



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. 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 22, 2018

***The Commemoration of the Holy Myrrh-Bearing Woman Mary Magdalene,
Equal to the Apostles***

THE NINTH 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 (8th Tone) Page 54

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

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

THE PROKIMENON:

**MAKE VOWS TO THE LORD YOUR GOD AND FULFILL THEM;
LET ALL ROUND ABOUT HIM BRING GIFTS TO THE AWESOME LORD!**

God is renowned in Judah! In Israel, great is His Name!

Today's Readings: I Corinthians 3: 9-17 and Matthew 14: 22-34

LITURGY INTENTIONS

Saturday (July 21) 4:30 PM:

For the repose of George Baroody, Jack Laliberte (16th),
Hassibe Elias (12th), George Saffy (47th), and Charles Baroody (28th)

Sunday, (July 22) 10:30 AM

For the repose of Hana Dagher (40 Day Memorial),
by her son Joseph Dagher

For the repose of Donald Shine (7th Anniversary),
by his sister Eileen Shine Litterio

Next Saturday (July 28) 4:30 PM:

No Saturday Afternoon Liturgy this week

Next Sunday (July 22) 10:30 AM

For the repose of John Steinmetz (33rd Anniversary),
by Fr. Tom and Family



Vocation View

Paul sees his ministry as building up the "temple of God," and solidly rooting his people in Christ, and acknowledges that others have done this ministry before and after him, all working together. In the Gospel, Jesus says that we, like Peter, can walk over the storms and deep waves of life if we keep our eyes on Him, if we are rooted in Him.

We need priests to help us keep our rootedness in Christ, our eyes fixed upon Him in daily life today. Have you ever considered a vocation to the priesthood? Can you encourage others to it? Will you pray for more vocations?

MAHRAJAN 2018 is Coming: August 17, 18, & 19

- Here is how you can you help:

Make a donation for food: Help us with our costs is by donating a food or ingredient. There are sign-up 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!

Sign up to Volunteer: Sign up is fast and easy. You can sign up in the church hall or go on line to: <https://tinyurl.com/mahrajan-signup-2018>. You can also email Rachel Minsinger at rcullen.clarinet@gmail.com, or call her at (603) 296-5038.

We need large Coosa or Zucchini: We need about a dozen squash that are at least 4-5 inches in diameter and about 9-12” long for the coosa pita. They can be brought to church and put in the refrigerator. We need them by August 12th.

The friends and family of Hana Dagher have prepared a lunch in the church hall following the Sunday Divine Liturgy. The parish is invited to this lunch in her memory on the occasion of her 40 Day Memorial.

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

St. Basil's Seminary Summer Outing, will be held Saturday August 4 from 4PM to midnight and Sunday August 5 from 9AM to midnight, featuring Ayad Attallah and band on Saturday and Andre Keedy and band on Sunday. St. Basil's Seminary is located at 30 East St., Methuen, NA.

Attendance Last Sat. 4:30 PM: 14 Last Sun. 10:30 AM: 75

Last Weekend's Collection: \$1,164.⁰⁰

The average Sunday envelope donation: \$39.⁶¹

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

SERVICES FOR THE WEEK

Wed., July 25 7:00 PM **Divine Liturgy: Dormition of St. Anne**

Sat., July 28 *No Saturday Liturgy this week!*

Sun., July 29 9:45 AM **Sunday Orthros**

Sun., July 29 10:30 AM **Divine Liturgy: The Tenth Sunday after Pentecost**

The Holy Myrrh-Bearer and Equal to the Apostles, Mary Magdalene

On the banks of Lake Genesaret (Galilee) was the small city of Magdala, the remains of which have survived to our day. Now only the small village of Mejhdel stands on the site. From her came the women known to us in the Gospels as Mary Magdalene.

The Gospel tells us nothing of Mary's younger years, but Tradition informs us that Mary of Magdala was young and pretty, and led a sinful life. It says in the Gospels that the Lord expelled seven devils from Mary (Luke. 8:2). From the moment of her healing Mary led a new life, and became a true disciple of the Savior.

