



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 3, 2018

The Commemoration of the Holy Martyr Lucillian and his Companions

THE SECOND 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

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.

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 (June 2) 4:30 PM:

For the repose of Minnie Solomon (36th), Alexander Azzi (44th),
John Ganem (30th), Fifi Nassif (35th), and Mitchell Nassif (25th)

Sunday, (June 3) 10:30 AM

For the repose of Richard Thomas (One Year Memorial)

For the repose of our former pastors

Rev. Joseph Dagher, B.S.O. (21st Anniversary)
and Rev. Dominic Ledbetter, B.S.O. (22nd Anniversary)

Next Saturday (June 9) 4:30 PM:

For the repose of Virginia Pichette (4th), Annie Samales (62nd), Helen Solar (32nd),
Lucille Raczka (17th), Linda Jadda (22nd), Josephine Baroodly (33rd),
Charles Nassoura (36th), Barbara Spencer (16th), Ferris Ebol (38th), James Holt (13th)

Next Sunday (June 10) 10:30 AM

For the repose of Russell Pond (2nd Anniversary),
by his family



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.



The Sunday School picnic for teachers, parents and students will take place following the Sunday Divine Liturgy next Sunday.

Mahrajan 2018: We're really cooking now!

On Tuesday June 5, we are preparing chicken skewers – and we really need your help!
 1:00 PM for cutting and preparing chicken -6:00 PM for skewering
 All in the church hall - Hope to see you there!

We also need help in the kitchen for Mahrajan food preparation on the evenings that follow, 6:00 PM start time for each evening.

| | | | |
|---------|----------------------|-----------|--------------|
| June 5 | Chicken Kabobs | July 10 | Grape Leaves |
| June 6 | Chicken Shwarma | TBA | Spinach Pies |
| June 12 | Ghrybe & Nut Maamoul | August 15 | Meat Pies |



If you grow or gather grape leaves, please help us keep our costs down by donating them to the Mahrajan. Grape leaves will be needed for the July 10 food prep session, so please wash and pack them in your freezer as they become available. We need about 3,000 grape leaves so keep us in mind as the season approaches.

Attendance - Last Sat. 4:30 PM: 15 Last Sun. 10:30 AM: 91

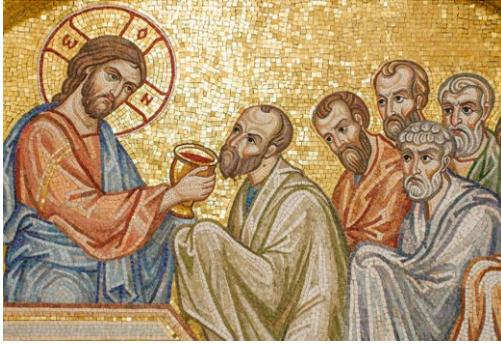
Last Weekend's Collection: \$ \$825.⁰⁰ Mortgage \$465.⁰⁰

The average Sunday envelope donation: \$31.⁵²

The balance remaining on our mortgage is: \$75,448.¹⁹

SERVICES FOR THE WEEK

| | | |
|---------------|----------|--|
| Wed., June 6 | 7:00 PM | Divine Liturgy: Offered for the persecuted Christians of the Middle East and of the world |
| Sat., June 9 | 4:30 PM | Divine Liturgy: The Third Sunday After Pentecost |
| Sun., June 10 | 9:45 AM | Sunday Orthros |
| Sun., June 10 | 10:30 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.*

Don't Miss The 51st Melkite Convention

July 5-8

Divine Services!
Spiritual Workshops!
Evening Socials!

