



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 8, 2018

The Commemoration of the Holy Great Martyr Procopios

THE SEVENTH 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 (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

Sunday, (July 8) 10:30 AM

For the repose of all of the clergy that have served our eparchy
and have departed from this life

Next Saturday (July 14) 4:30 PM:

For the repose of Elias Solomon (50th), Afef Nassif (30th),
Mary Maloley (35th), Joseph Jadda (35th), Rachel Hykil (21st),
Nabeeha Baroody (29th), Milia Elias (58th),
Edmond Bednarowski (17th), Rasheedy Ashooh (58th),
Mark Abu-Haidar (33rd), Edward Coriaty (33rd),
and Julie Flamant (37th)

Next Sunday (July 15) 10:30 AM

For the health and salvation of
all of the sick and suffering members of our parish

Don't forget:

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.



Patriarchial Visit: This Thursday!

On Thursday July 12, his Beatitude Patriarch Joseph Absi, Patriarch of Antioch and of All the East, will preside at a celebration of Great Vespers in our church at 6:00 PM and this will be followed by a reception in our church hall. There will not be an admission charge to this event, however it is requested that you consider making a voluntary donation, according to your means, to offset the cost to the parish. A donation of \$50 is suggested, but whatever you can give will help. A check can be sent payable to "Our Lady of the Cedars Church," with "Patriarch's Visit" in the memo.



Anyone making donations received by July 8 will be recognized in the program that will be available on the evening of the Patriarch's visit. Please also know that any money raised from this appeal that goes beyond the expenses of the Patriarch's visit will be used for the general support of our parish.

If you are planning on attending, please R.S.V.P. by emailing your name and the number attending to patriarchsvisit@gmail.com.

There is no Saturday Kitchen for the months of July and August.



Helpers are needed on Tuesday, July 10 and Wednesday July 11, beginning at 9 AM to 1 PM to clean the church in preparation for the Patriarch's visit. - July 10 for the sanctuary, July 11 for the main church. See Jeanine Notter if you can help.

There will not be a Saturday Afternoon Divine Liturgy on Saturday, July 28

Attendance - Last Sat. 4:30 PM: 26 Last Sun. 10:30 AM: 70

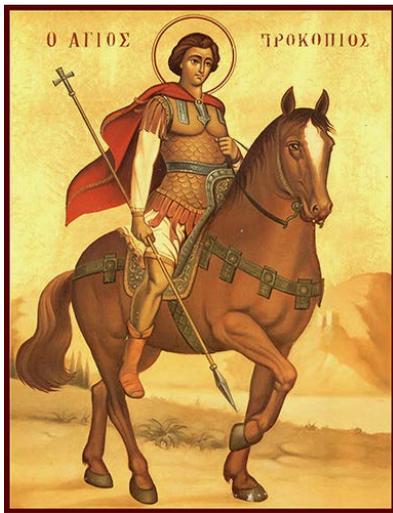
Last Weekend's Collection: To be announced

The average Sunday envelope donation: \$39.⁵⁰

The balance remaining on our mortgage is: \$74,646.⁸²

SERVICES FOR THE WEEK

Thurs., July 12	6:00 PM	Great Vespers with the Patriarch!
Sat., July 14	4:30 PM	Divine Liturgy: The Sunday of the Fathers of the First Six Ecumenical Councils
Sun., July 15	9:45 AM	Sunday Orthros
Sun., July 15	10:30 AM	Divine Liturgy: The Sunday of the Fathers of the First Six Ecumenical Councils



The Holy Great Martyr Procopios

St. Procopios was born with the name Neanius, was a native of Jerusalem, and lived and suffered during the reign of the emperor Diocletian (284-305). His father, an eminent Roman by the name of Christopher, was a Christian, but was raised by his mother, Theodosia, who was a pagan. Having received an excellent secular education, he was introduced to Diocletian in the very first year of the emperor's accession to the throne, and he quickly advanced in government service. Towards the year 303, when open persecution against Christians began, Neanius was sent as a proconsul to Alexandria with orders to mercilessly persecute the Church of God.

