



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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REV. THEOPHAN LEONARCZYK, Eparchial Chancellor

REV. ROGER BOUCHER - Weekend Ministry

REV. DEACON JOHN FLESHMAN

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 2, 2020

**The Commemoration of the Transfer of the Remains
of the Holy Protomartyr and Archdeacon Stephen**

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.

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 53

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 1) 4:30 PM:

For the repose of Theresa Lawrence (17th), William Baroody (40th),
and Salem "Sam" Solomon (7th)

Sunday (August 2) 10:30 AM:

For the repose of the Rt. Rev. Andre St. Germain,
who fell asleep in the Lord on July 22

For the repose of Daniel Komisarek (12th Anniversary)
by his brother Ken Komisarek

Next Saturday (August 8) 4:30 PM:

For the repose of Peter Freije (7th), Denis O'Keefe (3rd), David Gula (58th),
Steven George (6th), and Wady George (47th)

Next Sunday (August 9) 10:30 AM:

For the repose of Elsie Ashooh and Betty Ashooh (One Year Memorial),
by their family

For the health and salvation of Lauren Curley,
by Eric Thoman



Livestreamed Services:

Sunday beginning at 9:45 AM, Wednesday at 7:00 PM.

They can be found at <https://www.facebook.com/OurLadyoftheCedars/> or
<https://www.facebook.com/OurLadyoftheCedars/live/>.



MAHRAJAN

WE ARE REALLY COOKING NOW!

HERE IS HOW YOU CAN HELP!

- Sign up to volunteer!
- Place a message of memorial in the Mahrajan book - \$100/page!
- Help with food preparation: Thursday, August 5, at 6:00 PM we are skewering lamb in the church hall, and really need your help!

August 6: The Transfiguration of the Lord

Among the miraculous manifestations of the Lord's omnipotence, the Transfiguration holds an exceptional place in the series of progressive preparations by which Christ introduced His redeeming mission to His disciples. For the three Apostles, the representatives of the new humanity, it is a particular Theophany, a personal demonstration of Christ's absolute supremacy that presents itself between Moses and Elijah, the two great witnesses of the Law and the Promise. It affirms Christ's eternal reign over all time, over the beginning and the end. The Transfiguration announces the Savior's Resurrection and His return in glory at the end of time. The Apostles did not understand Him on that very day. "For he (Peter) did not know what to say, for they were struck with fear" (Mark 9:5). The image of the event remained engraved in their hearts, with the Father's words: "This is my beloved Son, in whom I am well pleased; hear Him" (Matthew 17:5).



The Great Feast of the Transfiguration will be commemorated with a celebration of the Divine Liturgy and Blessing of Grapes Wednesday evening at 7:00 PM.

Attendance Last Saturday 4:30 PM: 19 Sunday 10:30 SAM: 79

Last Weekend's Collection: \$ 763.²³

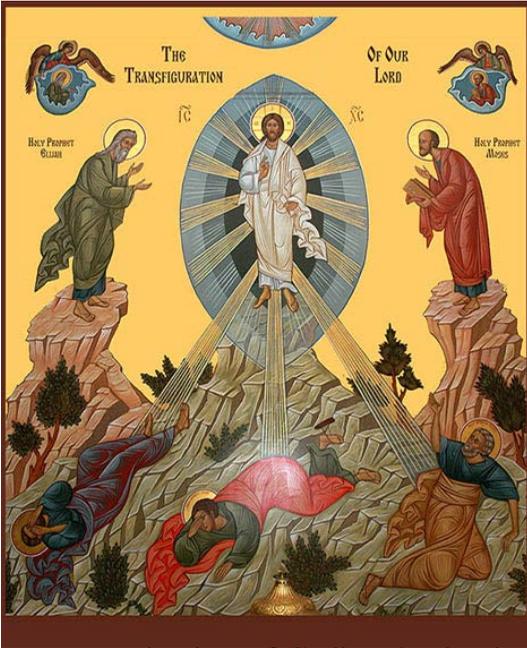
The average Sunday envelope donation: \$30.³⁰

The balance on our mortgage is: \$52,319.²¹

SERVICES FOR THE WEEK

Wed., Aug. 5	7:00 PM	Divine Liturgy: Feast of the Transfiguration and blessing of grapes
Fri., Aug. 7	7:00 PM	Paraclisis
Sat., Aug. 8	4:30 PM	Divine Liturgy: The Tenth Sunday after Pentecost
Sun., Aug. 9	9:45 AM	Sunday Orthros
Sun., Aug. 9	10:30 AM	Divine Liturgy: The Tenth Sunday after Pentecost

The Transfiguration of the Lord



This feast commemorates the transfiguration of Christ on Mount Tabor, when our Lord appeared in His divine glory before the Apostles Peter, James, and John. The brightness was not something added to Christ but the manifestation of His true divine nature. For Peter, James, and John, it was also a glimpse of the glories of heaven and of the resurrected body promised to all Christians.

