



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 9, 2018

The Second Day of the Feast of the Nativity of the Theotokos

**The Commemoration of the Holy Ancestors of Christ God Joachim and Anne,
and of the Holy Martyr Severian**

THE SUNDAY BEFORE 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

Parish Secretary: ROBIN ANDERSON

Cedars Society President: MARYLOU LAZOS

Sunday School Coordinator: MARTHA DAGHER

N.A.M.Y. Advisor: ROBIN ANDERSON

HOLY MYSTERY OF CONFESSION: Before or after any service, or by appointment;

HOLY MYSTERY OF CHRISTIAN ILLUMINATION: Please contact the clergy in advance to arrange for the required baptismal instructions;

HOLY MYSTERY OF CROWNING: At least six months prior to the proposed wedding, please contact the clergy to arrange for the required interview and instructions;

HOLY MYSTERY OF THE ANOINTING OF THE SICK: Please contact the pastor at any time when this sacrament is needed;

HOLY COMMUNION FOR THE SICK: Anyone too infirm to attend our services may receive Communion in the home. Please advise the clergy whenever this sacrament is needed.

THE ORDER OF TODAY'S LITURGY

The Troparion of the Resurrection (7th Tone): Page 54

The Troparion of the Nativity of the Theotokos (4th Tone):

Your nativity, O Mother of God, heralded joy to the whole universe, for from you rose the Sun of Justice, Christ our God. Taking away the curse, He imparted the blessings, and by abolishing Death, He gave us everlasting life.

Troparion of Joachim and Anne (8th Tone):

We celebrate the memory of your Holy Ancestors Joachim and Anne, O Lord, and through them we beseech You to save our souls.

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

Kondakion of the Nativity of the Theotokos (4th Tone):

Through your holy birth, O Immaculate One, Joachim and Anne were delivered from the shame of childlessness, and Adam and Eve from the corruption of death. Your people redeemed from the debt of their sins celebrate your birth crying out to you: The barren one gives birth to the Mother of God, the sustainer of our life.

THE PROKIMENON:

O LORD, SAVE YOUR PEOPLE AND BLESS YOUR INHERITANCE!

To You, O Lord, I have called! O my Rock, be not deaf to me!

Today's Readings: Galatians 6: 11-18 and John 3: 13-17

LITURGY INTENTIONS

Saturday (September 8) 4:30 PM:

For the repose of Philip George (7th Anniversary)

Sunday, (September 9) 10:30 AM

**For the repose of Dennis William Ermatinger (40 Day Memorial),
the father of Tim Ermatinger,
and for the repose of Oscar Velasquez Mejia (40 Day Memorial),
the father of Alma Ermatinger**

By Tim and Alma Ermatinger and Family

For the repose of Louise Komisarek, who departed this life on August 27

Saturday (September 15) 4:30 PM:

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

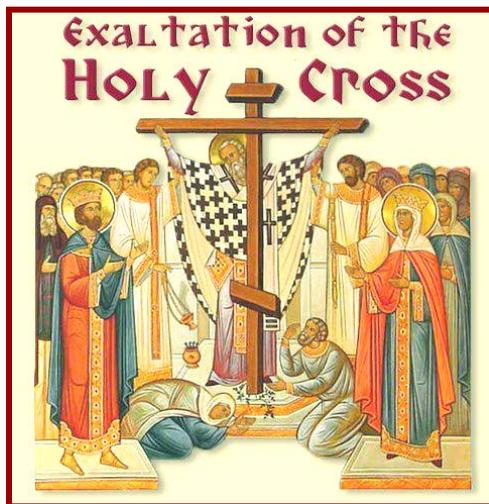
Next Sunday (September 16) 10:30 AM

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



The Feast of the Exaltation of the Holy Cross

In the early Fourth Century, St. Helen, the mother of Emperor Constantine, was seeking the holy sites in Jerusalem when the True Cross of Christ was discovered. It is said that miraculous signs helped identify the Cross, including the restoration to health of a dying woman. This feast commemorates the recovery of the True Cross and has great importance in both the East and the West. It is a celebration of the glory of Christ and Christianity, and of the Lord's victory over sin and death.



This great feast will be commemorated with a celebration of Divine Liturgy on Thursday evening at 7:00 PM. At the end of the Liturgy we will celebrate the victory of the Cross by carrying a relic of the True Cross in a procession. This will be followed by distribution of flowers and an invitation to come forward and venerate this precious and sacred relic.

