



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)*

August 9, 2020

The Fourth Festive Day of the Transfiguration

The Commemoration of the Holy Apostle Matthias

THE TENTH 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 (1st Tone) Page 50

The Troparion of the Transfiguration (7th Tone):

You were transfigured on the mountain, O Christ our God, showing Your disciples as much of Your glory as they could hold. Let your eternal light shine also upon us sinners, through the prayers of the Mother of God, O Giver of Light, glory to You!

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:

**MAY YOUR KINDNESS, O LORD, BE UPON US,
FOR WE HAVE HOPED IN YOU!**

Exult, you just, in the Lord! Praise from the upright is fitting!

Today's Readings: 1 Corinthians 4: 9-16 and Matthew 17: 14b-23a

LITURGY INTENTIONS

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)**

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**

**For those who lost their lives and for those who are suffering
as a result of the explosion in Beirut**

Next Saturday (August 15) 4:30 PM:

**For the repose of Wilfred Leblanc (45th), Rachel George (50th), Paul Nassoura (34th),
Theodora Solomon (18th) Edna Kfoury (12th), and Frederick Wihby (33rd)**

Next Sunday (August 16) 10:30 AM:

For the health and salvation of our parish



This is it: Mahrajan - Next Weekend!

The Mahrajan is critical to financial survival of the parish for the coming year, and it can only succeed with everyone helping, supporting, and working in some way. Now with just a few days to go it is time for a last big push and the parish is counting on your help. Here is the schedule of preparation for the week:

Tuesday Aug. 11	5:00 pm:	Make dough balls
	6:00 pm:	Load refrigerator truck
	6:30 pm:	Meat pies
Wednesday Aug. 12	3:00 pm:	Make dough balls
	4:00 pm:	Make spinach pies
Thursday Aug. 13	10am-4pm:	Cut and package pastry
	2:00 pm:	Coosa Pita
	6:00 pm:	Outside setup
Friday Aug. 14	9am – 3 pm:	prepping in kitchen, final setup
	3:00 pm:	final set up in grill and food service areas

In addition to the help needed this week, don't forget to support the Mahrajan in these ways:

- Sign-up sheets are available downstairs for volunteers to sign up for working the Mahrajan. Please sign up so that we know that our event will be properly staffed.
- Posters are available to advertise our event. Please take a few from the back of the church and help post them.
- Remember to invite your friends, neighbors, and family to the Mahrajan!

O Lord, crown them with glory and honor!

Congratulations to Matthias Kroger and Pauline Ullmer who were united in marriage on Saturday afternoon through the Sacred Mystery of Holy Crowning. May God grant them many years in health and happiness!



Attendance Last Saturday 4:30 PM: 26 Sunday 10:30 SAM: 71

Last Weekend's Collection: \$ 1,215.⁰⁰

The average Sunday envelope donation: \$51.¹⁹

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

SERVICES FOR THE WEEK

Fri., Aug. 14	4:00 PM	Great Vespers: Feast of the Dormition
Sat. Aug. 15	9:30 AM	Divine Liturgy: Feast of the Dormition
Sat., Aug. 15	4:30 PM	Divine Liturgy: The Eleventh Sunday after Pentecost
Sun., Aug. 16	9:45 AM	Sunday Orthros
Sun., Aug. 16	10:30 AM	Divine Liturgy: The Eleventh Sunday after Pentecost

An Explanation of the Icon of the Transfiguration



In the icon of the Feast of the Transfiguration, Christ is the central figure, appearing in a dominant position within a circular mandorla. He is clearly at the visual and theological center of the icon. His right hand is raised in blessing, and his left hand contains a scroll. The mandorla with its brilliant colors of white, gold, and blue represent the divine glory and light. The halo around the head of Christ is inscribed with the Greek words Ω on, meaning "The One Who is".

Elijah and Moses stand at the top of separate mountain peaks to the left and right of Christ. They are bowing toward Christ as a gesture of adoration. Elijah is extending his right hand towards the Lord in a gesture of intercession. Moses is carrying the tablets of the Law, the Ten Commandments, which were given to him by God on Mount Sinai.

Saint John Chrysostom explains the presence of these two fathers of the faith from the Old Testament in three ways. He states that they represent the Law and the Prophets (Moses received the Law from God, and Elijah was a great prophet); they both experienced visions of God (Moses on Mount Sinai and Elijah on Mount Carmel); and they represent the living and the dead (Elijah, the living, because he was taken up into heaven by a chariot of fire, and Moses, the dead, because he did experience death).

Below Christ are the three Apostles, who by their posture in the icon show their response to the transfiguration of Christ. James, on the right, has fallen down turned away, and has covered his eyes with his hand. John, in the center, has fallen prostrate. Peter, on the left, is kneeling and raises his right hand toward Christ in a gesture expressing his desire to build the three booths. The garments of the Apostles are in a state of disarray as to indicate the dramatic impact the vision has had on them.