As Christ was transfigured, two others appeared with Him: Moses, representing the Old Testament Law, and Elijah, representing the prophets. Thus Christ, Who stood between the two and spoke with them, appeared to the disciples as the fulfillment of both the Law and the prophets.

Elijah and Moses also represented the living and the dead, for Moses had died, while Elijah was taken alive into heaven in order to appear again to

announce the time of God's salvation in Christ the Messiah. Thus, in appearing with Jesus on the mount of Transfiguration, Moses and Elijah show that the Messiah has come, and that he is the Son of God to whom the Father himself bears witness, the Lord of all creation, of the Old and New Testaments, of the living and the dead.

The Transfiguration of Christ in itself is the fulfillment of all of the theophanies and manifestations of God, a fulfillment made perfect and complete in the person of Christ. The Transfiguration of Christ reveals to us our ultimate destiny as Christians, the ultimate destiny of all men and all creation to be transformed and glorified by the majestic splendor of God himself.

The event of the Transfiguration of Christ is believed to have taken place during the Jewish Festival of Booths. This festival celebrated the dwelling of God with men, whereas the transfiguration of Christ reveals how this dwelling takes place in and through the Messiah, the Son of God in human flesh. The Transfiguration is thus the New Testament fulfillment of the Old Testament feast in a way similar to the feasts of Passover and Pentecost

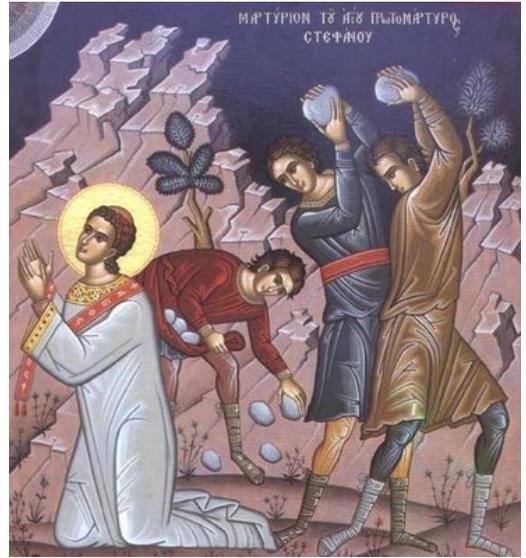
Since the Transfiguration is closely connected with the approaching death and resurrection of Christ, it was at first celebrated during the pre-Easter season of the Church. It was probably moved because the joyous nature of the feast was thought not suitable for Lent.

Presently it is celebrated on the sixth of August, forty days before the Feast of the Exaltation of the Holy Cross. Just as Peter, James, and John saw the transfiguration before the crucifixion so that they might know Who it is that will suffer for them, the Church connects these two feasts to help the faithful understand the mission of Christ and that his suffering was voluntary.

The blessing of grapes, as well as other fruits and vegetables on this day - the blessing of first fruits for the year - is a beautiful sign of the final transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God's unending Kingdom of Life where all will be transformed by the glory of the Lord.

Translation of the relics of the Protomartyr and Archdeacon Stephen from Jerusalem to Constantinople

St. Stephen was a Jew living in the Hellenic provinces, related to the Apostle Paul and one of the first seven deacons ordained by the Apostles to serve the Church in Jerusalem (thus making him an archdeacon). In the words of Asterias, St Stephen was "the starting point of the martyrs, the instructor of suffering for Christ, the foundation of righteous confession, since Stephen was the first to shed his blood for the Gospel." St Stephen's martyrdom occurred about a year after the first Pentecost.



Church tradition holds that, at the time of Stephen's martyrdom, far off on a hill at this time, stood the Virgin Mary and St. John the Theologian who witnessed this first martyrdom for the Son of God and prayed for him while he was being stoned. The Transfer of the Relics of the Holy Protomartyr Stephen from Jerusalem to Constantinople took place about the year 428.

