

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. DEACON ROBERT SPENCER

REV. DEACON PAUL LEONARCZYK

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

June 8, 2014



GREAT AND HOLY PENTECOST



Parish Advisory & Finance Council:

KEN MONTY (*PRESIDENT*), RICHARD ASHOOH, ROBERT ANDERSON, ROBIN ANDERSON, MARY CULLEN, MARTHA DAGHER, MARYLOU LAZOS, TERRI LEONARCZYK, MATTHEW LOMANNO, PAUL MANSUR, NAJWA MOUSSOBA, JENNA NEHME, PAUL ST. GERMAIN, AND CHRISTELLE SLAYBE

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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

Response to the Second Antiphon and the Entrance Hymn:

O Holy Counselor, save us who sing to You! Alleluia

The Troparion of Pentecost (8th Tone- 3X-See insert)

Blessed are You, O Christ our God, who have filled the fisherman with wisdom by sending down the Holy Spirit upon them, and who through them have caught in Your net the whole world, O Lover of Mankind, glory to You!

The Kondakion of the Pentecost (8th Tone-See insert):

When the Most High came down and confused the tongues, He divided the nations, but when He distributed the tongues of fire, He called all men to unity. Wherefore, we glorify the Holy Spirit with one accord.

THE PROKIMENON:

**THROUGH ALL THE EARTH THEIR VOICE RESOUNDS,
AND TO THE ENDS OF THE WORLD THEIR MESSAGE!**

*The heavens declare God's glory,
and the firmament proclaims the work of His hands.*

Today's Readings: Acts 2: 1-11 and John 7: 37-52 and 8:12

The Hirmos of Pentecost (7th Tone)

You conceived in virginity, lending a body to the Word, the Creator of all. O Virgin Mother, O Theotokos, receptacle of the uncontainable God, abode of your Limitless Maker, we magnify you!

LITURGY INTENTIONS

Saturday, 4:30 PM:

For the repose of Millie Ashooh, by her family

For the health and salvation of Lucy Corriveau on the occasion of her 100th birthday
For the repose of Fifi Nassif (31st), Mitchell Nassif (21st), Helen Solar (28th), Anni Samales (58th),
Lucille Raczka (13th), Linda Jadda (18th), Josephine Baroody (29th), and Charles Nassoura (32nd)

Sunday, 10:00 AM:

For the repose of Gerald Ouellette, by Kristin Upasani

For the repose of Fred Kfoury Jr., by Frances Hastings and Family

Next Saturday, 4:30 PM:

For the repose of Barbara Spencer (12th), Ferris Ebol (34th),
James Holt (9th), Honnie Coriaty (35th), William Paquette (20th),
John George (10th), and Rachel George (20th)

Next Sunday, 10:00 AM:

For the repose of Bishop Justin Najmy, first bishop for the Melkites in the U.S., (46th)

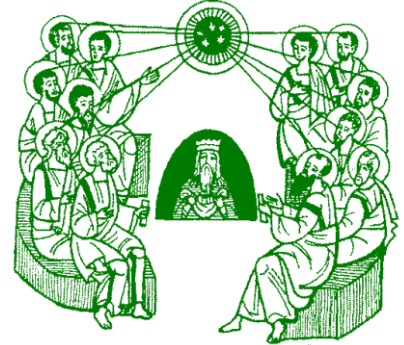
For the repose of Gerald Ouellette, by Ken and Priscilla Edwards



THE FEAST OF PENTECOST

On this day, the eighth Sunday from Pascha, we celebrate the Holy Pentecost. This feast we also took from the Hebrew Bible; for just as they celebrate Pentecost, honoring the number seven, and that when they had passed through fifty days from Pascha they received the Law, so we too as we celebrate for fifty days after Pascha receive the all-holy Spirit, who gives laws and guides into all truth and lays down what is pleasing to God. *(From the Synaxarion of the Feast)*

THE SUNDAY OF PENTECOST



The Fiftieth Day After Pascha

In the Church's annual liturgical cycle, Pentecost is "the last and great day." It is the celebration by the Church of the coming of the Holy Spirit as the end - the achievement and fulfillment - of the entire history of salvation. For the same reason, however, it is also the celebration of the beginning: it is the "birthday" of the Church as the presence among us of the Holy Spirit, of the new life in Christ, of grace, knowledge, adoption to God and holiness. With the descent of the Holy Spirit upon Christ's disciples, the time of salvation, the Divine work of redemption has been completed, the fullness revealed, all gifts bestowed: it belongs to us now to "appropriate" these gifts, to be that which we have become in Christ: participants and citizens of His Kingdom.

The church is decorated in greenery in celebration of the Feast of Pentecost to remind us of the new and eternal life given to us through the outpouring of the Holy Spirit.



