



# OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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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)*

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July 7, 2019

*The Commemoration of our Venerable Fathers*  
*Thomas of Mount Maleum, and Acacius of Sinai,*  
*and of the Holy Great Woman Martyr Kyriake*

## THE FOURTH SUNDAY AFTER PENTECOST

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**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.

# THE ORDER OF TODAY'S LITURGY

The Troparion of the Resurrection (3<sup>rd</sup> Tone) Page 52

The Troparion of the Dormition of the Theotokos (1<sup>st</sup> Tone): Page 16

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

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## 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!*

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

## LITURGY INTENTIONS

Saturday (July 6) 4:30 PM:

For the repose of Elias Solomon (51<sup>st</sup>), Afef Nassif (31<sup>st</sup>), Mary Maloley (36<sup>th</sup>),  
Joseph Jadda (36<sup>th</sup>), and Rachel Hykil (22<sup>nd</sup>)



Sunday, (July 7) 10:30 AM:

For God's blessing upon our nation

Next Saturday, (July 13) 4:30 PM:

For the repose of Nabeeha Baroody (30<sup>th</sup>), Milia Elias (59<sup>th</sup>),  
Edmund Bednarowski (18<sup>th</sup>), Rasheedy Ashooh (59<sup>th</sup>),  
Mark Abu-Haidar (34<sup>th</sup>), and Edward Coriaty (34<sup>th</sup>)



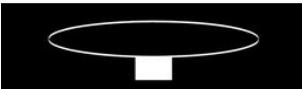
Next Sunday (July 14) 10:30 AM:

For the repose of Peter Burkush, by his wife Helena Burkush

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## **Vocation View**

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 it? Have you prayed for more vocations? That in itself is an act of faith.



KEEP CALM

AND

PRAY FOR  
VOCATIONS

**I will be out of town** beginning Sunday until Thursday night July 11. I will be directing the National Melkite Youth Conference at Colombiere Conference Center in Clarkston, MI. 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*



**WE ARE REALLY COOKING NOW!**

It is time to roll grape leaves!

**Tuesday evening, 6:00 PM in the Church Hall!**

**We need to roll about 3,000 grape leaves. No experience necessary!**

**We really need your help!**



**Bishop Nicholas' 30<sup>th</sup> Anniversary  
Celebration**

**Thursday, October 3, 2019**

**Our Lady of Annunciation Cathedral  
7 VFW Parkway, West Roxbury, MA 02132**

**5 PM Divine Liturgy**

**followed by a Celebration Banquet at 7 PM**

**Invite your family and friends –**

**Let's great a great turnout from our parish!**

**Ticket Donation: \$50 per person**

**More details available in the back of the church!**

**Attendance Last Sat. 4:30 PM: 15      Sun. 10:30 AM: 165**

**Last Weekend's Collection: \$1,286.<sup>00</sup>      Mortgage: \$811.<sup>00</sup>**

*The average Sunday envelope donation: \$28.<sup>19</sup>*

*The balance on our mortgage is: \$64,980.<sup>88</sup>*

**SERVICES FOR THE WEEK**

Sat., July 13	4:40 PM	<b>Divine Liturgy: Sunday of the Fathers of the First 6 Councils</b>
Sun., July 14	9:30 AM	<b>The Christening of Samuel Cullen Kramer</b>
Sun., July 14	10:30 AM	<b>Divine Liturgy: Sunday of the Fathers of the First 6 Councils</b>



**Saint Acacius of Sinai** lived during the sixth century and was a novice at a certain monastery in Asia. The humble monk distinguished himself by his patient and unquestioning obedience to his Elder, a harsh and dissolute man. He forced his disciple to toil excessively, starved him with hunger, and beat him without mercy. Despite such treatment, St Acacius meekly endured the affliction and thanked God for everything. St Acacius died after suffering these torments for nine years.

Five days after Acacius was buried, his Elder told another Elder about the death of his disciple. The second Elder did not believe that the young monk was dead. They went to the grave of Acacius and the second Elder called out: “Brother Acacius, are you dead?” From the grave a voice replied, “No, Father, how is it possible for an obedient man to die?” The startled Elder of St Acacius fell down with tears before the grave, asking forgiveness of his disciple.