After the holy Protomartyr Archdeacon Stephen was stoned by the Jews, they left his holy body unburied to be devoured by the beasts and birds. After a day and a night the renowned Jewish teacher of the Law, Gamaliel sent people to take up the body of the Protomartyr. Gamaliel buried him on his own property, in his own tomb, not far from Jerusalem.

When Lord's secret disciple Nikodemos died, Gamaliel also buried him near the grave of Saint Stephen. Afterwards Gamaliel himself, who had been baptized with his son Abibas, was buried near the grave of the Protomartyr Stephen and Saint Nikodemos.

About the year 427, a certain pious man called Lucian, who was the parish priest of a church near to that field, received from God a revelation in a dream concerning the place where the First Martyr was buried. He immediately made this known to John, the Patriarch of Jerusalem. Thus, coming to the place indicated, and digging there, they found a box with the word "Stephen" in Aramaic letters.

The relics of the saint were solemnly transferred to Jerusalem by Bishop John and the bishops Eutonium of Sebaste and Eleutherius of Jericho. From that time healings took place from the relics.

Afterwards, during the reign of holy Emperor Theodosius the Younger (408-450), the relics of the holy Protomartyr Stephen were transferred from Jerusalem to Constantinople and placed in the church of the holy deacon Laurence (August 10). When a church dedicated to the Protomartyr Stephen was built, the relics were transferred there on August 2. Saint Stephen's right hand is preserved in the Serapionov chamber of the Trinity-Sergius Lavra.

Our Summer Pascha

OUR CHURCH YEAR may be said to alternate between feasts and fasts. There are two fast days in most weeks – Wednesdays and Fridays – as well as four fasting seasons (before the Nativity, Pascha, Ss. Peter and Paul, and the Dormition of the Theotokos). Those who observe all these fasts are keeping approximately one-third of the year as days of fasting.

As we know, the Great Fast and the Great Week before Pascha are the most diligently observed fasts in the Church. After that, the most thoroughly kept fast is that before the Dormition, which in our Tradition lasts from August 1 through August 14. While there are no special services during the fast of SS. Peter and Paul and only a few during the Nativity Fast, there are many liturgical observances during the Dormition Fast.

The first day, August 1, is marked by the Procession of the Holy Cross. In the Byzantine era the Cross was carried solemnly through the streets of the city each day. We also serve the Lesser Blessing of Water on this day, to solemnize the start of this fast.

Like the Great Fast, the Dormition Fast has special services to set this time apart. In many Slavic Churches the daily offices (vespers, matins, etc.) are prayed in the Lenten format. In Greek Churches an intercession service, the Paraclisis to the Mother of God, is held nightly. This Fast also includes the Great Feast of the Holy Transfiguration of Christ which is kept from August 6 to 13. This period is so rich in opportunities for prayer and worship that it has traditionally been called our “Summer Pascha.” The Transfiguration celebrates Christ as the radiant Light of the Father’s glory, while in the Dormition we see Christ, who trampled down Death by His death, take His Mother into the light of His resurrection. In many churches a service resembling the Matins of Holy Saturday is held in which the shroud of the Theotokos is carried in procession to recall her burial.

Asceticism in Our Church

At first not all these fasts were connected to a feast day as they are today. Pope St Leo the Great in c. 450 explained these fasts as seasonal ascetical exercises: “The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each season. Thus, for spring there is the spring fast – the Forty Days; for summer there is the summer fast... ; for autumn there is the autumn fast, in the seventh month; for winter there is the winter fast.” The Christian is called to practice at least part of the time the ascetical struggle which monastics observe every day.

Christians say the Lord’s Prayer often – perhaps several times each day. We repeat “*Thy will be done*” so regularly that its meaning may be blunted for us. We offer lip service to the idea of



doing God's will while spending most of our time satisfying our own will. In Christian asceticism we practice setting aside our own will so that we may be ever more open to God's will, so often expressed in the needs of others.

The Fathers teach that, since the Fall, each person's will has tended to serve its own ego exclusively. And so, being open to the will of another does not come easily. We have to develop new habits – habits of putting our needs and desires aside to serve God and others. It takes much practice before we can say, as Christ did to the Father “*not My will, but Yours, be done*” (Luke 22:42).

Our modern world makes self-denial even harder for us to practice. Even working class Americans have more luxury than the royals and aristocrats of previous ages. We expect central heating and air conditioning, a refrigerator and a dishwasher, not to mention the rapid travel and instant communication which other generations never imagined. We have the possibility of doing whatever we want – and a culture of consumerism which pushes us to indulge ourselves at every turn.