Marriott Houston Westchase
2900 Briarpark Dr.
Houston Texas 77042

Reservations: 713-978-7400

Email: Melkites51convention@gmail.com



Wednesday Evening: Divine Liturgy for the persecuted Christians of the Middle East and throughout the world

Let us pray for our brothers and sisters in Christ suffering in the Middle East and throughout the world. The Divine Liturgy will be offered on Wednesday evening at 7:00 PM, for their intention and for the repose of those Christians who have lost their lives particularly for the following incidents for the past month:

| Date | Country | City | Killed | Injured | Description |
|------------|-----------|----------|--------|---------|--|
| 05/28/2018 | Nigeria | Jalingo | 0 | 1 | A priest was left badly injured during an attack on a Catholic seminary. |
| 05/19/2018 | Chechnya | Grozny | 3 | 0 | Four Muslims stormed a church, and killed two guards and a worshipper. |
| 05/13/2018 | Indonesia | Surabaya | 13 | 43 | A family that included four children carried out suicide bombings of three churches, killing themselves and thirteen others. |
| 05/06/2018 | Pakistan | Wapda | 1 | 0 | A 17-year-old Christian girl was strangled in front of her father. |
| 05/03/2018 | Kenya | Mandera | 4 | 0 | Four Christian quarry workers were hacked to death with machetes by Muslim activists. |
| 05/01/2018 | CAR | Bangui | 1 | 0 | Muslim rebels murdered a Catholic priest. |
| 05/01/2018 | CAR | Bangui | 16 | 96 | Muslim militias threw grenades and shot into a church, killing sixteen, including the pastor. |

Let us also pray of the conversion of the persecutors, remembering that in the Liturgy of St. Basil we pray: “Remember, O God ... those who love us and those who hate us, and those who have begged us, unworthy though we be, to remember them in our prayers ... upon all pour forth Your rich mercies, granting them everything they need for salvation.”

Lord have mercy! Lord have mercy! Lord have mercy!

Fishers of Men

THE CALL OF THE DISCIPLES in today's Gospel seems unusually abrupt to many readers. The Gospel passage read at the Divine Liturgy is *Mt 4:18-23*, the call of the fishermen. Mark and Luke also tell of this incident, at the effective beginning of Christ's public ministry. Jesus approaches some fishermen and says "Follow me," and they do. In the Gospel of John we read of a previous encounter that may make this prompt response a bit less jarring.

Meeting Jesus at the Jordan

John describes both Jesus and some of those who would become His followers among those around John the Baptist at the Jordan. While Jesus and the Apostles mentioned in John were from Galilee, they may have first met in Judea, where John was baptizing. John the Baptist had acquired a reputation for radical holiness and had drawn people from even farther away than Galilee (see *Mk 3:8*). It is not unreasonable that religious Galileans like Jesus and His future followers would have traveled to Judea as well.

In John we read: *"Again, the next day, John stood with two of his disciples. And looking at Jesus as He walked, he said, 'Behold the Lamb of God!' The two disciples heard him speak, and they followed Jesus. Then Jesus turned, and seeing them following, said to them, 'What do you seek?' They said to Him, 'Rabbi' (which is to say, when translated, Teacher), 'where are You staying?' He said to them, 'Come and see.' They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour). One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother. He first found his own brother Simon, and said to him, 'We have found the Messiah' (which is translated, the Christ). And he brought him to Jesus" (Jn 1:35-42).*

The disciples' question, "Where are you staying?" implies that Jesus was not at home; He was a visitor in lodgings. His fellow Galileans were thus doubly attracted to Him. He had John's endorsement and He was from their own native region. It is also in light of this passage that the Byzantine Churches call Andrew the First-Called of the Apostles.

Next called of the Apostles, according to John, would be Philip and Nathaniel. As John tells it, *"The following day Jesus wanted to go to Galilee, and He found Philip and said to him, 'Follow Me.' Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, 'We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph.' And Nathanael said to him, 'Can anything good come out of Nazareth?' Philip said to him, 'Come and see'" (Jn 1:43-46).*

Back in Galilee

The Gospels do not dwell on Jesus' return from the Jordan. Matthew outlines it in a few words: *"Now when Jesus heard that John had been put in prison, He departed to Galilee. And*



leaving Nazareth, He came and dwelt in Capernaum... From that time Jesus began to preach and to say, 'Repent, for the kingdom of heaven is at hand.'" (Mt 4:12, 13, 17). This was the same message that John was spreading around Judea (see Mt 3:1) – it is as if Jesus was continuing John's work in Galilee.

