



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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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 26, 2017

The Fourth Sunday of the Great Fast

The Leave-Taking of the Feast of the Annunciation

The Synaxis of the Archangel Gabriel

THE SUNDAY OF ST. JOHN CLIMACUS

Parish Advisory & Finance Council:

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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.

THE ORDER OF TODAY'S LITURGY

The Troparion of the Resurrection (*Eighth Tone*) Page 52

Troparion of the Annunciation (*Fourth Tone*)

Today is the beginning of our salvation and the revelation of the mystery that was planned from all eternity: the Son of God becomes the Son of the Virgin and Gabriel announces this grace. Let us join him in crying out to the Mother of God: Hail, O Full of Grace! The Lord is with you!

The Troparion of St. John Climacus (*Eighth Tone*)

Your abundant tears made the wilderness sprout and bloom, and your deep sighings made your labor fruitful a hundredfold. You became a star shining over the world with miracles, Holy Father John. Intercede with Christ God that He may save our souls.

The Troparion of the Dormition of the Theotokos (*First Tone*): Page 15

The Kontakon of the Annunciation (*Eight Tone*): Page 16

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: Hebrews 6:13-20 and Mark 9:17-31

LITURGY INTENTIONS

Saturday, 4:30 PM:

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

Sunday, 10:00 AM:

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

Next Saturday (Apr. 1) 4:30 PM:

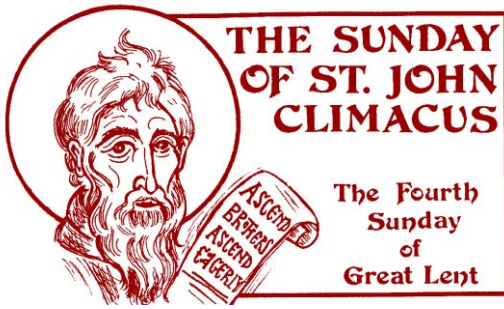
For the repose of Esther Essie (59th), David Wihbi (51st), and Thomas Holt (27th)

Next Sunday (Apr. 2) 10:00 AM:

For the repose of Laurette Vary (2nd Anniversary), from Betty Ashooh

Helpers are needed on Monday, April 3, and Saturday, April 8 beginning at 9 AM to 1 PM to clean the church in preparation for Great Week and Pascha – April 3 for the sanctuary, April 8 for the main church. See Jeanine Notter if you can help.





ST. JOHN CLIMACUS

was born in the 6th century and entered the monastic life at an early age. After 40 years of living as a hermit, he was elected abbot of the monastery of St. Catherine at Mount Sinai. Because of his reputation for wisdom and piety, pilgrims traveled from all over the East to visit him. He passed to the Lord on March 30, about 649. Throughout Lent, *The Ladder*

of Divine Ascent, the spiritual classic authored by St. John is read in monasteries. The reading of this book is completed on this, the Fourth Sunday of Lent, and so we honor him on this day.



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

GET YOUR RAFFLE TICKETS!

The drawing for the winners of the Lenten Charity Raffle will be held at the Lenten Dinner. There are still some raffle tickets still remaining for those who wish to participate, and they will be available at the dinner. The tickets are \$100 each. Only 100 tickets will be sold. Prizes are: 1st prize \$2,000, 2nd prize \$1,000, 3rd prize \$500.

We will return to the 11 AM time for the Sunday Liturgy on Palm Sunday, April 9!

Order Your Easter Pastries!

Baklava, Date Fingers, Nut Maamoul, Ghrybe!

The cost is \$10 per box. You may order a box of any of the above or you may order an assorted box. Each box will contain nine pieces. Please pre-order at 625-9966. They may be picked up after the Divine Liturgies on Palm Sunday weekend.

