



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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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 12, 2020

The Commemoration of the Holy Martyrs Proclus and Hilarion

THE 6th 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 (5th Tone) Page 53

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

Kondakion : "O Never Failing Protectress of Christians": Page 17

THE PROKIMENON:

YOU, O LORD, WILL KEEP US
AND PRESERVE US ALWAYS FROM THIS GENERATION!

*Save me, O Lord, for there is no longer any holy man,
For truthfulness has vanished from among the children of men.*

Today's Readings: Romans 12: 6-14 and Matthew 9: 1-8

LITURGY INTENTIONS

Saturday, (July 11) 4:30 PM:

For the repose of Mary Maloley (37th), Joseph Jadda (37th),
Rachel Jykil (23rd), Mabeeha Baroody (31st), Milia Elias (60th),
Edmund Bednarowski (19th), Rasheedy Ashooh (60th), and Mark Abu-Haidar (35th)

Sunday (July 12) 10:30 AM:

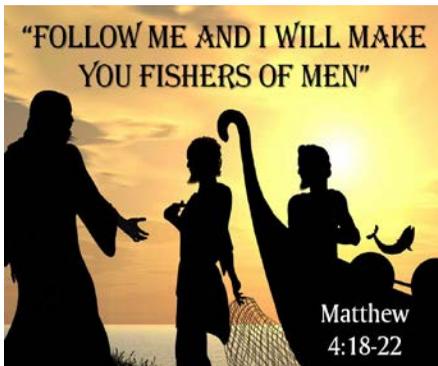
For the repose of Virginia Kearney (40 Day Memorial),
by her son Paul Kearney and Family

Next Saturday (July 18) 4:30 PM:

For the repose of Edward Coriaty (35th), Julie Flamant (39th),
George Baroody, Jack Laliberte (18th), and Hassibe Elias (14th)

Next Sunday (July 19) 10:30 AM:

For the repose of Bishop John Elya, B.S.O.,
Fourth Bishop for the Melkites in the United States (One Year Memorial)



In His ministry (as seen in today's Gospel), Christ helps people see reality clearly, frees them from the paralysis (especially of sin) in their lives and stirs up their faith. Paul tells us that the Scriptures are available for our instruction, that we may have hope – and that as we are strengthened, we should look to the weak. We need priests in our communities to coordinate and see that these ministries continue, that the teaching be given and received, and that the whole Church continues to be what it is called to be. Please encourage vocations to the priesthood for our diocese, for the present and future good of our Church.



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: This week – Wednesday at 6:00 PM we are skewering chicken in the church hall, and really need your help!

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/>.

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: 21 Sunday 10:30 SAM: 84

Last Weekend's Collection: \$ 1,655.⁰⁰

The average Sunday envelope donation: \$50.⁶⁷

The balance on our mortgage is: \$52,319.⁹¹

SERVICES FOR THE WEEK

Tues., July 14	7:00 PM	Divine Liturgy
Sat., July 18	4:30 PM	Divine Liturgy: The Fathers of the First Six Councils
Sun., July 19	9:45 AM	Sunday Orthros
Sun., July 19	10:30 AM	Divine Liturgy: The Fathers of the First Six Councils

THE FATHERS SPEAK: On the Holy Eucharist

FROM ST. IGNATIUS OF ANTIOCH (Disciple of St. John the Apostle, second successor to St. Peter in Antioch):

"Consider how contrary to the mind of God are the heterodox in regard to the grace of God which has come to us.... They abstain from the Eucharist and from prayer, because they do not admit that the Eucharist is the flesh of our Savior Jesus Christ, the flesh which suffered for our sins and which the Father, in His graciousness, raised from the dead."

-*"Letter to the Smyrnaeans", paragraph 6. circa 103 A.D.*

"I have no taste for the food that perishes nor for the pleasures of this life. I want the Bread of God which is the Flesh of Christ, who was the seed of David; and for drink I desire His Blood which is love that cannot be destroyed."

