



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

VERY REV. THOMAS P. STEINMETZ, PASTOR

REV. THEOPHAN LEONARCZYK, Eparchial Chancellor RT. REV. ANDRE ST. GERMAIN (retired)

REV. ROGER BOUCHER - Weekend Ministry

REV. DEACON THOMAS MOSES

"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)

August 11, 2019

The Sixth Day of the Feast of the Transfiguration

The Commemoration of the Holy Martyr Euplos, the Deacon

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, JESSICA LOMANNO,
MAURICE PARÉ, RAFAEL PESCHIERA, PAUL ST. GERMAIN, AND JOHN SIWIK

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 (8th Tone) Page 53

The Troparion of the Transfiguration (7th Tone):

You were transfigured on the mountain, O Christ our God, showing Your disciples as much of Your glory as they could hold. Let your eternal light shine also upon us sinners, through the prayers of the Mother of God, O Giver of Light, glory to You!

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

Kondakion of the Transfiguration (7th Tone):

On the mountain You were transfigured, O Christ our God, and Your disciples saw as much of Your glory as they could hold, so that when they should see You crucified, they would know that You suffer willingly, and would proclaim to the world that You are verily the Splendor of the Father.

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 (August 10) 4:30 PM:

For the repose of David Gula (57th), Steven George (5th),
Wady George (46th) and Wilfred Leblanc (44th)

Sunday, (August 11) 10:30 AM:

For the repose of Elsie Ashooh, who departed this life on August 3

For the repose Stephen Miller, by his sister Andrea Taylor

Next Saturday, (August 17) 4:30 PM:

For the repose of Paul Nassoura (33rd), Theodore Solomon (17th)
Edna Kfoury (11th), and Frederick Wihby (32nd)

Next Sunday (August 18) 10:30 AM:

Offered for the whole parish on the occasion of our Mahrajan

Bishop Nicholas' 30th Anniversary Celebration

Thursday, October 3, 2019

Our Lady of Annunciation Cathedral

7 VFW Parkway, West Roxbury, MA

More details available in the back of the church!



This is it: Mahrajan - Next Weekend!

The Mahrajan is critical to financial survival of the parish for the coming year, and it can only succeed with everyone helping, supporting, and working in some way. The planning of the Mahrajan began immediately after last year's Mahrajan, continued with meetings in February, followed by ongoing food prep beginning in May. Now with just a few days to go it is time from last big push and the parish is counting on your help. Here is the schedule of preparation for the week:

Tuesday Aug 13	5:00 pm:	Make dough balls
	6:00 pm:	Load refrigerator truck
	6:30 pm:	Meat pies
Wednesday Aug 14	3:00 pm:	Make dough balls
	4:00 pm:	Make spinach pies
Thursday Aug 15	10am-4pm:	Cut and package pastry
	2:00 pm:	Coosa Pita
	6:00 pm:	Outside setup
Friday Aug 16	9am – 3 pm:	prepping in kitchen, final setup
	3:00 pm:	final set up in grill and food service areas

In addition to the help needed this week, don't forget to support the Mahrajan in these ways:

- Sign-up sheets are available downstairs for volunteers to sign up for working the Mahrajan. Please sign up so that we know that our event will be properly staffed.
- 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 you have received in the mail.
- Remember to invite your friends, neighbors, and family to the Mahrajan!

Attendance Last Sat. 4:30 PM: 21 Sun. 10:30 AM: 92

Last Weekend's Collection: \$1,596.⁰⁰

The average Sunday envelope donation: \$49.⁴¹

The balance on our mortgage is: \$64,679.⁷⁵

SERVICES FOR THE WEEK

Wed., Aug. 14	7:00 PM	Divine Liturgy-Feast of the Dormition
Sat., Aug. 17	4:30 PM	Divine Liturgy: The Tenth Sunday After Pentecost
Sun., Aug. 18		<i>No Orthros on Sunday this week</i>
Sun., Aug. 18	10:30 AM	Divine Liturgy: The Tenth Sunday After Pentecost