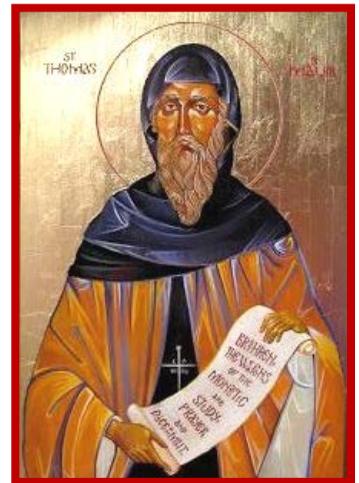
After this he repented, constantly saying to the Fathers, “I have committed murder.” He lived in a cell near the grave of St Acacius, and he ended his life in prayer and in meekness. St John Climacus (March 30) mentions him in *THE LADDER* (Step 4:110) as an example of endurance and obedience, and of the rewards for these virtues. St Acacius is also commemorated on November 29.

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**Saint Thomas of Mt. Maleum** was a military commander before he became a monk. Strong and brave, he had participated in many battles, and brought victory to his countrymen, for which he gained glory and esteem. But, striving with all his heart towards God, Thomas abandoned the world and its honors, and he took monastic vows.

With great humility he visited monastic Elders, asking for guidance in the spiritual life. After several years Thomas received the blessing for solitary wilderness life and, led by a pillar of fire at night by the holy Prophet Elias, he settled on Mount Maleum (on the eastern part of Athos). Dwelling in complete seclusion, St Thomas fought with invisible enemies with as much courage as he had displayed against the visible enemies of his country.

The life and deeds of St Thomas could not be concealed from the surrounding area. People began to flock to him seeking spiritual guidance, and even those suffering from sickness, since he received from God the blessing to heal infirmities.



# The End of Slavery to Sin

WHEN WE THINK OF SLAVERY it is the American experience which automatically comes to mind. America's slaves were mostly Africans who were captured, bought and sold as a commodity. Slavery was permanent, hereditary (the children of slaves were automatically slaves), and racial.

In the Roman Empire, however, none of these categories applied. Slaves were generally prisoners of war. They could earn or receive their freedom and there was no identification of slavery and race. In both countries, however, slavery meant loss of freedom, hard work, and at best a second class status in society.

St Paul uses slavery as an image to describe the sinful behaviors which he saw in pagan society. Rome was peaceful and prosperous; as a result, people were free to be self-indulgent. He saw their behavior, not as freedom, but as a self-surrender to degradation. People had become slaves of their passions, leading to death. No one would personify this more than the emperors. Its greatest leader, Julius Caesar, was said to be "... every wife's man and every man's wife." Nero, who was emperor at the time Paul was writing, castrated and "married" a boy who reminded him of his late wife. Both Nero and the boy would die at their own hands.

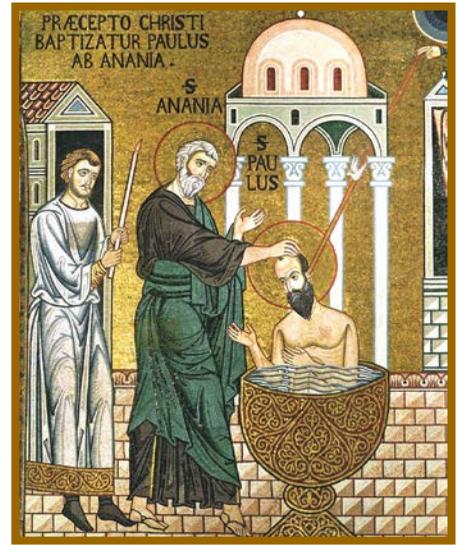
## Slavery to Sin

Calling himself a "slave of Christ Jesus" (Rom 1:1), St Paul says that the godless present themselves as "obedient slaves" to "sin, which leads to death" (v. 16). He is speaking here of a spiritual slavery which results in spiritual death. Like slavery, sin can possess a person exclusively – we need only think of some examples of addictions which take over people's lives in our own day. But there are other sinful acts, less harmful to our physical life, to which people can become enslaved. Habits of sin, such as cursing or gossiping become as much part of us through repetition as addictions. They are simply other forms of slavery to sin.