The icon of the feast directs our attention toward the event of the Transfiguration and specifically to the glory of God as revealed in Christ. This event came at a critical point in the ministry of our Lord, just as He was setting out on His journey to Jerusalem. He would soon experience the humiliation, suffering, and death of the Cross. However, the glorious light of the Resurrection was revealed to strengthen His disciples for the trials that they would soon experience.

The feast also points to the great and glorious Second Coming of our Lord and the fulfillment of the Kingdom of God when all of creation will be transfigured and filled with light.

In Your Light We See Light

“I AM THE LIGHT OF THE WORLD” HE WHO FOLLOWS ME SHALL NOT WALK IN DARKNESS, BUT HAVE THE LIGHT OF LIFE.” (JN 8:12). These familiar words of the Lord Jesus reflect one of the most popular images in the Scriptures, but what do they mean? How is Jesus the light of the world?

Here, and in a number of other places, Jesus is portrayed as a beacon: one who guides along the right path, who illumines the way for us. He is the “Giver of light,” the One bringing light to our hearts. To say He is light in this way is to talk about what He does.

But there is another way to see Christ as light. He is light, not only because of what He *does* for us but because of what He *is*. “*God is light and in Him is no darkness at all*” (1 Jn 1:5). God is not described here as light illumining our minds and hearts, but as He is in Himself: Light in His innermost being.

Based on the Gospel message, the Church proclaims the Lord Jesus as “Light from Light” (Nicene Creed), the “Joyful Light of the holy glory of the Father Immortal: the Heavenly, the Holy, the Blessed, Jesus Christ” (3rd century vespers hymn). As God is Light in Himself, so too the incarnate Christ is the Light of the Father. “*I and the Father are one*” (Jn 10:30).

As far back as the third century the Fathers used our experience of the sun to illustrate this mystery. Like others before him, St. Cyril, the enlightener of the Slavs, reflected, “Do you see in the heavens the brilliant sphere of the sun and how from it light is begotten and warmth proceeds? God the Father is like the sphere of the sun, without beginning or end. From Him is eternally begotten God the Son, like light from the sun; just as there comes warmth together with light from the sun, the Holy Spirit proceeds. Each one is distinguished separately: the sphere of the sun and the light and the warmth — these are not three suns, but one sun in the heavens. So also, in the Holy Trinity: there are three Persons but God is one and indivisible.”

The Light of Mt. Tabor

Christ was concretely manifested as light at His transfiguration: “*His face shone like the sun, and His clothes became as white as the light*” (Mt 17:2) – “*white and glistening*” (Lk 9:29). For a moment the disciples glimpsed what had been hidden since the Incarnation: the Word of God, radiant with divine glory, in the person of Jesus.

In icons of the Transfiguration, this radiance is depicted by a geometric figure behind the representation of the Lord called a *mandorla*. While depictions of Christ during His earthly ministry show His head surrounded by a cross and a halo, icons representing Him in moments beyond time and space (the Transfiguration, the Resurrection, the Dormition) envelop His whole body in this light of glory.

This same figure is found in icons of the conversion of St. Paul. Christ, the “Radiant Light” was manifested to Saul of Tarsus (St. Paul) on the road to Damascus as “*a light from the sky brighter than the sun*” (Acts 26:13) While this Light briefly blinded Saul by its brilliance, it enabled



him to see ever more clearly *“the mystery which has been hidden from ages and from generations, but now has been revealed”* (Col 1:26).

In the Church the light experienced by Saul has been identified with the light that shone on Tabor, the Radiant Light of the Father, Jesus Christ. As we sing on the feast of Saints Peter and Paul, “Christ, who had been radiant in light on the mountain, blinded your bodily eyes; but He allowed your soul to see the Trinity” (from the Canon, Ode 1).

The “Uncreated Light” of God

In the Gospels we find two seemingly contradictory understandings of our ability to know God. On the one hand we are told, *“No one has seen God at any time”* (Jn 1:18). On the other hand we hear, *“Blessed are the pure in heart, for they shall see God”* (Mt 5:8). In the fourth century, St. Gregory of Nyssa showed how both statements are true. He taught that the essence of God was unknowable. Like the sun in the imagery cited above, God in His deepest being is unapproachable. The energies of God – His “Light” and “Warmth” – have been made known to us and we can truly know God in His energies. In the fourteenth century, St Gregory Palamas applied this teaching to the Transfiguration. He explained that when the Apostles witnessed the Transfiguration of the Lord on Mount Tabor, that they were seeing the actual uncreated light of God.

