



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. 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 10, 2018

The Commemoration of the Holy Martyrs Alexandria and Antonina

THE THIRD 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 (2nd Tone) Page 51

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

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

THE PROKIMENON:

**MY STRENGTH AND MY COURAGE IS THE LORD,
AND HE HAS BEEN MY SAVIOR!**

The Lord has chastised me through His teaching, yet He has not delivered me to death!

Today's Readings: Romans 5:1-10 and Matthew 6:22-33

LITURGY INTENTIONS

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 Baroody (33rd),
Charles Nassoura (36th), Barbara Spencer (16th), Ferris Ebol (38th),
and James Holt (13th)

Sunday, (June 10) 10:30 AM

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

Next Saturday (June 16) 4:30 PM:

For the repose of Honnie Coriaty (39th), William Paquette (24th),
John George (14th), Rachel George (24th), Mary Batal (57th),
and Emile Ashooh (32nd)

Next Sunday (June 17) 10:30 AM

For the repose of Bishop Justin Najmy,
The first bishop for the Melkites in America (50th Anniversary)



+
Pray.
Invite.
Encourage.
Affirm.

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.



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 at the Divine Liturgy on June 24!

Mahrajan 2018: We're really cooking now!

On Tuesday June 12, we are making the Ghrybe & Nut Maamoul
-6:00 PM 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 12	Ghrybe & Nut Maamoul	August 15	Meat Pies
July 10	Grape Leaves	TBA	Spinach 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.



Here are other ways that you can help with Mahrajan 2018:

Make a donations for food!

Help us with our costs is by donating a food or ingredient. There are sign-up sheets in the hall, along with the cost. Envelopes are also available there, if you would like to use them. We are counting on your generosity. All donors will be recognized in our annual souvenir book.

Help us find ads!

We need ads for our Mahrajan 2018 souvenir book. This book is critical to the success of the Mahrajan. You can help us to get ads by soliciting places where you do business.

Add your own message to our book!

Please consider placing your message or memorial in the Mahrajan 2018 souvenir book – only \$100 per page!

Attendance - Last Sat. 4:30 PM: 28 Last Sun. 10:30 AM: 106

Last Weekend's Collection: \$ \$751.⁰⁰

The average Sunday envelope donation: \$25.³⁸

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

SERVICES FOR THE WEEK

Wed., June 13	7:00 PM	Divine Liturgy: Offered for the deceased members of the parish
Sat., June 16	4:30 PM	Divine Liturgy: The Fourth Sunday After Pentecost
Sun., June 17	9:45 AM	Sunday Orthros
Sun., June 17	10:30 AM	Divine Liturgy: The Fourth Sunday After Pentecost

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



The Holy Martyrs Alexandria and Antonina

Saint Antonina was from the city of Krodamos (Asia Minor). She was arrested for being a Christian, and was brought before the governor Festus. He urged her to worship the pagan gods, promising to make her a priestess of the goddess Artemis. But the saint bravely confessed Christ, and she urged the governor to renounce the worship of demons in the form of idols. Festus gave orders to strike the saint on the face and lock her up in prison.

The martyr spent all her time at prayer, she ate and drank nothing, but then she heard the voice of God, “Antonina, fortify yourself with food and be brave, for I am with you.” When they led her before the governor again, the martyr continued to stand up for the Christian Faith and to denounce the pagans.

The governor decided to give the holy virgin over for defilement by soldiers, but the Lord inspired one of them, Saint Alexander, to save her. He sought permission to go in to her on the pretext that he might be able to convince her to obey the governor’s will. Saint Alexander then suggested that she put on his military attire and flee. No one recognized her dressed as a soldier, and she walked out of prison. The soldiers sent by Festus found Saint Alexander alone in the cell. He would not respond to the questions of the governor, and so he was tortured and mercilessly beaten. Through the inspiration of the Lord Jesus Christ, Saint Antonina also came to stand before Festus.

Soldiers cut off their hands, then they smeared them with pitch and threw them into a pit where a fire was burning. When the fire went out, they threw snakes into the pit, so that Christians would not be able to gather up the bones of the martyrs. Returning home, Festus became numb, and was able neither to eat nor to drink. He died after seven days of terrible torment.