Attendance Last Week: Sat., 4:30 PM: 15 Sun. 10 AM: 112

Last Weekend's Collection: \$ 1,475.⁰⁰

The average Sunday envelope donation: \$33.⁶⁵

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

SERVICES FOR THE WEEK

Mon., Mar. 27	7:00 PM	Great Compline
Wed., Mar. 29	7:00 PM	The Presanctified Liturgy
Fri., Mar. 31	7:00 PM	The Great Akathist
Sat. Apr. 1	4:30 PM	Divine Liturgy: The Sunday of St. Mary of Egypt
Sun., Apr. 2	9:15 AM	Sunday Orthros
Sun., Apr. 2	10:00 AM	Divine Liturgy: The Sunday of St. Mary of Egypt

WISDOM FROM ST. JOHN CLIMACUS: **The Ladder of Divine Ascent**



“The Christian is one who imitates Christ in thought, word and deed, as far as is possible for human beings, believing rightly and blamelessly in the Holy Trinity.” (Step 1, Section 4)

“Some people living carelessly in the world have asked me: ‘We have wives and are beset with social cares, and how can we lead the solitary life?’ I replied to them: ‘Do all the good you can; do not speak evil of anyone; do not steal from anyone; do not lie to anyone; do not be arrogant towards anyone; do not hate anyone; do not be absent from the divine services; be compassionate to the needy; do not offend anyone; do not wreck another man's domestic happiness, and be content with what your own wives can give you. If you behave in this way, you will not be far from the Kingdom of Heaven.’” (Step 1, Section 21)

“To admire the labors of the saints is good; to emulate them wins salvation; but to wish suddenly to imitate their life in every point is unreasonable and impossible.” (Step 4, Section 42)

“A servant of the Lord is he who in body stands before men, but in mind knocks at Heaven with prayer.” (Step 4, Section 102)

“To judge others is a shameless arrogation of the Divine prerogative; to condemn is the ruin of one's soul.” (Step 10, Section 14)

“The sun shines on all alike, and vainglory beams on all activities. For instance, I am vainglorious when I fast; and when I relax the fast in order to be unnoticed, I am again vainglorious over my prudence. When well-dressed I am quite overcome by vainglory, and when I put on poor clothes I am vainglorious again. When I talk I am defeated, and when I am silent I am again defeated by it. However I throw this prickly-pear, a spike stands upright.” (Step 22, Section 5)

“An angel fell from Heaven without any other passion except pride, and so we may ask whether it is possible to ascend to Heaven by humility alone, without any other of the virtues.” (Step 23, Section 12)

“In all your undertakings and in every way of life, whether you are living in obedience, or are not submitting your work to anyone, whether in outward or in spiritual matters, let it be your rule and practice to ask yourself: Am I really doing this in accordance with God's will?” (Step 26, Section 91)

“Do not be surprised that you fall every day; do not give up, but stand your ground courageously. And assuredly, the angel who guards you will honor your patience.”

“The forgetting of wrongs is a sign of true repentance. But those who dwell on them and think that they are repenting are like a man who dreams he is running while he is actually asleep....” (Step 9)



The Fathers Speak.....*On Prayer:*

...be not afraid, for He Who said: 'Be of good cheer; it is I; be not afraid;' (Matt. 14:27) is Himself with us, He Whom we seek and Who always protects us. So in calling to God we must neither fear nor sigh. *St. Gregory of Sinai (Instructions to Hesychasts no. 7)*

...he who loves God cultivates pure prayer, driving out every passion that keeps him from it. *St. Maximos the Confessor (Second Century on Love no. 7 Lecture 9 no. 2)*

Abba Macarius was asked, 'How should one pray?' The old man said, 'There is no need at all to make long discourses, it is enough to stretch out one's hands and say, "Lord, as You will, and as You know, have mercy." And if the conflict grows fiercer say, "Lord, help!" He knows very well what we need and He shows us His mercy.' *Sayings of the Dessert Fathers by Benedicta Ward*

Brethren, let us also occupy ourselves with prayer..., and seeking God's mercy, cry out with a humble heart from morning till night and if possible all night long, saying constantly: "Lord Jesus Christ, Son of God, have mercy on us." *Saint John Chrysostom*

Let no one think, my brother-Christians, that it is the duty only of priests and monks to pray without ceasing, and not of laymen. No, no; it is the duty of all of us Christians to remain always in prayer. So, my Christian brethren, I too implore you, together also with St. Chrysostom, for the sake of saving your souls, do not neglect the practice of this prayer. Imitate those I have mentioned and follow in their footsteps as far as you can.

