



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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REV. THOMAS P. STEINMETZ, Pastor

RT. REV. ANDRE ST. GERMAIN (retired)

REV. ROGER BOUCHER - Weekend Ministry

REV. THEOPHAN LEONARCZYK, Eparchial Chancellor

"Enter the Church and repent ... for here is the physician, not the judge. Here one is not investigated, one receives remission of sins." (St. John Chrysostom)

March 19, 2017

The Third Sunday of the Great Fast

The Commemoration of the Holy Martyrs Chrysanthos and Daria

THE SUNDAY OF THE HOLY CROSS

Parish Advisory & Finance Council:

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

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

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

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

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

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

THE ORDER OF TODAY'S LITURGY

The Troparion of the Resurrection (3rd Tone) Page 50

The Troparion of the Holy Cross (1st Tone)

O Lord, save Your people and bless Your inheritance, strengthen our public authorities in every good deed, and protect Your nation by the power of Your Cross.

The Troparion of the Dormition of the Theotokos (1st Tone): Page 15

The Kontakon of the Annunciation (8th Tone): Page 16

Instead of the usual Trisagion (Holy God, Holy Mighty one..) we sing:

We bow in worship before Your Cross, O Master,
and we give praise to Your Holy Resurrection.

THE PROKIMENON:

O LORD, SAVE YOUR PEOPLE AND BLESS YOUR INHERITANCE!

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

Today's Readings: Hebrews 4:14-16, 5:1-6 and Mark 8:34-9:1

LITURGY INTENTIONS

Saturday. 4:30 PM:

For the repose of Nimnoon David (43rd), Lamia Solomon (32nd),
Annie Attalla (34th), Alice Page (32nd), Peter Gula (19th),
Salim Fawaz (22nd), and Souad Kessop (5th)

Sunday, 10:00 AM:

For the repose of John Dagher (8th Anniversary),
by Elias & Linda Dagher and George Dagher

Next Saturday (Mar. 25), 4:30 PM:

For the repose of Stephen Stephen (9th), Bedra Ashkar (41st),
and Anne Jadda (55th)

Next Sunday (Mar. 26) 10:00 AM:

For the repose of Lorette Leafe,
who departed from this life on March 11



Please Support the Lenten Raffle!

**There is a second collection this weekend
for the support of the Holy Land.**

The Third Sunday of Lent is the Sunday of the Holy Cross. The Cross stands in the middle of the church in the middle of the Lenten season to remind us of Christ's redemption, to keep before us the goal of their efforts, and to be venerated as that reality by which we must live to be saved. For in the Cross of Christ Crucified lies both "the power of God and the wisdom of God" for those being saved (1 Cor.1:24). It is meant to be a source of power and inspiration, the support of the just and the hope of the sinner. The Cross is planted in the midst of Great Lent like the Tree of Life in the midst of Paradise, so that anyone looking upon it may find health, strength, and the courage to pursue the course of the Fast.



Have lunch with the parish!

The parish is invited to share a Lenten lunch of lentil swiss chard soup following the Sunday Divine Liturgy. There is no charge for the lunch. Following the lunch Fr. Tom will be speaking about the Divine Liturgy.



The Feast of the Annunciation

This feast is a celebration of the Incarnation of the Lord and commemorates the announcement of the Archangel Gabriel to Mary that she had been chosen to be the Mother of God. This Great Feast will be observed with the celebration of the Divine Liturgy on Friday evening at 7:00 PM.

Next Sunday: The Lenten Dinner!

The annual Lenten Dinner will be held next Sunday, following the Sunday Divine Liturgy. It will feature a wonderful array of foods, and some lovely company. Tickets are \$10 for adults and \$3 for children, and are available at the door.