-*"Letter to the Romans", paragraph 7, circa 103 A.D.*

"Take care, then who belong to God and to Jesus Christ - they are with the bishop....Take care, then, to use one Eucharist, so that whatever you do, you do according to God: for there is one Flesh of our Lord Jesus Christ, and one cup in the union of His Blood; one altar, as there is one bishop with the presbytery and my fellow servants, the deacons."

-*Epistle to the Philadelphians, 3:2-4:1, 110 A.D.*

Let that Eucharist be held valid which is offered by the bishop or by the one to whom the bishop has committed this charge. Wherever the bishop appears, there let the people be; as wherever Jesus Christ is, there is the Catholic Church.

-*"Letter to the Smyrnaeans", 8:1. circa 103 A.D.*

ST. JUSTIN MARTYR:

"This food we call the Eucharist, of which no one is allowed to partake except one who believes that the things we teach are true, and has received the washing for forgiveness of sins and for rebirth, and who lives as Christ handed down to us. For we do not receive these things as common bread or common drink; but as Jesus Christ our Savior being incarnate by God's Word took flesh and blood for our salvation, so also we have been taught that the food consecrated by the Word of prayer which comes from him, from which our flesh and blood are nourished by transformation, is the flesh and blood of that incarnate Jesus."

-*"First Apology", Ch. 66, CIRCA 148-155 AD.*

ST. CYRIL OF JERUSALEM:

"Contemplate therefore the Bread and Wine not as bare elements, for they are, according to the Lord's declaration, the Body and Blood of Christ; for though sense suggests this to thee, let faith establish thee. Judge not the matter from taste, but from faith be fully assured without misgiving, that thou hast been vouchsafed the Body and Blood of Christ.

-*"Catechetical Lectures [22 (Mystagogic 4), 6]"*

"These things having learnt, and being fully persuaded that what seems bread is not bread, though bread by taste, but the Body of Christ; and that what seems wine is not wine, though the taste will have it so, but the Blood of Christ."

-*Mystagogic Catechesis 4,1, c. 350 A.D.*

The Holy Martyrs Proclus and Hilarion

The Holy Martyrs Proclus and Hilarion were natives of the village of Kallippi, near Ancyra, and they suffered during the time of a persecution under the emperor Trajan (98-117). Saint Proclus was put under arrest first. Brought before the governor Maximus, he fearlessly confessed his faith in Christ. The governor decided to compel the Saint to submit himself to the emperor and offer sacrifice to the pagan gods. "What is your lineage?" the governor inquired of Proclus. Proclus answered: "My lineage is Christ and my hope is my God."

When the governor threatened him with tortures, Proclus said: "When you are afraid to transgress the orders of the emperor in order not to fall into temporal sufferings, how much more are we Christians afraid to transgress the commandment of God so that we may not fall into eternal sufferings!" During his tortures, the martyr predicted to Maximus that soon he himself would be compelled to confess Christ as the true God.

First Proclus was scourged, then the wounds of his bodily members were burned with lit lamps. He was then suspended on a stake and a heavy rock was tied to his feet. Then they forced the martyr to run after the chariot of the governor, heading towards the village Kallippi. Exhausted, Saint Proclus prayed that the Lord would halt the chariot. By the power of God the chariot halted, and no force could move it from the spot. The dignitary sitting in it became petrified. The martyr told him that he would remain unmoving until such time as he would sign a document with a confession of Christ. Only after this could the chariot continue on its way with the governor.

The humiliated pagan took fierce revenge on Saint Proclus. He commanded that Proclus be led out beyond the city, tied to a pillar and shot with arrows. The soldiers, leading Saint Proclus to execution, told him to give in and save his life, but the Saint said that they should follow their orders.

