



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. DEACON PAUL LEONARCZYK

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

July 12, 2015

The Commemoration of Our Holy Martyrs Proclus and Hilarion

THE 7th SUNDAY AFTER PENTECOST

Parish Advisory & Finance Council:

KEN MONTY (PRESIDENT), RICHARD ASHOOH, LUKE ANDERSON, ROBERT ANDERSON,
ROBIN ANDERSON, MARY CULLEN, MARTHA DAGHER, MARYLOU LAZOS, TERRI LEONARCZYK,
MATTHEW LOMANNO, PAUL MANSUR, NAJWA MOUSSOBA, 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 (6th Tone) Page 53

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

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

THE PROKIMENON:

O LORD, SAVE YOUR PEOPLE AND BLESS YOUR INHERITANCE!

To You, O Lord, I have called: O my Rock, be not deaf to me!

Today's Readings: Romans 15: 1-7 and Matthew 9:27-35

LITURGY INTENTIONS

Saturday, 4:30 PM:

For the repose of Afef Nassif (27th), Mary Maloley (32nd), Joseph Jadda (32nd),
Rachel Hykil (18th), Nabeeha Baroody (26th), Milia Elias (55th),
Edmund Bednarowski (14th), Rasheedy Ashooh (55th),
and Mark Abu-Haidar (30th)



Sunday, 10:00 AM:

For the repose of Elias Boustane (40 Day Memorial),
by Wissam & Jeanne D'Arc Haidar



Next Saturday, 4:30 PM:

For the repose of Edward Coriaty (30th), Julie Flamant (34th),
George Baroody, Jack Laliberte (13th), Hassibe Elias (9th)

Next Sunday, 10:00 AM:

For the repose of John P. Steinmetz (30th Anniversary),
by Fr. Tom and Family



In His ministry (as seen in today's Gospel), Christ helps people see reality clearly, frees them from the paralysis (especially of sin) in their lives and stirs up their faith. Paul tells us that the Scriptures are available for our instruction, that we may have hope – and that as we are strengthened, we should look to the weak. We need priests in our communities to coordinate and see that these ministries continue, that the teaching be given and received, and that the whole Church continues to be what it is called to be. Please encourage vocations to the priesthood for our diocese, for the present and future good of our Church.



MAHRAJAN 2015: Here it comes!
(and here is how you can you help)

We need grape leaves!

Grape leaves will be needed by Tuesday, 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 2015 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 the evenings that follow, 6:30 PM start time for each evening:

Grape leaves: July 14; Spinach Pies: August 18; Meat Pies: August 19

Attendance Last Saturday 4:30 PM: 22 11:00 AM: 106

Last Weekend's Collection: \$ 1,239.⁰⁰

The average Sunday envelope donation: \$44.²⁴

The balance remaining on our mortgage is: \$ 293,616.⁰⁸

SERVICES FOR THE WEEK

(Weekday services will be offered in the basement chapel in the Sunday School area)

Tues. July 14	<i>No service on Tuesday morning this week</i>
Wed., July 15	<i>No service on Wednesday evening this week</i>
Thurs. July 16	8:30 AM Weekday Orthros
Sat., July 18	4:30 PM Divine Liturgy: The Fathers of the First 6 Councils
Sun., July 19	9:15 AM Sunday Orthros
Sun., July 19	10:00 AM Divine Liturgy: The Fathers of the First 6 Councils

QUESTIONS AND ANSWERS ABOUT MARRIAGE AND SAME-SEX UNIONS

Many questions are being raised about so-called “same-sex marriage”, in light of the recent court decision legalizing these unions. The following questions and answers are provided by the US Catholic Bishops. I have edited the article for the sake of brevity and clarity. Any changes to the original text are in italics. The full article can be found at: <http://www.usccb.org/issues-and-action/marriage-and-family/marriage/promotion-and-defense-of-marriage/questions-and-answers-about-marriage-and-same-sex-unions.cfm>

I am happy to speak more about it, if anyone would like to discuss it further.