Culture can play an important part in this kind of slavery. When a behavior, which the Gospel portrays as sinful, is accepted in the wider culture as "normal," people become more easily enslaved to it. We may think of sexual or reproductive practices which our society finds acceptable but the Church does not approve. Christians who decide there is "nothing wrong" with these practices do so because the wider (secular) society has accepted them.

There are other, less controversial examples of socially acceptable contradictions of the Gospel. Does anyone in our society, for example, take seriously these words of Christ: "But I say to you, whoever is angry with his brother will be liable to judgment, and whoever says to his brother, 'Raga,' [an insult] will be answerable to the Sanhedrin, and whoever says, 'You fool,' will be liable to fiery Gehenna" (Mt 5:22).

Most if not all Christians pay scant attention to this teaching. But if people habitually look down on others in the Church, how able are they to keep Christ's commandment: "Love one another. As I have loved you so you also should love one another. This is how all will know that you



are my disciples, if you have love for one another” (Jn 13: 34, 35).

## **Slavery to Righteousness**

Twice in this passage St Paul notes an alternative to the slavery of sin. In v. 19 he calls believers “*slaves of righteousness*” while in v. 22 he uses the expression “*slaves of God.*” Righteousness was used throughout the Old Testament to describe a life pleasing to God. It was equated with a life lived in accordance with the Commandments.

By this standard St Joseph, the spouse of the Theotokos, and St Simeon, who received the infant Christ in the temple, are both called “righteous” in the Gospels (see Mt 1:19 and Lk 2:25). The supreme example of righteousness is, of course, the Lord Jesus Himself. As the centurion testified on seeing the manner of His death, “*Certainly this was a righteous Man!*” (Lk 23:47)

Our liturgy describes Christ in the same way. In both the troparion of His Nativity and that of His Encounter with Simeon and Anna we praise Him as “*the Sun of righteousness.*” This term, prophesied in Malachi 4:2, suggests that the Lord Jesus is the One shining the light of authentic righteousness into the world.

The term is used twice in the Beatitudes: “*Blessed are those who hunger and thirst for righteousness*” and “*Blessed are those who are persecuted for righteousness’ sake*”. Living the Godly life is clearly of paramount importance to Christ. By using “*slaves of righteousness*” interchangeably with “*slaves of God*” St Paul is clearly following His lead. “*Seek first the kingdom of God and His righteousness,*” the Lord advised, and you will have everything you need.

## **The Result of a Righteous Life**

This term – *dikaiosyne* in the Greek of the New Testament – is sometimes translated as *justice*, but that word in Western society has a legal or even penal connotation absent from its meaning in Scripture. This becomes clear when we look at the intended result of the righteous life as St Paul describes it here. He asks his readers, “*What fruit did you have then in the things of which you are now ashamed? For the end of those things is death*” (v. 21). The sin to which the Roman Christians had once been enslaved had only one ultimate result – death. In contrast, living as slaves to God brings about sanctification with its end, everlasting life (see v. 22).

The fruit of righteousness in this life is *sanctification*, the same word the Church uses for certain rites, such as the great sanctification of water or of other objects. A “sanctification” in the language of the liturgy is more than just a simple blessing – it unfolds through psalms, hymns and Scripture readings and prayers forming a kind of process concluding in the act of benediction. Likewise the sanctification of the believer is a process, consisting in the blossoming of the Christian life through the love of God and of others, concluding in eternal life.

What St Paul described as “righteousness unto sanctification” would come to be called *theosis* – the process beginning with baptism and developing through prayer, fasting, almsgiving and the other aspects of Christian life, with its goal of communion with God which is eternal life.