Attendance Last Week: Sat., 4:30 PM: 31 Sun. 10 AM: 87

Last Weekend's Collection: \$ 1,354.⁰⁰

The average Sunday envelope donation: \$34.⁴³

The balance remaining on our mortgage is: \$ 78,831.⁸²

SERVICES FOR THE WEEK

Mon., Mar. 20	7:00 PM	Great Compline
Wed., Mar. 22	7:00 PM	The Presanctified Liturgy
Fri., Mar. 24	7:00 PM	Divine Liturgy: Feast of the Annunciation
Sat. Mar. 25	4:30 PM	Divine Liturgy: The Sunday of St. John Climacus
Sun., Mar. 26	9:15 AM	Sunday Orthros
Sun., Mar. 26	10:00 AM	Divine Liturgy: The Sunday of St. John Climacus

Prayers from Orthros on the Sunday of the Holy Cross

SESSIONAL HYMN

In Paradise of old, the Enemy stripped me bare. By making me eat from the forbidden tree, he brought in death. But the tree of the Cross was planted on earth. It brought mankind the garment of life and the whole world is filled with unbounded joy. Seeing the Cross exalted, let us all cry aloud to the Lord with one voice: "Your temple is filled with Your glory!"



KONTAKION

The Angel's fiery sword will no longer guard the gate of Paradise, for the Cross of the Lord has put it out wondrously. The power of Death has been broken, the victory of Hades wiped out, and You, my Savior, have stood up and called out to all those bound in Hell: "Come now; enter again into Paradise!"

IKOS

Pilate set up three crosses on Golgotha, two for the thieves and one for the Lord of life. Seeing this, Hades asked its servants: "Who has driven this spear into my heart? A wooden lance has pierced me, and I am torn apart. What pain has penetrated my womb and my heart! What sorrow stabs my spirit! I am forced to give up Adam and his children, those whom I had received from the forbidden Tree; for a new Tree leads them to enter again into Paradise.

Don't Forget the Weekday Service of Lent

Monday evenings, 7:00 PM: Great Compline:

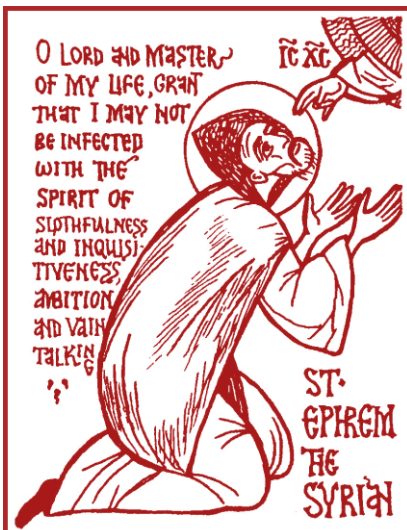
The Office of Compline is the nighttime prayer of the church. It is enhanced during Lent to contain beautiful prayers of repentance and to remind us during our Lenten struggle that "God is with us!"

Wednesday evenings, 7:00 PM: Presanctified Liturgy:

During the season of Great Lent, we traditionally "fast" from the joy of the Divine Liturgy on weekdays. However, so as not to be denied the strength that comes from receiving from the Lord's Table, the church offers us this service, which is Lenten vespers followed by Holy Communion.

Friday evenings, 7:00 PM: The Akathist Hymn:

This service presents a beautiful series of hymns to the Mother of God. We pray this service during Lent in anticipation of the great feast of the Annunciation that comes on March 25th.



The Day God Took Flesh

**Divine Liturgy for the Feast of the Annunciation
will be celebrated on Friday at 7:00 PM.**

The Feast of the Annunciation is celebrated on March 25. The Feast commemorates the announcement by the Archangel Gabriel to the Virgin Mary that our Lord and Savior Jesus Christ, the Son of God, would become incarnate and enter into this world through her womb.

It is on the Feast of the Annunciation, that Christians commemorate both the divine initiative of God, whereby He took on flesh from the Virgin for our salvation, and the human response, whereby Mary freely accepted the vocation offered to her. He elected to become man, and He desired to do this with the willing agreement of her whom He chose as His mother. Mary could have refused, for she was not a passive instrument, but an active participant with a free and positive part to play in God's plan for our salvation.