The Gospels tell us that Mary followed after the Lord when He went with the Apostles preaching in the cities and villages of Judea and Galilee. Together with the pious women Joanna, wife of Choza (steward of Herod), Susanna and others, she served Him from her own possessions (Luke 8:1-3) and shared with the Apostles the evangelic tasks in common with the other women. At the time of the Lord's crucifixion she remained fearlessly at the Cross together with the Mother of God and the Apostle John, was a witness to his burial and according to the Gospel of St. John was the first to witness the Risen Christ, and the first to be sent to tell the Good News.

When the Apostles departed from Jerusalem to preach to all the ends of the earth, Mary Magdalene also went with them. A daring woman, whose heart was full of reminiscence of the Resurrection, she went beyond her native borders and went to preach in pagan Rome. Everywhere she proclaimed to people about Christ and His teaching. When many did not believe that Christ is risen, she repeated to them what she had said to the Apostles on the radiant morning of the Resurrection: "I have seen the Lord!" With this message she went all over Italy.

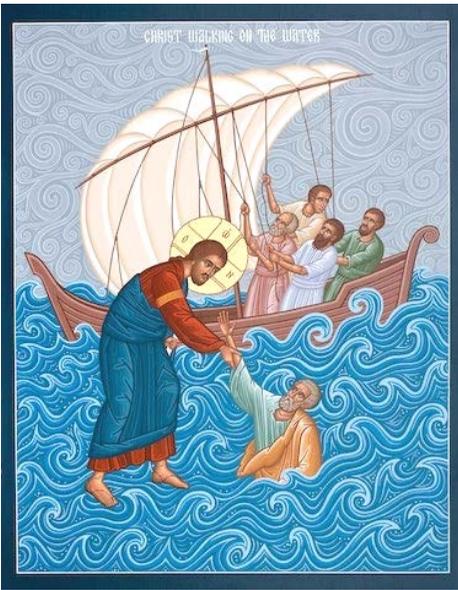
It is said that in Italy, Mary Magdalene visited Emperor Tiberias (14-37 A.D.) It was the custom to present a gift when visiting the Emperor. Rich and influential people brought expensive gifts whereas the poor offered whatever they could afford. Mary Magdalene took an egg to the Emperor's palace and handed it to Tiberius Caesar with the greeting: "Christ is risen!"

Tiberius Caesar, naturally, could not believe what he heard and responded to her: "How could anyone ever rise from the dead? It is as impossible as that white egg to turn red." While Tiberius was speaking these words, the egg in the hand of Mary Magdalene began changing color until it finally became bright red. Mary Magdalene then went on to explain to Tiberius Caesar that the now-red egg symbolized life rising from a sealed chamber, a symbol that would have been understandable to a pagan Roman. Thus the Paschal greeting -- in universal Christendom, both East and West -- has ever since remained "Christ is risen!" and it became traditional for Christians throughout the world to color eggs in red.

According to Church Tradition, she remained in Rome for a number of years, then moved to Ephesus where she finished her earthly life and was buried. Her holy relics were transferred in the ninth century to Constantinople, and placed in the monastery Church of St Lazarus. In the era of the Crusader campaigns they were transferred to Italy and placed at Rome under the altar of the Lateran Cathedral. Part of the relics of Mary Magdalene are said to be in Provage, France near Marseilles, where over them at the foot of a steep mountain a splendid church is built in her honor.



Who is able to walk on the sea?



THE STORY OF CHRIST coming to His disciples in the midst of the sea is found in all the Gospels except for Luke. The version in Matthew, however, is the only one containing the disciples' confession: "*Truly You are the Son of God!*" (Mt 14:33). John describes the scene in a much simpler way: "*...they saw Jesus walking on the sea and drawing near the boat and they were afraid. But He said to them, 'It is I; do not be afraid.' Then they willingly received Him into the boat...*" (Jn 6:19-21). Mark's version ends with these words: "*They were greatly amazed in themselves beyond measure and marveled for they had not understood about the loaves, because their heart was hardened*" (Mk 6:51-52).

Feeding the Multitude

In each of the Gospels the story of Christ in the sea follows the report of how He fed the five thousand from a few loaves of bread and two fish. Both of these incidents came to be understood as pointing to the divinity of Christ.

In John's Gospel Jesus confronts the crowd which had followed Him around the Sea of Galilee to Capernaum: "*You seek me, not because you saw the signs but because you ate the loaves and were filled. Do not labor for the food which perishes but for the food which endures to everlasting life which the Son of Man will give you because God the Father has set His seal on Him*" (Jn 6:26-27).

