



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

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 31, 2019

The Fourth Sunday of the Great Fast

The Commemoration of the Holy Hieromartyr Hypatios, Bishop of Gangra

THE SUNDAY OF ST. JOHN CLIMACUS

Parish Advisory & Finance Council:

KEN MONTY (*PRESIDENT*), ROBERT ANDERSON, ROBIN ANDERSON, JOHN CULLEN,
MARTHA DAGHER, TIM ERMATINGER, KEN KOMISAREK, MARYLOU LAZOS, JESSICA LOMANNO,
MAURICE PARE', 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.

THE ORDER OF TODAY'S LITURGY

The Troparion of the Resurrection (*Fourth Tone*) Page 50

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 (March 30) 4:30 PM:

For the repose of Anne Jadda (57th Anniversary)

Sunday, (March 31) 10:30 AM:

For the repose of John Dagher (10th Anniversary),
by Elias & Linda Dagher and George Dagher

Next Saturday, (April 6) 4:30 PM:

For the repose of Esther Essie (61st), Divid Wihbi (43rd),
Thomas Holt (29th), Alice Ashooh (12th), George Dagher (13th),
David "Sky" Nassif (29th), and Saide George (55th)

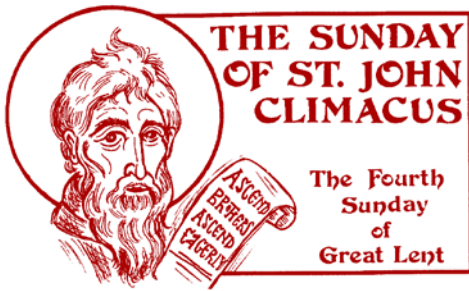
Next Sunday (April 7) 10:30 AM:

For the repose of Gerry Ouellette (5th Anniversary),
by his daughters Grace Hallenbeck and Amanda Ouellette



Sunday School News:

Next Sunday there will be Sunday School at 9:30 AM. There is no Sunday School on Palm Sunday (April 14) and Pascha (April 21).



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!

The annual Lenten Dinner will be held after 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.

Please Support the Lenten Raffle!

The drawing for the winners of the Lenten 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.



Helpers are needed next Friday, April 5, and next Saturday, April 6, beginning at 9 AM to 1 PM to clean the church in preparation for Great Week and Pascha – April 5 for the sanctuary, April 6 for the main church. See Jeanine Notter if you can help.

Attendance Last Sat. 4:30 PM: 21 Sun. 10:30 AM: 122

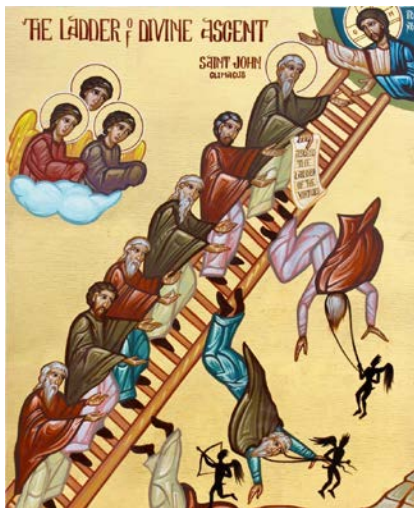
Last Weekend's Collection: \$1,175.⁰⁰

The average Sunday envelope donation: \$36.²¹

The balance on our mortgage is: \$66,175.⁴³

SERVICES FOR THE WEEK

Mon., April 1	7:00 PM	Great Compline
Wed. April 3	7:00 PM	Pre-Sanctified Liturgy
Fri., April 5	7:00 PM	The Great Akathist
Sat., April 6	4:30 PM	Divine Liturgy: The Sunday of St. Mary of Egypt
Sun., April 7	9:40 AM	Sunday Orthros
Sun., April 7	10:30 AM	Divine Liturgy: The Sunday of St. Mary of Egypt



WISDOM OF ST. JOHN CLIMACUS: From 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 GREAT HIGH PRIEST

THE NEW TESTAMENT DEPICTS the mystery of Christ in terms of the rituals of sacrifice in the Jerusalem temple. It describes Christ's sacrifice based on the manner in which animals were sacrificed there. First, the animal was killed, usually by the donor, in the outer court of the temple. Similarly, Jesus was crucified outside the holy city of Jerusalem.

The same pattern is found in our Divine Liturgy, illustrating the connection between the temple, the Cross, and our worship. Thus, the Eucharistic bread, which we call the Lamb, is prepared at the Prothesis, originally in another chapel, but at least at a distance from the Holy Table.

