



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

140 MITCHELL STREET, MANCHESTER, NH 03103

TEL # (603) 623-8944 FAX # (603) 645-6017

Email: oloc.church@comcast.net

Website: www.olocnh.org

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)

July 30, 2017

***The Commemoration of the Holy Apostles Silas and Silvan
and Their Companions, Numbered Among the Seventy***

THE 8th 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 (7th 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:

THE LORD WILL GIVE STRENGTH TO HIS PEOPLE;

THE LORD WILL BLESS HIS PEOPLE WITH PEACE.

Give to the Lord, you sons of God, give to the Lord glory and praise.

Today's Readings: I Corinthians 1: 10-17 and Matthew 14: 14-22

LITURGY INTENTIONS

Saturday, 4:30 PM:

For the repose of Joseph Tutundgy (6th), John McHugh (3rd),
Theresa Lawrence (14th), and William Baroody (37th)



Sunday, 10:00 AM:

For the repose of Scott Johnson,
by the Ernest Ashooh Family



Next Saturday, (Aug. 5) 4:30 PM:

For the repose of Salem "Sam" Solomon (4th), Peter Freije
(4th), David Gula (55th), and Steven Geroge (3rd)

Next Sunday, (Aug. 6) 10:00 AM

For the repose of Daniel Komisarek (9th Anniverssary),
by his brother Kenneth Komisarek

**God Invites
Vocations.**



**You Can Help
Close the Deal.**

In today's Gospel, Jesus calls upon the Apostles to act: "You give them something to eat," the Lord tells them, and so calls upon the Apostles to participate in His Divine Mission. This call continues to this very day. It is a call made to all Christians, but in a particular way it addressed to bishops, priests, deacons, monks, and nuns who are called to feed, strengthen, and minister all members of the Church. Because the Church needs this ministry, the Holy Spirit continues to call men and women to these offices. Is God calling you, or perhaps someone you know or love? If so, help support and nurture this calling in your heart and theirs!

MAHRAJAN 2017 is coming August 18, 19, 20!

Here is how you can help:

- Sign-up sheets are available downstairs for volunteers to sign up for working the Mahrajan. Please sign up for specific times and locations where you are willing to help.
- Posters are available to advertise our event. Please take a few from the back of the church and help post them
- Consider making a cash donation so that we can buy foodstuffs that we need for this event. There are sign-up sheets for this in the church hall.
- Please purchase the raffle tickets if you have received them in the mail. If you did not receive them and would like some, see Fr. Tom.

There is a second collection this weekend for the mortgage

August 1 to 14: The Fast of the Dormition



The Feast of the Dormition is preceded by a two-week fast, referred to as the Fast of the Dormition. From August 1 to August 14 (inclusive) Eastern Christians fast from red meat, poultry, meat products, dairy products (eggs and milk products), fish, oil, and wine. The Dormition Fast is a stricter fast than either the Nativity Fast (Advent) or the Apostles' Fast, with only wine and oil (but no fish) allowed on weekends. The Feast of the Transfiguration (August 6) always falls during this fast, and on that day fish, wine and oil are allowed.

Fasting, of course, is not holiness itself, but a tool to use on the path to holiness. How else might we supplement our work of fasting? Try spending ten minutes with the Lord in prayer every day. Call on the Holy Spirit to empower you to live a renewed life in Christ. Read a little from the Bible each day. Make an effort to extend love and forgiveness to someone. Let us seek God together during these coming days, and to ask His blessing upon our community.

Attendance Last Week: Sat., 4:30 PM: 26 Sun. 11 AM: 89

Last Weekend's Collection: \$ 1,032.³⁰

The average Sunday envelope donation: \$35.⁰⁰

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

SERVICES FOR THE WEEK

Mon., July 31	7:00 PM	Divine Liturgy: Feast of the Procession of the Cross
Wed., Aug. 2	7:00 PM	Divine Liturgy: offered for the persecuted Christians of the Middle East and throughout the world
Sat., Aug. 5	4:30 PM	Divine Liturgy: The Feast of the Transfiguration
Sun., Aug. 6	9:15 AM	Orthros for the Feast of the Transfiguration
Sun., Aug. 6	10:00 AM	Divine Liturgy: The Feast of the Transfiguration



