



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)

July 9, 2017

**The Commemoration of the Holy Hieromartyr Pamcratios,
Bishop of Tauromina in Sicily**

THE 5th SUNDAY AFTER PENTECOST

Parish Advisory & Finance Council:

KEN MONTY (PRESIDENT), RICHARD ASHOOH, 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.

THE ORDER OF TODAY'S LITURGY

The Troparion of the Resurrection (4th 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:

HOW GREAT ARE YOUR WORKS, O LORD!

IN WISDOM YOU HAVE WROUGHT THEM ALL!

Bless the Lord, O my soul! You are very great indeed, O Lord my God!

Today's Readings: Romans 10:1-10 and Matthew 8:28-9:1

LITURGY INTENTIONS

Saturday, 4:30 PM:

For the repose of Mary Maloley (34th), Joseph Jadda (34th),
Afef Nassif (29th), Nabeeha Baroodly (28th), and Rachel Hykil (20th)

Sunday, 10:00 AM:

For the repose of the members of this parish
who have departed from this life,
and for the repose of all of our departed friends, family,
and loved ones

Next Saturday, (July 15) 4:30 PM:

For the repose of Milia Elias (57th), Edmund Bednarowski (16th),
Rasheedy Ashooh (57th), Mark Abu-Haidar (32nd),
Edward Coriaty (32nd), and Julie Flamant (36th),

Next Sunday, (July 16) 10:00 AM

For the repose of Donald Shine (6th Anniversary),
by his sister Eileen Shine Litterio



Do you have
collar I.D.?



Today's epistle speaks of Christ touching people so that they can become free children of God. In the Gospel, Christ frees two men, restoring their dignity and identity to them as children of God. It is the role of the priest to continue this ministry of Christ today. Are you being called to a religious vocation? If so, what is your answer to God?

Remember to pray for your priests, and to pray for an increase of vocations to the priesthood.



MAHRAJAN 2017 is coming!
(and here is how you can you help)

We need grape leaves!

Grape leaves will be needed by July 11, so please wash and pack them in your freezer as they become available. We need about 3,000!

Add your message to our book!

Please consider placing your message or memorial in the Mahrajan 2017 souvenir book – only \$100 per page!

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 with food preparation!

We need help in the kitchen for food preparation on July 11 at 6 PM for rolling about 3,000 Grape Leaves.

Help us find ads!

Help us to get ads for the Mahrajan 2017 souvenir book by soliciting places where you do business.

Attendance Last Week: Sat., 4:30 PM: 29 Sun. 11 AM: 88

Last Weekend's Collection: \$ 1,695.⁰⁰

The average Sunday envelope donation: \$43.⁵¹

The balance remaining on our mortgage is: \$ 77,804.⁸⁶

SERVICES FOR THE WEEK

Thurs., July 13	7:00 PM	Divine Liturgy: Offered for the sick of the parish
Sat., July 15	4:30 PM	Divine Liturgy: The Sunday of the Holy Fathers of the First Six Ecumenical Councils
Sun., July 16	9:15 AM	Sunday Orthros
Sun., July 16	10:00 AM	Divine Liturgy: The Sunday of the Holy Fathers of the First Six Ecumenical Councils

The Holy Hieromartyr Pancratius

Most of us think of Sicily as a charming travel destination. But Sicily was also home to many early Christian saints, and the arena of their martyrdom. The fertile island had long occupied an important place on the map of the known world by the time of the birth of our Lord Jesus Christ, and Christianity spread there from apostolic times. One of the first saints of that ancient island is the Holy Hieromartyr, Pancratius of Tuaromina.

Pancratius was born during the time of the earthly ministry of Our Lord Jesus Christ. The parents of Pancratius were natives of Antioch. Hearing the good news of Jesus Christ, Pancratius' father took his young son with him and went to Jerusalem in order to see the great Teacher for himself. The miracles astonished him, and when he heard the divine teaching, he then believed in Christ as the Son of God. He became close with the disciples of the Lord, especially with the holy Apostle Peter. It was during this period that young Pancratius got to know the holy Apostle Peter.

After the Ascension of the Savior, one of the Apostles came to Antioch and baptized the parents of Pancratius together with all their household. When the parents of Pancratius died, he left behind his inherited possessions and went to Pontus and began to live in a cave, spending his days in prayer and deep spiritual contemplation. The holy Apostle Peter, while passing through those parts, visited Pancratius at Pontus. He took him along to Antioch, and then to Sicily, where the holy Apostle Paul then was. There the holy Apostles Peter and Paul made Saint Pancratius Bishop of Tuaromina in Sicily.

