



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.

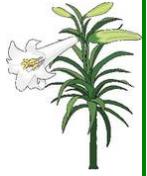
Here one is not investigated, one receives remission of sins.' (St. John Chrysostom)

April 23, 2017

The Second Sunday of Great and Holy Pascha

The Commemoration of the Holy Great Martyr George

THE SUNDAY OF ST. THOMAS



Parish Advisory & Finance Council:

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Cedars Society President: MARYLOU LAZOS

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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 Sunday of St. Thomas (7th Tone) Three Times

While the tomb was sealed, You shone forth from it, O Christ our Life. And while the doors remained closed, You stood among Your disciples, O Resurrection of all, and through them You restored a new spirit in us, according to Your great mercy.

Kondakion of Pascha (2nd Tone)

Though You went down in the tomb O Immortal One, You overthrew the powers of Hades and rose victorious, O Christ God. You greeted the ointment-bearing women saying, "Rejoice!" You gave peace to Your Apostles, and to those who had fallen, resurrection.

Trisagion: All of you who have been baptized into Christ...

THE PROKIMENON:

**THROUGH ALL THE EARTH, THEIR VOICE RESOUNDS,
AND TO THE ENDS OF THE WORLD THEIR MESSAGE**

The heavens declare God's glory and the firmament proclaims the work of his hands.

Today's Readings: Gal 3:23- 4:5 and John 20: 19-31

Hirmos of St. Thomas Sunday (5th Tone)

O Shinning Light, O Mother of God, honorable without compare, you are higher in dignity than any other creature. We magnify you with hymns.

LITURGY INTENTIONS

Saturday, 4:30 PM:

For the repose of Alice Ashooh (10th), George Dagher (11th), David Nassif (27th), Saide George (53rd), Tanous Noufel (51st), Ernest Elias (14th), Shaddan Attalla (35th), Abraham Abood (17th), Elias Jadda (62nd), Frederick Samara (13th), and Robert Smith (6th)

Sunday, 11:00 AM:

For the repose of Mary Stephen,
who departed from this life on Tuesday, April 11

Next Saturday, (Apr. 29) 4:30 PM:

For the repose of Mercedes Tesaluna (35th), Sophie Haidar (18th), Barbara Ashooh (59th), David Akoury (11th), Agnes Bockmon (3rd), Najeeb Ashooh (67th), Zihree Burkush (49th), Rose Stephen (49th), and Habib Nassoura (18th)

Next Sunday, (Apr. 30) 11:00 AM

For the repose of the Rt. Rev. Lucien Malouf,
founder of the parish (35th Anniversary)





TROPARION OF PASCHA

Christ is risen from the dead, and by His death He has trampled upon Death, and has given life to those were in the tombs!

Christos Anesti ek nekron thanato thanaton bateesas keh tis en dees mnimasi zo-een kharisamenos!

Al-Massehu-qama min bayn il-amwat wa wati al-mawta bil-mawt wa wahab al hayat lil lazeena fil qubor!

Bring the Easter Fire home with you! Candles are available in the back of the church for anyone who would like to bring home the blessed fire of Easter!

The Season of Pascha lasts for 40 days!

Just as we had a 40-day preparation for this feast (Great Lent), so now we celebrate the Great Feast of the Lord's Resurrection for 40 days (from Easter Sunday to the feast of the Lord's Ascension on May 25). During this Easter season, we continue to celebrate with the hymns of the resurrection, and the doors of the iconostasis remain open to remind us that Jesus has removed the barrier that existed between God and man. Traditionally there is no fasting, even on Fridays, during this holy season when the Lord is with us.



April 27: Coffee with Abouna!

You are cordially invited to come and have coffee (or a glass of wine!) with Fr. Tom on April 27 at 7:00 PM. We will meet in the church hall for an open forum discussion about our parish, the church, and our faith. So bring your questions and come enjoy one another's company with some lively discussion!