An Explanation of the Icon of the Transfiguration

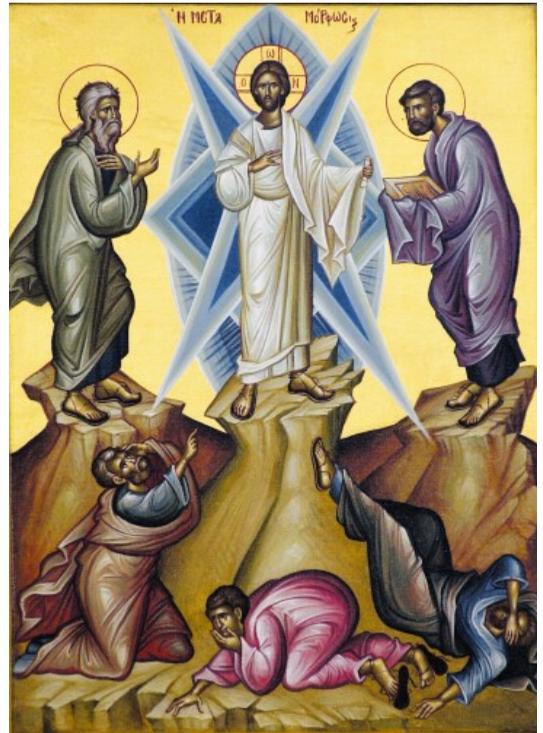
In the icon of the Feast of the Transfiguration, Christ is the central figure, appearing in a dominant position within a circular mandorla. He is clearly at the visual and theological center of the icon. His right hand is raised in blessing, and his left hand contains a scroll. The mandorla with its brilliant colors of white, gold, and blue represent the divine glory and light. The halo around the head of Christ is inscribed with the Greek words Ὁ ὢΝ , meaning "The One Who is".

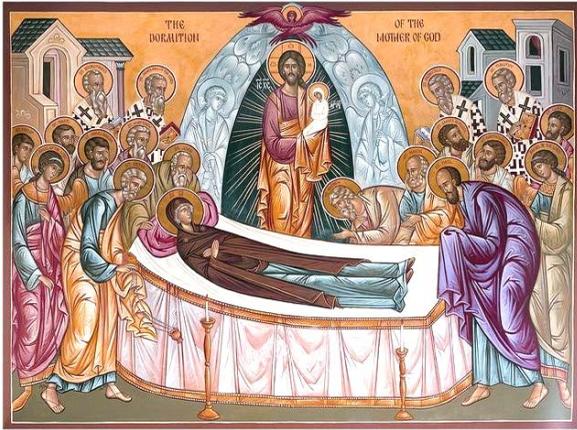
Elijah and Moses stand at the top of separate mountain peaks to the left and right of Christ. They are bowing toward Christ with their right hands raised in a gesture of intercession towards Him.

Saint John Chrysostom explains the presence of these two fathers of the faith from the Old Testament in three ways. He states that they represent the Law and the Prophets (Moses received the Law from God, and Elijah was a great prophet); they both experienced visions of God (Moses on Mount Sinai and Elijah on Mount Carmel); and they represent the living and the dead (Elijah, the living, because he was taken up into heaven by a chariot of fire, and Moses, the dead, because he did experience death).

Below Christ are the three Apostles, who by their posture in the icon show their response to the transfiguration of Christ. James has fallen over backwards with his hands over his eyes. John in the center has fallen prostrate. Peter is kneeling and raises his right hand toward Christ in a gesture expressing his desire to build the three booths. The garments of the Apostles are in a state of disarray as to indicate the dramatic impact the vision has had on them.

The icon of the feast directs our attention toward the event of the Transfiguration and specifically to the glory of God as revealed in Christ. This event came at a critical point in the ministry of our Lord, just as He was setting out on His journey to Jerusalem. He would soon experience the humiliation, suffering, and death of the Cross. However, the glorious light of the Resurrection was revealed to strengthen His disciples for the trials that they would soon experience. The feast also points to the great and glorious Second Coming of our Lord and the fulfillment of the Kingdom of God when all of creation will be transfigured and filled with light.