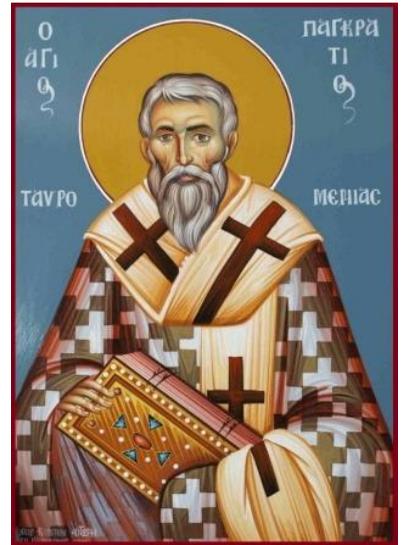
Saint Pancratius toiled zealously for the Christian enlightenment of the people. In a single month he built a church where he celebrated divine services. The number of believers quickly grew, and soon almost all the people of Tuaromina and the surrounding cities accepted the Christian Faith.

Saint Pancratius governed his flock peacefully for many years. However, pagans plotted against the saint, and seizing an appropriate moment, they fell upon him and stoned him. Thus, Saint Pancratius ended his life as a martyr.

He is venerated as a saint in the Roman Catholic Church and in the Byzantine Church he has the title of Hieromartyr. In the Catholic Church his cult being concentrated on the island of Sicily, where the veneration of saints from the eastern Mediterranean was particularly encouraged during the period of Byzantine rule. He is the patron saint of Tuaromina, and Canicattì.

His feast day was entered into the Roman Martyrology as April 3; recently this was amended to July 8. The Byzantine Church venerates him on July 9, the traditional day of his martyrdom. He is also, together with martyrs Marcellus and Philagrus, commemorated on February 9. The Greek calendar also commemorates, on June 7, the holy women Aesia and Susanna, disciples of Pancras and martyred with him.

The larger portion of his relics are preserved in a church named for him in Rome. Another portion of his relics are kept on Mount Athos.



“Expel by Your Awesome Name...”

IN EASTERN ICONS, such as the traditional representation of the Gergasene demoniacs, demons are often portrayed as little winged black men. In the medieval art of the West the horned, bat-winged and fork-tailed red giant was the most popular representation of the devil. What is the origin of these images and what do they actually represent?

Any representation of a demon in iconography, whether Western or Eastern, is an attempt to interpret Scriptural teaching. The imagery itself is not found in Scripture but strives to graphically depict a Biblical doctrine. Physical depictions of non-physical realities, however, are always doomed to fail. This is why in our Tradition depicting the Father or the Holy Spirit in human form is considered inappropriate since they were not incarnate. Icons of Christ, on the other hand, are considered so important because they point to the truth of His incarnation: that he actually became human to join His nature to ours.

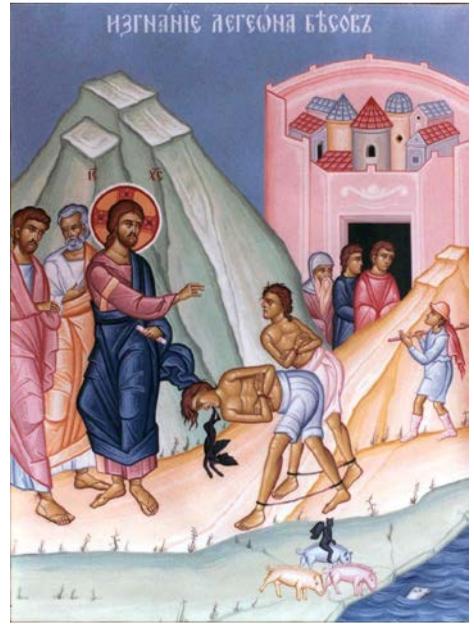
One artistic convention frequently employed in images of demons is the use of wings. This device “interprets” the Scriptural image of Satan as a fallen angel. As the Lord Himself said, “*I saw Satan fall like lightning from heaven*” (Lk 10:18). Since “everyone knows” that angels have wings, artists assumed that fallen angels have wings too.

The Size of Demons

The size of demons in icons or other images is a commentary on the power of Satan as understood by the artist and, ultimately by his Church. Medieval artists in the West often depicted Satan as larger than other figures in their paintings. They were interpreting Christ’s description of Satan as “*the ruler of this world*” (Jn 12:31) and St Paul’s characterization of him as “*the god of this age*” (2 Cor 4:4). A being of such power was in their eyes larger than life.