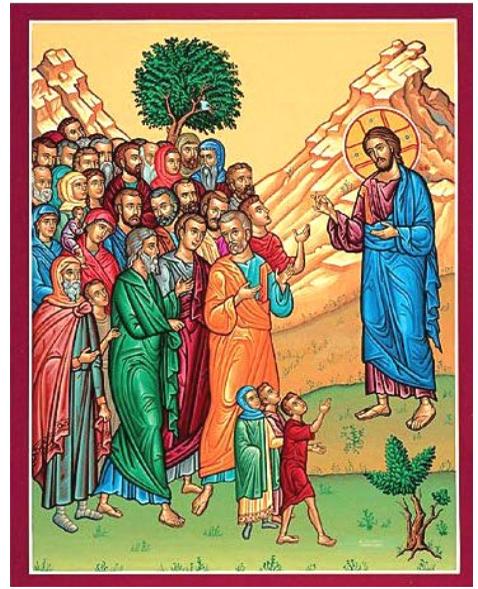
Sts Alexander and Antonina were martyred on May 3, 313. In the Prologue their memory is listed under June 10. The relics of the saints were transferred to Constantinople and placed in the Maximov monastery.



“The lamp of the body is the eye.”

MANY PEOPLE SHOOK THEIR HEADS IN DISBELIEF at the woman who expressed amazement when her daughter in college stopped going to church. “But we always took her to church,” she reasoned, “if her soccer game was cancelled.” This mother had let the “bright colors” of a good time distract her entire family from making a meaningful connection to God and the Church the focus of their lives.

We don't have to wonder what the Lord Jesus might have thought about such a situation; He tells us in the Gospel: the alluring distractions that attract us can so cloud our vision that the lamp of our eye goes dark. *“The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness!”* (Mt 6:22, 23)



What Clouds Our Spiritual Vision?

We may attribute an inability to focus on our spiritual life on a number of causes. Some of them are completely beyond our control; others can be curbed by our free choice, once we recognize their effect on us. Among these influences are:

The Fall: We are told that Adam and Eve, for example, were distracted from God's way when they became convinced that *“the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise”* (Gen 3:6). They accepted the logic of the tempter and lost their previous intimacy with God. We inherit their naiveté and are easily tempted by similar false promises, making us spiritually weak.

The Passions: As a result of the Fall, we are at the mercy of certain impulses within us which **dispose us to sin**. Some passions involve normal needs which, out of control, can dominate our soul – a disordered appetite for food or drink (*gluttony*), for sexual activity (*unchastity*), or for money and what it can buy (*avarice*). Provided that they are kept within the proper bounds, desire for these things is normal. More spiritual passions include the need to dominate others (*anger*), to expect happiness as our right (*dejection, listlessness*), and to be egocentric (*vanity, pride and vainglory*). A person who values his or her feelings above all else will be subject to many if not all, of these passions.

The Culture Around Us: We accept as normal the ways of the society in which we live. We do things because everyone else does them. Thus we expect to shake hands, rather than bow to one another as they do in the Far East. Because we live in a secular society, inclusive of all religions or philosophies, there are many ideas, viewpoints, and values freely expressed around us; some of them we as Christians should not accept, whether legal or not.

One facet of our society, for example, which is not only legal but promoted, is consumerism. Americans are both enabled and encouraged to build their lives around acquiring the

latest and best of whatever pleases them. This is in stark contrast to the Lord's ideal expressed in the Gospel: "*No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon... But seek first the kingdom of God and His righteousness, and all these things shall be added to you*" (Mt 6:24, 33).

The most serious departures from a godly lifestyle in our society are those which ignore the Ten Commandments – refusing recognition of God in the public arena, denying a special place to the Lord's Day, accepting murder (abortion, euthanasia) and adultery (divorce and the sexual "revolution") – or which seek to redefine reality based on one's individual wishes (same-sex marriage, gender "reassignment"). Because some disorder is not against the law or because "everybody does it" does not mean it is in accordance with God's way. Christians should be committed to discerning His way for us.

Dealing with the Passions

Christians seeking to foster a relationship with Christ dwelling in them will want to overcome the power of the passions. The most important weapons which can help in this spiritual struggle are *vigilance* and *discernment*. The vigilant Christian is one who, regularly examining his world and his own reactions to it, seeks to ascertain whether his responses are determined by one of the passions listed above. Since all the passions are expressions of our ego, we must remain watchful to determine how much our desires ("*I want,*" "*I need,*" or "*I have the right to*") reflect a hidden egotism. The discerning Christian is one who is able to determine this and frame a response to the enticements of the world in line with Christ's way for us set forth in the Scriptures.

Dealing with the Culture

St Paul counseled new believers in the culture of his day, "*Do not be conformed to this world, but be transformed by the renewing of your mind, that you may test what is that good and acceptable and perfect will of God*" (Rom 12:2) and also, "*Test all things: hold fast to what is good and abstain from every form of evil*" (1 Thess 5:21, 22). Christians today need to distinguish what is good in our secular world from what is not.