It has been said that this event, the conception of Christ, even more than His birth, changed the course of the planet. When the Word of God assumed human nature it was not at His birth, but at His conception, when He took our nature in the form of a fetus in the womb of the Theotokos. His birth revealed the mystery of His incarnation to the world but it was at His conception that this mystery was accomplished.

Although it falls during Great Lent, The Feast of the Annunciation is always celebrated with great joy. It is one of the two days of Great Lent on which the fast is relaxed and fish is permitted (Palm Sunday is the other).

Icon of the Feast

The icon of the Annunciation is one that presents the joy of the announcement of the coming of Christ. It is an icon of bright colors, depicting the Archangel Gabriel, who has descended from heaven, and the Virgin Mary, who has been chosen to be the Mother of God.

The Archangel is shown with his feet spread apart as if he is running to share the good news with Mary. In his left hand is a staff, the symbol of a messenger. His right hand is extended toward Mary as he delivers the message and announces the blessing bestowed upon her by God.

On the right side of the icon the Virgin sits on an elevated seat, indicating that as the Mother of God she is "greater in honor than the cherubim, and beyond compare more glorious than the seraphim." In her left hand she holds a spindle of scarlet yarn which depicts the task she was assigned of preparing the purple and scarlet material to be used in making the veil for the Temple in Jerusalem. Her right hand is raised in a gesture of acceptance in response to Gabriel's message. Her posture expresses willing cooperation with God's plan of salvation. The three stars on her garments represent that she was a Virgin before, during, and after the birth of Christ.

At the top of the icon the segment of a circle represents the divine realm, from which three rays emerge. This demonstrates the action of the Holy Spirit coming upon her.



Priest, Victim, and Sacrifice

AT THE DIVINE LITURGY on the Sundays of the Great Fast we regularly read from the Epistle to the Hebrews. Perhaps the most important theme in this epistle is the priesthood of the Lord Jesus expressed in two Old Testament images: the priesthood of Melchizedek and the priesthood of Israel. Each priesthood was intimately connected with the offering of sacrifices.

Sacrifices in the Old Testament

While the epistle makes special reference to the Israelite temple and the role of the High Priest, we know that a priesthood and sacrifices were part of most religions in pre-Christian times. Ritual sacrifices were a way of expressing a relationship to God in more than mere words. People showed their thanks to God by offering gifts which could not be returned to their own use. Incense was burned up, wine was poured out, animals were immolated, Destroying the object offered meant that it could no longer be for anyone – it was surrendered completely to God.

The Hebrews offered sacrifices long before the time of Moses. Cain and Abel offered sacrifices (*Gen 4:3, 4*); Noah and his sons offered sacrifices (*Gen 8:20*). By the time of Moses, however, sacrifices were restricted to the tabernacle (later the temple) under the supervision of priests.

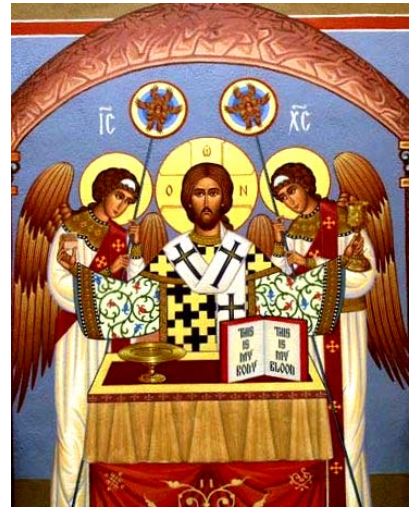
During the era of the temple at Jerusalem sacrifices were offered to express adoration, thanksgiving and atonement for both intentional and unintentional transgressions of the Law. A portion of some sacrifices, often those offered in thanksgiving, were shared between the priest and the offerer in a kind of communion with God, the Giver of the gift.

