



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

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)*

July 26, 2020

**The Commemoration of the Holy Hieromartyr Hermolaos and his companions
and of the Holy Venerable Martyr Parasceva**

THE EIGHTH 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**

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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 (7th 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:

**THE LORD WILL GIVE STRENGTH TO HIS PEOPLE;
THE LORD WILL BLESS HIS PEOPLE WITH PEACE.**

Give to the Lord, you sons of God, give to the Lord glory and praise.

Today's Readings: I Corinthians 1: 10-17 and Matthew 14: 14-22

LITURGY INTENTIONS

Saturday, (July 25) 4:30 PM:

For the repose of George Saffy (59th), Charles Baroody (41st),
Lucille Holt (35th), Joseph Tutundgy (9th), and John McHugh (6th)

Sunday (July 26) 10:30 AM:

For the repose of John Steinmetz (35 Anniversary)
by his son Fr. Tom, and Family

For the health and salvation of Sophia Thoman,
by Eric Thoman

Next Saturday (August 1) 4:30 PM:

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

Next 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

Livestreamed Services:

Sunday beginning at 9:45 AM, Tuesday 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!

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

August 1 to 14: The Fast of the Dormition

The Feast of the Dormition is preceded by a two-week fast, referred to as the Fast of the Dormition. From August 1 to August 14 (inclusive) Eastern Christians fast from red meat, poultry, meat products, dairy products (eggs and milk products), fish, oil, and wine. The Dormition Fast is a stricter fast than either the Nativity Fast (Advent) or the Apostles' Fast, with only wine and oil (but no fish) allowed on weekends. As with the other Fasts of the Church year, there is a Great Feast that falls during the Fast: The Transfiguration (August 6), on which fish, wine and oil are allowed.

Our Lady of the Cedars Church On-Line Bible Study

With Deacon Thomas Moses

Date: Every Thursday Evening through August 13, 2020

Time: 7:00 pm-7:30 pm **Location:** Zoom Conference Room

Join Zoom Meeting: <https://us02web.zoom.us/j/6033684154>

Meeting ID: 603 368 4154 **Password:** 354554

Topic: Each Thursday evening, during the summer months, we will look at the Epistle reading for the coming Sunday together. The Bible study will be both informative and devotional. Please bring a journal or notebook and a Bible.

Attendance Last Saturday 4:30 PM: 23 Sunday 10:30 SAM: 79

Last Weekend's Collection: \$ 1,099.⁰⁰

The average Sunday envelope donation: \$40.⁷⁷

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

SERVICES FOR THE WEEK

Tues., July 28	7:00 PM	Vespers
Sat., Aug. 1	4:30 PM	Divine Liturgy: The Ninth Sunday after Pentecost
Sun., Aug. 2	9:45 AM	Sunday Orthros
Sun., Aug. 2	10:30 AM	Divine Liturgy: The Ninth Sunday after Pentecost

August 1 to 14: The Fast of the Dormition

Q. What is the purpose of the Fast of the Dormition?

Every Orthodox Christian is aware and generally knows the reason behind the fasts for Pascha and Christmas. But while they may know of the Dormition Fast, there remain more than a few questions about why it is there and what the purpose of this fast is.

First, given the pervasive misunderstanding of the purpose of fasting itself, a refresher on its purpose is always a good idea. There is a perception that we should fast when we want something, as though the act of fasting somehow appeases God, and seeing us “suffer” gets Him to grant our request. Nothing can be further from the truth. It is not our fasting that pleases God, it is the fruits of our fast (provided we fast in the proper mind set, and do not merely diet) that please Him. We fast, not to get what we want, but to prepare ourselves to receive what God wants to give us.

The purpose of fasting is to bring us more in line with another Mary, the sister of Lazarus, and away from their sister Martha, who in the famous passage was “anxious and troubled about many things.” Fasting is intended to bring us to the realization of “the one thing needful.” It is to help us put God first and our own desires second, if not last. As such it serves to prepare us to be instruments of God’s will, as with Moses in his flight from Egypt and on Mt. Sinai, as well as our Lord’s fast in the wilderness. Fasting turns us away from ourselves and toward God. In essence it helps us become like the Theotokos, an obedient servant of God, who heard His word and kept it better than anyone else has or could.