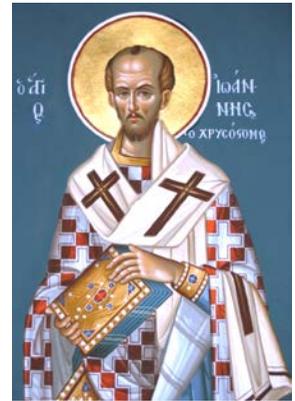
Modern society is built on the idea that the freedom of the individual is the greatest good. The individual should be free to choose his or her own political leaders, values or religion and publicly promote that choice. Extreme expressions of this concept are the conviction that the individual determines his or her own "truth," becoming the ultimate judge of his or her actions and identity, determining whether one is male or female, who or how many to marry, when and how to die, etc. irrespective of law or custom.

Are we, first of all, individuals or members of a community (and therefore unable to determine our own truth)? Do obligations to our family, Church or country outweigh our individual preferences?

We also are faced with competing Christian visions, all claiming to be based on the Bible, as well as Buddhist, Islamic or atheist perspectives. This advice, given to the Christians in multicultural Ephesus, is good for us as well: "*Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world*" (1 Jn 4:1). All of these counsels apply to us today.

St. John Chrysostom: On today's Gospel

Do you see how Jesus clarifies what has been obscure by comparing it to what is self-evident? Can you add one cubit, or even the slightest measure, to your bodily life span by worrying about it? Can you by being anxious about food add moments to your life? Hence it is clear that it is not our diligence but the providence of God, even where we seem to be active, that finally accompanies everything. In the light of God's providence, none of our cares, anxieties, toils or any other such things will ever come to anything, but all will utterly pass away. THE GOSPEL OF MATTHEW, HOMILY 21.3.



Note the acceleration of images: just when the lilies are decked out, He no longer calls them lilies but “grass of the field.” He then points further to their vulnerable condition by saying “which are here today.” Then He does not merely say “and not tomorrow” but rather more callously “cast into the oven.” These creatures are not merely “clothed” but “so clothed” in this way as to be later brought to nothing. Do you see how Jesus everywhere abounds in amplifications and intensifications? And He does so in order to press his points home. So then He adds, “Will He not much more clothe you?” The force of the emphasis is on “you” to indicate covertly how great is the value set upon your personal existence and the concern God shows for you in particular. It is as though He were saying, “You, to whom He gave a soul, for whom He fashioned a body, for whose sake He made everything in creation, for whose sake He sent prophets, and gave the law, and wrought those innumerable good works, and for whose sake He gave up his only begotten Son.” THE GOSPEL OF MATTHEW, HOMILY 22.1.

CAMP DAY FOR SENIORS (55 +)

July 9th and 10th from 8am to 4pm at Saint Anselm College

This 2 day camp is presented free of charge, to folks 55 and over. For program information/registration contact the psychology department at www.anselm.edu/psychology, then follow the link (blue button) that will take you to our senior camp/research page.

This two day senior camp includes two areas:

1. Concurrent repeating workshop options such as Benedictine talk on Spirituality, gentle aerobic exercise, presentation on healthy activity, facilitating communication with loved ones on social media, history and the basics of Irish Step Dancing, gentle yoga and mindfulness in aging.
2. The opportunity to participate in our senior research program (55+) including a walk/jog (your choice), an assessment of mood memory, an a blood sample to evaluate exercise activity.

Visit us at www.anselm.edu/psychology to learn more and register.

If you have any questions please email Dr. Paul Finn at paulfinn@anselm.edu or INBRE students Mackenzie Kewley atmkewley@anselm.edu and Baelyn Duffy at bduffy@anselm.edu.

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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Today's Readings:

A Reading from the Epistle of St. Paul to the Romans (5: 1-10)

Brethren, now that we have been justified by faith, let us have peace with God through our Lord Jesus Christ, through Whom we have access by faith to that grace in which we stand and exult in the hope of God's glory. And not only this, but we exult also in tribulations, knowing that tribulation produces endurance, and endurance challenge, and challenge hope, and hope does not deceive, for God's love is poured forth in our hearts through the Holy Spirit, Who has been given to us.

For why did Christ die at the appointed time for the wicked while we were still weak? Hardly would someone die for a just man; perhaps someone would have the courage to die for a virtuous man. But God proves His love for us, since Christ died for us while we were still sinners. Much more now that we are made just in His blood, shall we be saved by Him from wrath. For if, while we were enemies, we were reconciled with God through His death, much more, now that we are reconciled, shall we be saved by His life.