St. Gregory Palamas, from "Early Fathers From the Philokalia,"

Don't Forget:

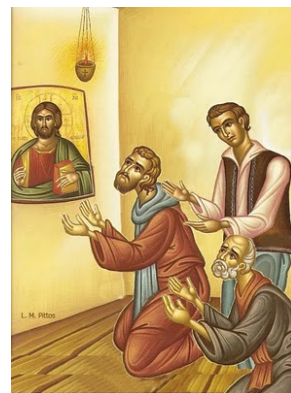
THE WEEKDAY SERVICES OF LENT

To assist us in our Lenten effort, we are called to come to make a special effort to pray. Let us come together as a parish family to support and encourage one another at the special prayer services that are offered throughout 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 evening, 7:00 PM: The Great Akathist: A beautiful series of hymns to the Mother of God, celebrating the great feast of the Annunciation that comes on March 25th.



“The Virgin’s Womb Receives the Son”

ST LUKE’S GOSPEL is the basis of the Great Feast of the Annunciation which our Church celebrates on March 25. In its first chapter this Scripture describes the appearance of the Angel Gabriel – one of the few angels actually named in Scripture – to the Virgin Mary. The ultimate source of this story, however, could only be the Holy Virgin herself as there were no other eye-witnesses.

According to a tradition documented in the first centuries, “Luke, was born in Antioch, by profession, was a physician. He had become a disciple of the Apostle Paul and later followed Paul until his [Paul’s] martyrdom” (from a second-century prologue to the Gospel). He was

thought to be either a Hellenized Jew or a “Greek” (a converted pagan) writing in Greek for a Greek-speaking community. This explains the Greek expression used by the Angel in the Annunciation narrative, a phrase which has become part of the prayer life of Christians all over the world: “Hail, full of grace.”

The Angel’s Greeting

In the Gospel the Angel greets Mary with the Greek word *chaire*, rather than with the Hebrew/Aramaic salutation, *shalom*. While each of these expressions has a different literal meaning, both are idiomatic forms of greeting, expressing good will between people. Some translations use the literal meaning, *Rejoice*, while others use the idiomatic meaning, *Hail*.

The Angel describes Mary in *Lk* 1:28 as *kecharitomeni*, another word which has proven difficult to translate. When St Jerome rendered the Bible into Latin he translated this term literally as *gratia plena*, *full of grace*. Centuries later when Western theology began using *gratia* as a technical term to mean the holiness bestowed by God, they interpreted Gabriel’s greeting as an indication that Mary was immaculately conceived.

During the Reformation many Protestants rejected both this doctrine and St Jerome’s translation, pointing to the angel Gabriel’s own explanation of the term in v. 30: “*Do not be afraid, Mary, for you have found favor [charis] with God.*” Some modern Catholic translations of Luke began using this interpretation as well, rendering *kecharitomeni* as “highly favored one.”

The Angel’s Greeting in Prayer

One effect of the Council of Ephesus (431), which affirmed the Virgin Mary as Theotokos, was an increase of devotion to her. St Theodotos of Ancyra, a Father of that council, left us a praise of Mary based on Gabriel’s greeting. Several stichera at vespers for the Feast are extended forms of the Mary-Gabriel dialogue in the Gospel, such as these:

“Gabriel stood before you, O Maiden, revealing the pre-eternal counsel, greeting you and exclaiming: ‘Rejoice, O earth unsown! Rejoice, O bush unburnt! Rejoice, O depth hard to fathom!



Rejoice, O bridge leading to the heavens and lofty ladder, which Jacob beheld! Rejoice, O divine jar of Manna! Rejoice, annulment of the curse! Rejoice, restoration of Adam: the Lord is with you!”

“You appear to me as a man,” the incorrupt Maiden said to the supreme commander; “yet how is it that you announce words which are beyond man? For you have said that God is with me, and that He will dwell in my womb. Tell me, how shall I become so spacious a dwelling and a place of sanctity which surpasses the cherubim? Deceive me no more with falsehood, for I have not known lust, I have not partaken of marriage, how then shall I give birth to a Child?”