Along the way to the place of execution, they met Hilarion, the nephew of Saint Proclus, who with tears embraced his uncle and also confessed himself a Christian. The soldiers seized him, and he was thrown into prison. The holy Martyr Proclus prayed for his tormentors and surrendered his soul to God after being shot with arrows.

As Saint Hilarion was brought to trial and, with the same courage as Saint Proclus, confessed himself a Christian. After being beaten he was sentenced to death. They tied the martyr's hands and dragged him by his feet three miles through the city, wounded and bloody, and then they beheaded him three days after the death of his uncle, the holy Martyr Proclus. Christians buried them together in a single grave.



Lives of Consecrated Service

IN MOST TIMES AND PLACES other than our own, traveling was not a recreational pursuit. It was a venturing into the unknown: Were the roads safe from kidnappers, from wild animals, from any danger? Will people receive us or rob us? There were serious reasons why our prayers always had petitions for “those who travel by [air,] sea and land...”

The godly response to travelers was to welcome them and offer them hospitality. In Genesis 18 we read how the patriarch Abraham literally ran to offer hospitality to the three travelers who appeared at his campsite: *“Then the LORD appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, and said, ‘My Lord, if I have now found favor in Your sight, do not pass on by Your servant. Please let a little water be brought, and wash your feet, and rest yourselves under the tree. And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant’”* (Gen 18:1-5).



Catherine de Hueck Doherty

Throughout history, extending hospitality was considered a way for ordinary Christians to encounter Christ. The late foundress of Madonna House in Ontario described how this impacted her childhood in pre-Revolutionary Russia: “My father was in the diplomatic service, so he entertained all the diplomatic corps at our home in Petrograd one evening. Big deal: tea and wonderful trays of cakes, and 250 people. Suddenly the butler opened the door and said, ‘Christ at the door, sir.’ Well, the French ambassador’s wife dropped her cup; she had never heard anything like that.

“My father and mother excused themselves from the 250 VIPs and walked into the next room. There they found a wino at the door. My father bowed low to him and opened the door. My mother set the table with the best linen and served him herself with my father’s help.”

Catherine was about nine at the time and recalls asking, “Mommy, can I serve the gentleman?” Her mother replied, “No, you were disobedient last week; you can’t serve Christ when you are disobedient.” Catherine wrote in her autobiography. “That’s how we were taught.”

Catherine was to make hospitality a way of life. Fleeing the Communist takeover of Russia, Catherine and her husband, Basil, emigrated to the West where they would prosper. By the time Catherine was in her thirties, she had re-discovered Christ in the poor. During the Great Depression, she spearheaded the founding of several houses of hospitality in Toronto, New York and Chicago. In 1947 she established Madonna House in Combermere, Ontario, which grew to be a community of clergy and laity numbering about 200. They receive guests from all over the world and help them make the Madonna House spirit their own. Over the years, twenty “field houses” – mini Madonna Houses – have been opened in North America, Europe, and Asia. The spirit of hospitality Catherine learned as a child had touched the world.

Catherine expressed her spirituality in a document called “The Little Mandate,” a distillation of the Gospel which she believed that she had received from the Lord Himself. It reads: “Arise – go! Sell all you possess. Give it directly, personally to the poor. Take up My cross (their cross) and follow Me: going to the poor, being poor, being one with them, one with Me.”

Asceticism of the Open Door

A similar spirit of hospitality characterized the life of another Russian émigré of the same period, Maria Skobtsova, sometimes known as St Maria of Paris. Maria was born into an upper middle class family in Riga, Latvia and grew up on the family estate on the shores of the Black Sea. The first woman admitted to theological studies in the Russian Orthodox Church, she had fled the Bolshevik revolution along with other members of her family, and settled in Paris, one of the many destitute Russian émigrés in that city.