August 1: The Procession of the Holy Cross

*Divine Liturgy for this feast will be celebrated
on Monday evening at 7:00 PM*

The Procession of the Venerable Wood of the Life-Creating Cross of the Lord: In the Greek Horologion of 1897 the derivation of this Feast is explained: "Because of the illnesses that occur in August, it was customary, in former times, to carry the Venerable Wood of the Cross through the streets and squares of Constantinople for the sanctification of the city, and for relief from sickness. On the eve (July 31), it was taken out of the imperial treasury, and laid upon the altar of the Great Church of Hagia Sophia (the Wisdom of God). From this Feast until the Dormition of the Holy Theotokos, they carried the Cross throughout the city in procession, offering it to the people to venerate. This also is the Procession of the Venerable Cross."

The Procession of the Cross is celebrated not only to ward off sickness but for two other reasons. First, we are now entering the Dormition Fast where we prepare ourselves to glorify God through His mother, when we contemplate that "strange mystery, great and marvelous" when Mary is translated unto life from death. She is the very icon and embodiment of the saved. To prepare for this "Resurrection" we need the power of the Cross as an aid. It is the same for why we venerate the Cross on the third Sunday of Lent--to be a bulwark and aid to us to continue the fast and prepare.

The second reason the procession of the Cross takes place at this time is because of its proximity to Transfiguration. On Mt. Tabor, Jesus revealed Himself as truly God and truly Man, that it was God Himself who was about to die on the Cross, and that such a death was a willing death, not done for some sort of honor or wrath to be appeased, but for the simple reason that God loves. We honor the Cross and all the things it has accomplished but we do so in the context of realizing who it was that was crucified: the God-Man, Jesus Christ.

Let us rejoice this day in the Cross of our Lord, which heals not only our souls, but also our bodies as well. "We bow in worship before Your Cross of Master, and we give praise to Your Holy Resurrection!"

Glory, O Lord, to the power of Your Cross, which never fails! When the enemy oppresses me with a sinful thought or feeling, and I, lacking freedom in my heart, make the sign of the Cross several times with faith, suddenly my sin falls away from me, the compulsion vanishes, and I find myself free... For the faithful the Cross is a mighty power which delivers from all evils, from the malice of the invisible foe. -*St. John of Kronstadt*

“Is Christ Divided?”

PORT CITIES HAVE LONG BEEN vital to commerce, both in the ancient world and up to our own day. Founded in c. 700 BC, Corinth was the principal port connecting the Greek mainland, the Peloponnesian peninsula and Italy. It was especially important in St Paul’s day as the capital of the Roman province of Achaia. There was a sizeable community of Jews in the city and St Paul spent eighteen months there organizing a Church (AD 49-51).

Coming from Athens to Corinth, we are told, Paul “...found a certain Jew named Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla (because Claudius had commanded all the Jews to depart from Rome); and he came to them. So, because he was of the same trade, he stayed with them and worked; for by occupation they were tentmakers. And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks” (Acts 18:2-4).

A few years after Paul left the city he received word from “people in Chloe’s household” (1 Cor 1:11) that the Christian community was becoming increasingly fragmented. Paul writes this epistle to address this problem.

The Issue of Leadership

There were several reasons for these divisions; at the beginning of St Paul’s First Epistle to the Corinthians he discusses the question of rival allegiances: “...each of you says, ‘I am of Paul,’ or ‘I am of Apollos,’ or ‘I am of Cephas,’ or ‘I am of Christ’” (1 Cor 1:12). This does not mean that the leaders named were responsible for the divisions, but that members of these factions were using the names of Paul or the others named to justify their divisive actions. Commentators have suggested that the “Cephas party” may have consisted of converted Jews who continued to observe Jewish practices such as the Sabbath, circumcision and the dietary laws.

Apollos was an apparently powerful preacher who had come to Ephesus (probably in AD 52 or 53), where he was described as “a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, [who] ... had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John. So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately. And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace; for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Messiah” (Acts 18:24-28).

Apollos had apparently come to Corinth after St Paul had left and built on Paul’s work. As the Apostle himself described it, “I planted, Apollos watered, but God gave the increase” (1 Cor 3:6). There is no evidence that Apollos himself led the faction which claimed his name.

