



# 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)*

**September 16, 2018**

**The Third Day of the Feast of the Exaltation of the Holy Cross**

**The Commemoration of the Holy Great-Martyr Euphemia**

## **THE SUNDAY AFTER THE HOLY CROSS**

**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**

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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.**

***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 (8<sup>th</sup> Tone) Page 54

#### The Troparion of the Holy Cross (1<sup>st</sup> Tone):

O Lord, save Your people and bless Your inheritance, strengthen our public authorities in every good deed, and protect Your nation by power of Your Cross.

#### The Troparion of the Dormition of the Theotokos (1<sup>st</sup> Tone): Page 16

#### Kondakion of the Holy Cross (2<sup>nd</sup> Tone):

O Christ our God who chose of Your free volition to be elevated upon the Holy Cross, grant Your mercies to Your new people who are called by Your Name. In Your power gladden the hearts of our public authorities; strengthen them in every good deed so that Your true alliance may be for them a weapon of peace and a standard of victory.

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#### THE PROKIMENON:

**HOW GREAT ARE YOUR WORKS, O LORD;  
IN WISDOM YOU HAVE WROUGHT THEM ALL!**

*Bless the Lord, O my soul! You are very great indeed, O Lord my God!*

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**Today's Readings: Galatians 2:16-21 and Mark 8:34-9:1**

## LITURGY INTENTIONS

### Saturday (September 15) 4:30 PM:

For the repose of Carmine Abookalil (53<sup>rd</sup>), Joseph Stephen (40<sup>th</sup>), Zahia Fawaz (34<sup>th</sup>), Queenie Ashooh (45<sup>th</sup>), Matilda Bachaalani (37<sup>th</sup>), Josephine Najin (75<sup>th</sup>), Farida Telage (39<sup>th</sup>), and Malvina Azzi (16<sup>th</sup>)

### Sunday, (September 16) 10:30 AM

For God's Holy Church,  
that she may be led and protected by the power of the Cross

### Saturday (September 22) 4:30 PM:

For the repose of Mitchell Burkush (44<sup>th</sup>), Queenie Duffy (31<sup>st</sup>), Wilfred Macaulay (44<sup>th</sup>), Elias Baroody (54<sup>th</sup>), and Paul Spencer (29<sup>th</sup>)

### Next Sunday (September 23) 10:30 AM

For the repose of Johanna Ortegon (One Year Memorial),  
by her friend Kenneth Post

For the repose of Salim & Bahia Khoury,  
Genevieve & Nakle Nakle, and Farid El-Zarka,  
by Joseph and Marie Khoury



I will be out of town Sept 17-21 attending the annual Melkite Clergy Conference in Pittsburgh, PA. You may leave messages at the parish phone, and I will check them and return your calls.

*-Fr. Tom*

## **40 Days for Life kickoff rally and prayer vigil**

40 Days for Life is a focused pro-life campaign with a vision to access God's power through prayer, fasting, and peaceful vigil to end abortion. The mission of the campaign is to bring together the body of Christ in a spirit of unity during a focused 40 day campaign of prayer, fasting, and peaceful activism, with the purpose of repentance, to seek God's favor to turn hearts and minds from a culture of death to a culture of life, thus bringing an end to abortion.



The Fall 2018 campaign runs from September 26 – November 4. The Kickoff Rally will be held on Sunday, Sept. 23 at 2 PM. All are invited for prayer, music, and refreshments at Ste. Marie Parish Hall, 378 Notre Dame Avenue, Manchester, as we begin the next prayer vigil in Manchester. The choir from Northeast Catholic College will perform and the guest speaker will Darlene Pawlik. Darlene was conceived in rape, a target of human trafficking at 13, and sold into prostitution on her 14th birthday. She pledged her life to God and was entirely transformed into the strong, inspirational woman she is today. Come hear her story.

RSVP to [40daysforlifemanchester@gmail.com](mailto:40daysforlifemanchester@gmail.com) or call Sheila at 978-226-3240.



Paul is overwhelmed by awareness of God's great love for him and wants to share that experience with everyone. Christ tells us that true life comes from surrendering to Him and following Him. Both are basic elements in our Christian Faith. Let us pray for an increase of vocations to the priesthood, that we may continue to have messengers of this great joy among us.

**Sunday School** will begin on Sunday, Oct. 7. If you have children in the Sunday School Program, or if your child is new to the Sunday School program, please register him/her by calling Martha Dagher at 603-289-7392.

