dated to the early second-century.

The Apostolic Churches – In the mid-first century, Christians looked for leadership to the Church of Jerusalem, which later believers would call “the Mother of all the Churches.” In Acts 15:1-29 we read how St Paul’s controversial mission to the Gentiles was discussed by the Apostles and elders of that Church. When the Romans devastated Jerusalem and destroyed the temple in AD 70, the city’s Christians were scattered. The Churches in regional centers which boasted connections to the Apostles, such as Alexandria in Egypt, the “See of St Mark,” and Antioch in Syria, “*where the disciples were first called ‘Christians’*” (Acts 11:26), became prominent. By the end of the first century the Church of Rome, where both Peter and Paul had ended their days, had come to be considered “the Church which presides in love” as St Ignatius of Antioch called it in his Epistle to the Romans.

The Apostolic Succession – First century Christians also noted how the Apostles, “... preaching through countries and cities, appointed the first-fruits [of their labors] to be bishops and deacons of those who should afterwards believe, having first proved them by the Spirit... and afterwards gave instructions, that when these should fall asleep, other approved men should succeed them in their ministry” (1 Clement 42, 44). Thus the body of bishops came to be known as the “successors of the Apostles,” and the guarantors of apostolic faith in the Churches throughout the world.

Please remember to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Paul Archambeault, 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, Sarah Dagher, Janet Drake, Sher Farrow, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, John Gallagher, Marguerite Ganem, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Shirley Lanoue, Susan Latvis, Diana Lebel, Peggy Leclar, Fr. Theophan Leonarczyk, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Blaise Notter, Steve Notter, Steven O'Leary, Denis O'Keefe, Ellen Osgood, Josephine Paquette, Sheila Quinn, Susan Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvas, Denise Sherburne, Tarrant Smith, Catherine Waldron, George Webber, Martha Webber, 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><small>Providing Insurance and Financial Services Call us for a free quote</small></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>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>Glenwood Investment Group <i>"Grow and protect your hard-earned wealth"</i></p>  <p>Stephen LAW GROUP PLC</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 2017 is coming! Aug. 18, 19, 20</p>	 <p>Your Ad Here \$300 per Year</p>

Today's Readings:

A Reading from the Epistle of St. Paul to the Romans (2:10-16)

Brethren, glory, honor and peace to everyone who does good works, first to the Jew, then to the Greek, since with God there is no favoritism.

For all those who have sinned without the Law will perish without the Law, and all those who have sinned under the Law will be judged under the Law. (Before God, indeed, it is not those who hear the Law who are just, but those who follow the Law who will be justified. When the Gentiles who do not have the Law do by nature what the Law commands, while they do not have the Law, they are their own law: they show the work of the Law written in their hearts. The conscience bears witness to them, even when conflicting thoughts accuse or defend them) on the day when God will judge the hidden secrets of men according to what I preach, through Jesus Christ.

الرسالة (رومه 2 : 10 - 16)

يا إخوة، المجدُّ والكرامةُ والسلامُ لكلِّ من يصنعُ الخير، لليهوديِّ أولاً ثم لليوناني. إذ ليس عند الله محاباةٌ وجوه. لأن كلَّ الذين خطئوا وليس عندهم ناموس، فبدون ناموسٍ أيضاً يهلكون، وكلُّ الذين خطئوا وعندهم ناموس، فبمقتضى الناموس يُدانون. لأنه ليس السامعونَ للناموسِ هم أبرارٌ عند الله، بل انما العاملونَ بالناموسِ يُبرِّرون. فإن الاممَ الذين ليس عندهم ناموس، حينما يعملون طبيعياً بما هو في الناموس، فهؤلاء الذين ليس عندهم ناموس، يكونون ناموساً لأنفسهم. ويُظهرونَ عملَ الناموسِ المكتوبِ في قلوبهم، وضميرهم شاهد، وأفكارهم تشكو وتحتجُّ فيما بينها، يومَ يدينُ الله سرائرَ الناس، بحسب انجيلي بيسوع المسيح.

The Holy Gospel according to St. Matthew the Evangelist (4:18-23)

At that time as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon, who is called Peter, and his brother Andrew, casting a net into the sea (for they were fishermen). And He said to them, "Come, follow Me, and I will make you fishers of men." And at once they left the nets and followed Him. And going farther on, He saw two other brothers, James the son of Zebedee, and his brother John, in a boat with Zebedee their father, mending their nets; and He called them. And immediately they left their nets and their father, and followed Him. And Jesus went about all Galilee, teaching in their synagogues and preaching the Good News of the kingdom, and healing every disease and every sickness among the people.

الانجيل (متى 4 : 18 - 23)

في ذلكَ الزمان، فيما كان يسوعُ ماشياً على شاطئِ بحرِ الجليل، أبصرَ أخوين، سِمعانَ المدعوَّ بطرُوسَ وأندراوسَ أخاه، يُلقيانِ شبكةً في البحر، لأنَّهُما كانا صيَّادين. فقالَ لَهُما: إتبِعاني فأجعلُكما صيَّادي الناس. فلِلوَقْتِ تَرَكا الشبَّابَكَ وتَبِعاه. وِجَازَ من هُنَاكَ، فرأى أخوينِ آخَرين، يَعقوبَ بَنَ زبدي ويوحناَ أخاه، في سفينةٍ معَ أبيهما زبدي، يُصلِحانِ شبَّاكَهُما. فدعاَهُما. وللوقتِ تَرَكا السفينةَ وأباَهُما وتَبِعاه. وكانَ يسوعُ يَطوفُ في الجليلِ كُلِّهِ، يُعَلِّمُ في مجامِعِهِم، ويكرِّزُ ببشارةِ الملكوتِ، ويشفي كلَّ مَرَضٍ وكلَّ ضَعْفٍ في الشعب.