



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

REV. THEOPHAN LEONARCZYK, Eparchial Chancellor RT. REV. ANDRE ST. GERMAIN (retired)

REV. ROGER BOUCHER - Weekend Ministry

REV. DEACON THOMAS MOSES

*"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 23, 2019

The Sunday of the Divine Body

The Commemoration of the Holy Martyr Agrippina

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, JESSICA LOMANNO,
MAURICE PARÉ, RAFAEL PESCHIERA, PAUL ST. GERMAIN, AND JOHN SIWIK

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 22) 4:30 PM:

For the repose of Rachel George (25th), Mary Batal (58th), Emile Ashooh (33rd),
William Zeady (59th), and Francis Kneriaty (14th)

Sunday, (June 23) 10:30 AM:

For the repose of Lody Slaybe,
who fell asleep in the Lord on Thursday, June 20

For the repose of Millie Ashooh (9th Anniversary),
by her family

For the health and salvation the graduates of our parish:

Eve Anderson, Elias Ashooh, Sam Ashooh, Peter Beadle, William Beadle, John Khoury,
Blaise Notter, Wesley Notter, Rebekah Moses, Matthieu Sherburne, and Anthony Slaybe

Next Saturday, (June 29) 4:30 PM:

For the repose of Elias Ashooh (76th), Wilfred Burkush, Nora Noyes (12th),
Joseph Baroody (47th), Anthony Steohen (18th), Zahia George (46th), Theodora Smit (37th),
Martha Khatler (26th), and Peter Flanabt (27th)

Next Sunday (June 30) 10:30 AM:

For God's blessing upon our parish



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.



Bishop Nicholas will be here for the Divine Liturgy next Sunday, to elevate Fr. Tom to the rank of Archpriest! A luncheon for the parish will follow in the church hall.

The Mahrajan is coming: August 16, 17, 18!

On Tuesday evening at 6:30 PM we will have a meeting of the Mahrajan Committee to discuss plans and strategies for the upcoming Mahrajan. The meeting is open to anyone in the parish who would like to join in the discussion.



Vocation View

Christ and Paul are calling us to check our focus on life: what is really central, what is really important, what is merely peripheral. The answer is clear: we are people loved and saved by God, living in communion with Him and one another in His Kingdom, already begun among us. Everything else must be put in order and perspective after and around that fact. Our priests are to constantly call us to “be attentive” to that reality in our lives and world. Pray that God stir up many vocations to the priesthood who will generously respond and serve us in that ministry.

Attendance Last Sat. 4:30 PM: 21 Sun. 10:30 AM: 105

Last Weekend's Collection: \$1,192.⁰⁰

The average Sunday envelope donation: \$39.⁸²

The balance on our mortgage is: \$65,261.⁰¹

SERVICES FOR THE WEEK

Fri., June 28	7:00 PM	Divine Liturgy: Feast of Sts. Peter and Paul
Sat., June 29	4:30 PM	Divine Liturgy: The Third Sunday After Pentecost
Sun., June 30	9:45 AM	Sunday Orthros
Sun., June 30	10:30 AM	Divine Liturgy: The Second Sunday After Pentecost

The Feast of the Glorious Princes of the Apostles, Peter and Paul



On June 29 the Church observes the memory of the Holy and All-Praised Leaders of the Apostles Saints Peter and Paul. The Feast of Saints Peter and Paul concludes one of the four major fasting periods of the Church. **Divine Liturgy for the feast will be celebrated at 7:00 PM on Friday June 28.**

The divinely-blessed Peter was from Bethsaida of Galilee. He was a fisherman by trade, unlearned and poor, and was called Simon; later he was renamed Peter by the Lord Jesus Christ Himself, Who looked at him and said, "You are Simon the son of Jonas; you shall be called Cephas (which is by interpretation, Peter, meaning "Rock")" (John 1:42).

After the Resurrection of Christ and the descent of the Holy Spirit, he preached in Judea, Antioch, and certain parts of Asia, and finally came to Rome, where he was crucified upside down by Nero, and thus he ascended to the eternal habitations about the year 66 or 68, leaving two Catholic (General) Epistles to the Church of Christ.

Paul, the chosen vessel of Christ, the glory of the Church, the Apostle of the Nations and teacher of the whole world, was a Jew and a Roman citizen, fluent in the Greek language, a Pharisee, born of a Pharisee. In the beginning, Paul was a most fervent zealot and a great persecutor of the Church of Christ; at that time, his name was Saul (Acts 22:3-4).

While traveling on the road to Damascus, a light from Heaven suddenly shone upon him. Falling on the earth, he heard a voice saying to him, "Saul, Saul, why do you persecute Me?" And he asked, "Who are You, Lord?" And the Lord said, "I am Jesus Whom you are persecuting; it is hard for you to kick against the goad." The encounter left him blind. He was led by the into the city, and on account of a divine revelation to the Apostle Ananias, he was baptized by him, and both his bodily and spiritual eyes were opened to the knowledge of Christ.