Attendance Last Week: Sat., 9:30 PM: 177 Sun. 11 AM: 83

Last Weekend's Collection: \$ 1,887.⁰⁰

The average Sunday envelope donation: \$28.⁶³

The balance remaining on our mortgage is: \$ 78,574.⁸⁶

SERVICES FOR THE WEEK

Wed., Apr. 26	7:00 PM	Divine Liturgy of Thursday of St. Thomas Week
Sat. Apr. 29	4:30 PM	Divine Liturgy: The Sunday of The Myrrh-Bearing Women
Sun., Apr. 30	10:15 AM	Sunday Orthros
Sun., Apr. 30	11:00 AM	Divine Liturgy: The Sunday of The Myrrh-Bearing Women



April 23: The Commemoration of the Holy Great Martyr George

According to Tradition, the holy, glorious and right-victorious Great-martyr and Trophy-bearer George was born to a Christian family in Cappadocia during the late 3rd century. His father was from Cappadocia and served as an officer of the army. His mother was from Lydda, Palestine. She returned to her native city as a widow along with her young son after the martyrdom of George's father, where she provided him with a respectable education and raised him in piety.

The youth, it would seem, followed his father's example in joining the army soon after his coming of age. He proved to be a charismatic soldier and consequently rose quickly through the military ranks of the time. By his late twenties he had

gained the titles of *tribunus* (tribune) and later *comes* (count). By that time George had been stationed in Nicomedia as a member of the personal guard attached to Roman Emperor Diocletian (reign 284–305).

In 303, Diocletian issued an edict authorizing the systematic persecution of Christians across the Empire. His Caesar, Galerius, was supposedly responsible for this decision and would continue the persecution during his own reign (305–311). It is believed that George was ordered to take part in the persecution but instead confessed to being a Christian himself and criticised the imperial decision. An enraged Diocletian proceeded in ordering the torture of this apparent traitor and his execution.

Then, after innumerable forms of torture, George was executed by decapitation in front of Nicomedia's defensive wall on April 23, 303. The witness of his suffering convinced Empress Alexandra and Athanasius, a pagan priest, to also become Christians, and so they also joined George in martyrdom as consequence. George's body was then returned to Lydda for burial, where Christians soon came to honor George as a martyr.

St. George is often depicted with a dragon or some other serpentine creature under his feet. This comes from a legend whose details may vary according to local tradition. The tale begins with a dragon making its nest at the spring (or lake) that provided a town (either near Beirut or Silena, Libya, often) with water. Consequently, the citizens had to temporarily remove the dragon from its nest in order to collect water. To do so, they offered the dragon a daily human sacrifice. The victim of the day was chosen by drawing lots. Eventually, the "winner" of this lottery happened to be the local princess. The local monarch is occasionally depicted begging for her life with no result. She was offered to the dragon, but at this point a traveling George arrived. He faced the dragon, and, after invoking the name of the Holy Trinity, slayed it and saved the princess. The grateful citizens then abandoned their ancestral paganism and converted to Christianity.

Since his mother was from Palestine, he is a particular favorite of many Palestinian Christians. He is also the patron saint of Moscow, Georgia, and England, amongst other places. The Church also commemorates the translation of his relics on November 3.

The Sunday of St. Thomas

The Holy and Glorious Apostle Thomas was born in the Galileian city of Pansada and was a fisherman. Hearing the good tidings of Jesus Christ, he left all and followed after Him. The Apostle Thomas is included in the number of the holy Twelve Apostles of the Savior.

According to Holy Scripture, the holy Apostle Thomas did not believe the reports of the other disciples about the Resurrection of Jesus Christ: "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe" (John 20:25).

On the eighth day after the Resurrection, the Lord appeared to the Apostle Thomas and showed him His wounds. "My Lord and my God," the Apostle cried out (John 20:28). Christ told Thomas that He was glad

that Thomas no longer doubted, but also proclaimed: "***Because you have seen Me, you have believed. Blessed are those who have not seen, yet believed!***"

Christ uses Thomas' doubt to teach both the Disciples and us that we don't need to physically touch Him to have faith. But upon hearing of Christ, we can be spiritually moved by His presence to follow Him, and trust in His promise that all men will be raised on the day He appoints for judgment.