-Fr. Tom

1. What is marriage?

Marriage, as instituted by God, is a faithful, exclusive, lifelong union of a man and a woman joined in an intimate community of life and love. They commit themselves completely to each other and to the wondrous responsibility of bringing children into the world and caring for them. The call to marriage is woven deeply into the human spirit. Man and woman are equal. However, as created, they are different from but made for each other. This *complimentary relationship*, including sexual difference, draws them together in a mutually loving union that should be always open to the procreation of children (see *Catechism of the Catholic Church* [CCC], nos. 1602-1605). These truths about marriage are present in the order of nature and can be perceived by the light of human reason. They have been confirmed by divine Revelation in Sacred Scripture.

2. What does our faith tell us about marriage?

Marriage comes from the loving hand of God, who fashioned both male and female in the divine image (see Gn 1:27). A man "leaves his father and mother and clings to his wife, and the two of them become one body" (Gn 2:24). The man recognizes the woman as "bone of my bones and flesh of my flesh" (Gn 2:23). God blesses the man and woman and commands them to "be fertile and multiply" (Gn 1:28). Jesus reiterates these teachings from Genesis, saying, "But from the beginning of creation, 'God made them male and female. For this reason a man shall leave his father and mother [and be joined to his wife], and the two shall become one flesh'" (Mk 10:6-8).

These biblical passages help us to appreciate God's plan for marriage. It is an intimate union in which the spouses give themselves, as equal persons, completely and lovingly to one another. By their mutual gift of self, they cooperate with God in bringing children to life and in caring for them.

Marriage is both a natural institution and a sacred union because it is rooted in the divine plan for creation. In addition, the Church teaches that the valid marriage of baptized Christians is a sacrament—a saving reality. Jesus Christ made marriage a symbol of his love for his Church (see Eph 5:25-33). This means that a sacramental marriage lets the world see, in human terms, something of the faithful, creative, abundant, and self-emptying love of Christ.....

3. Why can marriage exist only between a man and a woman?

The natural structure of human sexuality makes man and woman complementary partners for the transmission of human life. *Human life cannot be conceived through the actions of two people of the same sex. Only the union of male and female can participate in this creative act willed by God for marriage. This ability “to be fruitful and multiply” (Genesis 1:28) gives a special dignity to the*

conjugal relationship between a man and a woman. The permanent and exclusive commitment of marriage is the necessary context for the expression of sexual love intended by God both to serve the transmission of human life and to build up the bond between husband and wife (see CCC, nos. 1639-1640).

4. Why is a same-sex union not equivalent to a marriage?

For several reasons a same-sex union contradicts the nature of marriage: It cannot cooperate with God to create new life; the natural purpose of sexual union cannot be achieved by a same-sex union; and it is not based on the natural complimentary relationship of male and female. Persons in same-sex unions cannot enter into a true conjugal union. *Therefore, these unions cannot share in the special dignity reserved for the relationship of marriage.*

.... 6. Does denying marriage to homosexual persons demonstrate unjust discrimination and a lack of respect for them as persons?

It is not unjust to deny legal status to same-sex unions because marriage and same-sex unions are essentially different realities. In fact, justice requires society to do so. To uphold God's intent for marriage, in which sexual relations have their proper and exclusive place, is not to offend the dignity of homosexual persons. Christians must give witness to the whole moral truth, and oppose unjust discrimination against homosexual persons. The *Catechism of the Catholic Church* urges that homosexual persons "be accepted with respect, compassion, and sensitivity" (no. 2358).

.... 8. In light of the Church's teaching about the truth and beauty of marriage, what should Catholics do?

There is to be no separation between one's faith and life in either public or private realms. All Catholics should act on their beliefs with a well-formed conscience based on Sacred Scripture and Tradition. They should be a community of conscience within society. By their voice and their vote, they should contribute to society's welfare and test its public life by the standards of right reason and Gospel truth.....

Married couples themselves, by the witness of their faithful, life-giving love, are the best advocates for marriage. By their example, they are the first teachers of the next generation about the dignity of marriage and the need to uphold it. As leaders of their family—which the Second Vatican Council called a "domestic church" (*Lumen Gentium*, no. 11)—couples should bring their gifts as well as their needs to the larger Church. There, with the help of other couples and their pastors and collaborators, they can strengthen their commitment and sustain their sacrament over a lifetime.