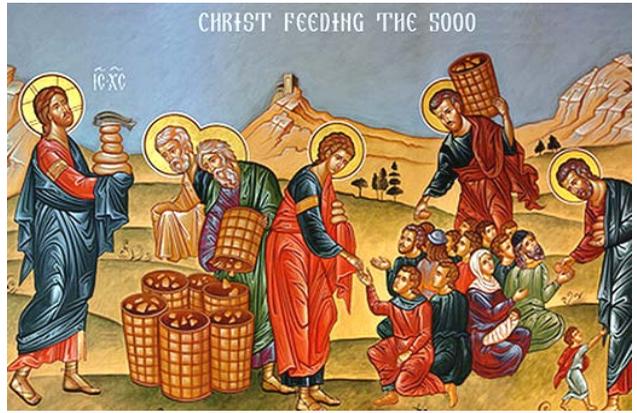
So why do we fast before Dormition? In a close-knit family, word that its matriarch is on her deathbed brings normal life to a halt. Otherwise important things (parties, TV, luxuries, personal desires) become unimportant; life comes to revolve around the dying matriarch. It is the same with the Orthodox family; word that our matriarch is on her deathbed, could not (or at least should not) have any different effect than the one just mentioned. The Church, through the Paraklesis Service, gives us the opportunity to come to that deathbed and eulogize and entreat the woman who bore God, the vessel of our salvation and our chief advocate at His divine throne. And as, in the earthly family, daily routines and the indulgence in personal wants should come to a halt. Fasting, in its full sense (abstaining from food and desires) accomplishes this. Less time in leisure or other pursuits leaves more time for prayer and reflection on she who gave us Christ and became the first and greatest Christian.

In reflecting on her and her incomparable life, we see a model Christian life, embodying Christ’s retort to the woman who stated that Mary was blessed because she bore Him: blessed rather are those who hear His word and keep it. Mary did this better than anyone. As Fr. Thomas Hopko has stated, she heard the word of God and kept it so well, that she of all women in history was chosen not only to hear His Word but give birth to it (Him). So, while we fast in contemplation of her life, we are simultaneously preparing ourselves to live a life in imitation of her. That is the purpose of the Dormition Fast.



A Table in the Wilderness

THE MIRACULOUS FEEDING OF 5000 with five loaves and two fish is reported in each of the four Gospels. In both the earliest and latest Gospels there is an unusual unanimity in the details they relate: more than most other Gospel narratives including the Resurrection. This reflects the great importance which the first Christians attached to this narrative. In it they see the Lord Jesus connected to the great movements of God in the past, the present and the future.



The Past: The Exodus from Egypt

As is well known, the Gospel of Matthew was written for Jewish believers who were convinced that Jesus fulfilled the Old Testament prophecies concerning the Messiah. They also saw many Old Testament events as “types,” pointing to New Testament events which surpass the Old in God’s plan for our salvation. The early Church Fathers in the Greek and Latin worlds had the same vision. Thus St. Cyril of Alexandria would write, “All that is written about the blessed Moses we affirm to be an icon and a type of that salvation which comes in Christ” (*Glaphyra on Exodus*, 1.3).

The feeding of the 5000 was one such event, in which Christ’s actions reflect that He is the New Moses and more: The One who worked through Moses on behalf of the children of Israel. Just as the exodus from Egypt begins with Pharaoh oppressing the Israelites, the Gospel story begins with Herod’s murder of John the Baptist. While Pharaoh oppresses the Israelites because they were so numerous, Herod kills John because of his moral stance.

Hearing about John’s death, Jesus goes apart, to “*a deserted place*” (Mt 14:13). Jesus, His disciples, and the people who came to Him from the cities, were in a “desert” just as Moses, his soldiers, and the crowd were in Sinai.