St. Peter heard and understood, as he writes to his flock (I Peter 1:8): "You did not see Him, yet you loved Him; and still without seeing Him you are filled with a joy so glorious that it cannot be described, because you believe; and you are sure of the end to which your faith looks forward, that is, the salvation of your souls."

Some icons depicting this event are inscribed "The Doubting Thomas." This is incorrect. In Greek, the inscription reads, "The Touching of Thomas." In Slavonic, it says, "The Belief of Thomas." When St Thomas touched the Life-giving side of the Lord, he no longer had any doubts.

"Thomas, being once weaker in faith than the other apostles," says St John Chrysostom, "toiled through the grace of God more bravely, more zealously and tirelessly than them all, so that he went preaching over nearly all the earth, not fearing to proclaim the Word of God to savage nations."

According to Church Tradition, the holy Apostle Thomas founded Christian churches in Palestine, Mesopotamia, Parthia, Ethiopia and India. Preaching the Gospel earned him a martyr's death. For having converted the wife and son of the prefect of the Indian city of Meliapur [Melipur], the holy apostle was locked up in prison, suffered torture, and finally, pierced with five spears, he departed to the Lord. Relics of the holy Apostle Thomas are today in India, in Hungary and on Mt. Athos.

It is the custom among some Orthodox Christians to travel to the cemetery on this day to pray, light candles, and to sing "Christ is Risen!" to deceased family members.



In the Fullness of Time

ON THIS SUNDAY, April 23, our Church observes two feasts. The first, in the Paschal cycle, is Thomas Sunday, the remembrance of the risen Lord's appearance to Thomas. The second, from the monthly calendar, is the Feast of the Great Martyr George. When two such observances coincide, the epistle from one and the Gospel from the second may be read at the Liturgy. Today's epistle reading, *Gal* 3:23- 4:5, is for St George.

In this passage St Paul uses a term that begs an explanation. “*But when **the fullness of the time** had come, God sent forth His Son, born of a woman, born under the Law, to redeem those who were under the Law...*” (*Gal* 4:4). What is “*the fullness of the time*”? How are we to understand it?

This idea – the fullness of time – was not devised by St. Paul. The Lord Jesus had used it to describe His presence in the world. “*Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, ‘**The time is fulfilled**, and the kingdom of God is at hand. Repent, and believe in the gospel’*” (*Mk* 1:15).

Time vs. Time

The first step in understanding these terms is to realize that, while our English translations use the same word in both passages, these Scriptures actually employ two different words meaning time. The Gospel phrase is “the *kairos* is fulfilled” while St Paul writes of the “*pleroma* of the *chronos*.” In Greek, the word *chronos* refers to chronological time: the days, hours and minutes by which we measure our earthly reality.

Kairos, on the other hand, has a different meaning in Greek. It refers to the right or opportune moment, a significant time for an action or a decision. Some translations of Scripture render the word *kairos* as “the appointed time in the purpose of God.” The same word is used at the beginning of the Divine Liturgy when the deacon says to the priest, “It is the time [*kairos*] for us to work for the Lord.” He does not mean, “It’s 10 AM, we’d better start” but “the moment has come for us” to fulfill our role as God’s priestly people.

While St Paul uses the term *chronos*, he uses it in a way that means a time fraught with meaning, in other words, like *kairos*. He speaks of the *pleroma* (fullness) of *chronos*. The word *pleroma* does not mean “full” as a quantity, but as a quality (completeness or perfection). We also use this word in our Liturgy when, after the Great Entrance, the deacon says, “Let us complete our prayer to the Lord. This does not mean, “Let’s finish up” but “Let us make our prayer complete or perfect” through the offering of the gifts we have brought forth. Both terms “*kairos*” and “fullness of *chronos*” thus mean the same thing – it is the right time, the perfected time for God’s plan in the world to be accomplished.