**Attendance Last St. 4:30 PM: 18 Sun. 10:30 AM: 79**

**Last Weekend's Collection: \$1,395.<sup>00</sup>**

*The average Sunday envelope donation: \$50.<sup>20</sup>*

*The balance remaining on our mortgage is: \$67,917.<sup>11</sup>*

### **SERVICES FOR THE WEEK**

Sat., Sept. 22	4:30 PM	<b>Divine Liturgy: The 18<sup>th</sup> Sunday After Pentecost</b>
Sun., Sept. 23	9:45 AM	<b>Sunday Orthros</b>
Sun., Sept. 23	10:30 AM	<b>Divine Liturgy: The 18<sup>th</sup> Sunday After Pentecost</b>

## The Holy Great-Martyr Euphemia



Euphemia lived in the 3rd century AD. She was the daughter of a senator named Philophronos and his wife Theodosia in Chalcedon, located across the Bosphorus from the city of Byzantium (modern-day Istanbul). From her youth she was consecrated to virginity.

The governor of Chalcedon, Priscus, had made a decree that all of the inhabitants of the city take part in sacrifices to the pagan deity Ares. Euphemia was discovered with other Christians who were hiding in a house and worshipping the Christian God, in defiance of the governor's orders. Because of their refusal to sacrifice, they were tortured for a number of days, and then handed over to the Emperor for further torture. Euphemia, the youngest among them, was separated from her companions and

subjected to particularly harsh torments, including the wheel, in hopes of breaking her spirit. It is believed that she died of wounds from a wild bear in the arena under Emperor Diocletian.

Eventually, a cathedral was built in Chalcedon over the grave of St. Euphemia, and in the year 451. The Fourth Ecumenical Council met in this very cathedral. The Council was called to make a definition of faith concerning the widely held heresy of monophysitism, which held that the human nature of Jesus Christ is swallowed up by His Divine nature, effectively making His human nature irrelevant. Present at the council were 630 representatives from all the local Christian Churches. Both the Monophysite and Orthodox parties were well represented at the council, so the meetings were quite contentious, and no decisive consensus could be reached.

Patriarch Anatolius of Constantinople suggested that the council submit the decision to the Holy Spirit, acting through Saint Euphemia. Both parties wrote a confession of their faith and placed them in the tomb of the saint Euphemia which was sealed in the presence of the emperor Marcian (450-457), who placed the imperial seal on it and set a guard to watch over it for three days. During these days both sides fasted and prayed. After three days the tomb was opened and the scroll with the Orthodox confession was seen in the right hand of St Euphemia while the scroll of the Monophysites lay at her feet.

The Fathers of the Council repudiated the doctrine of the Monophysites, and set forth the Chalcedonian Creed, which describes the "full humanity and full divinity" of Jesus Christ, the Second Person of the Holy Trinity. This miracle is attested by a letter sent by the council to Pope Leo I:

"For it was God who worked, and the triumphant Euphemia who crowned the meeting as for a bride, and who, taking our definition of the Faith as her own confession, presented it to her Bridegroom by our most religious Emperor and Christ-loving Empress, appeasing all the tumult of opponents and establishing our confession of the Truth as acceptable to Him, and with hand and tongue setting her seal to the votes of us all in proclamation thereof."

# Are We Ashamed of Christ?

THE SCRIPTURES ENCOURAGE US to boast in the cross, glorifying the saving work of Christ who gave up His life on it. During this feast of the Exaltation of the Cross, the Church also reminds us of Christ's warning to those who may be ashamed of Him and of what He has done. The Lord's words are uncompromising: *"If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father's glory with the holy angels"* (Mk 8:38).

Why would someone – presumably a believer – be ashamed of Christ, the Lover of Mankind and the Savior of our souls? Over the centuries there have been several reasons why some Christians have been reluctant to confess their faith in Christ.

