



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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RT. REV. ANDRE ST. GERMAIN (retired)

REV. ROGER BOUCHER - Weekend Ministry

REV. DEACON ROBERT SPENCER

REV. DEACON PAUL LEONARCZYK

*"Enter the Church and repent ... for here is the physician, not the judge.
Here one is not investigated, one receives remission of sins." (St. John Chrysostom)*

June 29, 2014

The Commemoration of the Holy Apostles Peter & Paul

THE 3rd SUNDAY AFTER PENTECOST

Parish Advisory & Finance Council:

KEN MONTY (*PRESIDENT*), RICHARD ASHOOH, ROBERT ANDERSON, ROBIN ANDERSON, MARY CULLEN, MARTHA DAGHER, MARYLOU LAZOS, TERRI LEONARCZYK, MATTHEW LOMANNO, PAUL MANSUR, NAJWA MOUSSOBA, JENNA NEHME, 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 (2nd Tone) Page 51

The Troparion of Peter and Paul (4th Tone)

O Princes of the Apostles and Teachers of the world, intercede with the Master of All that He may give peace to the world and great mercy to our souls.

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

Kondakion : "O Never Failing Protectress of Christians": Page 17

THE PROKIMENON:

**THROUGH ALL THE EARTH THEIR VOICE RESOUNDS,
AND TO THE ENDS OF THE WORLD THEIR MESSAGE!**

The heavens declare God's glory and the firmament proclaims the work of His hands.

Today's Readings: 2 Corinthians 11: 21b-12:9 and Matthew 16: 13-19

LITURGY INTENTIONS

Saturday, 4:30 PM:

For the repose of Mildred Ashooh (4th), Joseph Baroody (43rd),
and Anthony Stephen (13th)



Sunday, 10:00 AM:

For the repose Josephine Flint (1 day old) 40 Day Memorial,
and for the health & salvation of her parents
Josh and Meghan Flint,
by Kara Siwik



Next Saturday, 4:30 PM:

For the repose of Zahia George (41st), Theodora Smit (32nd),
Martha Khatter (21st), Peter Flamant (23rd), Elias Solomon (46th),
Afef Nassif (26th), and Mary Maloley (31st)

Next Sunday, 10:00 AM:

For the repose of Julie Cullen, by Al & Alice Auclair



Let us pray for the safe return to Manchester of Meriam Yahya Ibrahim, her husband Daniel and their two children. As of this writing, the death penalty imposed on Meriam for apostasy (converting to Christianity from Islam) has been overturned. The status of the sentence of 100 lashes for adultery (marrying a Christian) is unclear. They have both reportedly been released from custody but are not free to leave the Sudan. Daniel is an American citizen.

THE FEAST OF STS. PETER & PAUL, PRINCES OF THE APOSTLES



According to very early and reliable traditions, Peter and Paul were martyred in Rome under Emperor Nero in the year 67 AD. Peter was sentenced to die by crucifixion. At his request he was crucified upside down, because he felt himself unworthy to die in the same manner as his Master. Paul, because of his status as a Roman citizen, was spared crucifixion, but was beheaded.

Today the Church unites them in a common celebration and gives them identical honor. On June 30, the Church celebrates the Synaxis of the entire college of Apostles.

I will be out of town this week directing the National Melkite Youth Conference at Benedictine University in Lisle, IL. You may continue to call me at the parish phone number, as the calls will forward to my cell phone. If I am unable to answer, please leave a message. I will check my messages regularly.

-Fr. Tom

Welcome and thank you to Fr. Clement Youssef, B.S.O, who is filling in for Fr. Tom and offering the Sunday morning Divine Liturgy.

There is a second collection this weekend for the mortgage.

Please pray for the release of Greek Orthodox Archbishop Paul Yazigi and Syriac Orthodox Archbishop Yohanna Ibrahim who were abducted on April 22, 2013, when gunmen stopped their vehicle near the battleground northern city of Aleppo, where both are based. Please pray also for their deacon who was driving their car and was shot and killed in the attack.