What Makes This the Opportune Time?

Students of the Scriptures have long reflected on why the 1st Century of our era was the “right time” for the Incarnation of Christ to bring about our salvation. Many of them note that:



- Politically, the Roman Empire controlled the Mediterranean world and the civilized areas bordering it. The possibility of safe travel and improved communications brought peoples of the area closer together than ever before. Men from outlying areas were often conscripted, spreading the Roman worldview even beyond the Mediterranean. This also accounts for the number of soldiers, like St George, among the early martyrs.
- Culturally, the influence of Greek philosophy and literature provided a more unified world view. The Greek language became the dominant language for trade over a large area, enabling communication with a wide range of peoples.
- Religiously, belief in the numerous Greek and Roman gods and goddesses offered only local, familial and personal protection. Mystery religions emphasized sacrifices, often bloody, to attain blessings. The philosophically-minded disdained all these religions. The result was a religious void, such as St Paul encountered in Athens (see *Acts* 17: 16-33). To many the appeal of a universal monotheism was strong, even leading some to become proselytes, converts to Judaism, or at least sympathizers with their belief in only one God.

In the Jewish world, the time was ripe as well. Many, resenting all foreign rule, were waiting for the Messiah's immanent appearance to restore their independence. Others, like the Pharisees, were longing for a Messiah who would restore a purer observance of the Torah.

Jews of all types looked to the Old Testament for prophecies or indications of the coming Messiah, "*searching what, or what manner of time [kairos], the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you... things which angels desire to look into*" (1 Pt 1:10-12). The first Christians, the apostolic community, saw these signs as pointing to the Lord Jesus. The time of Christ was the *kairos* for the fulfillment of God's plan.

The Ultimate Fullness of Time

In Eph 1 St Paul expands his understanding of the fullness of time to include the ultimate union of all creation in Christ. "*In Him [Christ] we have redemption through His blood, the forgiveness of sins the mystery of His will, according to His good pleasure which He purposed in Himself... that in the dispensation of the fullness of time He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him*" (Eph 1: 7, 9, 10). Here St Paul describes the divine economy in superlatives - the *pliomatos* of the *kairon* - in order to point to its ultimate completion, the "absolute fulfillment of super-time," when Christ will be all in all.

Mahrajan 2017 News!

It is time to begin food preparation for Mahrajan 2016! We need help in the kitchen for food preparation on the evenings that follow, 6:00 PM start time for each evening.

May 2	Date Fingers	June 1	Lamb Swarma
May 9	Baklawa	June 6	Chicken Kabobs
May 16	Kibbee	June 8	Chicken Swarma
May 23	Beef Kabobs	June 13	Ghrybe & Nut Maamoul
May 30	Lamb Kabobs	July 11	Grape Leaves

Today's Readings:

A Reading from the Epistle of St. Paul to the Galatians (3:23- 4:5)

Brethren, before the faith came, we were kept imprisoned under the Law, shut up from the faith that was to be revealed. Therefore the Law has been our tutor unto Christ, that we might be made holy by faith. But now that faith has come, we are no longer under the tutor. For you are all God's children through faith in Christ Jesus. For all you who have been baptized into Christ have put on Christ. There is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female. For you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to the promise.

Now I say, as long as the heir is a child, he differs in no way from a slave, though he is the master of all; but he is under guardians and tutors until the time set by his father. So we too, when we were children, were enslaved under the elements of the world. But when the fullness of time had come, God sent his Son, born of a woman born under the Law, that he might redeem those who were under the Law, that we might receive the adoption of sons.