In the temple, the slain animal was taken by the Levites to the priests, who placed it on the altar and offered it to God. In contrast, Christ – being both victim and priest – offered Himself to the Father eternally in the heavenly sanctuary. In our Liturgy, the Lamb and the cup are brought to the holy table and offered “in all and for the sake of all.”

Finally, the sacrificial meat was divided: part was portioned out for God (by immolation), and part for the priests. The greater part was returned to the donor to be shared with the poor or in a festive meal. In our Liturgy the sanctified Lamb and the cup are shared first by the priests and then by the people in the mystical supper of the Eucharist.

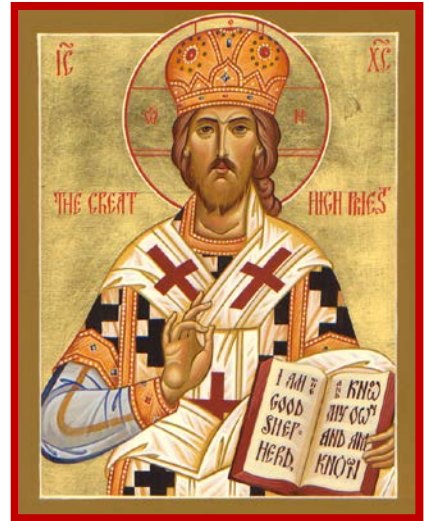
On Yom Kippur, there was another step. The blood of the animal was taken into the Holy of Holies by the High Priest and sprinkled there. Then the High Priest would emerge from the Holy of Holies and bless the people. Christ was placed in the tomb by Joseph and Nicodemus, but emerged from the tomb at His resurrection, sharing with those in the tombs the blessing of eternal life.

The Presence behind the Veil

Describing Christ's sacrifice in terms of the temple ritual, the Epistle to the Hebrews speaks of Christ entering “*the Presence behind the veil*” (Heb 6:19). This depicts heaven in terms of the Jerusalem temple, where the Holy of Holies – which no one could enter except the High Priest on Yom Kippur – was separated from the rest of the temple by a curtain or veil. We see an allusion to this image at the Great Entrance of our Liturgy, when the priest brings the offered bread and wine behind the iconostasis.

To enter “*the Presence behind the veil*” alludes to Christ's return to the Father, where He eternally offers His sacrifice for us and it is eternally accepted by the Father. Because His sacrifice is offered and accepted beyond human time, it is possible for us to partake of it continually in the Divine Liturgy. The Liturgy, then, is not a “new” sacrifice but the one sacrifice of Christ, eternally offered and accepted.

In this passage, Christ is called “*the forerunner*” (v. 20), meaning the One who goes before, to prepare a place for us. Christ has entered the presence of the Father offering the sacrifice of His blood for us who follow behind Him. The same reality is depicted elsewhere in agricultural terms when Christ is called “*the first-fruits of those who sleep*” (1 Cor 15:20).



At His ascension Christ's disciples are told by an angel, "*This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven*" (Acts 1:11). Ever since, the members of the Church have been waiting for the return of Christ: "*To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation*" (Heb 9:28).

This promise of a second appearance, or second coming, energized the preaching of the apostles, who placed it at the heart of our faith. As the Nicene Creed professes, we believe that Christ "... shall come again with glory to judge the living and the dead and of His Kingdom there shall be no end." And this faith gives us hope.

Our Hope for Eternal Life

Another dimension is added to this teaching in the First Epistle of St Peter, where God is praised in these words: "*Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you*" (1 Pt 1:3, 4).

Putting these images together, we can say that our hope for eternal life in the company of the saints is not wishful thinking, but is solidly based on the reality of Christ's sacrificial death and its acceptance by the Father. It is confirmed by Christ's resurrection and becomes ours through our sharing in the Divine Liturgy. As forerunner and first fruits, Christ stands at the head of an endless procession, leading those united to Him beyond the veil into the eternal Holy of Holies.

This Is Our Hope

In popular speech *hope* is equated with wishing or feeling that something might be true, or might happen. There is nothing wishful about Christian hope, however. It is based on the witness of the apostles to Christ's death and resurrection and their understanding that we are meant to share in the eternal life He had purchased for us by His blood. In St Paul's words, "*If in this life only we have hope in Christ, we are of all men the most pitiable*" (1 Cor 15:19). Christian hope, then, is a firm confidence in the witness of the apostles affirmed by the Church ever since.

The Fear of Eternity

Strange as it may seem, many people are afraid of endless life. Apeirophobia – the fear of eternity – afflicts more people than we can imagine. The thought of an impersonal existence that goes on forever amounts to torture. It appears to some to resemble life in prison without parole.