The Dormition of the Most Holy Theotokos

The circumstances of the Dormition of the Mother of God were known in the Church from apostolic times. Already in the first century, the Hieromartyr Dionysius the Areopagite wrote about Her "Falling-Asleep." In the second century, the account of the bodily ascent of the Most Holy Virgin Mary to Heaven is found in the

works of Meliton, Bishop of Sardis. In the fifth century, St Juvenal, Patriarch of Jerusalem, told the holy Byzantine Empress Pulcheria: "Although there is no account of the circumstances of Her death in Holy Scripture, we know about them from the most ancient and credible Tradition."

According to these traditions Mary was living in Jerusalem when God revealed to her that she was about to die. She desired to see the Twelve Apostles for a final time before she died, and each of them, except Thomas, was miraculously transported to her deathbed. The Apostles witnessed Christ come down from heaven and receive the soul of His mother into His arms.

The most-pure body of the Mother of God was buried in the family tomb. For three days they did not depart from the place of burial, praying and chanting Psalms. Thomas arrived on the third day and laid at the tomb. With bitter tears asked that he might be permitted to look once more upon the Mother of God and bid her farewell. The Apostles decided to open the grave and permit him the comfort of viewing the body of the Theotokos. When they opened the grave, they found the air was filled with a fragrant smell and with the sounds of an angelic concert, and the tomb was empty. Only the grave wrappings remained and they were thus convinced of the bodily ascent of the Most Holy Virgin Mary to Heaven.

On the evening of the same day, the Apostles had gathered and the Mother of God appeared to them. She confirmed to them that she had been taken into heaven and said: "Rejoice! I am with you all the days of your lives."

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 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.

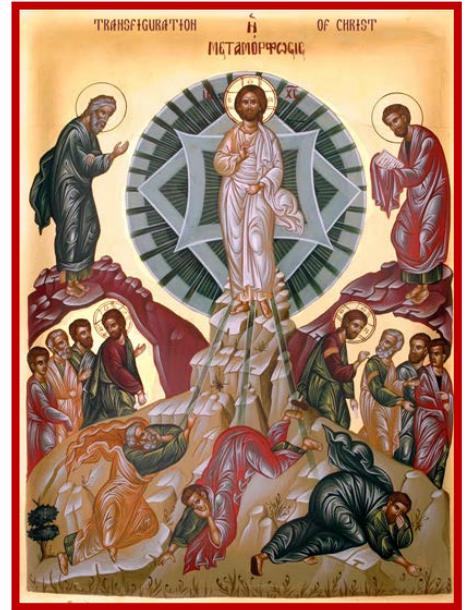
The sash of the Mother of God, and Her holy garb, preserved with reverence and distributed over the face of the earth in pieces, have worked miracles both in the past and at present. Her numerous icons everywhere pour forth signs and healings, and her holy body, taken up to Heaven, bears witness to our own future life there. Her body was not left to the corruption of this transitory world, but was incomparably exalted by its glorious ascent to Heaven.

The Divine Liturgy for the Feast of the Dormition will be celebrated on Wednesday evening at 7:00 PM.

The Light of Tabor

EVERY YEAR on the Great Feast of the Transfiguration, pilgrims climb Mount Tabor to worship at one of the churches there commemorating this event. Yet none of the Gospel accounts of the Transfiguration mentions where the incident took place. The Gospels simply say that the Lord Jesus took His disciples Peter, James and John “*up on a high mountain by themselves*” (Mt 17:1; Mk 9:2).

Mt. Tabor, five miles south of Nazareth and eleven miles west of the Sea of Galilee, is traditionally identified as the site of the Transfiguration. Origen of Alexandria, in the middle of the third century, claimed that Mt. Tabor as the site of Christ’s Transfiguration was an “apostolic tradition” held in the local Church. Other Fathers from that period who echoed Origen’s view were St. Cyril of Jerusalem (c.313-386), St. Epiphanius of Salamis (c.310-403), and St. Jerome (c.347-420). Thus the weight of tradition has favored Mt Tabor, however, as the place where Jesus was transfigured, and it is there that commemorative shrines have existed since the fourth century. By the sixth century there were three basilicas on the site, recalling the three tabernacles which St. Pater wanted to erect there (see Mt 17:4).