الرسالة (رومة 5 : 1-10)

يا إخوة، إذ قد بُرِّرنا بالأيمان، لنا سلامٌ لدى اللهِ برِّبنا يسوعَ المسيح الذي نلنا به أيضاً الدخولَ بالأيمان الى هذه النعمة، التي نحنُ مقيمون فيها، ومفتخرون في رجاءِ مجدِ الله. وليس هذا فقط، بل نفتخرُ أيضاً في الشدائد، عالمين بأنَّ الشدَّة تُنشِئُ صبراً والصبرُ امتحاناً، والامتحانُ رجاءً، والرجاءُ لا يُخزي، لان محبَّةَ الله قد أُفيضت في قلوبنا بالروح القدس المُعطى لنا. لان المسيح، ونحنُ بعد ضعفاء، قد ماتَ في الاوانِ عن الكافرين. ولا يكادُ أحدٌ يموت عن باءٍ، فلعلَّ أحداً يُقدِّمُ أن يموتَ عن صالح. أما اللهُ فيُبهرهُنَّ على محبته لنا، بأنَّ المسيح، ونحنُ بعد خطاة، قد ماتَ عنا، فبالأحرى كثيراً إذ قد بُرِّرنا بدمه نخلصُ به من الغضب. لانا اذا كنَّا قد صولحنا مع الله بموتِ ابنه ونحنُ أعداء، فبالأحرى كثيراً ونحنُ مصالحوون نخلصُ بحياته.

The Holy Gospel according to St. Matthew the Evangelist (6:22-33)

The Lord said: The lamp of the body is the eye. If your eye is sound, your whole body will be full of light. But if your eye is evil, your whole body will be full of darkness. Therefore if the light that is in you is darkness, how great is the darkness itself! No man can serve two masters; for either he will hate the one and love the other, or else he will stand by the one and despise the other. You cannot serve God and mammon. Therefore I say to you, do not be anxious for your life, what you shall eat and drink; nor yet for your body, what you shall wear. Is not life a greater thing than food, and the body than clothing? Look at the birds of the air; they do not sow, or reap, or gather into barns; yet your heavenly Father feeds them. Are not you of much more value than they? But which of you by being anxious about it can add to his stature a single cubit? And as for clothing, why are you anxious? See how the lilies of the field grow; they neither toil nor spin, yet I say to you that not even Solomon in all his glory was adorned like one of these. But if God so clothes the wild flower of the field, which today is alive and tomorrow is thrown into the oven, how much more you, O you of little faith! Therefore do not be anxious, saying, 'What shall we eat?' or, 'What shall we drink?', or, 'What are we to wear?' (For all these things the Gentiles seek); for your heavenly Father knows you need all these things. But seek first the kingdom of God and His justice, and all the rest shall be given you besides."

انجيل الاحد الثالث بعد العصرة

الانجيل (متى 6 : 22-33)

قال الرب: سراج الجسد العين. فإن كانت عينك بسيطةً، فجسدك كله يكون نيرًا. وإن كانت عينك شريرةً، فجسدك كله يكون مظلمًا. وإذا كان النور الذي فيك ظلامًا، فالظلام كم يكون مدلهماً؟ لا يستطيع أحد أن يعبد ربين. فإنه إما يبغض الواحد ويحب الآخر، أو يلازم الواحد ويؤذّل الآخر. لا تقدرون أن تعبدوا الله والمال. فلهذا أقول لكم: لا تهتموا لنفسكم بما تأكلون، بما تشربون، ولا لجسدكم بما تلبسون. أليست النفس أفضل من الطعام، والجسد أفضل من اللباس؟ أنظروا الى طيور السماء، فإنها لا تزرع ولا تحصد ولا تجمع في الأهرار، وأبوكم السماوي يقوتها. أفلمستم أنتم أفضل منها؟ من منكم يقدر باهتمامه، أن يزيد على قامته ذراعاً واحدة؟ ولماذا تهتمون باللباس؟ تأملوا زنابق الحقل كيف تنمو. إنها لا تتعب ولا تعزل. وأنا أقول لكم: إن سليمان نفسه في كل مجده لم يلبس كواحدة منها. فإذا كان عشب الحقل الذي يكون اليوم، وغداً يطرح في الثور، يلبسه الله هكذا، أفلا يلبسكم بالأحرى أنتم يا قليلي الايمان. فلا تهتموا إذن قائلين، ماذا تأكل، أو ماذا تشرب، أو ماذا تلبس. فإن هذا كله تطلبه الأمم، وأبوكم السماوي يعلم أنكم تحتاجون الى هذا كله. بل اطلبوا أولاً ملكوت الله وبره، وهذا كله يزداد لكم.