The Angelic Salutation

The most popular prayer to the Theotokos based on Luke is undoubtedly the “Hail, Mary” which exists in different versions in the Greek, Latin and Syriac traditions. In each of these versions Gabriel’s greeting (*Lk* 1:28) is joined to Elizabeth’s greeting when she was visited by Mary after the Annunciation (*Lk* 1:42).

In the Byzantine tradition, the text is this: “Hail, O Theotokos, Virgin Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, for you have given birth to the Savior of our souls.” This troparion is sung at vespers every day during the Great Fast and at other times during the year. It is also used by many people as part of their daily rule of prayer.

The oldest version in the West is that of Pope Gregory the Great (590-604) who used the following text as the offertory chant on the Fourth Sunday in Advent: “Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb.” The second part of the prayer developed after the twelfth century and was fixed by Pope Pius V in 1568.

The only other tradition which uses this prayer is that of the Syriac Church which has a slightly different version in its book of the hours: “Hail Virgin Mary, full of grace, Our Lord is with you. Blessed are you among women and blessed is the Fruit of your womb, Our Lord. O Saint Mary, Mother of God, pray for us sinners, now and at all times, and at the hour of our death. Amen.” It is often added to the concluding prayers of the daily office, particularly in India.

The Importance of the Annunciation

The meaning of this feast is well expressed in the hymns of vespers and orthros, such as this one sung at the aposticha of vespers.

Today is the joy of the annunciation, the triumph of virginity! Those below are united to those above! Adam is restored, and Eve is freed from her primal grief. The tabernacle of our nature, mingled with divinity, has become the temple of God! O the mystery! Incomprehensible is the image of His abasement, and ineffable the richness of His goodness! An angel serves the miracle, and the Virgin’s womb receives the Son. The Holy Spirit is sent down from on high, and the Father is well pleased. The covenant is enacted by common consent. Saved thereby, let us cry out together with Gabriel to the Virgin: Rejoice, O joyous one, from whom Christ God, our salvation, is come, assuming our nature and elevating it in Himself! Entreat Him, that our souls be saved.

Today's Readings:

A reading from the Epistle of St. Paul to the Hebrews (Hebrews 6:13-20)

Brethren, when God made his promise to Abraham, since he had no one greater to swear by, he swore by himself, saying, “*I will surely bless you, and will surely multiply you Gn.22 : 14.*” And so, after patient waiting, Abraham obtained the promise. For men swear by one greater than themselves, and an oath given as a guarantee is the final settlement of all their disagreements. Hence God, meaning to show more abundantly to the heirs of the promise the firmness of his will interposed an oath, so that by two unchangeable things, in which it is impossible for God to deceive, we may have the strongest comfort — we who have sought refuge in holding fast the hope set before us. This hope we have as a sure and firm anchor of the soul, reaching even behind the veil where our forerunner Jesus has entered for us, as he became a high priest forever according to the order of Melchisedek.

الرسالة (عبرانيين 6 : 13 - 20)

يا إخوة، ان الله عند وعده لإبراهيم، أذ لم يكن له أن يُقسِمَ بما هو أعظم منه، أقسمَ بنفسه قائلاً: لأبَارِكَنَّكَ بركةً وأكثرَكَ تكثيراً. وهكذا إذ تَأْتَى نَالَ الموعد. وإنما النَّاسُ يُقسِمُونَ بما هو أعظم منهم، وتنقضي كلُّ مُسَاجِرَةٍ بيْنَهُم بالقسَمِ للتثبِيت. لذلك لما شاء الله أن يَزِيدَ وَرَثَةَ الموعدِ بياناً لعدم تحولِ عزمه، تَوَسَّطَ بِقسَمٍ، حتى نحصلَ بِأمرينِ لا يتحولانِ ولا يُمكنُ أن يحلفَ اللهُ فيهما، على تعزيةٍ قوية، نحنُ الذين التجأنا إلى التمسُّكِ بالرجاءِ الموضوعِ أماناً. الذي هو لنا كمرساةٍ للنفسِ أمانةً وراسخة. وهو يُدخِلُ إلى داخلِ الحجاب، حيثُ دخلَ يسوعُ كسابقٍ لأجلنا، صائراً رئيسَ كهنةٍ إلى الأبدِ على رتبةِ ملكيصادق.

