



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 17, 2018

**The Commemoration of the Holy Martyrs Mauuel, Sabel, and Ishmael;
and of the Holy Marturs Isaurus and his Companions**

THE FOURTH 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 (3rd Tone) Page 52

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

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

THE PROKIMENON:

SING PRAISE TO OUR GOD, SING PRAISE!

SING PRAISE TO OUR KING, SING PRAISE!

All you peoples, clap your hands! Shout to God with cries of gladness!

Today's Readings: Romans 6: 18-23 and Matthew 8: 5-13

LITURGY INTENTIONS

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)

Sunday, (June 17) 10:30 AM

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

Next Saturday (June 23) 4:30 PM:

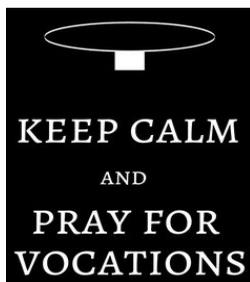
For the repose of William Zeady (58th), Francis Kheriaty (13th),
Elias Ashooh (75th), Wilfred Burkish (32nd), and Nora Noyes (12th)

Next Sunday (June 24) 10:30 AM

For the health and salvation of the members of our parish
graduating high school and college this year

For the repose of Millie Ashooh (8th Anniversary), by her children

For the repose of Josephine Paquette,
by Carrie Blue and the Nassif Family



In the readings today, both Paul and Christ are urging people to live in a faith relationship with God so that they might experience dynamic freedom and salvation. That faith must be expressed in the attitudes and actions of one's life. Faith opens the door to a transforming relationship with God. We need priests to help us keep moving in that direction in our Christian lives. Have you ever considered that ministry for yourself? Have you encouraged others to do it? Have you prayed for more vocations? That in itself is an act of faith.

Happy Father's Day!

What makes a Dad?

God took the strength of a mountain and the majesty of a tree,
The warmth of a summer sun and the calm of a quiet sea,
The generous soul of nature and the comforting arm of night,
The wisdom of the ages and the power of eagle's flight,
The joy of a morning in spring and the faith of a mustard seed,
The patience of eternity and the depth of a family need,
The God combined these qualities.
and when there was nothing more to add.
He knew His masterpiece was complete,
and so He called it Dad.

--Author unknown

Let's Congratulate our Graduates!

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 next Sunday!



Here are 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 signup 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: 11 Last Sun. 10:30 AM: 107

Last Weekend's Collection: \$1, 198.⁰⁰

The average Sunday envelope donation: \$42.²⁰

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

SERVICES FOR THE WEEK

Wed., June 20	7:00 PM	Divine Liturgy: Offered for the sick of the parish
Sat., June 23	4:30 PM	Divine Liturgy: The Fifth Sunday After Pentecost
Sun., June 24	9:45 AM	Sunday Orthros
Sun., June 24	10:30 AM	Divine Liturgy: The Fifth Sunday After Pentecost



The Fast of the Apostles

Traditionally in the Byzantine tradition, this fast begins on the Monday following All Saints Sunday (the Sunday after Pentecost) and extends until the celebration of the feast of the Holy Apostles on June 29. For the Melkites, however, the Synod and Patriarch have assigned June 19 (next Tuesday) as the date to begin this fast.

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 tradition of the Fast has existed at least since Pope Leo I (461 AD), as is evidenced by his homilies, though it has subsequently been forgotten in the West. 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.

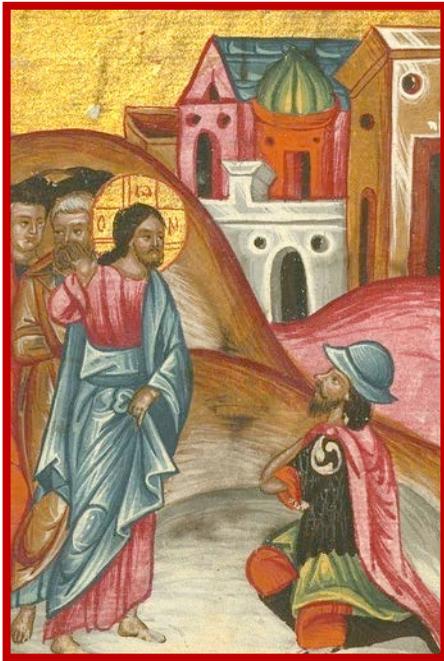
The Apostles' Fast is not as severe as Great Lent, but entails fasting from meat, poultry, eggs, dairy products, fish, oil, and wine. Fish, wine and oil are allowed on Saturdays and Sundays, and oil and wine are allowed on Tuesdays and Thursdays. As with the other fasts of the church year these suggestions 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. While they should be taken seriously, they 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 as well as from the Communist regimes in the Far East. Persecution of Christians in these areas is reported almost daily. This Fast is a particularly appropriate time to pray for our suffering brethren in these countries.