Attendance: Last Sat. 4:30 PM - 19 Last Sun. 10:00 AM - 88

Last Weekend's Collection: \$ 890.⁰⁰ Holy Father: \$165.⁰⁰

The average envelope donation: \$33.⁵⁶

The balance remaining on our mortgage is: \$ 337,896.²²

SERVICES FOR THE WEEK

Wed., July 2	7:00 PM	Vespers
Sat., June 28	4:30 PM	Divine Liturgy: The Fourth Sunday After Pentecost
Sun., June 29	9:15 AM	Sunday Orthros
Sun., June 29	10:00 AM	Divine Liturgy: The Fourth Sunday After Pentecost

June 30: The Synaxis of the Twelve Apostles

A SYNAXIS is an assembly for liturgical purposes, generally through the celebration of Vespers, Matins, Little Hours, and the Divine Liturgy. In Constantinople, the clergy and faithful would often gather together on specific feast days at a church dedicated to the saint of that day for liturgical celebrations. These gatherings were referred to as *synaxes*. These synaxes came to have services written specifically for them.

A Synaxis often occurs on the day following a Major Feast Day and is in honor of saints who participated in the event. For example Synaxis can also refer to a common commemoration of a number of saints in a single service, such as the Synaxis of the Twelve. Each individual saint may have his or her own separate feast day, but they are all commemorated together on their synaxis

The Synaxis of the Glorious and All-Praiseworthy Twelve Apostles of Christ appears to be an ancient Feast. The Church honors each of the Twelve Apostles on separate dates during the year, and has established a general commemoration for all of them on the day after the commemoration of the Glorious and First-Ranked among the Apostles Peter and Paul.

The holy God-crowned Emperor Constantine the Great (May 21) built a church in Constantinople in honor of the Twelve Apostles. There are instructions for celebrating this Feast which date from the fourth century.

The following is a list of the thirteen (including Paul) and how each died:

- | | |
|--|---|
| 1. ANDREW – beheaded | 7. PAUL - beheaded |
| 2. BARTHOLOMEW
- crucified then saved; later beheaded | 8. PETER - crucified upside down |
| 3. JAMES - beheaded | 9. PHILIP – crucified |
| 4. JAMES the Lesser - crucified | 10. SIMON the zealot – crucified |
| 5. MATTHEW - burned alive | 11. THADDEUS – crucified |
| 6. MATTHIAS - stoned | 12. THOMAS – speared |
| | 13. JOHN - asked to be buried alive, but he could not be found when others heard of this and rushed out to unearth him. |

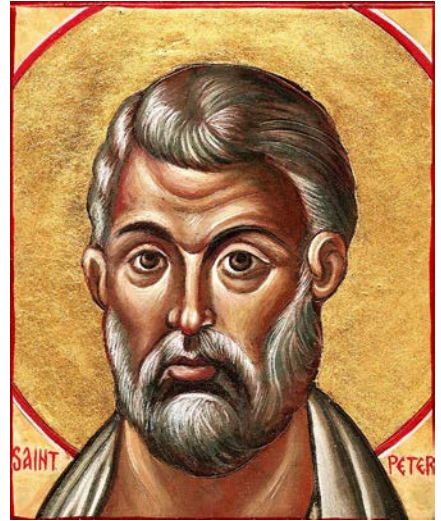
Today Christ the Rock gladly glorifies the rock of faith, the chosen disciple, together with Paul and the whole company of the Twelve. As we celebrate their memory we glorify Him who has glorified them. - Kontakion of the Twelve Apostles



PETER, THE ROCK OF FAITH

MOST OF THE EPISTLES found in the New Testament are attributed to St. Paul. In addition there are three Epistles of St John, one each of Sts. James and Jude, and two of St Peter. Since these are not read at a Sunday Divine Liturgy, we may be less familiar with them. They are all read at weekday Liturgies in the time between the Theophany and the beginning of the Great Fast. In addition portions of *1 Peter* are read at Great Vespers on June 29, the feast of Ss. Peter and Paul.

1 Peter is addressed to Christians in “Pontus, Galatia, Cappadocia, Asia and Bithynia” (*1 Pt* 1:2) which were all Roman provinces in Asia Minor (Turkey today). Many of the Churches there were most likely the result of missionary activity from Antioch, which had been St. Peter’s home in the 40s and 50s. St. Peter, we know, was martyred in Rome during the reign of Emperor Nero (c. 67-68 AD) and *1 Peter* was likely written there. The letter concludes with greetings from the Church “*who is in Babylon*” (*1 Pt* 5:13), as believers of the day called Rome. They saw themselves as exiles in that pagan society, much as the Jews who were exiled to Babylon in the sixth century BC.