The people, John suggests, followed Jesus to Capernaum looking for another meal. Jesus' closest followers, Mark affirms, were not much better. The first disciples "*did not understand about the loaves*" either. They needed another push to help them see just Who was in their midst.

By the time the Gospels were written, however, Christ had risen from the dead. "*Beginning with Moses and the Prophets He had expounded to them in all the Scriptures the things concerning Himself*" (Lk 24:27). The disciples had received the Holy Spirit and began to speak of Jesus in terms reminiscent of God's dealings with the Jews in the Old Testament. The Gospel pictures of Christ feeding the multitude and walking on the water were drawn with specific Old Testament allusions in mind.

Christ feeding the multitude with bread and fish is described in terms reminiscent of God feeding the Israelites with manna during the exodus from Egypt. Jesus' words to Philip, "*Where shall we buy bread that these may eat?*" seemed to echo Moses' words, "*Where can I get meat to give to all this people?*" (Num 11:13) Jesus' action answered for the believers the response of God to Moses, "*Is this beyond the Lord's reach?*" (Num 11:23).

The Gospel writers had come to see the One who nourished the Israelites in the wilderness of Sinai as the same One who nourished their descendants on the hillside. But they described the

Old Testament feeding with manna as surpassed by the act of the incarnate Christ. While the Old Testament says that each Israelite was allowed only one omer (c. 3½ liters) of manna, for example, those receiving the bread and fish could eat “*as much as they wanted*” (Jn 6:11). While the manna would spoil if not immediately consumed, the bread which Christ gives produces twelve baskets of leftovers. The message would be clear to Jewish believers: Christ is the One who fed Israel in the wilderness and now outdoes what He did in the past!

Walking on Water

The image of Christ walking on the sea is also rooted in the Old Testament which contains several references to walking on water. The fifth-century disciple of St Jerome, Chromatius, writes that God is the One who walked on water in the Scriptures and He is the One who walks on water today: “Who was able to walk on the sea if not the Creator of the universe? He, indeed, about whom the Holy Spirit and spoken long ago through blessed Job: *‘He alone stretched out the heavens and walked on the sea as well as the earth’* [Jb 9:8].

“Solomon spoke about Him in the person of Wisdom: *‘I dwelt in the highest places and my throne was in a pillar of cloud. I orbited the heavenly sphere alone and walked on the waves of the sea’* [Sir 24:4-5]

“David likewise declared in his psalm: *‘O God, Your way was through the sea, Your path through the great waters’* [Ps76:19, LXX]...

“What is more evident than this testimony? What is more clear? It points to Him walking on the water as well as on the ground. This is God’s only begotten Son, who long ago according to the will of the Father stretched out the heavens and at the time of Moses in a pillar of cloud showed the people a way to follow” (*Tractate on Matthew* 52,2).

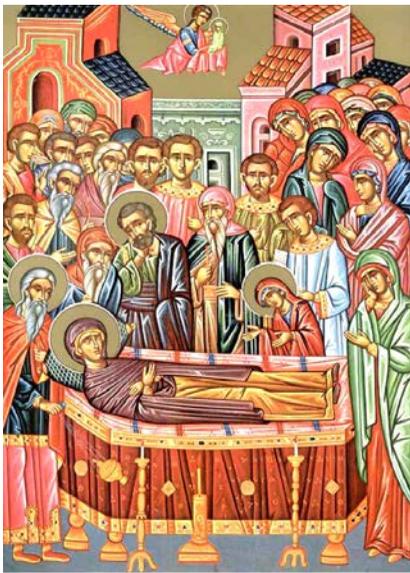
Both the feeding of the multitude and the walking on water show Christ acting as only God had acted in the history of Israel.

The Confession of Peter

Only in Matthew’s narrative do we read of Peter’s attempting to walk on the water. Peter was an experienced fisherman by trade; presumably he knew how to handle himself in water. In any event Jesus’ rescue of Peter prompts the others in the boat to affirm, “*Truly You are the Son of God*” (Mt 14:33).