Please pray for the release of Greek Orthodox Archbishop Paul Yazigi and Syriac Orthodox Archbishop Yohanna Ibrahim who were abducted on April 22, 2013, when gunmen stopped their vehicle near the battleground northern city of Aleppo, where both are based. Please pray also for their deacon who was driving their car and was shot and killed in the attack.

Attendance: Last Saturday 4:30 PM - 22 Last Sunday 11:00 AM - 119

Last Weekend's Collection: \$ 1,002.⁰⁰

The average envelope donation: \$30.¹³

The balance remaining on our mortgage is: \$ 337,896.²²

SERVICES FOR THE WEEK

Sun. June 8	7:00 PM	Kneeling Vespers of Pentecost
Tues., June 10	8:30 AM	Divine Liturgy: For the health of Miriam McCallum
Wed., June 11	7:00 PM	Vespers
Thurs., June 12	8:30 AM	Divine Liturgy: For the health of James McCloskey
Sat., June 14	4:30 PM	Divine Liturgy: The Sunday of All Saints
Sun., June 15	9:15 AM	Sunday Orthros
Sun., June 15	10:00 AM	Divine Liturgy: The Sunday of All Saints

The 49th National Melkite Convention will be held at the Hyatt Regency Hotel in Chicago, IL, July 3-6, 2014. For more information call (708) 492-0391 or visit melkitechicago.org/wp/



Let us pray for the safe release of Meriam Yahya Ibrahim a 27 year old medical doctor who is in chains in a Sudanese prison. She has been sentenced to 100 lashes followed by death by hanging for the crimes of apostasy (converting to Christianity from Islam) and adultery (marrying a Christian). Her newborn child and her 20 month old son are incarcerated with her. Her husband, Daniel Wani, is from the Sudan but became an American citizen in 2005, and resides in Manchester.

Mahrajan Cooking Dates:

Here are the remaining dates for food preparation for the Mahrajan. The cooking time is 6:00 PM for all dates. Please take note of them –We need your help!

June 10, Tues., Kibbee

June 17, Tues., Grapeleaves

July 8, Tues., Beef Kabobs

July 15, Tues, Lamb Kabobs

July 22, Tues, Chicken Kabobs

Aug 12, Tues, Spinach and Meat Pies

Aug 13, Wed, Coosa Pita

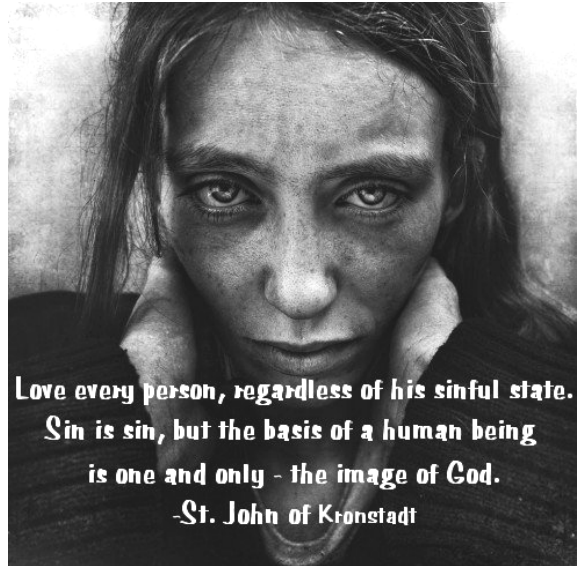
Annual Spring Lamb Barbeque and Family Picnic

St. Nicholas Greek Orthodox Church, 1160 Bridge St., Manchester, NH

Saturday June 14th 11:00am – 6:00 pm –Rain or Shine!

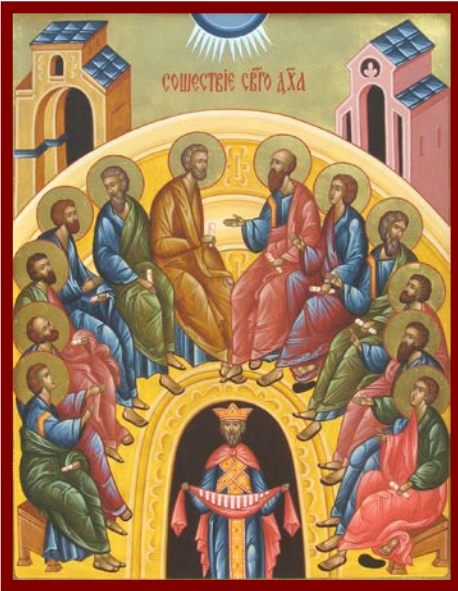
Summer Program at the College of Saint Mary Magdalen

Once again, the College of Saint Mary Magdalen in Warner, NH is pleased to announce the dates for its Summer Program for high school students. The Collegiate Summer Program offers participants the opportunity to study theology, philosophy, literature and political science. During the summer program, students also attend daily Mass and enjoy sports, socials and day trips including hiking and canoeing. The program is for students who will be entering their sophomore, junior or senior year of high school in the fall of 2014. It is also open to students who have just graduated high school. The Collegiate Summer Program is a two-week session that runs from Sunday, July 27 – Saturday, August 9, 2014. Register today at www.magdalen.edu! For more information, contact the admissions office at admissions@magdalen.edu or 603.456.2656.