Advice from St John of Kronstadt:

“We are told: It is no big deal to eat non-Lenten food during Lent. It is no big deal if you wear expensive beautiful outfits, go to the theater, to parties, to masquerade balls, use beautiful expensive china, furniture, expensive carriages and dashing steeds, amass and hoard things, etc. Yet what is it that turns our heart away from God, away from the Fountain of Life? Because of what do we lose eternal life? Is it not because of gluttony, of expensive clothing like that of the rich man of the Gospel story, is it not because of theaters and masquerades? What turns us hard-hearted toward the poor and even toward our relatives? Is it not our passion for sweets, for satisfying the belly in general, for clothing, for expensive dishes, furniture, carriages, for money and other things? Is it possible to serve God and mammon, to be a friend to the world and a friend to God, to serve Christ and Belial? That is impossible... How after this can one say that it does not matter whether you eat non-Lenten food during Lent?”

Coming from East and West



BY THE TIME CHRIST BEGAN His public ministry, Rome had been ruling the Holy Land for almost 100 years, through a succession of local governors and administrators. The ruler of Galilee at the time was the tetrarch Herod Antipas, whom the locals called “King Herod.” The region of Galilee was the site of much of the Lord Jesus’ early ministry.

When the Lord’s teaching was rejected in His home town of Nazareth, we are told that *“leaving Nazareth, He came and dwelt in Capernaum, which is by the sea”* (Mt 4:13). It was there that He chose four local fishermen - Peter, Andrew, James and John – and called them to be His followers.

As a seaside fishing village, it is likely that Capernaum was a place where taxes would be collected, particularly from the local fishermen. Matthew the evangelist was collecting taxes there when Jesus called him (see Mt 9:9). It was perhaps to insure that taxes were collected that Roman soldiers were stationed in the area as well.

The Centurion at Capernaum

Matthew does not tell us anything about the officer who called on His help. In the Gospel of Luke we learn a bit more. In Lk 7, the first approach to Jesus on this matter was made by the local Jewish elders: *“And when they came to Jesus, they begged Him earnestly, saying that the one for whom He should do this was deserving, ‘for he loves our nation, and has built us a synagogue’”* (Lk 7:4,5). Some commentators have concluded that the centurion might have been a God-fearer or even a proselyte (Gentile convert), but this is not mentioned in either Gospel, as it was not pertinent to the story or its message.

In both narratives of this story, the centurion refrains from summoning Jesus to the servant’s bedside, *“for I am not worthy that You should enter under my roof”* (Mt 8:8, Lk 7:6). Perhaps the centurion knew it would violate local custom for a Jew (much less a holy man) to enter the home of a Gentile. This is not mentioned, because it too was not pertinent to the story or its message.

What was emphasized by the Lord in both Gospels is the centurion’s faith. Many of Jesus’ contemporaries relied on their being members of the people of Israel to, as it were, guarantee their status before God. But, as the Lord said elsewhere, *“Do not think to say to yourselves, ‘We have Abraham as our father.’ For I say to you that God is able to raise up children to Abraham from these stones”* (Mt 3:9).

Many looked to the correct observance of the precepts of the Law as the sign that they were doing God’s will. The centurion, not being a Jew, could not rely on either of these principles. His

response, however, showed that he had the deep reliance on God which validates any religious observance then or now. Christian tradition has also stressed the man's humility and made it the model for our response when the Lord is near. In both East and West, his words are incorporated into our prayer as we approach the Eucharist.

In the Byzantine prayers before receiving Communion we say, "I know that I am not worthy or sufficient that You should come under the roof of my soul, for all is desolate and fallen" (Second Prayer) and "I am not worthy, O Lord and Master, that You should enter under the roof of my soul" (Seventh Prayer). The centurion's humble protestation is clearly the model here.

What is the Principal Message Here?

The "punch line" in Matthew's story of this healing tells us what his principal message is for us. Jesus marvels at the centurion's faith, then He adds: "*And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth*" (Mt 8:11,12).

The idea that Gentiles would be preferred to Jews in the heavenly realm was scandalous to Jews. When Jesus had expressed a similar idea in the synagogue at Nazareth, it nearly got Him killed:

"Assuredly, I say to you, no prophet is accepted in his own country. But I tell you truly, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, and there was a great famine throughout all the land; but to none of them was Elijah sent except to Zarephath, in the region of Sidon, to a woman who was a widow. And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian."

"So all those in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, that they might throw Him down over the cliff. Then passing through the midst of them, He went His way" (Lk 4:25-30).

The Lord referred to times in the ninth century BC when the Jews fell away from the worship of the one God, accepting the Phoenician deities Baal and Asherath. The prophets Elijah and his successor Elisha confronted the Jews for their apostasy but ministered to Phoenicians and Syrians who were disposed to hear their message. As the widow of Zarephath confessed to Elijah, "*Now by this I know that you are a man of God, and that the word of the LORD in your mouth is the truth*" (1 Kgs 17:24). Their stories are told in the first and second books of Kings.