Meeting God on the Mountaintop

Experiencing God on the mountaintop also reminds us that God is inaccessible to us, who are mired in the affairs of everyday life below. To commune with God we must “climb the mountain,” that is, rise above these worldly cares to attain union with Him. This “spiritual ascent” is a frequent theme in ascetical writings.

The Transfiguration connects us with other mountaintop experiences in the Scripture. When God first reveals Himself to Moses it is on Horeb, “*the mountain of God*” (Ex 3:1): “*Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God. And an Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed*” (Ex 3:1. 2).

In Exodus 24 we read how Moses received the Ten Commandments by going up Mount Sinai to meet the God of Israel. “*Now the glory of the LORD rested on Mount Sinai, and the cloud covered it six days. And on the seventh day He called to Moses out of the midst of the cloud. The sight of the glory of the LORD was like a consuming fire on the top of the mountain in the eyes of the children of Israel. So Moses went into the midst of the cloud and went up into the mountain. And Moses was on the mountain forty days and forty nights*” (Ex 24:16-18).

Many archaeologists believe that Horeb and Sinai are peaks in the same mountain range in the desert peninsula separating Egypt from Israel. Both Scriptural events are commemorated at the Monastery of St Catherine on Mount Sinai.

The God-seers Moses and Elijah

In addition to Christ and the Apostles, two others are described in the Gospels as being present at the Transfiguration. Why were Moses and Elijah witnesses to this event?

Both these figures are described in the Old Testament as having seen God. In the passage cited above, Moses encountered God in “*the midst of the cloud*” on the mountain where he received the Ten Commandments. The cloud, representing the presence of God, reappears at the Transfiguration, surrounding Jesus, the incarnate Word of God.

After the destruction of the golden calf, Moses encountered God again in the Tabernacle, the Israelite’s portable temple. “*And it came to pass, when Moses entered the tabernacle, that the pillar of cloud descended and stood at the door of the tabernacle, and the LORD talked with Moses... So the LORD spoke to Moses face to face, as a man speaks to his friend*” (Ex 33:9, 11).

A similar revelation of God to the Prophet Elijah on Mt. Horeb is recorded in 1 Kgs 19. The Prophet, fleeing the idolatrous queen Jezebel, takes refuge in a cave on Mt. Horeb “*And there he went into a cave, and spent the night in that place; and behold, the Word of the LORD came to him... And behold, the LORD passed by, and a great and strong wind tore into the mountains and broke the rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind, an earthquake, but the LORD was not in the earthquake; and after the earthquake a fire, and after the fire a still small voice. So it was, when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the entrance of the cave*” (1 Kgs 19:9, 11-13). On Mount Tabor Moses and Elijah, who had experienced the invisible God on Sinai and Horeb, now witness to the incarnate God in the Lord Jesus Christ.

The Light of Glory

Another aspect of the Transfiguration story is the light which envelops the Lord Jesus: “*His face shone like the sun, and His clothes became as white as the light*” (Mt 17:2). The Jewish believers in Jesus for whom this Gospel was written could not but recall the “*great vision*” of the Prophet Daniel of a man “*clothed in linen*” whose face had “*the appearance of lightning*” (Dn 10:6). Daniel’s vision was of an angel come to defeat the Persians. The Lord Jesus was come to do battle with sin and death.

St. Gregory Palamas explained that the light on Tabor was a manifestation of God’s uncreated divine energy comprehensible by the apostles. He described it as an extraordinary gift of God in this life and likened it to a curtain falling from the eyes of the beholder. At the end of the age, however, as Christ promised, the saints would reflect this light s well: “*... the righteous will shine forth as the sun in the kingdom of their Father*” (Mt 13:43).

In the Christian East the radiant light of the Transfiguration was often a sign of the saints’ intimate communion with God in this life. The Desert Fathers Pambo, Sisoe, Silouan, and Arsenius were all described as physically reflecting the light of God. People who witnesses St Sergius of Radonezh at the altar saw a wonderful light surround him at the anaphora and enter the chalice. Ss Seraphim of Sarov, Theophan the Recluse and John of Kronstadt were all described by their contemporaries as shining like the sun, reflecting the divine light.