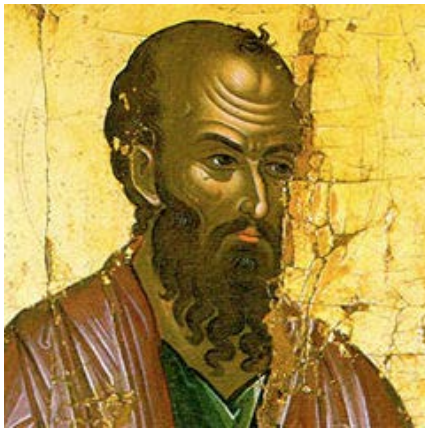


The “Diaspora”

The Christians in Asia Minor, to whom the letter is addressed, are described as “*pilgrims of the diaspora*” (*1 Pt* 1:2), or “dispersion.” Exiles – from the Jews in Babylon to Greeks or Russians in America – have used this term referring to their status as political refugees, strangers in an alien country. St. Peter is using the term in another sense. All believers in the world are exiles, dispersed in either a pagan society (like the first century Roman Empire), a Hindu or Muslim society (like so many Christians in Asia or Africa today), or a pluralistic secular society such as ours. Like the Israelites of old, who “*confessed that they were strangers and pilgrims on the earth*” (*Heb* 11:13), we too are pilgrims passing through or sojourners (temporary residents) here, but “*our citizenship is in heaven, from which we eagerly await the Savior, the Lord Jesus Christ*” (*Phil* 3: 20).

Our Life in the Church

Much of this epistle is devoted to proposing ways in which we ought to live in this “diaspora.” As Christians we are committed to living by the Gospel, according to the values of God’s Kingdom, the highest of which is love. Christians are to love one another fervently, without hypocrisy (see *1 Pt* 1:22). This is certainly something more than “coffee-hour love” – being nice in a social setting. People in any society may face economic hardship from time to time. How should a church respond when a member loses his job, can’t pay the rent, or is threatened with foreclosure? As the Apostle James insists, our response points to the quality of our faith. “*If a brother or sister is naked or destitute of daily food and one of you says to them, ‘Depart in peace, be warmed and filled,’ but you do not give them the things which are needed for the body, what does it profit? Thus also faith by itself, if it does not have works, is dead*” (*Jas* 2:15-17). Faith and love must be made concrete by action.



PAUL, APOSTLE TO THE GENTILES

PAUL, THE CHOSEN VESSEL OF CHRIST, the Apostle of the Nations and teacher of the whole world, was a Jew by race, of the tribe of Benjamin, having Tarsus as his homeland. He was a Roman citizen, fluent in the Greek language, an expert in knowledge of the Law, a Pharisee, born of a Pharisee, and a disciple of Gamaliel, a Pharisee and notable teacher of the Law in Jerusalem. For this cause, from the beginning, Paul was a most fervent zealot for the traditions of the Jews and a great persecutor of the Church of Christ; at that time, his name was Saul (Acts 22:3-4).

In his great passion of rage and fury against the disciples of the Lord, he went to Damascus bearing letters of introduction from the high priest. His intention was to bring the disciples of Christ back to Jerusalem in bonds. As he was approaching Damascus, about midday, 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." And that heavenly voice and brilliance made him tremble, and he was blinded for a time. He was led by the hand into the city, and on account of a divine revelation to the Apostle Ananias (see Oct. 1), he was baptized by him, and both his bodily and spiritual eyes were opened to the knowledge of the Sun of Righteousness.

Immediately he began to speak with boldness in the synagogues, proclaiming that "Christ is the Son of God" (Acts 9:1-21). In his zeal in preaching the Gospel he endured endless labors and afflictions of all kinds - prisons, beatings, stonings, shipwrecks, journeys, perils on land, on sea, in cities, in wildernesses, hunger, thirst, nakedness - all endured for the Name of Christ, in his fiery longing for the salvation of all. He became all things to all men, that he might save them all if possible, and because of which, with his heart aflame, he continuously traveled throughout all parts, visiting them all, and like a bird of heaven flying from Asia and Europe, the West and East, neither staying nor abiding in any one place - all these things are related incident by incident in the Book of the Acts, and as he himself tells them in his Epistles.

His Epistles are fourteen in number, and are explained in 250 homilies by Saint John Chrysostom. The loftiness of his thoughts, the abundance of the revelations made to him, the wisdom given to him from God, are brought together in a wondrous manner the Old with the New Testaments. He expounds the mysteries of the Old Testament which had been concealed under types; he confirms the doctrines of the Faith, expounds the ethical teaching of the Gospel, and demonstrates with exactness the duties incumbent upon every rank, age, and order of man. In all these things his teaching proved to be a spiritual trumpet, and his speech was seen to be more radiant than the sun, and by these means he clearly sounded forth the word of truth and illumined the ends of the world.