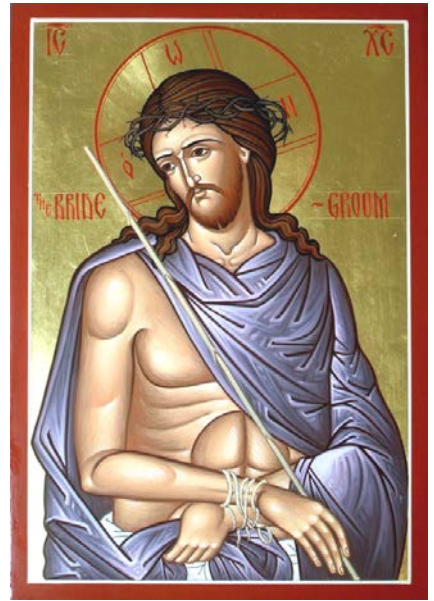
Conclusion

Marriage is a basic human and social institution. Though it is regulated by civil laws and church laws, it did not originate from either the church or state, but from God. Therefore, neither church nor state can alter the basic meaning and structure of marriage. Marriage, whose nature and purposes are established by God, can only be the union of a man and a woman and must remain such in law. In a manner unlike any other relationship, marriage makes a unique and irreplaceable contribution to the common good of society, especially through the procreation and education of children. The union of husband and wife becomes, over a lifetime, a great good for themselves, their family, communities, and society. Marriage is a gift to be cherished and protected.

The Hidden Messiah

THE NINTH CHAPTER of St Matthew's Gospel records several miracles in succession: the healing of a paralytic, of the ruler's daughter, of a woman with a flow of blood, two blind men and a mute man. Only in the case of the two blind men do we find that the Lord Jesus "...sternly warned them, saying, 'See that no one knows it'" (Mt 9:30). Why did the Lord want these two to keep quiet while not demanding that the paralytic and the others do the same?

The key seems to be in the way the blind men approached Jesus. Unlike the others healed in this chapter, the blind men called out to Him, "*Son of David, have mercy on us!*" (v. 27) They accorded Him the messianic title "Son of David." But was Jesus ready to be acclaimed as Messiah at this stage of His life?



What Kind of Messiah?

Many Jewish people at the time of Christ were looking for the Messiah, God's "Anointed One". Most looked for a royal warrior – another David – who would drive out the Romans from the Holy Land and restore the power of Israel in the region. This political Messiah would usher in a period of prosperity and power for the people of Israel. Others in that period thought that the Messiah would restore the old priestly line and the temple rites used before the exile of the Israelites in Babylon. He would be a priestly Messiah, renewing the temple and restoring the original spirit of its liturgy.

The Lord Jesus had a very different view of His role. He was not to be an earthly king; He never urged political dissention or encouraged revolt against Roman rule. As He was to tell Pilate, "*My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here*" (Jn 18:36).

Neither did the Lord Jesus attempt to restore the usages of Solomon's temple. He would fulfill the entire Old Covenant in Himself, becoming the new temple, the house of God on earth. It was with this in mind that the Lord told the Jews on driving away the money-changers, "*Destroy this temple, and in three days I will raise it up.*' Then the Jews said, '*It has taken forty-six years to build this temple, and will You raise it up in three days?*' But He was speaking of the temple of His body. Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said" (Jn 2:19-22).

The "Messianic Secret"

Beginning in the late nineteenth century, biblical commentators began using the term "Messianic secret" to describe Jesus' reluctance to be described as Messiah. Had Jesus allowed this to happen while not fulfilling His hearers' expectations, He would have made it impossible for anyone to come to believe in Him. He would have given them the right word, but the wrong idea. He might also have come to the attention of the religious and political authorities before He had

developed followers nurtured to any degree with His vision of the Kingdom of God. Thus we are told: “...when John had heard in prison about the works of Christ, he sent two of his disciples and said to Him, ‘Are You the Coming One, or do we look for another?’ Jesus answered and said to them, ‘Go and tell John the things which you hear and see: The blind see and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them. And blessed is he who is not offended because of Me’” (Mt 11:2-6) Jesus leaves John and his followers to draw their own conclusions.