On the way to Egypt, Neanius had a vision of the Lord Jesus, similar to the vision of Saul on the road to Damascus. A divine voice exclaimed, "Neanius, why do you persecute Me?" Neanius asked, "Who are you, Lord?" "I am the crucified Jesus, the Son of God." At that moment a radiant Cross appeared in the air. Neanius felt an inexpressible joy in his heart and he was transformed from being a persecutor into a zealous follower of Christ. From this point in time Neanius became favorably disposed towards Christians and fought victoriously against the barbarians.

The words of the Savior came true for the saint, "A man's foes shall be those of his own household" (Mt. 10:36). His mother, a pagan herself, went to the emperor to complain that her son did not worship the ancestral gods. Neanius was summoned to the procurator, where he was solemnly handed the decree of Diocletian. Having read through the decree, Neanius quietly tore it up before the eyes of everyone. This was a crime, which the Romans regarded as an "insult to authority." Neanius was held under guard and in chains sent to Caesarea of Palestine, where the Apostle Paul once languished. After terrible torments, they threw the saint into a dank prison. That night, a light shone in the prison, and the Lord Jesus Christ Himself appeared to the suffering confessor, and gave him the name Procopios.

St Procopios was subjected to many tortures, but stood fast in his faith. Inspired by his example, many of the holy martyr's former guards and Roman soldiers went beneath the executioner's sword together with their tribunes Nikostrates and Antiochus and twelve Christian women.

Struck by the great faith and courage of the Christians, and seeing the firmness of her son in bearing terrible sufferings, Theodosia became repentant and stood in the line of confessors and was executed. Finally the new procurator, Flavian, convinced of the futility of the tortures, sentenced the holy Great Martyr Procopios to beheading by the sword. By night Christians took up his much-tortured body, and with tears and prayers, they committed it to the earth. This was the first martyrdom at Caesarea (303). The intercession of the Holy Great Martyr Procopios is invoked in the dismal prayers of the marriage ceremony.



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!

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



Choral Concert at St. Joseph's Cathedral – Tuesday July 17

As you may have heard, the Cathedral of Saint Joseph Choir, Diocesan Festival Chorus and Saint Anselm College Choir were invited to sing in July at the Boch Center for the Performing Arts in Boston with the Sistine Chapel Choir on their coast to coast tour of the US. Sadly, the entire national concert was canceled unexpectedly just last week. Faced with the option of either abandoning eight weeks of challenging and hard rehearsals or continuing the work which was begun, 115 choristers from across the Diocese of Manchester unanimously decided to present the ten pieces in a concert at the Cathedral in Manchester. Having a concert in Manchester has the benefit of negating a trip to Boston!

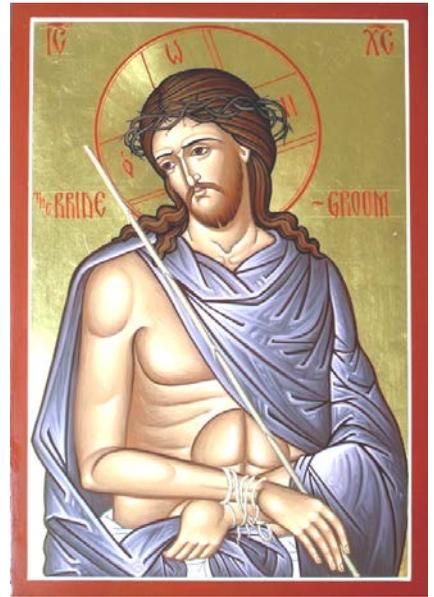
You are invited to the Cathedral to enjoy this evening of beautiful, stunning and soul-stirring music on Tuesday 17 July at 7:30 p.m. There is no charge for admission, but a free will offering may be made.