Reflecting the Divine Light

According to Palamas, we too can experience God’s divine energies even though we can never know His essence: “for those who love each other all nature is filled with the light which seems to radiate from the other.” Many saints who have loved deeply have reflected this light. Perhaps the first was the Protomartyr St. Stephen who witnessed to Christ before the council of Jewish elders in Jerusalem. *“And looking steadfastly on Stephen, they saw his face as it had been the face of an angel”* (Acts 6:15).

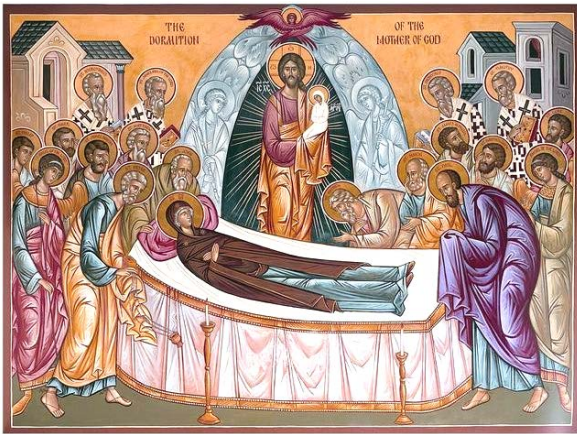
St Simeon the New Theologian, writing in the eleventh century, described his own experience in similar words: “He gives Himself totally to me, unworthy as I am, and I am filled with His love and beauty. I am sated with pleasure and divine tenderness. I share in the Light. I participate also in the glory. My face shines like that of my beloved and all my members become bearers of Light.”

The most compelling recorded witness to such an experience comes from Nicholas Motovilov. In 1831 he wrote of seeing St Seraphim of Sarov transfigured with the divine light. They had been discussing how a person can acquire the grace of the Holy Spirit but Motovilov was puzzled: “I do not understand how I can be certain that I am in the Spirit of God.” Finally, as he described it, “Father Seraphim took me very firmly by the shoulders and said: ‘We are both in the Spirit of God now, my son. Why don’t you look at me?’

“I replied: ‘I cannot look, Father, because your eyes are flashing like lightning. Your face has become brighter than the sun, and my eyes ache with pain.’

“Father Seraphim said: ‘Don’t be alarmed, your Godliness! Now you yourself have become as bright as I am. You are now in the fullness of the Spirit of God yourself; otherwise you would not be able to see me as I am.’

For a moment the Apostles on Tabor saw the light of God which is Christ’s by nature. Likewise for a moment Nicholas Motovilov saw the light of God indwelling by grace in the person who is in Christ.



The Dormition of the Most Holy Theotokos

The circumstances of the Dormition of the Mother of God were known in the Church from apostolic times. Already in the first century, the Hieromartyr Dionysius the Areopagite wrote about Her "Falling-Asleep." In the second century, the account of the bodily ascent of the Most Holy Virgin Mary to Heaven is found in the works of

Meliton, Bishop of Sardis. In the fifth century, St Juvenal, Patriarch of Jerusalem, told the holy Byzantine Empress Pulcheria: "Although there is no account of the circumstances of Her death in Holy Scripture, we know about them from the most ancient and credible Tradition."

According to these traditions Mary was living in Jerusalem when God revealed to her that she was about to die. She desired to see the Twelve Apostles for a final time before she died, and each of them, except Thomas, was miraculously transported to her deathbed. The Apostles witnessed Christ come down from heaven and receive the soul of His mother into His arms.

The most-pure body of the Mother of God was buried in the family tomb. For three days they did not depart from the place of burial, praying and chanting Psalms. Thomas arrived on the third day and laid at the tomb. With bitter tears asked that he might be permitted to look once more upon the Mother of God and bid her farewell. The Apostles decided to open the grave and permit him the comfort of viewing the body of the Theotokos. When they opened the grave, they found the air was filled with a fragrant smell and with the sounds of an angelic concert, and the tomb was empty. Only the grave wrappings remained and they were thus convinced of the bodily ascent of the Most Holy Virgin Mary to Heaven.

On the evening of the same day, the Apostles had gathered and the Mother of God appeared to them. She confirmed to them that she had been taken into heaven and said: "Rejoice! I am with you all the days of your lives."

Christians honored the sepulcher of the Mother of God, and they built a church on this spot. Within the church was preserved the precious funeral cloth, which covered her all-pure and fragrant body. The holy Patriarch Juvenal of Jerusalem sent to the empress, St Pulcheria, the grave wrappings of the Mother of God from Her tomb. St Pulcheria then placed these grave-wrappings within the Blachernae church.

The sash of the Mother of God, and Her holy garb, preserved with reverence and distributed over the face of the earth in pieces, have worked miracles both in the past and at present. Her numerous icons everywhere pour forth signs and healings, and her holy body, taken up to Heaven, bears witness to our own future life there. Her body was not left to the corruption of this transitory world, but was incomparably exalted by its glorious ascent to Heaven.