“O Christ our God, who chose by Your free volition to be elevated upon the Holy Cross, grant Your mercies to Your 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. “

(Kondakion of the Feast)



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: 22 Sun. 10:30 AM: 93

Last Weekend's Collection: \$1,128.⁰⁰

The average Sunday envelope donation: \$34.¹⁵

The balance remaining on our mortgage is: \$67,917.¹¹

SERVICES FOR THE WEEK

Thur., Sept. 13	7:00 PM	Divine Liturgy: Feast of the Exaltation of the Holy Cross
Sat., Sept. 15	4:30 PM	Divine Liturgy: The Sunday after the Exaltation of the Cross
Sun., Sept. 16	9:45 AM	Sunday Orthros
Sun., Sept. 16	10:30 AM	Divine Liturgy: The Sunday after the Exaltation of the Cross



The Fathers Speak...on the power of the Holy Cross:

Many indeed are the wondrous happenings of that time: God hanging from a Cross, the sun made dark, and again flaming out; for it was fitting that creation should mourn with its Creator. The Temple veil rent, blood and water flowing from His side: the one as from a man, the other as from What was above man; the earth was shaken, the rocks shattered because of the Rock; the dead risen to bear witness of the final and universal resurrection of the dead. The happenings at the Sepulcher, and after the Sepulcher, who can fittingly recount them? Yet not one of them can be compared to the miracle of my salvation. A few drops of Blood renew the whole world, and do for all men what the rennet does for milk: joining us and binding us together.

-St. Gregory the Theologian

Of course, it would be easier to get to paradise with a full stomach, all snuggled up in a soft feather-bed, but what is required is to carry one's cross along the way, for the Kingdom of God is not attained by enduring one or two troubles, but many!

-Elder Anthony of Optina

The cross is the door to mysteries. Through this door the intellect makes entrance in to the knowledge of heavenly mysteries. The knowledge of the cross is concealed in the sufferings of the cross. And the more our participation in its sufferings, the greater the perception we gain through the cross. For, as the Apostle says, "As the sufferings of Christ abound in us, so our consolation also abound in Christ." (2 Corinthians 1:15) *-The Ascetical Homilies of St. Isaac of Syria*

"Far be it for me to glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14). So too is the Cross our boast. He does not say, "I boast not," nor, "I will not boast," but, "Far be it from me that I should," as if he abominated it as absurd, and invoked the aid of God in order to his success therein. And what is the boast of the Cross? That Christ for my sake took on Him the form of a slave, and bore His sufferings for me the slave, the enemy, the unfeeling one; yea, He so loved me as to give Himself up to a curse for me. What can be comparable to this?

-St. John Chrysostom, Homilies on Galations

The Lord accomplished our salvation by His death on the Cross: on the Cross He tore up the handwriting of our sins; through the Cross He reconciled us with our God and Father; and through the Cross He brought down upon us grace-filled gifts and all heavenly blessings. But this is the Lord's Cross itself. Each of us becomes a partaker of its salvific power in no other way than through our personal cross.

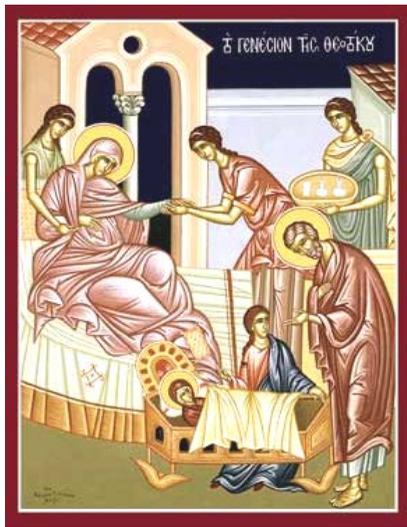
When the personal cross of each of us is united with Christ's Cross, the power and effect of the latter is transferred to us and becomes, as it were, a conduit through which 'every good gift and every perfect grace' (James 1:17) is poured forth upon us from the Cross of Christ. From this it is evident that the personal cross of each of us is as essential to the work of salvation as the Cross of Christ.

-St Theophan the Recluse

The icon of the Nativity of the Theotokos

Together, the Great Feasts serve to tell us the story of the Incarnation, which has its climax in the center of the year with the celebration of the “Feast of Feasts” – Pascha. It is therefore fitting that the first Great Feast of the Church year, which begins in September, is that of the Nativity of the Theotokos.

The Mother of God’s birth was miraculous, not because she was born of a virgin, but instead because she was born of a man and his barren wife in their later years: Joachim and Anna.



The icon of the Nativity of the Theotokos presents to us the central figures of Saints Joachim and Anna, Mary's parents, and the Mother of our Lord as an infant. Saint Anna is in the middle left of the icon gazing toward her daughter. Likewise, Saint Joachim, Mary's father, is gazing upon the young child, with his hand extended toward her. Anna is surrounded by attendants who have assisted with the birth.