When the Israelites were in the desert with Moses God fed them with manna and quail, which Psalm 78:24 calls “*the bread of heaven.*” While the Galileans were in the wilderness with Jesus, He himself fed them with bread and fish.

The feeding of the Israelites in Sinai was connected to their passage through the Red Sea “*on dry ground*” (Ex 14:23 et al.). The feeding of the 5000 is connected to the miracle of Jesus “*walking on the sea*” (Mt 14:25) which follows immediately. While the Israelites walked on the ground exposed by the parting of the sea, Jesus walks on the sea itself.

The Present: Jesus Nourishes the Church

This event marks the first time in the Gospel that the whole crowd will be invited to eat together with Christ, showing His desire to gather all His followers around a common table with Him. St Hilary of Poitiers noted that the first Church – those who responded to the preaching of Peter – numbered about 5000 men (Acts 4:4). The 5000 fed in the wilderness point to those 5000 who were the first to be nourished by the presence of Christ in His Church.

On that “table” in the wilderness was bread and fish. We recall that, for Christians during the Roman persecutions, the fish was a code-sign for Christ. The letters of the Greek word for fish – ichtys – were an anagram for the profession of faith, “Jesus Christ Son of God, Savior.” The bread – which Jesus “took...blessed...and broke” (Mt 14: 19) – was an “icon” for the early Christians of the Eucharist in which we receive the Son of God our Savior, the Bread of life. Thus, the feeding of the 5000 points to the Church and its communal meal, the Eucharist.

The Future: the Messianic Banquet

Earlier in Matthew’s Gospel we see Jesus pointing to the future: “*I say to you that many will come from east and west and sit down with Abraham, Isaac and Jacob in the kingdom of heaven*” (Mt 8:11). He was alluding to the idea of the Messianic Banquet, the great feast that represented for Jews that communion with God, which the coming of the Messiah would bring about.

This feast is described in Isaiah 25:6-9 in terms which make us think of the feeding of the 5000: “*And in this mountain the LORD of hosts will make for all people a feast of choice pieces, a feast of well-refined wines He will swallow up death forever, and the Lord GOD will wipe away tears from all faces; the rebuke of His people He will take away from all the earth; for the LORD has spoken. And it will be said in that day: ‘Behold, this is our God; we have waited for Him, and He will save us. This is the LORD; we have waited for Him; we will be glad and rejoice in His salvation.’”* The Messiah would come and restore Israel. The scattered Jews of the world would be drawn back to their homeland and they would all sit down to a great meal of celebration. How could the first Jewish believers in Christ not have thought of this banquet when reflecting on the feeding of the 5000?

When Jesus spoke of many “*coming from east and west*” He was adding a new note to the concept of this banquet: it would be open to Gentiles and many “*sons of the kingdom*” would be excluded. The kingdom of God – and this, the great feast of the kingdom – would feature Jews and Gentiles eating together (an act forbidden in Jewish tradition). And so in Mt 15:30-38 we find Jesus’ miracle repeated, after He heals the Canaanite woman in the area of Tyre and Sidon. But this time it is 4000 Gentiles who were fed. The feeding of these multitudes – Jews and Gentiles – would proclaim to believing Jews that the time of the Messiah had arrived.

In Our Worship

Byzantine worship includes several allusions to the feeding of the multitudes. In the Divine Liturgy it is prescribed that five loaves be used to prepare the oblation. The Lamb is cut from one of them; the others are used to provide the particles representing the Theotokos and the saints, and the living and the dead for whom we pray. Once again the Church is fed from five loaves.

Five loaves are also used in the rite of *artoklasia* (breaking of the bread) celebrated on major feasts. The priest prays, “O Lord Jesus Christ our God, who blessed the five loaves in the wilderness and thus sustained five thousand men, bless these loaves, along with this wheat, wine and oil, and multiply them in this holy city and for Your whole world, and sanctify the faithful who partake of them...” Traditionally in some Churches many other loaves would be provided to feed the needy while the people sing, “*Rich men have turned poor and gone hungry, but they that seek the Lord shall not be deprived of any good thing.*” Thus, the Messianic banquet and the soup kitchen have something in common: both point to the Lord as the ultimate and unfailing nourisher of all mankind.