As we know from studying Christ's sacrifice and the Divine Liturgy, there is no earthly time with God, no succession of tomorrows, only an eternal now. In Christ's words, "*Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent*" (Jn 17:3). The Christian faith depicts eternity as an endless now, knowing the truly existing One, the inexhaustible cup of life. The life we now share is but a shadow of life in and with God; if earthly time went on forever it would be something to fear. But our hope is not that earthly time would stretch out endlessly, but that an eternal now in the presence of Christ would truly transform us in ways we can but imagine. "... *it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is*" (1 Jn 3:2).

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

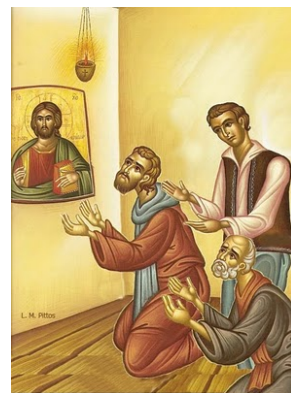
To assist us in our Lenten effort, we are called to come to make a special effort to pray. Let us come together as a parish family to support and encourage one another at the special prayer services that are offered throughout Lent:

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 Promise of Christ's Return



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 أعظمُ منه، أقسمَ بنفسِه قائلاً: لأبَارِكَنَّكَ بركةً وأكثرَ تَكَثيراً. وهكذا إذ تَأْتَى نالَ الموعد. وإنما النَّاسُ يُقسِمُونَ بما هو أعظمُ منهم، وتنقضي كلُّ مُسَاجِرَةٍ بيَنهم بالقسَمِ للتثبِيت. لذلك لما شاءَ اللهُ أن يَزِيدَ وَرَثَةَ الموعدِ بياناً لعدمِ تحوّلِ عزمِه، تَوَسَّطَ بِقسَمِ، حتى نحصلَ بِأمرينِ لا يتحوّلانِ ولا يُمكنُ أن يحلفَ اللهُ فيهما، على تعزيةٍ قوية، نحنُ الذين التَّجَّأنا إلى التمسُّكِ بالرجاءِ الموضوعِ أماناً. الذي هو لنا كمرساةٍ للنفسِ أمنيَّةٌ وراسخة. وهو يُدخِلُ الى داخلِ الحجابِ، حيثُ دخلَ يسوعُ كسابقٍ لأجلنا، صائراً رئيسَ كهنةٍ إلى الابدِ 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 استطعت أن تؤمنَ فكلُ شيءٍ ممكنٌ للمؤمن. فصاحَ أبو الصبي لساعته بدموعٍ وقال: إني أومن يا رب، فأعن قلّة 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 كالبيتِ حتى قالَ كثيرون إنه قد مات. فأخذ يسوعُ بيده وأنهضهُ فقام. ولما دخلَ البيتَ سأله تلاميذهُ على انفراد: لماذا لم نستطيعَ نحنُ أن نُخرجهُ؟ فقالَ لهم: إن هذا الجنس 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, Erin Baroody, Michael Baroody, Henry Bilodeau, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Sarah Cullen, Theresa Cullen, Sarah Dagher, Bishop John Elya, Sher Farrow, Julie Fregeau, Mary Fregeau, Peter Fregeau, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Label, Haley Lesmerises, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Stefan Notter, Steven O'Leary, Ellen Osgood, Alice Paymant, Marco Enrique Peschiera, MaryJo Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Julia Rose, Adam Rubin, Fr. Andre St. Germain, Kara Salvat, Barbara Schultz, Raymond Sherburne, Lody Slaybe, Tarrant Smith, Iris Angelina Velasquez, Catherine Waldron, George Webber, Martha Webber, Kathy Wise, and Marilyn Whitmore.

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.





Joe Ashooh, Agent
297 South Willow St
Manchester, NH 03103
603-624-1000
www.joesthere.com

Providing Insurance and Financial Services
Call us for a free quote

**NORTH HILLS
REALTY GROUP, LLC**
Residential Real Estate Brokers
Abraham Dagher, Realtor
814 Elm St., Suite # 302
Manchester, NH 03101
(603) 629-9988



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

Glenwood Investment Group
“Grow and protect your hard-earned wealth”

**THE
STEPHEN
GROUP**



814 Elm Street, Suite 309
Manchester, NH 03101
Office 603.625.8825
Cell 603.419.9592

JOHN STEPHEN
Managing Partner
jstephen@stephengroupinc.com
www.stephengroupinc.com




**Stephen
LAW GROUP
PLLC**

Robert Stephen, Attorney at Law
582 Chestnut Street
Manchester, NH 03104
phone 603-663-1007
www.StephenLaw.com

Check out
www.melkite.org
-new educational
material is posted
regularly!

**Your message
here-
\$300/year**



**Your Ad Here
\$300 per Year**