Separate parts of the temple were marked off for the people and the priests while the Holy of Holies, the innermost area, was inaccessible to all but the High Priest, and that only on the Day of Atonement (Yom Kippur). The temple, its priesthood and its sacrifices would be seen by the first Christians as a foreshadowing of the Priesthood of the Lord Jesus, “*high priest of the good things that have come*” (*Heb 9:11*).

Christ’s Death as a Sacrifice

In the Gospels the Lord Jesus is described as “*the Lamb of God who takes away the sin of the world*” (*Jn 1:29*). This term alludes to the spotless lamb whose blood, spread on the doorposts of the Israelites, saved them from the wrath of God against the Egyptians. “*The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you*” (*Ex 12:13*). On the Jewish feast of Passover unblemished lambs would be sacrificed and consumed at the Seder meal in remembrance of that event.

The Gospel of John describes Jesus’ crucifixion as taking place on Friday afternoon, the day before the Passover, when the priests would begin to sacrifice lambs for the feast. St Paul makes the same connection when he tells the Corinthians, “*For indeed Christ, our Passover, was sacrificed for us*” (*1 Cor 5:7*). The death of Christ initiates the New and Ultimate Passover, His blood delivering all mankind from the curse of eternal death.



The Scriptures do not portray Christ as merely the victim of the sacrifice but as the One who offered Himself for us. St Paul tells the Ephesians, “*Walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma*” (Eph 5:2).

Our Liturgy and Christ’s Sacrifice

According to many rabbis of Christ’s day, all sacrifices would cease with the coming of the Messiah, except for the thank-offerings (in Hebrew, *todah*) which would never cease to be offered throughout all eternity. Some Jewish writers in the Greek-speaking Roman Empire used *eucharistia* to translate the Hebrew *todah*. Little wonder that the first Christians saw the Eucharist as their sharing in the sacrifice of Christ.

Our Liturgy today expresses in several ways this connection with Christ’s sacrifice. In the Prothesis, or preparation of the gifts, the priest takes up the bread and says, “In remembrance of our Lord, God and Savior Jesus Christ... ‘*Like a sheep He was led to the slaughter. Like a spotless lamb silent before its shearer, He opens not His mouth. In His humiliation His judgment was taken away. And who shall declare His generation?*’” These verses from Isaiah 53 describing the “Suffering Servant” are explained as pointing to Christ in the encounter of the Apostle Philip with the Ethiopian (Acts 8:26-40). Here the Priest is commemorating Christ’s sacrifice, making the first “remembrance” in the Liturgy.

Another reference to sacrifice in the prothesis rite concerns the Eucharistic bread itself. In our tradition the central portion of the loaf, inscribed with the monogram IC XC NIKA (Jesus Christ is victorious) – the part of the loaf which will be consecrated – is called *the Lamb*. Once he has cut the Lamb away from the rest of the loaf, the Priest pierces it with the lance, saying, “‘*The Lamb of God who takes away the sin of the world*’ is immolated for the life and salvation of the world.” The Bread/Lamb is identified with Christ, the Victim/Lamb of the New Passover.

The Sacrifice Accepted in the Heavens

Christ’s sacrifice did not end at the cross. In the Epistle to the Hebrews, what followed is described in terms of the Yom Kippur sacrifice in the temple at Jerusalem. “*Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption...*” (Heb 9:12). In our Liturgy this is remembered graphically as the Priest, bearing the holy gifts, enters the altar, the Most Holy Place “*behind the veil*” (Heb 6:19) which represents the throne of God.

At the highpoint of the Liturgy, the priest recounts how the Lord instituted the Eucharist at the Last Supper, making another remembrance, recalling Christ’s command, “*Do this in memory of me*” (Lk 22:19). Remembering “... this precept of salvation and everything that was done for our sake, the cross, the tomb, the resurrection on the third day, the ascension into Heaven, the enthronement at the right hand, the second and glorious coming again” he offers the gifts to God.