But Christ had said that, as a result of His passion, “*the ruler of this world will be cast out*” (Jn 12:31). Thus in the Eastern icon of Pascha Satan is not depicted as a superman but as a colorless corpse bound in chains, defeated by the sacrifice of Christ. This image illustrates the teaching on Christ’s victory on the cross, “*that through death He might destroy him who has the power of death, that is, the devil.*” (Heb 2:14). This is also why our Great Saturday liturgy puts these words in Satan’s mouth: “My power has been swallowed up! ... Death’s power has lost its strength.”

In Eastern icons Satan and demons are regularly depicted as insignificant pests: tiny black creatures futilely attacking man. This illustrates the term for Satan used in all the Gospels, *Beelzebub* (see Mt 12:24, Mk 3:22 and Lk 11:18). This is a satiric parody of the Canaanite title for their god meaning “Lord of the princes.” The Jewish parody used in the Gospels, “Lord of the flies,” points to the trivial nature of Satan before Christ’s power – little more than a gnat.



Demons in the Scriptures

The Old Testament presents Satan or the devil as “the Accuser” (in Hebrew, *ha satan*; Greek, *ho diabolos*) who accuses or slanders people and thus incites them to sin. He is depicted as a tempter, a persuader who convinces people to choose other than godly ways to live. When his influence spreads among the influential figures in society, an entire culture can be perverted. But Satan cannot force anyone to comply with his ways; we can always reject his temptations.

Old Testament-era Jews also came to speak of other diabolical figures in addition to Satan. The devil had his minions, angels who fell with him and who sought to drag people down with them. As the New Testament Book of Revelation describes it: “*So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him*” (Rev 12:9).

By the first and second centuries BC, belief in demons active in Israel had become common in popular Judaism. Deliverance from demons was an important part of the ministry of Christ in the Gospels and of the apostles in Acts. It is assumed today that many of the people in the Gospel accounts believed to have a demon were actually afflicted with some form of psychosis. This does not explain the absence of demonic possession in Jewish writings before Christ. Could it be that the coming of the Messiah prompted a last ditch effort of Satan and his angels to assert power?

Jesus became quickly known as a healer and exorcist, confronting physical maladies and the assault of demons: “*Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them*” (Mt 4:24).

Jesus sent His disciples out to preach the kingdom of God and gave them authority over demons: “*He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease*” (Mt 10:1). They continued to exercise this power even after Pentecost (see Acts 8:7; 16:16ff.).

The Church has continued to exercise this power over unclean spirits. The second-century apologist St Justin the Philosopher told a Jewish acquaintance named Trypho that “now we, who believe in our Lord Jesus, who was crucified under Pontius Pilate, when we exorcise all demons and evil spirits, have them subjected to us” (*Dialogue with Trypho*, 76.6).

By the third century it was common that people entering the Church through baptism first be freed from the power of any unclean spirits. In our Byzantine ritual today four prayers of exorcism are part of the reception of a catechumen, calling on Satan to “Depart, and admit the vanity of your power which could not even control the swine.” When blessing water, oil or sacred vessels or when consecrating churches, the bishop or priest first prays that the influence of unclean spirits be averted from this place or object.

Our sacramental books also include prayers to deliver people from unclean spirits. In many places use of these prayers is on the increase as a result of people becoming involved with occult practices, thus opening themselves to influence by unclean spirits.

A Coptic priest, Fr Sama’an Ibrahim, conducts prayers of deliverance weekly in his church carved into the rock of Moqattam Mountain, home of Cairo’s garbage collectors. Most of those who fill the 2000-seat church seeking deliverance are Muslims, says Father Ibrahim. “Christians rarely get possessed, because they are baptized young.”

July 11: The Holy Great-Martyr Euphemia

Euphemia lived in the 3rd century AD. She was the daughter of a senator named Philophronos and his wife Theodosia in Chalcedon, located across the Bosphorus from the city of Byzantium (modern-day Istanbul). From her youth she was consecrated to virginity.

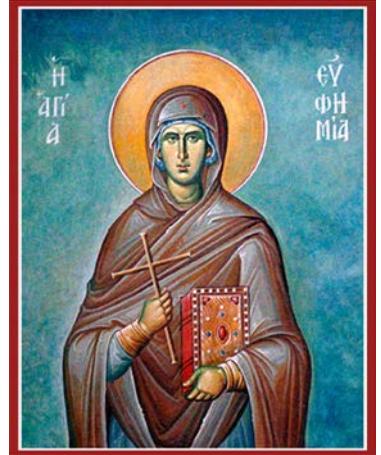
The governor of Chalcedon, Priscus, had made a decree that all of the inhabitants of the city take part in sacrifices to the pagan deity Ares. Euphemia was discovered with other Christians who were hiding in a house and worshiping the Christian God, in defiance of the governor's orders. Because of their refusal to sacrifice, they were tortured for a number of days, and then handed over to the Emperor for further torture. Euphemia, the youngest among them, was separated from her companions and subjected to particularly harsh torments, including the wheel, in hopes of breaking her spirit. It is believed that she died of wounds from a wild bear in the arena under Emperor Diocletian.