As a result we find our spiritual life smothered. We become the person in Christ's parable “*who hears the word, but the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful*” (Matthew 13:22). The regular observance of Christian asceticism, as in the fasting seasons, offers us a remedy against the rampant egoism of our age.

During the fasts the committed Christian makes a concerted effort to reverse that direction by using the means which the Lord indicated in the Sermon on the Mount. We strive to put God first through increased *prayer*. We seek to serve our neighbor through more intense *almsgiving* (the “alms” being the sharing of our time as well as our resources). Trying to distance ourselves from self-indulgence through *fasting* reminds us how little the rest of our life is open to God and to others.

The “How” of Fasting

Many people approach fasting in terms of abstinence from meat and dairy products. We eat only “the food of paradise,” the fruit of the earth that our first parents enjoyed in the Garden of Eden. Some take this in a strictly chemical sense avoiding these foods while indulging themselves in meat and dairy substitutes. They fast from the substance of these foods but not the pleasure which the taste of them brings.

Some cultures, such as the Mediterranean, are so rich in fasting foods that it is possible to indulge oneself in delightful dishes without eating meat or dairy products. Here we must note that the Eastern Christian tradition of fasting tells us to avoid, not only meat and dairy, but eating any kind of food to excess.

Many Fathers say that there are three ways of eating. The first way, appropriate to non-fasting days, is to eat adequately. We should rise from the table not feeling hungry but not feeling overstuffed either. On fasting days, however, we should eat temperately, eating simply to sustain life and remaining a little hungry after eating. As St Gregory of Sinai said, the third kind of eating – eating more than one needs – “is the door to gluttony through which lust comes in.” How much food is “enough” will vary from person to person, but the Fathers' principle is general enough to apply to us all.

Please remember to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Erin Baroody, Michael Baroody, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Sarah Dagher, Sher Farrow, Julie Fregeau, Peter Fregeau, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Arthur Goldberg, Bonnie Gomez, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Leila Khoury, Shirley Lanoue, Sarah Lavery, Susan Latvis, Diana Lebel, Haley Lesmerises, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, Alfred Nasr, Afef Nasr, Jessica Nehme, Raymond Nehme, Samira Nehme, Stefan Notter, Steven O'Leary, Ellen Osgood, Richard J. Palazollo II, Alice Paymant, Marco Enrique Peschiera, MaryJo Pond, Noreen Pond, Ellen Powell, Michael Proulx, Sheila Quinn, Daniel Quintal, Deborah Roberts, Julia Rose, Kara Salvas, Barbara Schultz, Iris Angelina Velasquez, Gina Walcott, Catherine Waldron, George Webber, Martha Webber, Angela Wise, and Marilyn Whitmore.

If you are visiting our church, our parish family is delighted to welcome you here! 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><small>Providing Insurance and Financial Services Call us for a free quote</small></p>	<p>NORTH HILLS REALTY GROUP, LLC <i>Residential Real Estate Brokers</i> Abraham Dagher, Realtor <i>814 Elm St., Suite # 302 Manchester, NH 03101</i> (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>
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<p>Check out www.melkite.org -new educational material is posted regularly!</p>	<p>Your message here- \$300/year</p>	 <p>Your Ad Here \$300 per Year</p>

Sunday'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 حرثُ الله وبناءُ الله. إني بحسبِ نعمةِ الله التي أُوتيتها، كبناءٍ حكيم، وضعتُ الأساس، وآخر بيني. فليُنظرُ 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 بيّناً، لان يوم الرب سيُظهره، إذ يُعلنُ بالنار. وستَمْتَحِنُ النارُ عملَ كلِّ واحدٍ ما هو. فمن بقيَ عمله الذي بناه على الاساس، فسينالُ اجراً. ومن احترقَ عمله فسيخسر، الا انه سيُخلَّصُ، ولكن كمن يمرُّ في النار. اما تعلمون انكم هيكلُ الله، وان روحَ الله ساكنٌ فيكم؟ من يُفسدُ هيكلَ الله يُفسدُهُ الله. لان هيكلَ الله مقدَّس، 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، أضطرَّ يسوعُ تلاميذهُ أن يركبوا السفينة، ويسبقوه إلى العبر، حتى يصرفَ الجموع. ولما صرفَ الجموع، صعدَ وحدَهُ إلى الجبلِ ليُصلي. وعندَ المساء، كان وحدَهُ 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 كلَّمهم يسوعُ قائلاً: ثقوا، أنا هو، لا تخافوا. فأجابهُ بطرسُ قائلاً ياربَّ 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 نجني. 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.