The actions of Joachim and Anna direct our attention to Mary as the central figure in this feast. As we look at the image of Mary we can see that even as a baby she is being identified to us as the Mother of God. The Greek letters above her head are an abbreviation for “Mother of God,” And although she is a newborn, she has a halo, reminding us that she was sanctified from birth to be the Mother of God. She wrapped in a red mantle, signifying that she will be the one to carry the Divine in her womb, and on the mantle, three stars signify her perpetual virginity. The cradle that she is lying in has windows, like a church. It represents the temple, and reminds us that Mary herself will become the living temple

The icon also acknowledges the joy that was felt by Joachim and Anna as new parents with a child received through a promise from God. The liturgical texts of the feast remind us of this joy and confirm the special role of Mary as the Mother of the Incarnate God, Jesus Christ. At her birth, another step is made in sacred history in preparation for the entrance of Christ into the world.



SEPTEMBER 14-16, 2018 • A CELEBRATION OF GREEK CULTURE & HERITAGE
ST. GEORGE GREEK ORTHODOX CATHEDRAL • 650 HANOVER ST. MANCHESTER, NH

Boasting in the Holy Cross

BOASTING IS NOT SOMETHING we expect to find promoted in religious writing. We see it's very definitely something of this world, of egos and the very worldly habit of stroking them. Yet in both Old and New Testaments, believers are encouraged to specific kinds of boasting.

Several centuries before Christ, the prophet Jeremiah wrote, *“Let not the wise boast of their wisdom or the strong boast of their strength, or the rich boast of their riches, but let the one who boasts boast about this: that they have the understanding to know Me”* (Jer 9:23, 24). Knowing God was the greatest pride of the Israelite people, something of which they boasted before the other nations. They knew the only true God, who had revealed Himself to them.

Centuries later, the Israelites' boast of intimacy with God had been transformed by many into pride in keeping the Law. Christ's parable of the publican and the Pharisee demonstrates that boasting about one's love for God can easily become a reason to glorify oneself. In that story the Pharisee seems to be thanking God: *“God, I thank You...”* he begins, but quickly moves to boasting of his religious observance: he is not *“like other people – robbers, evildoers, adulterers. I fast twice a week and give a tenth of all I get”* (Lk 18:11, 12). Although the Pharisee seems to be talking to God, he is actually talking to himself, congratulating himself on his spirit of piety.

It is difficult to avoid the Pharisee's boasting, when we start cataloging our acts of devotion. When we decide to go to church twice a week, for example, we may find ourselves feeling superior to those who only go once a week or less. When we commit ourselves to a Prayer Rule, we may begin to look down on those who have not done so. When we count the number of times we say the Jesus Prayer or make prostrations, we may take pride in how our proficiency at these practices has grown. There was a time, not too long ago, when such spiritual arithmetic was encouraged, particularly in the West. That is generally not the case today; nevertheless the temptation to engage in self-praise is there.

Like Jeremiah, St Paul seems to say *“Let not the pious boast of their piety, but boast instead about the saving power of the cross.”* It is, after all, not our acts of religious devotion that bring us life, but the gift of Christ's life, offered for us on the cross.

St Paul was especially disturbed by those among the early Christians who were insisting on one particular Jewish practice, as if accepting the saving death of Christ was not enough. Some believers were insisting that converts needed to be circumcised according to the Law of Moses to be numbered among the Christians. Paul strenuously denied this, insisting that these Old Testament practices had lost their obligatory character because Christ's self-offering was sufficient to unite us to God.



Boasting in the Cross

Still, boasting is not the first thing that comes to mind when we consider the cross of Christ. Some people are no doubt saddened by the thought of it, grieving at the sight of Christ suffering His passion. Some will be thankful that the Son of God offered Himself for us. But what does it mean to “boast” in the cross?

When we think of people boasting of their accomplishments, their children, or their vacations, it may seem that they talk of nothing else. A person first boasts in his heart, then publicly for all to hear. No one can doubt how proud the boaster is of his life’s joys.

How often are our thoughts focused on the cross? Our constant making of the sign of the cross suggests that the cross is often on our Church’s mind. There are other indicators as well. Every Wednesday and Friday, in the hymns appointed for the daily services, our Church “boasts” liturgically about the cross in words such as these: “The precious cross of the Savior is our unshakable wall, for all of us who put our hope in it will be saved” (Tone One Vespers).

The Church encourages us to fast on most Wednesdays and Fridays precisely because Christ was betrayed on a Wednesday and crucified on a Friday. Participating in these fasts is another opportunity to “boast” in the cross, acknowledging that Christ’s death on the cross witnesses to an unparalleled display of divine love.

The Divine Liturgy is our opportunity to be mystically present at the cross. While the deacon lifts up the holy gifts crosswise, the priest prays, “Remembering ... everything that was done for our sake: the cross, the tomb... we offer You Your own...” By joining Christ in this offering we are exalting the saving power of His cross.