**Love every person, regardless of his sinful state.
Sin is sin, but the basis of a human being
is one and only - the image of God.
-St. John of Kronstadt**

Understanding the icon of Pentecost



The icon of the Feast of Pentecost is known as "The Descent of the Holy Spirit". It is an icon of bold colors of red and gold signifying that this is a great event. The movement of the icon is from the top to the bottom. At the top of the icon is a semicircle with rays coming from it. The rays are pointing toward the Apostles, and the tongues of fire are seen descending upon each one of them signifying the descent of the Holy Spirit.

The building in the background of the icon represents the upper room where the Disciples of Christ gathered after the Ascension. The Apostles are shown seated in a semicircle which shows the unity of the Church. Included in the group of the Apostles, at the top right, is Saint Paul, who, though not present with the others on the day of Pentecost, became an Apostle of the Church and the greatest missionary. St. Peter sits opposite St. Paul. The place at the center between St. Peter and St. Paul is reserved for Christ, the invisible but nonetheless ever-present Head of the Church. (Sometimes the empty place between St. Peter and St. Paul is occupied by the Mother of God, the symbol of the Church. This, however, seems to be the exception, since the Church is already represented by the college of Apostles). Also included are the four Evangelists—Matthew, Mark, Luke, and John—holding books of the Gospel, while the other Apostles are holding scrolls that represent the teaching authority given to them by Christ.

In the center of the icon below the Apostles, a royal figure is seen against a dark background. This is a symbolic figure, Cosmos, representing the people of the world living in darkness and sin. He is made old by the sin of Adam. His crown symbolizes that sin is king of the world. The blackness surrounding him is the darkness and shadow of death. The white cloth in his hands contains twelve scrolls which represent the Apostles who brought light to the world by their teaching.

In the icon of Pentecost we see the fulfillment of the promise of the Holy Spirit, sent down upon the Apostles who will teach the nations and baptize them in the name of the Holy Trinity. Here we see that the Church is brought together and sustained in unity through the presence and work of the Holy Spirit, that the Spirit guides the Church in the missionary endeavor throughout the world, and that the Spirit nurtures the Body of Christ, the Church, in truth and love. Clement of Alexandria also speaks of this light as being "signed" upon us. He describes this sign as a "seal," a mark of belonging – in this case, to Christ. At our chrismation, the completion of our baptism, we receive this "seal of the gift of the Holy Spirit" who affirms that we belong to the Lord. We are His, and He is ours, as a pledge of the life that awaits us in glory.

We Have Received the Heavenly Spirit

“ON THE FIRST DAY OF THE WEEK we pray standing, but everyone does not know why.” This issue, raised in the fourth century by St. Basil the Great, may be just as timely today. In most Eastern Churches standing is the most appropriate posture for prayer. Sitting is always in order for those who are physically weaker (due to sickness, age, pregnancy, etc). Kneeling, however, is not considered proper on Sundays or during the Paschal season, which ends today.

St Basil gives two reasons why we should pray standing on Sunday: the first is that it is the day on which Christ rose from the dead. St Peter of Alexandria (+311) notes that this practice was already a tradition in his day:

“...on Sunday we celebrate a day of joy because of Him who was raised from the dead on that day, during which time we no longer kneel according to the tradition we have received.” St Hilary of Poitiers, a Western Father, wrote in his commentary on the psalms that this tradition was of Apostolic origin.

Is Kneeling Ever Allowed?

The first Christians followed the practice they inherited from Judaism: standing for prayer. The Lord’s own words confirm this: “*And when you shall stand to pray, if you have anything against anyone, forgive him*” (Mk 11:25). One of the earliest images of Christian art shows the Holy Virgin standing at prayer, with her arms outstretched, a practice many follow today.

But there were occasions when the Jews knelt for prayer. Repentance was such an occasion – to this day Jews kneel in the synagogue on Yom Kippur. They also knelt to emphasize the particular intensity of their prayer. Thus the Lord Himself, during His agony in the garden after the Last Supper, “*knelt down and prayed*” (Lk 22:41). Kneeling expressed the powerful emotion in His prayer at that moment.

The Eastern Churches kneel for the same reasons. Kneeling is especially appropriate as a sign of repentance, such as during the Fasts or in the mystery of Confession. Whenever we are praying intensely, as for a special intention, kneeling is also appropriate, except... on Sundays. Proclaiming our faith in Christ’s holy resurrection trumps our personal concerns.