Having completed the work of his ministry, he 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.

What About the Unbelievers?

Most of the people in Asia Minor – like many of the people with whom we interact every day – would have been unbelievers. St. Peter sets out these principles for dealing with them. First of all, these Christians – presumably all converts – were no longer to live as unbelievers do, according to the “*aimless conduct received by tradition from your fathers*” (1 Pt 1:18). Roman life was organized around festivals in honor of pagan gods and goddesses. Roman culture found no fault with practices such as abortion, infanticide or homosexuality. Jews – and consequently Christians – viewed these things as contrary to God’s plan for His people. There could be no compromise with the dominant culture on such matters. Those who are in Christ are called to be holy.

Christians in a pagan world were to observe all the commandments and to conduct themselves honorably among the unbelievers, “*as free, yet not using liberty as a cloak for vice*” (1 Pt 2:16). They were not to assume that Christianity was simply a matter of not worshipping the Roman gods. Those who claimed to be “in Christ” should expect to follow a higher standard of behavior than those who did not know the true God. As the Lord Himself indicated, they were to be *in* the world but not *of* the world.

At the same time Christians were not to dismiss non-Christians and their world as unworthy of their respect. Christ had come “to enlighten and sanctify everyone in the world” (see *Jn* 1:9); consequently believers were bound to honorable relationships with all men and to the legitimate structures of civil authority. “*Submit yourself to every ordinance of man for the Lord’s sake... for this is the will of God*” (1 Pt 2:13, 15). After all, the Lord Himself told Peter to pay the temple tax “*lest we offend them*” (*Mt* 17:27).

At the same time, as Peter knows too well, Christians may still suffer at the hands of their unbelieving neighbors. People often see their way of life threatened when others live in ways contrary to it. In Peter’s day, some saw the Christian’s refusal to honor the Roman gods as disloyalty to the state. Many Romans saw devotion to the gods and an expression of patriotism; those who refused to do so would be suspected of treason.

In that case Peter proposes a twofold course of action. First, believers are to “*Sanctify the Lord God in your hearts*”, praising and blessing God no matter what hardships we might have to endure. Second, Christians should “*always be ready to give a defense to everyone who asks you a reason for the hope that is in you*” (1 Pt 3:15). Believers should be able to articulate their faith with both clarity and charity. They should know how to express the teachings of the Gospel and how to do it in a positive way, with respect for those who question them.

Witnesses with Peter

St. Peter concludes his letter with an exhortation to the presbyters of the Churches to whom he is writing. He identifies himself as a “*witness of the sufferings of Christ and also a partaker of the glory that will be revealed*” (1 Pt 5:1). While Peter was an eye-witness to Christ’s death and resurrection, we too are witnesses of these mysteries. Every Sunday at matins (orthros) we become icons of Peter’s experience at Christ’s tomb. We hear the Gospel of the Resurrection and respond with the words “Now that we have seen the holy Resurrection of Christ...” We then partake of Christ in the Eucharist, anticipating the glory of the eternal heavenly banquet. We see with the eyes of faith what Peter saw with the eyes of the body: that Christ by His death and resurrection has made us sharers in the glory of His kingdom which will never end.

Please remember to pray for the health and protection of Genevieve Allen, Elizabeth Ashooh, Elsie Ashooh, Ernie Ashooh, Louise Ashooh, Al Auclair, Alice Auclair, Erin Baroody, Michael Baroody, Ted Baroody, Anthony Blando, Helena Burkush, Danielle Caron, Meghan Connors, Lucy Corriveau, Theresa Cullen, Jamileh Dagher, Lynn Dargie, Marie Dargie, Sher Farrow, Declan Finn, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, Loretto Gauvin, Sr. Marguerite Gravel, Nick Haddad, Jean Hannoush, Lucille Harper, Peggy Hunt, Howard Jabaley, Laura Jorba, Virginia Kearney, Shirley Lanoue, Roger Lawrence, Sadie Grace McCallum, Miriam McCallum, James McCloskey, Susan Merrill, Margaret Mitchell, Alfred Nasr, Afef Nasr, Blaise Notter, Steven O'Leary, Denis O'Keefe, Helen Baroody Payne, Josephine Paquette, Jean Poleatewich, Sheila Quinn, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Robert Siwik, Nassim Sleiman, Salwa Sleiman, Tarrant Smith, Catherine Waldron, 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.



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is coming!
Aug. 15, 16, 17**