If these traditions are central to our personal spirituality, we would find it natural to boast about the cross in other ways as well. Publicly boasting about the cross can take many forms. The easiest is to publicly display the cross on our person or in our homes. Many people do this, however, without thinking about the meaning of the cross they are exhibiting. The cross witnesses that the death of the Son of God was a victory, not a defeat. By the cross Christ triumphed over death.

Introducing others to our church and giving them a little tour provides opportunities for “boasting” and have often been a source of new parishioners. The arrangement and architecture of our church is not haphazard; rather it has developed over the centuries as a graphic proclamation of Christ – crucified, buried, risen and living in His Body, the Church.

Our Liturgy Boasts of the Cross-Hymns from the Feast:

“The cross was planted upon the place of the skull and from the everlasting spring that flowed from the side of the Savior, it brought forth immortality for us.”

“By Your cross, O Christ, angels and men have formed a single assembly and a single flock. Heaven and earth exult with joy – O Lord, glory to You!”

“Just as the enemy made Adam captive by the fruit of the tree, so You made the enemy captive by the tree of the cross and Your suffering. For this purpose You came as the second Adam to seek out the lost and bring life to the dead. O Lord, glory to You!”

“The cross was planted in the earth, yet it touched the heavens; not because it reached the full stature of a tree, but because on it You fulfilled all things. O Lord, glory to You!”

Today's Readings:

From the 1st Epistle of St. Paul to the Galatians (6: 11-18)

BRETHREN, see with what large letters I am writing to you with my own hand! All those who want to please in a human way are forcing you to be circumcised merely to avoid persecution because of the cross of Christ. For not even the circumcised observe the Law: but they want you to be circumcised that they may boast of your subjection to external rites. But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through Whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision but a new creation is of any account. And whoever follow this rule, peace and mercy be upon them and on God's Israel. From now on, let no man give me trouble, for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

الرسالة (غلاطية 6: 11 - 18)

يا اخوة، أنظروا بأي حروفٍ كتبتُ لكم بيدي. ان جميع الذين يُريدون أن يُرضوا بحسبِ الجسد، هؤلاء يُلزمكم أن تختنبتوا. وانما ذلك لئلا يضطهدوا من أجل صليب المسيح. لان المختونين أنفسهم لا يحفظون الناموس، لكنهم يُريدون أن تختنبتوا ليفتخروا بأجسادكم. أما أنا فحاشى لي أن أفتخر إلا بصليب ربنا يسوع المسيح، الذي به صُلب العالم لي، وأنا صُلبت للعالم. لانه في المسيح يسوع لا يستطيع الختان شيئاً ولا القلف، بل الخليفة الجديدة. وكل الذين يسلكون هذه الطريقة، عليهم السلام والرحمة، وعلى اسرائيل الله. فلا يُعنتني أحد فيما بعد، لاني حامل في جسدي سمات الرب يسوع. نعمة ربنا يسوع المسيح مع روحكم أيها الاخوة، آمين.

The Holy Gospel according to St. John (3: 13-17)

The Lord said, "No one has gone up into heaven except the One Who has come down from heaven: the Son of Man Who is in heaven. And as Moses lifted up the serpent in the desert, even so must the Son of Man be lifted up, that those who believe in Him may not perish, but may have life everlasting." For God so loved the world that He gave His only-begotten Son, that those who believe in Him may not perish, but may have life everlasting. For God did not send His Son into the world in order to judge the world, but that the world might be saved through Him.

الانجيل (يوحنا 3: 13 - 17)

قال الرب: لم يصعد احد الى السماء، إلا الذي نزل من السماء، ابن البشر الكائن في السماء. وكما رفع موسى الحية في البرية، هكذا ينبغي ان يُرفع ابن البشر، لكي لا يهلك كل من يؤمن به، بل تكون له الحياة الابدية. هكذا أحب الله العالم، حتى إنه بذل ابنه الوحيد، لكي لا يهلك كل من يؤمن به، بل تكون له الحياة الابدية، لانه لم يرسل الله ابنه الى العالم ليدين العالم، بل ليخلص به العالم.

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>Joe Ashooh, Agent 297 South Willow St Manchester, NH 03103 603-624-1000 www.joesthere.com</p> <p>Providing Insurance and Financial Services Call us for a free quote</p>	<p>NORTH HILLS REALTY GROUP, LLC <i>Residential Real Estate Brokers</i> Abraham Dagher, Realtor 814 Elm St., Suite # 302 Manchester, NH 03101 (603) 629-9988</p>	 <p>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</p> <p>Glenwood Investment Group <i>“Grow and protect your hard-earned wealth”</i></p>
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