The event of Christ’s transfiguration, then, points to the divinity which is His by nature and which can be ours by grace when we maintain communion with Him.

Please remember to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Elizabeth Ashooh, Elsie Ashooh, Erin Baroody, Michael Baroody, Henry Bilodeau, 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, Peter Fregeau, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Lebel, Haley Lesmerises, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Stefan Notter, Steven O'Leary, Ellen Osgood, Alice Paymant, Marco Enrique Peschiera, MaryJo Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Julia Rose, Adam Rubin, Fr. Andre St. Germain, Kara Salvas, Barbara Schultz, Raymond Sherburne, Tarrant Smith, Iris Angelina Velasquez, Catherine Waldron, George Webber, Martha Webber, Kathy Wise, and Marilyn Whitmore.

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
Manchester, NH 03103
603-624-1000
www.joesthere.com

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**NORTH HILLS
REALTY GROUP, LLC**
Residential Real Estate Brokers
Abraham Dagher, Realtor
814 Elm St., Suite # 302
Manchester, NH 03101
(603) 629-9988



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

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**THE
STEPHEN
GROUP**

814 Elm Street, Suite 309
Manchester, NH 03101
Office 603.625.8825
Cell 603.419.9592

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




**Stephen
LAW GROUP
PLLC**

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

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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 حرثُ الله وبناءُ الله. اِنِّي بحسبِ نعمةِ الله التي أُوتيتها، كبناءٍ حكيم، وضعتُ الأساس، وآخر بيني. فلينظرُ كلُّ احدٍ كيف بيني، إذ لا يستطيعُ احدٌ ان يضع اساساً آخر غير الموضوع، وهو يسوعُ المسيح. فإن كان احدٌ بيني على هذا الاساس، ذهباً او فضةً او حجارةً ثمينة، او خشباً او تبناً، فإنَّ عملَ كلِّ واحدٍ سيكونُ بيتاً، لان يوم الرب سيُظهره، إذ يُعلنُ بالنار. وستمتحنُ النارُ عملَ كلِّ واحدٍ ما هو. فمن بقيَ عمله الذي بناه على الاساس، فسينالُ اجراً. ومن احترقَ عمله فسيخسر، الا انه سيخلص، ولكن كمن يُمُرُّ في النار. اما تعلمون انكم هيكلُ الله، وان روحَ الله ساكنٌ فيكم؟ من يُفسدُ هيكلك الله يُفسدُه الله. لان هيكلَ الله مقدَّسٌ، 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، اضطرب يسوع تلاميذه أن يركبوا السفينة، ويسبقوه الى العبر، حتى يصرف الجموع. ولما صرف الجموع، صعد وحده الى الجبل ليصلي. وعند المساء، كان وحده هناك. وكانت السفينة في وسط البحر تكدها الامواج، لأنّ الرياح كانت معاكسة. وفي الهجعة الرابعة من الليل، أقبل يسوع نحوهم ماشياً على البحر. فلما رآه التلاميذ ماشياً على البحر، اضطربوا وقالوا: إنه خيال. ومن المخافة صرخوا. فللوقت كلمهم يسوع قائلاً: تقوا، أنا هو، لا تخافوا. فأجابه بطرس قائلاً يارب إن كنت أنت هو فمُرني أن آتي اليك على المياه. فقال: هلم. فنزل بطرس من السفينة، ومشى على المياه آتياً الى يسوع. لكنه لما رأى شدة الرياح خاف. وإذ بدأ يغرق، صاح قائلاً: يا ربّ نجني. وللوقت مدّ يسوع يده وأمسكه وقال له: يا قليل الايمان لم شككت؟ ولما ركبا السفينة، سكنت الرياح. فجاء الذين كانوا في السفينة، وسجدوا له قائلين: بالحقية أنت ابن الله. ولما عبروا، جاؤوا الى ارض جنيسارت.