The Gospel of John reports how, soon after returning to Galilee, Jesus "*and His disciples*" (Jn 2:2) attended a wedding at Cana. This is the first we hear that Jesus has disciples. When did they begin to follow Him? Once Jesus began His own ministry He quickly surrounded Himself with local followers, some of whom had been attracted to John the Baptist.

When Jesus approached Andrew and Peter as they were fishing, He invited them to follow Him, but with a promise. "*Follow Me, and I will make you fishers of men*" (Mt 4:20). This image becomes clearer at the end of Matthew's Gospel when Jesus tells His eleven foremost disciples, "*Go therefore and make disciples of all the nations*" (Mt 28:19). Ultimately these former fishermen would be catching their fish in Asia Minor and Europe.

The Kingdom of God

All through Jesus' ministry the preaching of Jesus - the Lord's Prayer, the parables, and even His final word to Pilate, "*My kingdom is not of this world*" (Jn 18:36) - was filled with references to the kingdom of God. In Jewish history the kingdom of God was a worldly entity, the kingdom of David. This kingdom was short-lived. It was divided on the death of David's son, Solomon, and then destroyed by the Babylonians in the sixth century BC. From then until the coming of Christ the Jews largely lived under foreign rule, but still looked for the restoration of "God's kingdom," meaning their independence.

By announcing that the kingdom of God was at hand the Lord was dismissing the ideas that the kingdom was a matter of political independence and therefore something in the material future. For Jesus the "kingdom" was something of the spirit. With the incarnation it is "at hand." With the spread of Christ's public ministry through the ministry of the apostles it "*has come near to you*" (Lk 10:9) because the kingdom of God is inner communion with Him. It was already realized in Christ and would become possible for anyone with His death and resurrection which occasioned the outpouring of the Holy Spirit. As St Paul writes, "*For it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross*" (Col 1:19, 20).

Thus the kingdom of God is life in and with God, which is now ours mystically through our sharing in the life of the Church and in the ways we make Christ's teachings the basis of our life. The kingdom will come in power at the end of the age when "*Christ who is our life appears*" and those who are in Him will share in His glory (see Col 3:1-4).

Jesus' "Good News"

The message preached by both Jesus and the Forerunner was that the kingdom of heaven is at hand. In Mark's Gospel a comment is added: "*Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel'*" (Mk 1:14, 15). We associate the term "gospel" with the four New Testament texts which speak of the life and message of Christ. In the Roman Empire a "gospel" was an imperial proclamation heralded with fanfare – "good news," as it is often translated. By adopting that word the Apostles were saying that Jesus was the "real news" in our world.

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, Christine Freitas, 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, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, 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, Iris Angelina Velasquez, and Joseph Yablonski.

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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|   <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> |
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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 يصنَعُ 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. فإنَّ 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 أَخَوَيْنِ، سِمعانَ المدعوَّ بطرُسَ وأندراؤسَ أخاه، يُلقِيانِ شِبكةً في البحر، لأنَّهُما كانا صيَّادَيْنِ. فقالَ لَهُما: إِتَّبِعاني فَأَجْعَلُكما صيَّادِي الناس. فلِلوَقْتِ تَرَكا الشِّبَاكَ وتَبِعاه. وِجَارَ من هُنَاكَ، فرأى أَخوينِ آخَرينِ، يَعقوبَ بَنَ زبدي وَيوحنا أَخاه، في سفينةٍ مَعَ أبيهما زبدي، يُصَلِحانِ شِباكَهُما. فدعاهُما. وللوقتِ تَرَكا السفينةَ وأبَاهُما وتَبِعاه. وكانَ يسوعُ يَطوفُ في الجليلِ كُلِّهِ، يُعَلِّمُ في مجامِعِهِم، ويكرِّزُ ببشارةِ الملكوتِ، ويَشفي كُلَّ مَرَضٍ وكلَّ ضَعْفٍ في الشعبِ.