## A Common Criminal

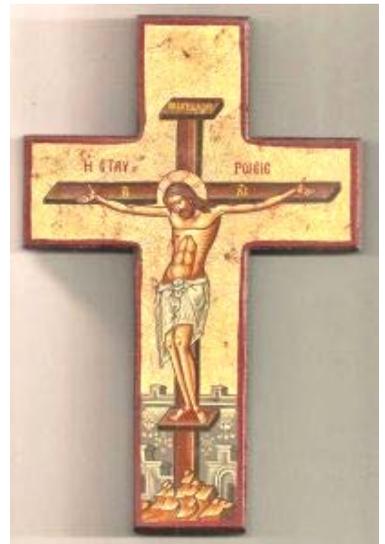
The Jewish people at the time of Christ who were waiting for the Messiah pictured him as a victorious warrior who would triumph over the enemies of Israel and restore their nation's independence. The Messiah, it was believed, would be a figure like David who would restore David's kingdom. Many felt that the Messiah would gather the scattered Jews from the four corners of the earth, restore the full observance of the Torah, and bring peace to the whole world.

Jesus did not overthrow the Roman Empire or reestablish David's kingdom. If anything, He was a seemingly defeated wandering preacher who had been put to death in the most humiliating manner and had no effect on the fortunes of Israel. The Messiah was expected to triumph; Jesus had apparently failed.

Presenting Jesus as the Messiah who defeated, not Rome, but sin and Death, would have invited scorn from many of the apostles' hearers. They became even more scornful when St Paul, the chief spokesman for Christ was himself captured and imprisoned. As Paul wrote from prison to his disciple Timothy, *"Do not be ashamed of the testimony about our Lord or about me his prisoner. Rather, join with me in suffering for the gospel, by the power of God. He has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace."* St Paul insisted, *"this is no cause for shame, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him until that day"* (2 Tm 1:8:11).

## Afraid of Persecution

Fear for one's life has caused many believers to abandon Christ, beginning with His most intimate followers. All the disciples abandoned Him when He was arrested. Peter, who followed at a distance, explicitly denied knowing Him, when accused of being one of His followers. Beginning with the arrest of the Protomartyr St Stephen and the killing of the Apostle James in Jerusalem up to our own day, Christians have often been forced to choose between being faithful to Christ and saving their own lives. At the start of the second century, St Ignatius of Antioch expressed the feelings of many who believed that denying Christ was simply not an option for them: *"No earthly pleasures, no kingdoms of this world can benefit me in any way. I prefer*



death in Christ Jesus to power over the farthest limits of the earth. He who died in place of us is the one object of my quest. He who rose for our sakes is my one desire” (To the Romans, 4).

A recent – and ongoing – example of the persecution of Christians has taken place in the Middle East at the hands of radical Islamic groups such as ISIS. Nonetheless, many Christians there are publicly proclaiming their allegiance to Christ despite the danger. An Australian observer on the scene, Steven Kryger, writes of his reaction: “In the heartland of violent anti-Christian extremism, I was confronted with how openly and unashamedly Christians are displaying their allegiance to Jesus. Crosses are everywhere. They dangle from rear view mirrors. They hang on bracelets around wrists. They stand tall, fixed to the top of houses. .... That’s right – just minutes from people who wouldn’t think twice about burning them alive, Christians were proudly choosing to communicate “I am with Him.”

“I felt ashamed. I realized that while as a Christian in Australia I am at greater risk of being killed by a falling coconut than I am by an extremist, I am nowhere near this willing to be aligned with Jesus on a daily basis. In fact, outside of my time at church or with other Christians during the week, my words and actions (or lack of both) often don’t declare ‘I’m proud to be with Him.’”

### **Ashamed of What Others May Say**

In our society, overt persecution of Christians is still rare (though that might be changing). Still, we often find ourselves reluctant to publicly express our faith, even in non-verbal ways. In some neighborhoods it is common to see religious images displayed on one’s door or lawn. In other neighborhoods, Christians might be reluctant to identify themselves as Christian in that way. In some areas Greek-owned diners can often be identified by the icon hanging over the manager’s counter. Would I feel comfortable about placing an icon on my desk or in my place of business or do I fear people labeling me as a “holy roller”?

Some Christians, who regularly say a blessing before meals at home would not think of doing so when eating in a restaurant. Others would be uncomfortable reading from a Bible or prayer book in a public place. Are these not examples of being ashamed of Christ? It is not unusual for a Christian to find himself in the company of people who regularly use the Lord’s name as if it were profanity. Some Christians would ask that such a person refrain from doing so. Others would be reluctant to say anything. Who wants to be thought of as a “goody two shoes”?

In Mark’s Gospel quoted above, the Lord warns against being ashamed of His words in an adulterous and sinful generation. Some Christians, who are convinced that certain issues of public policy violate the Gospel, are nevertheless unwilling to express their convictions to others.