This remembrance or memorial (*anamnesis*) is not simply the Priest recalling something that happened in the past. Christ’s offering of Himself to the Father is an eternal action in which we share through our remembrance in the Liturgy. We do not repeat these events, but we become present to them in a mystical way. Thus our Liturgy is not a new sacrifice but a “sacrifice of praise” in which we enter into the eternal mystery as Christ offers Himself to the Father once for all for our salvation, and the Father accepts it.

Today's Readings:

A reading from the Epistle of St. Paul to the Hebrews: 4: 14-16; 5: 1-6

Brethren, since we have a great high priest who has passed into the heavens, let us hold fast out profession of faith. For we have not a high priest unable to pity our weaknesses, but one tried as we are in all things, save sin. Let us then approach the throne of grace with confidence, so that we may obtain mercy and find grace to help in time of need.

For every high priest taken from among men is appointed for men in matters pertaining to God, so that he may offer gifts and sacrifices for sins. He is able to have compassion on the ignorant and erring, because he himself also is beset with weakness, and therefore must make offerings for sin in his own behalf as in behalf of the people. And no one invests himself with this honor: only one who is called by God takes it, as Aaron was. So also Christ did not glorify himself with the high priesthood, but glorified the One who had spoken to him, "You are my son, I this day have begotten you (Ps. 2:7). "As he says also in another place, "You are a priest forever, according to the order of Melchisedek (Ps. 109:4)."

(عبرانيين 4 : 14 الى 5 : 6)

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّسِ بُرْسُولِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ

يَا إِخْوَةَ، إِذْ لَنَا رَئِيسُ كَهَنَةٍ عَظِيمٍ قَدْ أَجْتَازَ السَّمَاوَاتِ، يَسُوعُ ابْنُ اللَّهِ، فَلْتَنْتَمَسِكْ بِالْإِعْتِرَافِ. فَإِنَّ رَئِيسَ الْكَهَنَةِ الَّذِي لَنَا لَيْسَ غَيْرَ قَادِرٍ أَنْ يَرْتِي لَأَمْرَاضِنَا، بَلْ هُوَ مُجَرَّبٌ فِي كُلِّ شَيْءٍ مِثْلَنَا مَا خَلَا الْخَطِيئَةَ. فَلْنُقْبَلْ إِذْنًا بِدَالَّةٍ إِلَى عَرْشِ النِّعْمَةِ، لِنَتَالَ رَحْمَةً وَنَجِدَ نِعْمَةً لِلْإِعَاثَةِ فِي أَوَانِهَا. فَإِنَّ كُلَّ رَئِيسِ كَهَنَةٍ مُتَّخِذٍ مِنَ النَّاسِ، يُقَامُ لِأَجْلِ النَّاسِ فِي مَا لِلَّهِ، لِيُقَرَّبَ قَرَابِينَ وَدَبَائِحَ عَنِ الْخَطَايَا، قَادِرًا أَنْ يَرِقَّ لِلَّذِينَ يَجْهَلُونَ وَيَضِلُّونَ، لِكُونِهِ هُوَ أَيْضًا مِثْلُنَا بِالضَّعْفِ. وَلِهَذَا يَجِبُ عَلَيْهِ أَنْ يُقَرَّبَ عَنِ الْخَطَايَا لِأَجْلِ نَفْسِهِ، كَمَا يُقَرَّبُ لِأَجْلِ الشَّعْبِ. وَلَيْسَ أَحَدٌ يَأْخُذُ لِنَفْسِهِ هَذِهِ الْكِرَامَةَ، إِلَّا مَنْ دَعَاهُ اللَّهُ كَمَا دَعَا هَرُونَ. كَذَلِكَ الْمَسِيحُ أَيْضًا لَمْ يَمَجِّدْ نَفْسَهُ حَتَّى يَصِيرَ رَئِيسَ كَهَنَةٍ، بَلِ الَّذِي قَالَ لَهُ: أَنْتَ ابْنِي، أَنَا الْيَوْمَ وَلَدْتُكَ. كَمَا يَقُولُ أَيْضًا فِي مَوْضِعٍ آخَرَ: أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلِكِيصَادَقُ.