The choristers are cognizant that they are not singing this music for the pure sake of singing lovely music nor the desire to perform in a famous theater with a famous choir but, rather, for the sole purpose of giving glory to God. This is what the concert was supposed to originally embody and, despite its cancellation, this is what they will pursue not in Boston but right here in downtown Manchester!

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, 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>
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Today's Readings:

A Reading from the Epistle of St. Paul to the Romans (15:1-7)

Now, we the strong should bear the infirmities of the weak, instead of catering to ourselves. Let every one of you please his neighbor by doing good for his edification: for Christ did not seek his own pleasure, but as it is written, The reproaches of those who, reproach you have fallen on me. (Ps.6: 10) For whatever has been written has been written for our instruction, that through the patience and consolation afforded by the Scriptures, we may have hope. May then the God of patience and comfort grant you to be of one mind towards one another according to Jesus Christ, so that being one in spirit you may with one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive one another as Christ has received you, in a manner that gives honor to God.

الرسالة (رومة 15: 1-7)

يا إخوة، يجب علينا نحن الاقوياء أن نحتمل أوهان الضعفاء، ولا نرضي أنفسنا. فليُرضِ كل واحدٍ منا القريب للخير لأجل البنیان. فإن المسيح لم يرضِ نفسه، بل كما كتب، تعبيراتٍ معيريكَ وقعت عليّ. لأن كل ما كُتب من قبل، إنما كُتب لتعليمنا، ليكون لنا الرجاء بالصبرِ وبتعزية الكتب. وليؤتكم اله الصبر والتعزية، اتفاق الآراء فيما بينكم، بحسب المسيح يسوع. حتى إنكم بنفسٍ واحدةٍ وفيّ واحد، تمجدون الله أبا ربنا يسوع المسيح. لذلك فليقبل بعضكم بعضاً كما قبلكم المسيح لمجدِ الله

The Holy Gospel according to St. Matthew the Evangelist (9: 27-35)

At that time as Jesus was passing on, two blind men followed Him, crying out and saying "Have pity on us, Son of David" And when He had reached the house, the blind men came to Him. And Jesus said to them, "Do you believe that I can do this to you?" They answered Him, "Yes, Lord." Then He touched their eyes, saying, "Let it be done to you according to your faith." And their eyes were opened. And Jesus strictly charged them, saying, "See that no one knows of this!" But they went out and spread His fame abroad throughout all that district.

Now as they were going out, behold, there was brought to Him a dumb man possessed by a devil. And when the devil had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never has the like of this been seen in Israel." But the Pharises said, "By the prince of devils He casts out devils." And Jesus was going about all the towns and villages, teaching in their synagogues, and preaching the Good News of the kingdom, and curing every kind of disease and infirmity in the people.

الانجيل متى (9: 27-35)

في ذلك الزمان، فيما يسوع مجتازاً تبعه أعميان يصيحان ويقولان: ارحمنا يا ابن داود. فلما دخل البيت، دنا اليه الاعميان. فقال لهما يسوع: هل تَؤْمَنان أني أقدر أن أفعل ذلك؟ قالا له: نعم يا سيد. حينئذٍ لمسَ أعينهما قائلاً كأيمانكما فليكن لكما. فانفتحت أعينهما. فنهاهما قائلاً احذرا أن يعلم أحد. أما هما فخرجا وشهراً في تلك الارض كلها. وبعد خروجهما، قدموا اليه إنساناً أخرس به شيطان. فلما أخرج الشيطان تكلم الأخرس. فتعجب الجموع قائلين: لم يظهر قطُّ مثل هذا في إسرائيل. أما الفريسيون فكانوا يقولون: إنه برئيس الشياطين يخرج الشياطين. وكان يسوع يطوف في جميع المدن والقرى، ويعلم في مجامعهم، ويكرزُ ببشارة الملكوت، ويشفي كل مرضٍ وكل ضعفٍ في الشعب.