None of the practices described here are commanded by Christ in the Gospels. Does that mean that reluctance to publicly express our faith should be ignored. As Steven Kryger, quoted above, suggests: “Our brothers and sisters in Iraq don’t have to display the cross in their cars, from their balconies, or on their wrists. And in fact, given the risks of doing so, we would be quick to forgive them for keeping a low profile. But they *choose* to do these things.

“For them, being unashamed is so much more than standing firm on the day that ISIS arrives and demands to know if they follow Jesus. They choose to adopt these daily, public demonstrations of faith because they love Jesus and they are not ashamed or afraid to make this known.”

# The Icon of the Exaltation of the Precious and Life-Giving Cross

This Feast is celebrated each year on September 14. It commemorates the finding of the True Cross of our Lord and Savior Jesus Christ by Saint Helen, the mother of the Emperor Constantine.

In the twentieth year of his reign (326), the Emperor Constantine sent his mother Saint Helen to Jerusalem to venerate the holy places and to find the site of the Holy Sepulcher and of the Cross. Relying upon the oral tradition of the faithful, Saint Helen found the precious Cross together with the crosses of the two thieves crucified with our Lord. However, Helen had no way of determining which one was the Cross of Christ.

With the healing of a dying woman who touched one of the crosses, Patriarch Macarius of Jerusalem identified the True Cross of Christ. Saint Helen and her court venerated the Precious and Life-Giving Cross along with many others who came to see this great instrument of Redemption.

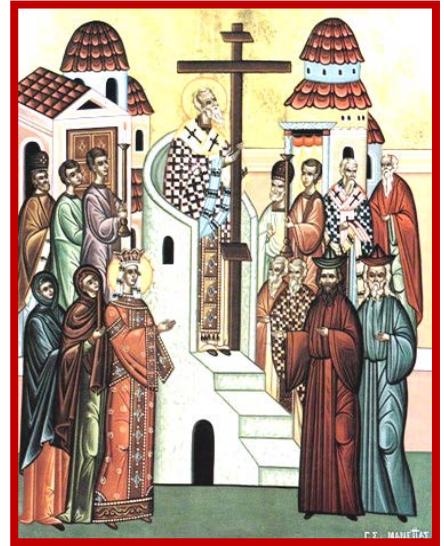
The Patriarch mounted the ambo (pulpit) and lifted the Cross with both hands so that all of the people gathered could see it. The crowd responded with "Lord have mercy".

This became the occasion of the institution in all of the Churches of the Exaltation of the Precious Cross, not only in memory of the event of the finding of the Cross, but also to celebrate how an instrument of shame was used to overcome death and bring salvation and eternal life.

The Feast is an opportunity outside of the observances of Holy Week to celebrate the full significance of the victory of the Cross over the powers of the world, and the triumph of the wisdom of God through the Cross over the wisdom of this world. This Feast also gives the Church an opportunity to relish the full glory of the Cross as a source of light, hope and victory for Christ's people. It is also a time to celebrate the universality of the work of redemption accomplished through the Cross: the entire universe is seen through the light of the Cross, the new Tree of Life which provides nourishment for those who have been redeemed in Christ.

Icon of the Feast

The icon of the Feast of the Precious Cross tells the story of the finding of the Cross and of its Exaltation. Patriarch Macarius is standing in the pulpit elevating the Cross for all to see and venerate. On each side of the Patriarch are deacons holding candles. The elevated Cross is surrounded and venerated by many clergy and lay people, including Saint Helen, the mother of Emperor Constantine. In the background of the icon is a domed structure that represents the Church of the Resurrection in Jerusalem. This church was one of the churches constructed and dedicated by Emperor Constantine on the holy sites of Jerusalem.



## Today's Readings:

### From the 1<sup>st</sup> Epistle of St. Paul to the Galatians (2: 16-21)

**BRETHREN**, we know man is not justified by the works of the Law, but by faith in Jesus Christ. Hence we also believe in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law, because by the works of the Law no man will be justified.

But if, while we are seeking to be justified in Christ, we ourselves also are found sinners, is Christ therefore the minister of sin? By no means! For if I rebuild the things I destroyed, I make myself a sinner. For through the Law I have died to the Law that I may live for God. With Christ I am nailed to the cross. It is now no longer I who live, but Christ is living in me. And the life I now live in the flesh, I live within the faith in the Son of God who loved me and gave himself up for me.