The Holy Gospel according to St. Mark: 8: 34-9:1

The Lord said: “If anyone wishes to come after me, let him deny himself, and take up his cross and follow me. For anyone who would save his life will lose it; but anyone who loses his life for my sake and for the sake of Good News will save it.

For what does it profit a man, if he gains the whole world, but suffers the loss of his own soul? Or what will a man give in exchange for his soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes with the holy angels in the glory of his Father.”

And he said to them, “Amen I say to you, there are some of those standing here who will not taste death, till they have seen the kingdom of God coming in power.”

الانجيل (مرقس 8 : 3 الى 9 : 1)

قَالَ الرَّبُّ: مَنْ أَرَادَ أَنْ يَتَّبِعَنِي فَلْيُنْكَرْ نَفْسَهُ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعَنِي. لِأَنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا، وَمَنْ أَهْلَكَ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنْجِيلِ فَذَاكَ يُخَلِّصُهَا. فَإِنَّهُ مَاذَا يَنْفَعُ الْإِنْسَانَ لَوْ رِبِحَ الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ أَمْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟ لِأَنَّ مَنْ يَسْتَحْيِي بِي وَبِكَلَامِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِئِ، يَسْتَحْيِي بِي ابْنُ الْبَشَرِ أَيْضاً مَتَى آتَى فِي مَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ وَالْقَدِيسِينَ. وَقَالَ لَهُمْ: الْحَقُّ أَقُولُ لَكُمْ، إِنَّ بَعْضَ الْقَائِمِينَ هَهُنَا لَا يَدُوفُونَ الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ آتِيًا بِقُوَّةٍ حَقًّا.

Please remember to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Elizabeth Ashooh, Elsie Ashooh, Al Auclair, Alice Auclair, Erin Baroody, Michael Baroody, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Sarah Cullen, Theresa Cullen, Janet Drake, Sher Farrow, Declan Finn, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, John Gallagher, Marguerite Ganem, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Shirley Lanoue, Susan Latvis, Diana Lebel, Peggy Leclear, Fr. Theophan Leonarczyk, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Joanne Nader, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Blaise Notter, Steve Notter, Steven O'Leary, Denis O'Keefe, Ellen Osgood, Josephine Paquette, Sheila Quinn, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvas, Denise Sherburne, Tarrant Smith, Mary Stephen, Catherine Waldron, and Iris Angelina Velasquez.

If you are visiting our church, our parish family is delighted to welcome you here! Please give us the chance to get to know you by joining us for some coffee, pastry, and conversation in the church hall following the Divine Liturgy. If you would like to know more about the Melkite Catholic Church, check out the brochure entitled **"Welcome to this Holy House,"** located on the table in the back of the church.



  <p>Joe Ashooh, Agent 297 South Willow St Manchester, NH 03103 603-624-1000 www.joesthere.com</p> <p><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 814 Elm St., Suite # 302 Manchester, NH 03101 (603) 629-9988</p>	 <p>Chuck Stephen 814 Elm Street, Suite 503 Manchester, NH 03101 Tel # 603.606.3391 Toll Free 866.491.9675 chuck@glenwoodinvestment.com www.glenwoodinvestment.com</p> <p>Glenwood Investment Group <i>"Grow and protect your hard-earned wealth"</i></p>
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<p>Check out www.melkite.org -new educational material is posted regularly!</p>	 <p>John Cullen Sales & Leasing Consultant</p> <p>1477 South Willow Street Manchester, NH 03103 Direct: 603.634.0683 603.634.0500 Fax: 603.634.1792 www.autofairhyundai.com jcullen@autofair.com</p>	 <p>Your Ad Here \$300 per Year</p>