The Gospel of Matthew is so crafted that its climax is Peter’s own confession of faith: Jesus said to the disciples, “*Who do you say that I am?*” Simon Peter answered and said, “*You are the Christ, the Son of the living God*” (Mt 16:15-16). Jesus responds with the praise of Peter and his faith, “*on this rock I will build my church*” (v.18). What was so special about Peter’s confession if the disciples in the boat had previously said the same thing?

Although most English-language Bibles translate both confessions the same, there is a significant difference in the original Greek. While Peter says, *Su ei o Xristos o uios tou theou* (“You are the Christ, the Son of God”), the disciples in the boat say, *alithos theou uios ei*, without the definite article *o*. This is perhaps better translated as “Truly you are a son of God.” The disciples confess Jesus as a holy one, as one beloved of God. But Peter confesses Christ’s unique Sonship, which would indeed be the cornerstone of the Christian Church’s faith.



July 25: The Dormition of St. Anne, the mother of the Theotokos

St. Joachim was of the tribe of Judah, and a descendant of King David. St. Anne was the daughter of Matthan the priest, of the tribe of Levi as was Aaron the High Priest.

Sts. Joachim and Anne had been married for fifty years, and were barren. They longed for a child but remained childless into their old age. When they were in Jerusalem to offer sacrifice to God, the High Priest, Issachar, upbraided Joachim, "You are not worthy to offer sacrifice with those childless hands." Others who had children jostled Joachim, thrusting him back as unworthy. This caused the aged saint great grief, and he and his wife left with heavy hearts. Then the two of them gave themselves to prayer to God that He would give them a child to comfort their old age.

God sent the Archangel Gabriel to each of them, who gave them tidings of the birth of "a daughter most blessed, by whom all the nations of the earth will be blessed, and through whom will come the salvation of the world." Each promised to have their child raised in the Temple as a holy vessel of God. St. Anne conceived shortly thereafter, and gave birth to the Blessed Virgin Mary.

Sts. Joachim and Anne took Mary, at the age of three, to the temple to be dedicated to the service of the Lord, and presented her to the priest Zechariah. The parents then, after offering up her sacrifice (according to the custom of the time), left the Virgin with other maidens in the apartments of the temple to be brought up therein. During the next seven years, Righteous Anne and Joachim visited Mary often at the temple.

After St. Joachim died, leaving St. Anne a widow, she moved from Nazareth to Jerusalem, and lived near the Temple. At Jerusalem she bought two pieces of property: the first at the gates of Gethsemane, and the second in the valley of Josaphat. At the second locale she built a tomb for the members of her family, and where also she herself was buried with Joachim, leaving Mary orphaned at the age of ten. It was there in the Garden of Gethsemane that the Savior often prayed with His disciples.

The most-pure body of the Mother of God was also buried in the family tomb. Christians honored the sepulcher of the Mother of God, and they built a church on this spot. Within the church was preserved the precious funeral cloth, which covered Her all-pure and fragrant body.

The holy Patriarch Juvenal of Jerusalem (420-458) testified before the emperor Marcian (450-457) as to the authenticity of the tradition about the miraculous ascent of the Mother of God to Heaven, and he sent to the empress, St. Pulcheria, the grave wrappings of the Mother of God from Her tomb. St. Pulcheria then placed these grave-wrappings within the Blachernae church.

During the reign of St. Justinian the Emperor (527-565), a church was built in honor of St. Anne at Deutera. And since St. Anne had appeared to his pregnant wife, Emperor Justinian II (685-695; 705-711) restored her church. It was at this time that her body and maphorion (veil) were transferred to Constantinople.

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.





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Today's Readings:

A Reading from the 1st Epistle of St. Paul to the Corinthians (3:9-17)

BRETHREN, we are God's co-workers, you are God's field, God's building. According to God's grace which has been given to me, as a wise builder, I laid the foundation, and another builds upon it. But let everyone he builds upon it. For other foundation no one that which has been laid, which is Jesus the Christ

But if anyone builds upon this foundation with gold, silver, gems, wood, hay, straw — the work of each one shall be made manifest: for the Lord's day shall declare it, because it shall be revealed in fire; and the work of each man, whoever he be, shall be assayed in fire. If the work any man built on the foundation stands, he shall receive a reward; if someone's work burns down, he shall suffer its loss, yet he himself shall be saved, though only by passing, so to speak, through fire.