The Feast of the Dormition will be celebrated with Great Vespers on Friday at 4:00 PM and Divine Liturgy on Saturday at 9:30 AM.

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>
<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>Robert Stephen, Attorney at Law 582 Chestnut Street Manchester, NH 03104 phone 603-663-1007 www.StephenLaw.com</p>
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Sunday's Readings:

A Reading from the 1st Epistle of St. Paul to the Corinthians (4:9-16)

BRETHREN, I think God has set forth us the apostles last of all, as men doomed to death, so that we would become a spectacle to the world, and to angels, and to men. We are fools for Christ, but you are wise in Christ! We are weak, but you are strong! You are honored, but we are without honor! To this very hour, we hunger and thirst, and we are naked and buffeted and have no fixed home. And we labor, working with our own hands.

We are reviled and we bless, we are persecuted and we bear with it, we are maligned and we console; we have become as the refuse of this world, the scum of all until this present time. I write these things, not to put you to shame, but to admonish you as my dearest children. For although you have ten thousand tutors in Christ, you have not many fathers. Therefore, I beg you, be imitators of me, as I am of Christ.

الرسالة (1 كورنثس 4: 9 - 16)

يا إخوة، ان الله قد أبرزنا نحن الرسل آخري الناس، كأننا مجعولون للموت. لأننا فد صرنا مشهداً للعالم والملائكة والبشر. نحن جهال من أجل المسيح، أما أنتم فحكماؤه في المسيح. نحن ضعفاء، أما أنتم فأقوياء. أنتم مكرّمون، أما نحن فمهانون. وحتى هذه الساعة نجوع ونعطش، ونعري ونلطم ولا قرار لنا، ونتعب عاملين بأيدينا. نُسْتَمُّ فنبارك، نُضْطَهَدُ فنحتمل. يُشْتَعُّ علينا فننتزع. قد صرنا كأقذار العالم، كأوساخ يستخبئها الجميع حتى الآن. ولا أكتب ذلك لإخجالكم، لكني أعظكم كأولادي الاحباء. لأنه ولو كان لكم ربوات من المعلمين في المسيح، ليس لكم آباء كثيرين، لأنني أنا ولدتكم في المسيح يسوع بالإنجيل. فأطلب إليكم أن تكونوا بي مقتدين.

The Holy Gospel according to St. Matthew the Evangelist (17: 14-23)

At that time a man approached Jesus, and threw himself on his knees before him, saying, "Lord, have pity on my son, for he is a lunatic, and suffers severely; for often he falls into the fire, and often into the water. And I brought him to your disciples, but they could not cure him." Jesus answered and said, "O unbelieving and perverse generation, how long shall I be with you? How long shall I put up with you? Bring him here to me." And Jesus rebuked him; and the devil went out of him, and from that moment the boy was cured.

Then the disciples came to Jesus privately and asked, "Why could we not cast it out?" He said to them, "Because of your little faith; for amen I say to you, if you have faith like a mustard seed, you will say to this mountain, 'Move from here,' and it will move. And nothing will be impossible to you. But this kind can only be cast out by prayer and fasting."

Now while they were gathering together in Galilee, Jesus said to them, "The Son of Man is to be betrayed into the hands of men, and they will kill him: and on the third day he will rise again."

الانجيل (متى 17: 14 - 23 آ)

في ذلك الزمان، دنا الى يسوع إنسان، فجثا له وقال: يا سيد، ارحم ابني، فإنه يعترى في رؤوس الأهلته ويتألم جداً. فإنه كثيراً ما يقع في النار، وكثيراً في الماء. وقد قدمته لتلاميذك فلم يستطيعوا أن يشفوه. فأجاب يسوع وقال: أيها الجيل الغير المؤمن الأعوج، إلى متى أكون معكم، حتى متى أحتملكم؟ إليّ به إلى ههنا. وانتهره يسوع، فخرج منه الشيطان، وشفى الغلام من تلك الساعة. حينئذ دنا التلاميذ إلى يسوع على انفراد وقالوا: لماذا لم نستطع نحن أن نخرجه؟ فقال لهم يسوع: لعدم إيمانكم. فالحق أقول لكم، لو كان لكم إيمان مثل حبة الخردل، لكنتم تقولون لهذا الجيل انتقل من هنا إلى هناك، فينتقل، ولا يستحيل عليكم شيء. أما هذا الجنس فلا يخرج إلا بالصلاة والصوم. وإذا كانوا يطوفون في الجليل قال لهم يسوع: إن ابن الإنسان مزمع أن يسلم إلى أيدي الناس. فيقتلونه، وفي اليوم الثالث يقوم.