## **Living the “Life of Angels”**

“For it was not just that God freed us from our old evils; he also led us into the life of angels. He opened the way for us to enjoy the best life, handing us over to the safekeeping of righteousness and killing our former evils, putting the old man in us to death and bringing us to eternal life.” - St John Chrysostom, *Homilies on Romans*, 11



**Saint Kyriake** was the only child of Dorotheus and Eusebia. Since she was born on a Sunday (Kyriake, in Greek), she was named Kyriake.

One day a wealthy magistrate wished to betroth Kyriake to his son. Not only was she young and beautiful, but her parents were wealthy, and the magistrate wished to control that wealth. The magistrate went to her parents to request her hand, but St. Kyriake told him that she wished to remain a virgin, for she had dedicated herself to Christ.

The magistrate was angered by her words, so he went to the emperor Diocletian to denounce the saint and her parents as Christians who mocked the idols, and refused to offer sacrifice to them.

Diocletian sent soldiers to arrest the family and have them brought before him. Dorotheus was beaten until the soldiers grew tired and were unable to continue. Then he sent St. Kyriake to be interrogated by his son-in-law and co-ruler Maximian at Nicomedia.

Maximian urged her not to throw her life away, promising her wealth and marriage to one of Diocletian's relatives if she would worship the pagan gods. St. Kyriake replied that she would never renounce Christ, nor did she desire worldly riches. Enraged by her bold answer, Maximian had her flogged. The soldiers who administered this punishment became tired, and had to be replaced three times. Shamed by his failure to overcome a young woman, Maximian sent St. Kyriake to Hilarion, the eparch of Bithynia, at Chalcedon. He told Hilarion to either convert Kyriake to paganism, or send her back to him.

Making the same promises and threats that Diocletian and Maximian had made before, Hilarion was no more successful than they were. St. Kyriake challenged him to do his worst, because Christ would help her to triumph. The saint was suspended by her hair for several hours, while soldiers burned her body with torches. Not only did she endure all this, she also seemed to become more courageous under torture. Finally, she was taken down and put into a prison cell. That night Christ appeared to her and healed her wounds. When Hilarion saw her the next day, he declared that she had been healed by the gods because they pitied her. Then Hilarion urged her to go to the temple to give thanks to the gods. She told him that she had been healed by Christ, but agreed to go to the temple. The eparch rejoiced, thinking that he had defeated her.

In the temple, St. Kyriake prayed that God would destroy the idols. Suddenly, there was a great earthquake which toppled the idols, shattering them to pieces. Everyone fled the temple in fear, leaving. Instead of recognizing the power of Christ, Hilarion blasphemed the true God as the destroyer of his pagan gods. He was struck by a bolt of lightning and died on the spot.

St. Kyriake was tortured again by Apollonius, who succeeded Hilarion as ruler. When she was cast into a fire, the flames were extinguished. When she was thrown to wild beasts, they became tame and gentle. Therefore, Apollonius sentenced her to death by the sword. She was permitted time to pray, so she asked God to receive her soul, and to remember those who honored her martyrdom. Just as St. Kyriake ended her prayer, angels took her soul before the soldiers could strike off her head. Pious Christians took her relics and buried them in a place of honor.

**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 Salvias, 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.





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## 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 أعتقنمُ الى الخطيئة استعبدتم الى اللبِّ، أقولُ كلاماً بشرياً من أجلِ ضعفِ جسدكم. فكما جعلتم أعضاءكم عبيداً للنجاسة والإثم للآثم، كذلك الآن اجعلوا أعضاءكم عبيداً للبرِّ للقداسة. لأنكم حينَ كنتم عبيداً للخطيئة، كنتم أحراراً من البرِّ، فأَيُّ ثمرٍ حصلَ لكم حينئذٍ من الأمورِ التي تستحيون منها الآن؟ انما عاقبتُها الموت، وأمّا الان وقد أعتقنمُ من الخطيئة واستعبدتم الله، فتحوزونَ ثمركم للقداسة، والعاقبةُ حياةٌ أبدية، لأنَّ أجرَةَ الخطيئة موتٌ، وأمّا موهبةُ الله فحياةٌ أبديةٌ في المسيح يسوع 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 ويتكثرون 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.