August 1: The Procession of the Holy Cross

The Procession of the Venerable Wood of the Life-Creating Cross of the Lord: In the Greek Horologion of 1897 the derivation of this Feast is explained: "Because of the illnesses that occur in August, it was customary, in former times, to carry the Venerable Wood of the Cross through the streets and squares of Constantinople for the sanctification of the city, and for relief from sickness. On the eve (July 31), it was taken out of the imperial treasury, and laid upon the altar of the Great Church of Hagia Sophia (the Wisdom of God). From this Feast until the Dormition of the Holy Theotokos, they carried the Cross throughout the city in procession, offering it to the people to venerate. This also is the Procession of the Venerable Cross."



The Procession of the Cross is celebrated not only to ward off sickness but for two other reasons. First, we are now entering the Dormition Fast where we prepare ourselves to glorify God through His mother, when we contemplate that "strange mystery, great and marvelous" when Mary is translated unto life from death. She is the very icon and embodiment of the saved. To prepare for this "Resurrection" we need the power of the Cross as an aid. It is the same for why we venerate the Cross on the third Sunday of Lent--to be a bulwark and aid to us to continue the fast and prepare.

The second reason the procession of the Cross takes place at this time is because of its proximity to Transfiguration. On Mt. Tabor, Jesus revealed Himself as truly God and truly Man, that it was God Himself who was about to die on the Cross, and that such a death was a willing death, not done for some sort of honor or wrath to be appeased, but for the simple reason that God loves. We honor the Cross and all the things it has accomplished but we do so in the context of realizing who it was that was crucified: the God-Man, Jesus Christ.

Let us rejoice this day in the Cross of our Lord, which heals not only our souls, but also our bodies as well. "We bow in worship before Your Cross of Master, and we give praise to Your Holy Resurrection!"

Glory, O Lord, to the power of Your Cross, which never fails! When the enemy oppresses me with a sinful thought or feeling, and I, lacking freedom in my heart, make the sign of the Cross several times with faith, suddenly my sin falls away from me, the compulsion vanishes, and I find myself free... For the faithful the Cross is a mighty power which delivers from all evils, from the malice of the invisible foe. -*St. John of Kronstadt*

"The Cross, is wood which lifts us up and makes us great ... The Cross uprooted us from the depths of evil and elevated us to the summit of virtue". -*St John Chrysostom*

Please remember to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Erin Barody, Michael Barody, 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 Houry, 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>
<p>THE STEPHEN GROUP</p> <p>814 Elm Street, Suite 309 Manchester, NH 03101 Office 603.625.8825 Cell 603.419.9592</p> <p>JOHN STEPHEN <i>Managing Partner</i> jstephen@stephengroupinc.com www.stephengroupinc.com</p>		 <p>Stephen LAW GROUP PLLC</p> <p>Robert Stephen, Attorney at Law 582 Chestnut Street Manchester, NH 03104 phone 603-663-1007 www.StephenLaw.com</p>
<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 Epistle of St. Paul to the Corinthians (1: 10-17)

Brethren, I beseech you, by the name of our Lord Jesus Christ, that you all say the same thing, and that there be no dissensions among you, but that you be perfectly united in one mind and one purpose. For I have been informed about you, my brethren, by those of the house of Chloe, that there are quarrels among you. Now this is what I mean: each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ."

Has Christ been divided? Was Paul crucified for you? Or were you baptized in Paul's name? I thank God that I baptized none of you but Crispus and Caius, lest anyone should say that you were baptized in my name. I baptized also the household of Stephanas. I am not aware of having baptized anyone else. For Christ did not send me to baptize, but to preach the Good News, not with the skill of eloquence, lest the cross of Christ be made useless.