The Holy Gospel according to St. Mark: 9:17-31

At that time one of the crowd came to Jesus and bowed to him saying: “Master, I have brought to you my son, who has a dumb spirit; and whenever it seizes him it throws him down, and he foams and grinds his teeth; and he is wasting away. And I told your disciples to cast it out, but they could not.” And he, answering him, said, “O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to me.” And they brought him to him; and the spirit, when it saw Jesus, immediately threw the boy in convulsions, and he fell down on the ground and rolled about foaming at the mouth. So he asked his father, “How long is it since this has come upon him?” And he said, “From his infancy. Oftentimes, it has thrown him into the fire and into the waters to destroy him. But if you can do anything have compassion on us and help us.” But Jesus said to him, “If you can believe, all things are possible to the man of faith.” At once the father of the boy cried out and said with tears, “I do believe; help my unbelief.”

Now when Jesus saw that a crowd was rapidly gathering, he rebuked the unclean spirit, saying to it, "You deaf and dumb spirit, I command you, go out of him and enter him no more." And crying out and violently convulsing him, it went out of him, and he became like one dead, so that many said, "He is dead." But Jesus took him by the hand, and raised him and he stood up. And when he had come into the house, his disciples asked him privately, "Why could we not cast it out?" And he said to them, "This kind can be cast out in no way except by prayer and fasting." And leaving that place, they were passing through Galilee, and he did not wish anyone to know it. For he was teaching his disciples, and saying to them, "The Son of Man is to be betrayed into the hands of men, and they will kill him; and having been killed, he will rise again on the third day."

الانجيل - الاحد الرابع من الصوم (مرقس 9 : 17 - 31)

في ذلك الزمان، دنا إلى يسوع انسانٌ وسجدَ له قائلاً: يا معلم، قد أتيتُك بابني به روحٌ ابكم. وحيثما اعتراه يصرعهُ فيزيد ويصرفُ بأسنانه ويبيسُ. وقد قلتُ لتلاميذك أن يُخرجوه فلم يقدرُوا. فأجابه قائلاً: أيها الحيلُ الغير المؤمن، إلى متى أكون عندكم وحتى متى أحتلمكم؟ هلمَّ به اليّ. فأتوا به. فلما رآه للوقت صرعهُ الروح، فسقطَ على الارضِ يتمرغُ ويزيد. فسألَ أباه: منذُ كم من الزمانِ أصابه هذا؟ فقالَ منذُ صباه. وكثيراً ما ألقاهُ في النارِ وفي المياه ليهلكه، لكن إن استطعتَ شيئاً فتحننْ علينا وأغثنا. فقال له يسوع: إن استطعتَ أن تؤمنَ فكلُ شيءٍ ممكنٌ للمؤمن. فصاحَ أبو الصبي لساعته بدموعٍ وقال: إني أومن يا رب، فأعن قلّةَ ايماني. فلما رأى يسوع أن الجمعَ يتبادرونَ اليه، انتهرَ الروحَ النجسَ قائلاً له: أيها الروحُ الأصمُّ الابكم، أنا أمركَ ان اُخرجَ منه ولا تُعدُ اليه من بعد. فصرخَ وخبطهُ كثيراً وخرجَ منه، فصارَ كالميتِ حتى قالَ كثيرونَ إنه قد مات. فأخذَ يسوعُ بيده وأنهضهُ فقام. ولما دخلَ البيتَ سأله تلاميذهُ على انفراد: لماذا لم نستطيعَ نحنُ أن نُخرجهُ؟ فقالَ لهم: إن هذا الجنسَ لا يمكنُ ان يخرجَ بشيءٍ إلا بالصلاةِ والصوم. ولما خرجوا من هناك، اجتازوا في الجليل، ولم يكنْ يريدُ أن يدري أحد. وكان يعلمُ تلاميذه ويقولُ لهم: إن ابنَ الانسانِ سيُسلمُ إلى أيدي الناس فيقتلونهُ، وبعد أن يُقتلَ يقومُ في اليوم الثالث.

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, William Elias Minsinger, 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>
<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>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>