St Paul was particularly upset that people were claiming Christ as inspiring one of these factions, in fact reducing His place to that of a sectarian leader: “Is Christ divided? Was Paul



crucified for you? Or were you baptized in the name of Paul?” (1Cor 1:12). There is no Church without Christ so, as St John Chrysostom observed, “The quarreling at Corinth was not over trivial matters, but over something fundamental. Even those who said they were ‘of Christ’ were at fault, because they were implicitly denying this to others and making Christ the head of a faction rather than the head of the whole Church” (Hom. on the Corinthians, 3.5).

Because of his experience with Christ on the road to Damascus, St Paul saw the unity of believer with the Lord as more than that of teacher and pupil. He viewed it as an organic relationship. When Christ told Paul, “*I am Jesus, whom you are persecuting*” (Acts 9:5), the Lord made it clear that Christ’s people are one with their Lord. St Paul would express this in imagery of the whole body – Christ the Head and we the members (see 1 Cor 12:12 ff.).

“In the same mind”

St Paul saw the unity of the Church as encompassing a two-fold dynamic: unity of mind and heart. “*Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment*” (1 Cor 1:10). The Church has understood oneness of mind to mean agreement in belief. Within a few years this led to the formation of creeds and the canon of Scripture as indicators of the unity of mind expected of believers.

The Greek word *gnomi*, translated above as *judgment*, has the connotation of *considered purpose* or *will*. Later Fathers would speak of the mind and the heart in describing the interaction of thought and will. Paul’s paring of mind and judgment is similar. While *mind* suggests the truth of a concept, *judgment* indicates a considered action connected to the concept.

We find a similar paring in our Divine Liturgy. The deacon introduces the creed, saying, “Let us love one another so that with one mind we may confess...” Here the credal concepts in the mind must be joined to the considered action of love for our expression of belief to represent a true unity of purpose.

Parallels in Our Church Life Today

Sad to say, it is not unusual for similar divisions to arise today in our Church life. People may be attached to one parish priest over another – “I am of Father X” vs. “I am of Father Y.” Some people might leave the parish when Father X does, despite his urgings to the contrary. Even sadder, Father X may encourage this kind of behavior by criticizing Father Y.

The same thing happens when people attach themselves to a certain elder or theologian in contrast to another. The proliferation of blogs by devotees of Elder X or Professor Y encourages some people to surf for what one writer has called “scandal porn” – the latest dirt on a certain elder or theological school of thought. As one writer has noted, “It is so much more in our carnal nature to curse rather than to bless; to tear down rather than to build up; to discourage rather than exhibit the spiritual gift of encouragement and exhortation.”

When tempted to go along with this kind of “Corinthianism,” we would do well to listen to St Paul’s advice to the Philippians: “*Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things*” (Phil 4:8).



MAHRAJAN

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مهرجان عيد الرب (التجلي)
Feast of the Transfiguration

Saturday & Sunday August 5 & 6, 2017

Rain or Shine !!! Come and Enjoy the Tremendous Day with Us.

**Sat., Aug. 5, 4 PM – Midnight - Sun., Aug. 6, Noon to Midnight
Food, entertainment, children's activities and music - Free Entry**

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, Bishop John Elya, 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, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Label, Peggy Lecler, 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 Salvias, 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.





Joe Ashooh, Agent
297 South Willow St
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Manchester, NH 03101
Office 603.625.8825
Cell 603.419.9592

JOHN STEPHEN
Managing Partner
jstephen@stephengroupinc.com
www.stephengroupinc.com




Robert Stephen, Attorney at Law
582 Chestnut Street
Manchester, NH 03104
phone 603-663-1007
www.StephenLaw.com

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**Mahrajan 2017
is coming!
Aug. 18, 19, 20**



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Today's Readings:

A Reading from the Epistle of St. Paul to the Corinthians (1: 10-17)

Brethren, I beseech you, by the name of our Lord Jesus Christ, that you all say the same thing, and that there be no dissensions among you, but that you be perfectly united in one mind and one purpose. For I have been informed about you, my brethren, by those of the house of Chloe, that there are quarrels among you. Now this is what I mean: each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ."