St Basil gives another reason why we pray standing on Sundays: it is the “eighth day,” the foreshadowing of eternity and our own resurrection. He writes, “...we not only remind ourselves by standing during prayer of the grace that was given to us on this Day of Resurrection, but also that the first day of the week seems to be somehow the image of the eternity to come.

“During all the fifty days after Pascha we are reminded of the anticipated resurrection ...during this time the customs and orientation of the Church have taught us to prefer the standing position in prayer, thus transposing our minds from the present to the future by this outward physical reminder” (cited in a 6th-7th century canonical collection).



The First Council of Nicaea extended this practice to the whole Church newly embraced by the Roman Emperor. The twentieth canon of that council states: “Seeing that certain people kneel on Sunday and during the Pentecost season, so that there might be the same practice in all the communities, it has been decided by the holy council that prayers should be addressed to the Lord standing.”

The “Kneeling Service” of Pentecost

In the evening of Pentecost, after the last and greatest day of the Paschal season has concluded, we kneel again for the first time since the end of the Great Fast. Three prayers of supplication, said kneeling, are added to the rite of vespers when the deacon invites us, “Again and again on bended knees let us pray to the Lord.”

The first prayer, addressed to the Father, is a prayer of repentance. The priest prays “...on bended knees and with heads bowed because of our sins and the unawareness of the people... recall our souls from the captivity of sin and accept us who kneel down before you.”

The second prayer, addressed to Christ, adds a note of intense supplication: “Guide my life along Your ways... Show me the road that I must walk... Let me be constantly aware of Your presence and of Your future coming in glory... and strengthen me in the hope of the treasures to come.”

The final “kneeling prayer” is a prayer of supplication for our departed brethren “imprisoned in Hades.” We ask that the all-merciful Lord “establish then in peace and joy in the mansions of the just.” With the end of the Paschal celebrations, repentance and intercession – and, therefore, kneeling – are once again our daily tasks.

There is another aspect to our ordinary Christian life which is emphasized at this service: the presence of the Holy Spirit in us, His temple. Once again we hear the prayer “O heavenly King,” which begins most of our services and formal prayers. We invoke the Holy Spirit, “present in all places and filling all things,” that He may enliven by His divine power our worship and all that we do in Christ’s name. The Church, which received the Holy Spirit at Pentecost, continually prays that the power of this Spirit remain active in our midst. “Master, who at the third hour sent Your Holy Spirit upon the disciples, take Him not away from us but renew Him in us, we pray.”

Pentecost and the Holy Trinity

The third kneeling prayer also introduces a theme which became particularly prominent in the Slavic Churches: that Pentecost is the feast of the Holy Trinity. The priest prays: “On this last day of the feast of Pentecost, You have revealed to us the mystery of the Holy Trinity, one in essence, co-eternal, undivided and yet distinct.”

We know that the Church celebrates the Theophany at Christ’s baptism as a manifestation of the Trinity in the world. As we pray in the troparion, “The Father’s voice bore witness to You, calling You His beloved Son and the Spirit, in the form of a dove, confirmed the truth of this word.” The Church also sees the Trinity revealed at Pentecost. The Spirit, who proceeds from the Father, is sent by the Son to rest on the Apostles and, through them, on all who would believe. The famous Trinity icon by St Andrei Rublev has been interpreted as portraying this moment in the history of our salvation. The Son, pointing to the Spirit (on the viewer’s right) looks to the Father for His blessing. The Spirit bows His head in acceptance of His mission of revealing the Son to the world.

Please remember to pray for the health and protection of Genevieve Allen, Elizabeth Ashooh, Elsie Ashooh, Ernie Ashooh, Louise Ashooh, Al Auclair, Alice Auclair, Erin Baroody, Michael Baroody, Ted Baroody, Anthony Blando, Helena Burkush, Danielle Caron, Meghan Connors, Lucy Corriveau, Theresa Cullen, Jamileh Dagher, Lynn Dargie, Marie Dargie, Sher Farrow, Declan Finn, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, Bernadette Ganem, Loretto Gauvin, Nick Haddad, Jean Hannoush, Lucille Harper, Peggy Hunt, Howard Jabaley, Laura Jorba, Virginia Kearney, Shirley Lanoue, Roger Lawrence, Sadie Grace McCallum, Miriam McCallum, James McCloskey, Susan Merrill, Margaret Mitchell, Alfred Nasr, Afef Nasr, Blaise Notter, Steven O'Leary, Denis O'Keefe, Helen Baroody Payne, Josephine Paquette, Virginia Pichette, Jean Poleatewich, Sheila Quinn, Deborah Roberts, Adam Rubin, Robert Siwik, Nassim Sleiman, Salwa Sleiman, Tarrant Smith, Catherine Waldron, and Iris Angelina Velasquez.

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



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