Eventually, a cathedral was built in Chalcedon over the grave of St. Euphemia, and in the year 451. The Fourth Ecumenical Council met in this very cathedral. The Council was called to make a definition of faith concerning the widely held heresy of monophysitism, which held that the human nature of Jesus Christ is swallowed up by His Divine nature, effectively making His human nature irrelevant. Present at the council were 630 representatives from all the local Christian Churches. Both the Monophysite and Orthodox parties were well represented at the council, so the meetings were quite contentious, and no decisive consensus could be reached. Patriarch Anatolius of Constantinople suggested that the council submit the decision to the Holy Spirit, acting through Saint Euphemia.

Both parties wrote a confession of their faith and placed them in the tomb of the saint Euphemia which was sealed in the presence of the emperor Marcian (450-457), who placed the imperial seal on it and set a guard to watch over it for three days. During these days both sides fasted and prayed. After three days the tomb was opened and the scroll with the Orthodox confession was seen in the right hand of St Euphemia while the scroll of the Monophysites lay at her feet.

The Fathers of the Council repudiated the doctrine of the Monophysites, and set forth the Chalcedonian Creed, which describes the "full humanity and full divinity" of Jesus Christ, the Second Person of the Holy Trinity. This miracle is attested by a letter sent by the council to Pope Leo I:

"For it was God who worked, and the triumphant Euphemia who crowned the meeting as for a bride, and who, taking our definition of the Faith as her own confession, presented it to her Bridegroom by our most religious Emperor and Christ-loving Empress, appeasing all the tumult of opponents and establishing our confession of the Truth as acceptable to Him, and with hand and tongue setting her seal to the votes of us all in proclamation thereof."



Please remember to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Paul Archambeault, Elizabeth Ashooh, Elsie Ashooh, Al Auclair, 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, Janet Drake, Sher Farrow, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, John Gallagher, Marguerite Ganem, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Shirley Lanoue, Susan Latvis, Diana Lebel, Peggy Leclar, Fr. Theophan Leonarczyk, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Blaise Notter, Steve Notter, Steven O'Leary, Denis O'Keefe, Ellen Osgood, Josephine Paquette, Sheila Quinn, Susan Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvas, Denise Sherburne, Tarrant Smith, Catherine Waldron, George Webber, Martha Webber, 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.



  <p>Joe Ashooh, Agent 297 South Willow St Manchester, NH 03103 603-624-1000 www.joesthere.com</p> <p><small>Providing Insurance and Financial Services Call us for a free quote</small></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>
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<p>Check out www.melkite.org -new educational material is posted regularly!</p>	<p>Mahrajan 2017 is coming! Aug. 18, 19, 20</p>	 <p>Your Ad Here \$300 per Year</p>

Today's Readings:

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

Brethren, my heart's desire and my prayer to God in their behalf is for salvation. For I bear witness to them that they have zeal for God, but a zeal that is not informed. For ignorant of God's holiness and seeking to establish their own, they have not submitted to the sanctification offered by God. For Christ is the consummation of the Law in terms of justification for everyone who believes.

For Moses has written that *the man who brings about that justification which is of the Law shall live by it.* (Lv.18: 5) But the justification which is of faith says, *Do not ask in your heart, who shall go up to heaven* that is, -- to bring down Christ. Or, *Who will descend into the abyss* (Dt.30: 12) that is, to bring up Christ from the dead? But what does it say? *The word is near you, in your mouth and in your heart.* (Dt.30: 14) that is, the word of faith which we preach.

For if you confess with your mouth that Jesus is the Lord, and believe in your heart that God has raised him from the dead, you shall be saved. For a man believes with the heart and attains justification, but he professes his faith with his mouth and attains salvation.