The story of Jesus and the Canaanite woman (Mt 15:21-28) is another example of a believing pagan contrasted to contentious Jews. After a confrontation with Jewish leaders from Jerusalem, the Lord went to the region of Tyre and Sidon where a woman begged His help for her daughter. After at first appearing to decline because she was not a Jew, Jesus obliged her saying, "*O woman, great is your faith! Let it be to you as you desire*" (Mt 15:28). Again, a Gentile's faith is contrasted to the argumentative response of God's own people.

In each case, the prophets and the Lord Himself step outside the box to respond to a believing Gentile, who is then held up as an example to Jews who doubted Him and an encouragement to the Gentiles who were being added to the company of His followers.

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



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.



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, 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.

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.



  <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>
<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>Stephen LAW GROUP P.L.C.</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>Your ad here: \$300/year</p>	 <p>Your Ad Here \$300 per Year</p>

Today's Readings:

A Reading from the Epistle of St. Paul to the Romans (6:18-23)

BRETHREN, now that you have been freed from sin, you have come to serve justification. I speak in a human way because of the weakness of your flesh. For as you yielded your members as slaves to uncleanness and iniquity, so now yield your members as slaves of justification so as to be sanctified. For while you were the slaves of sin, you had nothing to do with justification. But what fruit did you gather then of those deeds of which you are now ashamed? For the end of such things is death. But now, set free from sin and become slaves to God, you have your fruit resulting in sanctification, and as your end, life everlasting. For the wages of sin is death, but the gift of God is life everlasting in Christ Jesus our Lord.

الرسالة (رومة) 6 : 18-23

يا إخوة، بعدَ أنْ أعتقنتم إلى الخطيئة استعبدتم إلى للبرِّ، أقولُ كلاماً بشرياً من أجلِ ضعفِ جسدكم. فكما جعلتم أعضاءكم عبيداً للنجاسةِ والإثمِ للإثمِ، كذلك الآنَ اجعلوا أعضاءكم عبيداً للبرِّ للقداسة. لأنكم حينَ كنتم عبيداً للخطيئة، كنتم أحراراً من البرِّ، فأَيُّ ثمرٍ حصلَ لكم حينئذٍ من الأمورِ التي تستحيون منها الآنَ؟ إنما عاقبتُها الموت، وأمّا الآن وقد أعتقنتم من الخطيئة واستعبدتم لله، فتحوزونَ ثمركم للقداسة، والعاقبةُ حياةٌ أبدية، لأنَّ أجرَةَ الخطيئةِ موتٌ، وأمّا موهبةُ اللهِ فحياةٌ أبديةٌ في المسيح يسوعَ ربنا.

The Holy Gospel according to St. Matthew the Evangelist (8:5-13)

At that time when Jesus entered Caparnaum, there came to him a centurion who begged him, saying, "Lord, my servant is lying sick in the house, paralyzed, and is grievously afflicted." Jesus said to him, "I will come and cure him."

But in answer the centurion said, "Lord, I am not worthy that you should come under my roof; but only say the word, and my servant will be healed. For I too am a man subject to authority, and have soldiers subject to me; and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."

And when Jesus heard this, he marveled, and said to those who were following him, "Amen I say to you, I have not found such great faith even in Israel. And I tell you that many will come from the east and from the west, and will feast with Abraham and Isaac and Jacob in the kingdom of heaven, but the children of the kingdom will be put out into the darkness outside; there will be weeping and gnashing of teeth." Then Jesus said to the centurion, "Go your way; as you have believed, so be it done to you." And the servant was healed at that hour.

لانجيل الرابع بعد العنصرة

الانجيل (متى 8: 5-13)

في ذلك الزمان، لما جاء يسوع الى كفرناحوم، دنا اليه قائد مئة وسأله قائلاً: يا سيدي، إن غلامي ملقى في البيت مقعداً يعذبُ بعدابٍ شديد فقال له يسوع: أنا آتي واشفية. فأجاب قائد المائة وقال: يا سيدي لست أهلاً أن تدخل تحت سقفي ولكن قل كلمة لا غير فيبيراً غلامي. فإني أنا أيضاً إنسان تحت سلطان، ولي جند تحت يدي. فأقول لهذا اذهب فيذهب ولإخَرَ أنت فيأتي. ولعبدي اعمل هذا فيعمل. فلما سمع يسوع تعجب وقال: للذين يتبعونه الحق أقول لكم إنني لم أجد مثلاً هذا الايمان حتى ولا في إسرائيل وأنا أقول لكم إن كثيرين يأتون من المشارق والمغرب ويتكئون مع إبراهيم وإسحق ويعقوب في ملكوت السماوات، وأما بنو الملكوت فيلقون في الظلمة البرانية هناك يكون البكاء وصريف الأسنان. ثم قال يسوع لقائد المئة: اذهب وليكن لك كما آمنت فشفي غلامه في تلك الساعة.