#### الرسالة (غلاطية 2: 16-21)

يا إخوة، لعلنا بأنّ الانسان لا يُبرَّرُ بأعمالِ الناموس، بل انماً بالايّمانِ بيسوع المسيح، نحنُ أيضاً امناً بالمسيح يسوع، لكي نُبرَّرَ بالايّمانِ بالمسيحِ لا بأعمالِ الناموس. اذ لن يُبرَّرَ بأعمالِ الناموسِ أحدٌ من ذوي الجسد. فإن كُنّا، ونحنُ طالبونَ التبريرِ في المسيح، نوجدُ نحنُ أيضاً خطاةً، أفيكونُ المسيحُ خادماً للخطيئة؟ حاشى. فإن عدتُ أبني ما قد هدمتُ، جعلتُ نفسي متعدياً. لأنني بالناموسِ مُتُّ للناموس، لكي أحيأ الله. اني مصلوبٌ مع المسيح. وأنا حيٌّ، لا أنا بعدُ، انما المسيحُ حيٌّ فيّ، وما أحيأه الآن في الجسد، أنما أحيأه في الايمانِ بابنِ الله، الذي أحببني وبدّل نفسه عني

### The Holy Gospel according to St. Mark (8:34-9:1)

The Lord said, "If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. For anyone who would save his life will lose it; but anyone who loses his life for my sake and for the sake of the Good News will save it. For what does it profit a man, if he gains the whole world, but suffers the loss of his own soul? Or what will a man give in exchange for his soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes with the holy angels in the glory of his Father." And he said to them, "Amen I say to you, there are some of those standing here who will not taste death, till they have seen the kingdom of God coming in power."

#### الانجيل (مرقس 8: 34 الى 9: 1)

قال الربّ. من أراد أن يتبعني، فليترك نفسه ويحمل صليبه ويتبعني. لأن من أراد أن يخلص نفسه يهلكها ومن أهلك نفسه من أجلي ومن أجل الإنجيل فذاك يخلصها. فإنه ماذا ينفع الإنسان لو ربح العالم كله وخسر نفسه؟ أم ماذا يُعطي الانسان فداءً عن نفسه. لأن من يستحي بي وبكلامي في هذا الجيل الفاسق الخاطيء، يستحي به ابن الانسان أيضاً متى أتى في مجد أبيه مع الملائكة القديسين. وقال لهم: الحق أقول لكم إن بعض القائمين ههنا لا يدقون الموت حتى يروا ملكوت الله آتياً بقوة.

**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, 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 Label, Haley Lesmerises, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, 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, 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.



  <p><b>Joe Ashooh, Agent</b> 297 South Willow St Manchester, NH 03103 603-624-1000 <a href="http://www.joesthere.com">www.joesthere.com</a></p> <p>Providing Insurance and Financial Services Call us for a free quote</p>	<p><b>NORTH HILLS REALTY GROUP, LLC</b> <i>Residential Real Estate Brokers</i> <b>Abraham Dagher, Realtor</b> 814 Elm St., Suite # 302 Manchester, NH 03101 <b>(603) 629-9988</b></p>	 <p><b>Chuck Stephen</b> 814 Elm Street, Suite 503 Manchester, NH 03101 Tel # 603.606.3391 Toll Free 866.491.9675 <a href="mailto:chuck@glenwoodinvestment.com">chuck@glenwoodinvestment.com</a> <a href="http://www.glenwoodinvestment.com">www.glenwoodinvestment.com</a></p> <p><b>Glenwood Investment Group</b> <i>“Grow and protect your hard-earned wealth”</i></p>
<p><b>THE STEPHEN GROUP</b></p> <p>814 Elm Street, Suite 309 Manchester, NH 03101 Office 603.625.8825 Cell 603.419.9592</p> <p><b>JOHN STEPHEN</b> <i>Managing Partner</i> <a href="mailto:jstephen@stephengroupinc.com">jstephen@stephengroupinc.com</a> <a href="http://www.stephengroupinc.com">www.stephengroupinc.com</a></p>		 <p><b>Stephen LAW GROUP P.L.L.C.</b></p> <p><b>Robert Stephen, Attorney at Law</b> 582 Chestnut Street Manchester, NH 03104 phone 603-663-1007 <a href="http://www.StephenLaw.com">www.StephenLaw.com</a></p>
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