Has Christ been divided? Was Paul crucified for you? Or were you baptized in Paul's name? I thank God that I baptized none of you but Crispus and Caius, lest anyone should say that you were baptized in my name. I baptized also the household of Stephanas. I am not aware of having baptized anyone else. For Christ did not send me to baptize, but to preach the Good News, not with the skill of eloquence, lest the cross of Christ be made useless.

الرسالة (1 كورنثس 1: 10-17)

يا اخوة، أُحَرِّضُكُمْ بِاسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ، ان تقولوا جميعكم قولاً واحداً، وان لا تكونَ بينكم شقاقَات، بل تكونوا مُلتَمِمينَ بفكرٍ واحدٍ ورأيٍ واحد. فقد أَخْبَرَنِي عنكم يا اخوتي اهلُ كَلُوةَ، انَّ بينكم خصومات. اعني انَّ كلَّ واحدٍ منكم يقولُ انا لبولس، ان انا لا لبُّلس، او انا لكيفا، او انا للمسيح، هل تجزأُ المسيح؟ اَلْعَلَّ بولسَ صُلبَ لأجلكم؟ ام باسمِ بولسَ اعتمدتُم؟ أَشْكُرُ اللهَ اَنِّي لم اَعْمِدْ منكم اُحدًا، سوى كرسنبسَ وغايوسَ، لئلا يقولَ احدٌ اِنِّي عَمَدْتُ باسمي. وقد عَمَدْتُ ايضاً اهلَ بيتِ إِسْتِفَانَا. وما عدا ذلك لا اَعْلَمُ هل عَمَدْتُ اُحدًا غيرهم. لأن المسيحَ لم يُرسلني لأَعْمَدَ بل لأُبشِّر، لا بحكمةِ الكلام، لئلا يُبطلَ صليبُ المسيح.

The Holy Gospel according to St. Matthew the Evangelist (14: 14-22)

At that time when Jesus saw a large crowd, out of compassion for them he cured their sick. Now when it was evening, his disciples came to him, saying, "This is a desert place and the hour is already late; send the crowds away, so that they may go into the villages and buy themselves food." But Jesus said to them. "They do not need to go away; you yourselves give them some food." They answered him, "We have here only five loaves and two fishes." He said to them, "Bring them here to me."

And when he had ordered the crowd to sit down on the grass, he took the five loaves and the two fishes, and looking up to heaven, blessed and broke the loaves, and gave them to his disciples, and the disciples gave them to the crowd. And all ate and were satisfied; and they gathered up what was left over, twelve baskets full of fragments. Now the number of those who had eaten was five thousand men, not counting women and children. And immediately afterwards he made his disciples get into the boat and cross ahead of him, while he dismissed the crowd.

الانجيل (متى 14: 14 - 22)

في ذلك الزمان، أبصرَ يسوعُ جمعاً كثيراً ، فتحنَّ عليهم وأبرأ مرضاهم. ولما أُقْبِلَ المساءُ، دنا اليه تلاميذه وقالوا له: إن المكانَ قفرٌ، والساعةُ قد فاتتُ، فأصرفِ الجُموعَ ليذهبوا إلى القرى ويبتاعوا لهم طعاماً. فقال لهم يسوع: لا حاجةَ لهم إلى الذَّهاب، أعطوهم أنتم ليأكلوا. فقالوا له: ليسَ عندنا ههنا إلا خمسةُ أرغفةٍ وسمكتان. فقال لهم: إليَّ بها إلي ههنا. وأمرَ الجموعَ أن تتكئَ على العشب. ثم أخذَ الخمسةَ الأرغفةَ والسمكتين، ونظرَ إلى السماءِ وبارك، ثم كسَّرَ وأعطى الأرغفةَ للتلاميذ، والتلاميذُ للجموع. فأكلَ جميعُهُم وشبعوا، ورفعوا ما فضلَ من الكِسْرِ اثنتي عشرةَ فُقَّةً مملوءةً. وكانَ الأكلونَ نحوَ خمسةِ آلافِ رجلٍ سوى النساءِ والاولاد. وللوقتِ اضطرَّ يسوعُ تلاميذه أن يركبوا السفينةَ، ويسبقوه إلى العبرِ حتى يصرفَ الجُموع.