In 1932, after the death of a daughter and the collapse of her marriage, Maria was encouraged by her bishop to develop a “monasticism in the world,” centered on diaconal service within the city, rather than on withdrawal from it. Funded by her bishop, Maria rented the first of several houses where she would house, feed and clothe other émigrés like herself. A small community of co-workers began to form and the first house was exchanged for a larger property. Within five years Maria had acquired other dwellings to house families, men and the sick.

Maria’s lifestyle did not fit the traditional pattern of monasticism in the Russian Orthodox Church. “For many in church circles we are too far to the left,” she once noted, “while for the left we are too church-minded.” Maria explained her work, not in sociological or political terms, but in the light of the Gospel. “Everyone is always faced,” she wrote, “with the necessity of choosing between the comfort and warmth of an earthly home, well protected from winds and storms, and the limitless expanse of eternity, which contains only one sure and certain item ... the Cross.”

Maria continued her work in Nazi-occupied Paris, ministering to some of the many Jews outlawed by the Nazis. “If we were true Christians,” Mother Maria wrote, “we would all wear the star. The age of confessors has arrived.” Maria was eventually arrested along with her son Yuri, a co-worker, and the community’s chaplain, Fr Dimitri Klepinin. They would all die in Nazi concentration camps. Appropriately enough, Maria breathed her last on Good Friday, 1945.

Metropolitan Anthony Bloom Recalls...

One of St Maria’s first jobs as a newly arrived émigré was as a traveling lecturer employed by the Russian Student Christian Movement. Metropolitan Anthony – then one of the students – recalls this incident:

“She went to the steel foundry in Creusot, where many Russian refugees were working. She came there and announced that she was preparing to give a series of lectures on Dostoevsky. She was met with general howling: ‘We do not need Dostoevsky. We need linen ironed, we need our rooms cleaned, we need our clothes mended -- and you bring us Dostoevsky!’ And she answered: ‘Fine, if that is needed, let us leave Dostoevsky alone.’ And for several days she cleaned rooms, sewed, mended, ironed, cleaned. When she had finished doing all that, they asked her to talk about Dostoevsky. This made a big impression on me, because she did not say: ‘I did not come here to iron for you or clean your rooms. Can you not do that yourselves?’ She responded immediately and in this way she won the hearts and minds of the people.”

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, Alice Paymant, Marco Enrique Peschiera, MaryJo Pond, Noreen Pond, Ellen Powell, Michael Proulx, Sheila Quinn, Daniel Quintal, Deborah Roberts, Julia Rose, Fr. Andre St. Germain, 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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Today's Readings:

The Epistle of St. Paul to the Romans (Rom. 12:6-14)

BRETHREN, we have gifts differing according to the grace that has been given us, such as prophecy to be used according to the degree of faith, or ministry in ministering, or instruction in teaching, or exhortation in encouraging, or almsgiving in being generous with simplicity, or leadership in leading with discretion, or works of mercy in performing them joyfully.

Let love be without pretense. Hate what is evil. Hold to what is good. Love one another with fraternal charity, being the first to honor the other. Be not slothful in zeal; be fervent in spirit, serving the Lord, rejoicing in hope. Be patient in tribulations, persevering in prayer. Relieve the saints' needs, practicing hospitality. Bless those who persecute you: bless, and do not curse!

الرسالة (رومة 12: 6 - 14)