Do you not know that you are God's temple, and that God's Spirit lives in you? If anyone destroys this temple of God, God will destroy him: for holy is God's temple, and this [holy temple] you are.

الرسالة (1 كورنثس 3: 9-17)

يا اخوة، نحن عاملون مع الله، وانتم حرث الله وبناء الله. اني بحسب نعمة الله التي اوتيتها، كبتاء حكيم، وضعت الأساس، وآخر بيني. فلينظر كل احد كيف يبني، إذ لا يستطيع احد ان يضع اساساً آخر غير الموضوع، وهو يسوع المسيح. فإن كان احد يبني على هذا الاساس، ذهباً او فضةً او حجارةً ثمينة، او خشباً او تبناً، فإن عمل كل واحد سيكون بيتاً، لان يوم الرب سيظهره، إذ يعلن بالنار. وستمتحن النار عمل كل واحد ما هو. فمن بقي عمله الذي بناه على الاساس، فسينال اجراً. ومن احترق عمله فسيخسر، الا انه سيخلص، ولكن كمن يمر في النار. اما تعلمون انكم هيكل الله، وان روح الله ساكن فيكم؟ من يفسد هيكل الله يفسده الله. لان هيكل الله مقدس، وهو

The Holy Gospel according to St. Matthew the Evangelist (14: 22-34)

At that time Jesus made his disciples get into the boat and cross the sea ahead of him, while he dismissed the crowd. And when he had dismissed the crowd, he went up the mountain alone to pray. And when it was late, he was there alone, but the boat was in the midst of the sea, buffeted by the waves, for the wind was against them. But in the fourth watch of the night Jesus came to them, walking upon the sea. And the disciples, seeing him walk upon the sea, were greatly alarmed, and exclaimed, "It is a ghost!" And they cried out for fear.

Then Jesus immediately spoke to them, saying, "Take courage; it is I, do not be afraid." But Peter answered him and said, "Lord, if it is you, order me to come to you over the water." And he said, "Come." Then Peter got out of the boat and walked on the water to come to Jesus. But when he saw the strong wind, he was afraid; and as he began to sink he cried out, saying, "Lord, save me!" And Jesus at once stretched out his hand and took hold of him, saying to him, "O you of little faith, why did you doubt?"

And when they got into the boat, the wind fell. But those who were in the boat came and worshipped him, saying, "Truly you are the Son of God." And crossing over, they came to the land of Gennesaret.

الانجيل (متى 14 : 22 - 34)

في ذلك الزمان، اضطّرَّ يسوعُ تلاميذهُ أن يركبوا السفينة، ويسبقوه إلى العبر، حتى يصرفَ الجموع. ولما صرفَ الجموع، صعدَ وحدَهُ إلى الجبلِ ليُصلي. وعندَ المساء، كان وحدَه هناك. وكانتِ السفينةُ في وسطِ البحرِ تكدُّها الامواج، لأنَّ الرِّيحَ كانت مُعاكسة. وفي الهجعةِ الرابعةِ من الليل، أقبلَ يسوعُ نحوهم ماشياً على البحر. فلما رآه التلاميذُ ماشياً على البحر، اضطربوا وقالوا: إنه خيالٌ. ومن المخافةِ صرخوا. فللوقتِ كلّمهم يسوعُ قائلاً: ثقوا، أنا هو، لا تخافوا. فأجابهُ بطرسُ قائلاً ياربُّ إن كنتَ أنتَ هو فمُرني أن آتي اليك على المياه. فقال: هلم. فنزلَ بطرسُ من السفينة، ومشى على المياه آتياً إلى يسوع. لكنه لما رأى شدَّةَ الرِّيحِ خاف. وإذ بدأ يغرُق، صاح قائلاً: يا ربَّ نجّني. وللوقتِ مدَّ يسوعُ يدهُ وأمسكه وقال له: يا قليلَ الايمانِ لِمَ شككتَ؟ ولما ركبوا السفينة، سكنتِ الرِّيح. فجاء الذين كانوا في السفينة، وسجدوا له قائلين: بالحقيقةِ أنتَ ابنُ الله. ولما عبَروا، جاؤوا إلى ارضِ جنيسارت.