And straightway, he spoke with boldness in the synagogues, proclaiming that "Christ is the Son of God" (Acts 9:1-21). In his zeal for preaching the Gospel he endured afflictions of diverse kinds – prison, beatings, stonings, a shipwrecks, hunger, thirst, nakedness - all endured for the Name of Christ. Having completed the work of his ministry, he likewise ended his life in martyrdom when he was beheaded in Rome during the reign of Nero, at the same time, some say, when Peter was crucified.

The icon of the Holy Apostles Peter and Paul is a beautiful presentation of their importance and prominence. The icon that shows both Apostles are standing together holding an image of the Church. In the icon, the Apostle Paul, the great missionary of the early Church, is holding a Gospel book, while the Apostle Peter offers a blessing with his right hand. At the top of the icon is a semicircle, representing the divine realm. Rays extend in the semicircle representing the blessings and presence of God upon His two chosen heralds of the True Faith.

Here are our graduates!

Congratulations to those in our parish who have graduated from High School this year:

	School	Next Year's Plans
Eve Anderson	Bow High School	Stetson College - Biology
Sam Ashooh	Bedford High School	University of New Hampshire- Biochemistry
Peter Beadle	HiSAT (GED)	Manchester Community College
William Beadle	HiSAT (GED)	Job Corps - Advanced Manufacturing
John Khoury	Memorial High School	SNHU-Business Management
Blaise Notter	Merrimack High School	Champlain College
Matthieu Sherburne	Gilford High School	United States Air Force

Congratulations also to those who received undergraduate degrees:

	School	Degree Received
Elias Ashooh	Providence College	Bachelor of Arts - Public and Community Service Studies
Wesley Notter	Norwich University, Corps of Cadets	Bachelor of Science - Computer Security Informarion Assurance
Anthony Slaybe	University of New Hampshire	Bachelor of Arts-Psychology

Finally, congratulations to those who have achieved advanced degrees:

	School	Degree Received
Rebekkah Moses	Southern New Hampshire University	Masters in Education- Educational Leadership



June 23: The Holy Woman Martyr Agrippina

The Holy Martyr Agrippina, was by birth a Roman. She did not wish to enter into marriage, and totally dedicated her life to God. During the time of persecution against Christians under the emperor Valerian (253-259) the saint went before the court and bravely confessed her faith in Christ, for which she was given over to torture. They beat the holy virgin with sticks so severely that her bones were broken. Afterwards they put St Agrippina in chains, but an angel freed her from her bonds.

The holy confessor finally fell asleep in the Lord after enduring many tortures. The Christians Bassa, Paula and Agathonike secretly took the body of the holy martyr and transported it to Sicily, where many miracles were worked at her grave. In the eleventh century the relics of the holy Martyr Agrippina were transferred to Constantinople.

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, Elizabeth Ashooh, Elsie Ashooh, Erin Baroody, Michael Baroody, Henry Bilodeau, 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, 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 Lebel, Haley Lesmerises, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Stefan Notter, Steven O'Leary, Ellen Osgood, Alice Paymant, Marco Enrique Peschiera, MaryJo Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Julia Rose, Adam Rubin, Fr. Andre St. Germain, Kara Salvas, Barbara Schultz, Raymond Sherburne, Tarrant Smith, Iris Angelina Velasquez, Catherine Waldron, George Webber, Martha Webber, Kathy Wise, and Marilyn Whitmore.

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.





Joe Ashooh, Agent
297 South Willow St
Manchester, NH 03103
603-624-1000
www.joesthere.com

Providing Insurance and Financial Services
Call us for a free quote

**NORTH HILLS
REALTY GROUP, LLC**
Residential Real Estate Brokers
Abraham Dagher, Realtor
814 Elm St., Suite # 302
Manchester, NH 03101
(603) 629-9988



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

**THE
STEPHEN
GROUP**

814 Elm Street, Suite 309
Manchester, NH 03101
Office 603.625.8825
Cell 603.419.9592

JOHN STEPHEN
Managing Partner
jstephen@stephengroupinc.com
www.stephengroupinc.com




**Stephen
LAW GROUP
PLLC**

Robert Stephen, Attorney at Law
582 Chestnut Street
Manchester, NH 03104
phone 603-663-1007
www.StephenLaw.com

Check out
www.melkite.org
-new educational
material is posted
regularly!

**Your message
here-
\$300/year**



**Your Ad Here
\$300 per Year**

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. لان 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 ذلك الزمان، فيما كان يسوع ماشياً على شاطئ بحر الجليل، أبصر أخوين، سمعان المدعو بطرس وأندراوس أخاه، يُلقيان شبكة في البحر، لأنَّهُما كانا صيَّادين. فقال لهُما: إتبعاني فأجعلكما صيَّادي الناس. فللوقت تركا الشباك وتبعاه. وجزَّ من هناك، فرأى أخوين آخرين، يعقوب بن زبدي ويوحنا أخاه، في سفينة مع أبيهما زبدي، يُصلحان شباكهُما. فدعاهُما. وللوقت تركا السفينة وأباهما وتبعاه. وكان يسوع يطوف في الجليل كله، يُعلِّم في مجامعهم، ويكرز ببشارة الملكوت، ويشفي كل مرض وكل ضُعب في الشعب.