يا إِخْوَة، إِذْ لَنَا مَوَاهِبُ مُخْتَلِفَةٌ بِحَسَبِ النِّعْمَةِ المَعطَاةِ لَنَا، فَمَنْ وَهَبَ النُّبُوَّةَ فَلْيَتَّبِعْ بِحَسَبِ مَنَاسِبَةِ الاِيمَانِ. وَمَنْ وَهَبَ الخِدْمَةَ فَلْيُلْزِمِ الخِدْمَةَ، والمُعَلِّمُ التَّعْلِيمَ، والوَاعِظُ الوَعظَ، والمُتَصَدِّقُ البِساطَةَ، والمُدَبِّرُ الاجْتِهَادَ، والرَّاحِمُ البِشَاشَةَ. وَلتَكُنِ المَحَبَّةُ بلا رِئَاءٍ. كُونُوا مَاقْتِنِينَ الشَّرَّ، مُلتصِقِينَ بِالخَيْرِ، مُحِبِّينَ بَعْضُكُمْ بَعْضًا حُبًّا أُخُوِيًّا، مُبادِرِينَ بَعْضُكُمْ بَعْضًا بِالاِحْرَامِ، غَيْرَ مُتَكَاسِلِينَ فِي الاجْتِهَادِ، حَارِيزِينَ بِالرُّوحِ، عَابِدِينَ لِلرَّبِّ، فَرِحِينَ بِالرَّجَاءِ، صَابِرِينَ فِي الضِّيقِ، مُواظِبِينَ عَلَى الصَّلَاةِ، بِاِذْنِ اللِّقْدِيسِينَ فِي حَاجَاتِهِمْ، عَاكِفِينَ عَلَى ضِيَاةِ الغُرَبَاءِ. بَارِكُوا الَّذِينَ يَضْطَهُدُونَكُمْ. بَارِكُوا وَلَا تَلْعَنُوا.

The Holy Gospel according to St. Matthew 9: 1-8

At that time, getting into a boat, Jesus crossed over and came to his own town. And behold, they brought to him a paralytic lying on a pallet. And Jesus, seeing their faith, said to the paralytic, "Take courage, son; your sins are forgiven you." And behold, some of the Scribes said within themselves, "This man blasphemes." And Jesus, knowing their thoughts, said, "Why do you harbor evil thoughts in your hearts? For which is easier, to say, 'Your sins are forgiven you,' or to say, 'Arise, and walk'? But that you may know that the Son of Man has power on earth to forgive sins" then he said to the paralytic "Arise, take up your pallet and go to your house." And he arose, and went away to his house. But when the crowds saw it, they were struck with fear, and glorified God who had given such power to men.

الانجيل (متى 9: 1 - 8)

فِي ذَلِكَ الزَّمَانِ، رَكِبَ يَسُوعُ السَّفِينَةَ، وَعَبَّرَ وَأَتَى إِلَى مَدِينَتِهِ. فَقَدَمُوا إِلَيْهِ مَخْلَعًا مُلقَى عَلَى فِرَاشٍ. فَلَمَّا رَأَى يَسُوعُ إِيمَانَهُمْ، قَالَ لِلْمَخْلَعِ: ثِقْ يَا بَنِيَّ، مَغْفُورَةٌ لَكَ خَطَايَاكَ. فَقَالَ قَوْمٌ مِّنَ الكَتِّيبَةِ فِي أَنفُسِهِمْ: هَذَا يُجَدِّفُ. فَعَلَّمَ يَسُوعُ أَفْكَارَهُمْ فَقَالَ: لِمَاذَا تُفَكِّرُونَ بِالشَّرِّ فِي قُلُوبِكُمْ؟ مَا الأَيْسَرُ أَنْ يُقَالَ مَغْفُورَةٌ لَكَ خَطَايَاكَ، أَمْ أَنْ يُقَالَ قُمْ وَامش؟ وَلَكِنْ لِنَعْلَمُوا أَنَّ ابْنَ البَشَرِ لَهُ سُلْطَانٌ عَلَى الأَرْضِ أَنْ يَغْفِرَ الخَطَايَا، حِينَئِذٍ قَالَ لِلْمَخْلَعِ: انهض واحمِلْ فِرَاشَكَ وَاذْهَبْ إِلَى بَيْتِكَ. فَهَضَّ وَامْضَى إِلَى بَيْتِهِ. فَلَمَّا رَأَتْ الْجُمُوعُ تَعَجَّبُوا، وَمَجَّدُوا اللهَ الَّذِي أُعْطِيَ النَّاسَ سُلْطَانًا كَهَذَا.