الرسالة (1 كورنثس 1: 10-17)

يا اخوة، أُحَرِّضُكُمْ بِاسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ، انْ تَقُولُوا جَمِيعَكُمْ قَوْلًا وَاحِدًا، وانْ لَا تَكُونَ بَيْنَكُمْ شِقَاقَات، بلْ تَكُونُوا مُلْتَمِئِينَ بِفِكْرٍ وَاحِدٍ وَرَأْيٍ وَاحِدٍ. فَقَدْ أَخْبَرَنِي عَنْكُمْ يَا اخوتي اهلُ كَلُوة، انَّ بَيْنَكُمْ خِصُومَات. اعني انَّ كُلَّ وَاحِدٍ مِنْكُمْ يَقُولُ اَنَا لِبُولَس، ان انا لَأَبُلُس، او انا لكيفا، او انا للمسيح، هل تجزأ المسيح؟ اَلْعَلَّ بُولَسَ صُلِبَ لِأَجْلِكُمْ؟ ام بِاسْمِ بُولَسَ اعْتَمَدْتُمْ؟ أَشْكُرُ اللهُ أَنِّي لَمْ أُعَمِّدْ مِنْكُمْ أَحَدًا، سِوَى كَرِسْبُسَ وَغَايُوسَ، لِنِّلَّا يَقُولَ أَحَدٌ إِنِّي عَمَّدْتُ بِاسْمِي. وَقَدْ عَمَّدْتُ إِيضًا اهلَ بَيْتِ إِسْتِفَانَا. وَمَا عَدَا ذَلِكَ لَا أَعْلَمُ هلْ عَمَّدْتُ أَحَدًا غَيْرَهُمْ. لِأَنَّ الْمَسِيحَ لَمْ يُرْسَلْنِي لِأَعَمِّدْ بَلْ لِأُبَشِّرَ، لَا بِحِكْمَةِ الْكَلَامِ، لِنِّلَّا يُبْتَطَلَّ صَلِيبُ الْمَسِيحِ.

The Holy Gospel according to St. Matthew the Evangelist (14: 14-22)

At that time when Jesus saw a large crowd, out of compassion for them he cured their sick. Now when it was evening, his disciples came to him, saying, "This is a desert place and the hour is already late; send the crowds away, so that they may go into the villages and buy themselves food." But Jesus said to them. "They do not need to go away; you yourselves give them some food." They answered him, "We have here only five loaves and two fishes." He said to them, "Bring them here to me."

And when he had ordered the crowd to sit down on the grass, he took the five loaves and the two fishes, and looking up to heaven, blessed and broke the loaves, and gave them to his disciples, and the disciples gave them to the crowd. And all ate and were satisfied; and they gathered up what was left over, twelve baskets full of fragments. Now the number of those who had eaten was five thousand men, not counting women and children. And immediately afterwards he made his disciples get into the boat and cross ahead of him, while he dismissed the crowd.

الانجيل (متى 14 : 14 - 22)

في ذلك الزمان، أبصر يسوع جمعاً كثيراً، فتحنن عليهم وأبرأ مرضاهم. ولما أقبل المساء، دنا اليه تلاميذه وقالوا له: إن المكان قفر، والساعة قد فاتت، فأصرف الجموع ليذهبوا إلى القرى ويبتاعوا لهم طعاماً. فقال لهم يسوع: لا حاجة لهم إلى الذهب، أعطوهم أنتم ليأكلوا. فقالوا له: ليس عندنا ههنا إلا خمسة أرغفة وسمكتان. فقال لهم: إلي بها إلي ههنا. وأمر الجموع أن تتكئ على العشب. ثم أخذ الخمسة الارغفة والسمكتين، ونظر إلى السماء وبارك، ثم كسر وأعطى الأرغفة للتلاميذ، والتلاميذ للجموع. فأكل جميعهم وشبعوا، ورفعوا ما فضل من الكسر اثنتي عشرة ففة مملوءة. وكان الآكلون نحو خمسة آلاف رجل سوى النساء والاولاد. وللوقت اضطر يسوع تلاميذه أن يركبوا السفينة، ويسبقوه إلى العبر حتى يصرف الجموع.