الرسالة (رومة 10: 1-10)

يا إخوة، أن مَيَّلَ قلبي وابتهالي إلى الله، هما لأجل اسرائيل لكي يَخْلُصُوا. فإني أشهدُ لهم أن فيهم غيرةً لله، لكنَّها ليست عن معرفة. فإنهم اذ جهلوا برَّ الله، وطلبوا أن يقيموا برهم الخاص، لم يخضعوا لبر الله. لان غايةَ الناموس هي المسيحُ للبرِّ لكل من يؤمن. فإن موسى يصفُ البرَّ الذي من الناموس بأنَّ الانسانَ الذي يعملُ هذه الاشياءَ سيحيا فيها. وأمَّا البرُّ الذي من الايمان، فيقولُ فيه هكذا: لا تَقُلْ في قلبِكَ مَنْ يصعدُ إلى السماء، أي ليُنزَلَ المسيح؟ أو من يهبطُ الى الهاوية، أي ليُصعدَ المسيح من بين الاموات؟ لكن ماذا يقول؟ ان الكلمةَ قريبةٌ منك، في قلبِكَ وفي قلبِكَ، يعني كلمةَ الايمانِ التي نُبشِّرُ بها. لأنك إن اعترفتَ بقلبِكَ بالربِّ يسوع، وأمّنتَ في قلبِكَ أنَّ الله قد أقامه من بين الاموات، ستَخْلُصُ. لأنه بالقلبِ يُؤمَنُ للبرِّ، وبالفمِ يُعترَفُ للخلاص.

The Holy Gospel according to St. Matthew the Evangelist (8:28-9:1)

At that time as Jesus reached the country of the Gergesenes, there met him two men who were possessed, coming from the tombs, so exceedingly fierce that no one could pass by that way. And behold, they cried out, saying, "What have we to do with you, Jesus Son of God? Have you come here to torment us before the time?"

Now at a distance from them there was a herd of many swine, feeding. And the devils kept begging him, saying, "If you cast us out, send us into the herd of swine." And he said to them, "Go!" And they came out and entered into the swine; and behold, the whole herd rushed from the top of the cliff into the sea, and perished in the water.

But the swineherds fled, and going away into the town, they reported everything, and what had befallen the men possessed by - demons. And behold, all the town came out to meet Jesus; and on seeing him they insisted that he leave their district. And getting into a boat, he crossed over and came into his own town.

الانجيل (متى 8 : 28 الى 9 : 1)

في ذلك الزمان، أتى يسوعُ الى بُعَةِ الْجَرَجَسِيِّينَ، فاستَقْبَلَهُ رُجُلَانِ بِهِمَا شَيَاطِينُ، خَارِجَانِ مِنَ الْقُبُورِ شَرِسَانِ جَدًّا بَحِيثٌ لَمْ يَقُو أَحَدٌ عَلَى أَنْ يَجْتَازَ مِنْ تِلْكَ الطَّرِيقِ. وَإِذَا بِهِمَا يَصِيحَانِ قَائِلَيْنِ: مَا لَنَا وَلَكَ يَا يَسُوعُ ابْنَ اللَّهِ؟ أَجِئْتَ إِلَيَّ هَهُنَا قَبْلَ الزَّمَانِ لِنُعَذِّبَنَا؟ وَكَانَ عَلَى بُعْدٍ مِنْهُمَا قَطِيعُ خَنَازِيرٍ كَثِيرَةٍ تَرعى. فَأَخَذَ الشَّيَاطِينُ يَتَضَرَّعُونَ إِلَيْهِ قَائِلِينَ: إِنْ كُنْتَ تُخْرِجُنَا، فَانْذِرْ لَنَا أَنْ نَذْهَبَ إِلَى قَطِيعِ الْخَنَازِيرِ. فَقَالَ لَهُمْ: أَذْهَبُوا. فَخَرَجُوا وَذَهَبُوا إِلَى قَطِيعِ الْخَنَازِيرِ. فَإِذَا بِقَطِيعِ الْخَنَازِيرِ كُلِّهِ قَدْ وَتَّبَ عَنِ الْجُرْفِ إِلَى الْبَحْرِ، وَمَاتَ فِي الْمِيَاهِ. أَمَّا الرُّعَاةُ فَهَرَبُوا وَمَضُوا إِلَى الْمَدِينَةِ، وَأَخْبَرُوا بِكُلِّ شَيْءٍ، وَبِأَمْرِ الْمُعْتَرِينَ. وَإِذَا الْمَدِينَةُ كُلُّهَا قَدْ خَرَجَتْ لِلِقَاءِ يَسُوعَ. فَلَمَّا أَبْصَرُوهُ طَلَبُوا أَنْ يَتَحَوَّلَ عَنْ تَحْوِمِهِمْ. فَرَكِبَ السَّفِينَةَ وَعَبَرَ وَأَتَى إِلَى مَدِينَتِهِ.