اخوة، قبل ان يأتي الأيمان كنا محفوظين تحت الناموس، مغلقاً علينا الى أن يعلن الأيمان الآتي. فالناموس إذن كان مؤديناً يُرشدنا إلى المسيح، لكي نُبررَ بالأيمان. فبعد أن جاء الأيمان لسانا بعدُ تحت مؤدب. لأنكم جميعاً من اعتمدتم في المسيح قد لبستم المسيح. ليس يهودي ولا يوناني، ليس عبد ولا حر، ليس ذكر وانثى، لأنكم جميعاً واحداً في المسيح يسوع. فإذا كنتم للمسيح فأنتم إذن نسل إبراهيم، وورثة بحسب الموعد. وأقول إن الوارث ما دام طفلاً فلا فرق بينه وبين العبد، مع كونه ربّ الجميع. لكنه تحت أيدي الأوصياء والوكلاء، الى الأجل الذي سبق الأب فحدده. وهكذا نحن أيضاً إذ كنا أطفالاً، كنا متعبدين تحت أركان العالم. فلما بلغ ماء الزمان، ارسل الله ابنه مولوداً من امرأة، مولوداً تحت الناموس. ليفتدي الذين تحت الناموس لننال التبني.

The Holy Gospel according to St. John the Evangelist (20: 19-31)

When it was late, that same day, the first of the week, though the doors where the disciples gathered had been closed for fear of the Jews, Jesus came and stood in the midst and said to them, "Peace be to you!" And when he had said this, he showed them his hands and his side. The disciples therefore rejoiced at the sight of the Lord. Jesus said to them again, "Peace be to you! As the Father has sent me, I also send you."

When he had said this, he breathed upon them, and said to them, "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."

Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. The other disciples therefore said to him, "We have seen the Lord." But he said to them, "Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side I will not believe."

And after eight days, his disciples were again inside, and Thomas with them. Jesus came, the doors being closed, and stood in their midst, and said, "Peace be to you!" Then he said to Thomas. "Bring here your finger, and see my hands; and bring here your hand, and put it into my side; and be not unbelieving, but believing." Thomas answered and said to him, "My Lord and my God!" Jesus said to him, "Because you have seen me, Thomas, you have believed. Blessed are those who have not seen, and yet have believed."

Many other signs also Jesus worked in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

الانجيل (يوحنا 20: 19-31)

في عشية ذلك اليوم عينه، وهو الاول في الاسبوع، والابواب مغلقة، حيث كان التلاميذ مجتمعين خوفاً من اليهود، جاء يسوع ووقف في الوسط وقال لهم: السلام لكم. ولما قال هذا أراهم يديه وجنبه، فرح التلاميذ إذ أبصروا الرب. وقال لهم يسوع ثانية: السلام لكم، كما أرسلني الأب كذلك أنا أرسلكم. ولما قال هذا نفخ فيهم وقال لهم: خذوا الروح القدس. من غفرتم خطاياهم تُغفر لهم، ومن أمسكتم خطاياهم أمسكت. وان توما أحد الاثني عشر الذي يُقال له التوأم، لم يكن معهم حين جاء يسوع. فقال له التلاميذ الآخرون: إنا قد رأينا الرب. فقال لهم إن لم أر موضع المسامير في يديه، وأضع إصبعي في موضع المسامير، وأضع يدي في جنبه لا أؤمن. وبعد ثمانية أيام كان تلاميذه أيضاً داخلاً وتوما معهم. فأتى يسوع والابواب مغلقة ووقف في الوسط وقال السلام لكم. ثم قال لتوما: هات إصبعك الى ههنا. وعاین يدي، وهات يدك وضعها في جنبي، ولا تكن غير مؤمن بل مؤمناً. أجاب توما وقال له: ربي والهي! قال له يسوع: لأنك رأيتني يا توما آمنت طوبى للذين لم يروا وآمنوا. وآيات أخر كثيرة صنع يسوع أمام تلاميذه لم تُكتب في هذا الكتاب. وإنما كُتبت هذه لتؤمنوا بأن يسوع المسيح هو ابن الله. ولتكون لكم اذا آمنتم، الحياة باسمه.

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, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, John Gallagher, Marguerite Ganem, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, 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, 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>
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