When two of John’s disciples went after Jesus, He turned and asked “*What do you seek?*” The tongue-tied Andrew could only say, “*Where are you staying?*” But after spending the day with Jesus, Andrew would tell his brother Simon, “*We have found the Messiah*” (Jn 1:41).

The Gospels record the disciples’ slow process of learning what the Lord Jesus’ mission actually was. At times they seemed no more attuned to Jesus’ teaching than were the crowds. When Jesus taught the importance of inner purity rather than the ritual purity of “clean” and “unclean” foods, the disciples found it hard to accept. “*Are you thus without understanding also?*” Jesus replied (Mk 7:18).

While the Gospels show how gradually the disciples grew to appreciate Jesus as the Messiah, they also note that others had no hesitation in proclaiming His true identity. The demons, as bodiless powers, understood from the start just who Jesus was. The spirit Jesus expelled in Capernaum affirmed, “*I know who You are – the Holy One of God*” (Mk 1:24). The Gergasene demoniacs protested, “*What have we to do with You, Jesus, Son of God?*” (Mt 8:29). Jesus silenced them all and “...*did not allow them to speak, for they knew that He was the Christ*” (Lk 4:41).

Neither Power Nor Glory

The disciples found it hard to think of God’s kingdom except in terms of power. When the Lord began preparing His disciples to see that the Messiah must suffer, “*Peter took Him aside and began to rebuke Him, saying, ‘Far be it from You, Lord; this shall not happen to You!’ But He turned and said to Peter, ‘Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men’*” (Mt 16:22-23). Later in Jesus’ ministry – despite several previous warnings that the Messiah must suffer – the Lord reiterated His teaching (Lk 9:44-48): “*‘Let these words sink down into your ears, for the Son of Man is about to be betrayed into the hands of men.’ But they did not understand this saying, and it was hidden from them so that they did not perceive it; and they were afraid to ask Him about this.*”

Even the experience of the Resurrection was not sufficient to turn the disciples from their pursuit of power. When they were all gathered in Jerusalem with the risen Christ, the Book of Acts relates, “... *they asked Him, saying, ‘Lord, will You at this time restore the kingdom to Israel?’ And He said to them, ‘It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth’*” (Acts 1:6-8). It would only be by the indwelling of the Holy Spirit that the first Church came to understand the real mission of the Messiah.

Please remember to pray for the health and protection of Genevieve Allen, Elizabeth Ashooh, Elsie Ashooh, Ernie Ashooh, Louise Ashooh, Al Auclair, Alice Auclair, Erin Baroody, Michael Baroody, Ted Baroody, Sarah Beadle, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Theresa Cullen, Jamileh Dagher, Sher Farrow, Declan Finn, Janet Drake, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, Loretto Gauvin, Nick Haddad, Jean Hannoush, Lucille Harper, Howard Jabaley, Laura Jorba, Virginia Kearney, Shirley Lanoue, Roger Lawrence, Sadie Grace McCallum, Miriam McCallum, Susan Merrill, Margaret Mitchell, Alfred Nasr, Afef Nasr, Blaise Notter, Steven O'Leary, Denis O'Keefe, Helen Baroody Payne, Josephine Paquette, Russell Pond, Sheila Quinn, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Nassim Sleiman, Salwa Sleiman, Tarrant Smith, Dcn. Robert Spencer, Mary Stephen, Catherine Waldron, Laura Weingast, and Iris Angelina Velasquez.

If you are visiting our church, our parish family is delighted to welcome you here! Please give us the chance to get to know you by joining us for some coffee, pastry, and conversation in the church hall following the Divine Liturgy. If you would like to know more about the Melkite Catholic Church, check out the brochure entitled **“Welcome to this Holy House,”** located on the table in the back of the church.





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