



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)*

May 7, 2017

The Fourth Sunday of Great and Holy Pascha

The Commemoration of the Apparition
of the Sign of the Cross Over Jerusalem

THE SUNDAY OF THE PARALYTIC



Parish Advisory & Finance Council:

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JOHN CULLEN, MARTHA DAGHER, TIM ERMATINGER, KEN KOMISAREK, MARYLOU LAZOS,
PAUL MANSUR, NAJWA MOUSSOBA, JOE NEHME, MAURICE PARE, PAUL ST. GERMAIN, AND
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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 (3rd Tone) Page 52

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

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.

THE PROKIMENON:

SING PRAISE TO OUR GOD, SING PRAISE!

SING PRAISE TO OUR KING, SING PRAISE!

All you peoples clap your hands! Shout to God with cries of gladness!

Today's Readings: Acts 9: 32-42 and John 5: 1-15

Hirmos of Pascha (1st Tone)

The angel cried out to the one who is full of grace: "Hail, O Immaculate Virgin! Hail again! For your Son is risen from the tomb on the third day!" Shine! Shine, O New Jerusalem, for the glory of the Lord has shown upon you. Rejoice and be glad, O Zion, and you O Pure One, O Mother of God, exalt in the resurrection of your Son.

LITURGY INTENTIONS

Saturday, 4:30 PM:

For the repose of Zakia Kalil (37th), Joan Case (15th), John Stephen 74th), Gaby Stephen (46th), Robert Baroody (13th), Arlene Lanoie(27th), Frederick Kalil (5th), Susan Wihby (70th), Annie Kalil (62nd), and Joseph Wihby (30th)

Sunday, 11:00 AM:

For the repose of Mary Stephen, by Jim Morin

**For the repose of Julie Cullen (3rd Anniversary),
By the Cullen Family**

**For the health and salvation of Maria Moser and Mary Lear,
by Bob and Robin Anderson**

Next Saturday, (May 13) 4:30 PM:

**For the repose of Zowdy Zeady (43rd), Joseph Maroon (44th),
Fred Coriarty (69th), and Lamia Solomon (32nd)**

Next Sunday, (May 14) 11:00 AM

**For the health and salvation of all the mothers in our parish,
and for the repose of all of our mothers who have departed from this life**

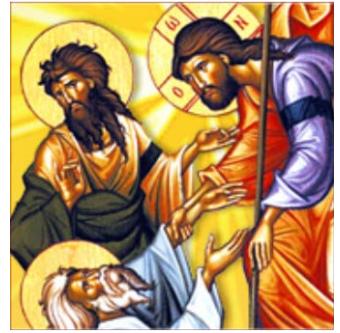


TROPARION OF PASCHA

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-eeen kharisamenos!

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



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.

If you grow or gather grape leaves, please help us keep our costs down by donating them to the Mahrajan. Grape leaves will be needed for the July 11 food prep session, so please wash and pack them in your freezer as they become available. We need about 3,000 grape leaves so keep us in mind as the season approaches.

May 9	Baklawa		June 6	Chicken Kabobs
May 16	Kibbee		June 8	Chicken Schwarma
May 23	Lamb Kabobs		June 13	Ghrybe & Nut Maamoul
May 25	Lamb Schwarma		July 11	Grape Leaves
May 30	Beef Kabobs		TBA	Meat and Spinach pies

There will be no Sunday School next Sunday, Mother's Day, May 14

Attendance Last Week: Sat., 4:30 PM: 18 Sun. 11 AM: 96

Last Weekend's Collection: \$ 1,172.⁰⁰

Mortgage Collection: \$915.⁰⁰

The average Sunday envelope donation: \$33.²⁴

The balance remaining on our mortgage is: \$ 78,319.⁰⁵

SERVICES FOR THE WEEK

Tues., May 9	7:00 PM	Divine Liturgy: Mid-Pentecost
Wed., May 10	7:00 PM	Vespers
Sat. May 13	4:30 PM	Divine Liturgy: The Sunday of the Samaritan Woman
Sun., May 14	10:15 AM	Sunday Orthros
Sun., May 14	11:00 AM	Divine Liturgy: The Sunday of the Samaritan Woman

VOCATION VIEW:

In the Gospel, Christ raised up the paralytic, freeing him from sin and from paralysis. He gave that power to His apostles. In the Acts, we see them raising up people who are paralyzed and even deadened, which attracted many others to follow the Lord. This power is still available through the clergy of the Church. Please pray that many will accept the Lord's invitation to the priestly ministry.

Mid-Pentecost, also called "Mid-Pascha" is the celebration of the midpoint of the fifty days between the Feasts of Pascha and Pentecost. The theme of the feast is Christ as Teacher, based upon the words from the Gospel of the day (John 7:14-30): "Now about the midst of the feast Jesus went up into the temple, and taught..."

The icon of the feast depicts the young Jesus in the Temple in Jerusalem speaking with the Elders (Luke 2:46-47), the first biblical example of Jesus as teacher (Rabbi). The figure of Jesus is depicted in a manner that shows that His status is superior to that of His elders.

The Troparion of the Feast hints at the encounter of Jesus with the Samaritan Woman, which will be celebrated next Sunday: *At the middle point of this festive Season, give my thirsty soul to drink of the waters of true worship, for You called out to all men, "Whoever is thirsty, let him come to Me and drink." O Christ God, Fountain of Life, glory to You!*

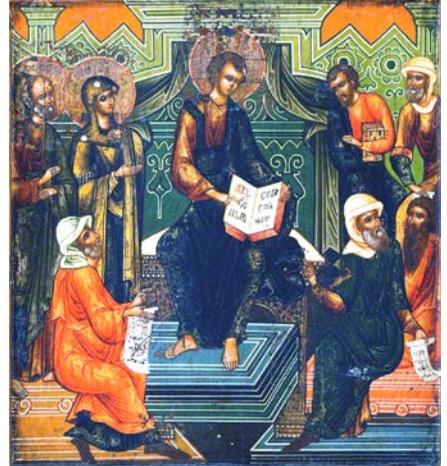
This feast will be commemorated with the celebration of the Divine Liturgy on Tuesday evening at 7:00 PM.

On Mid-Pentecost we hear the call of the Lord: "Whosoever is thirsty, let him come to Me and drink" (John 7:37). If this is so, then let us all run to Him.

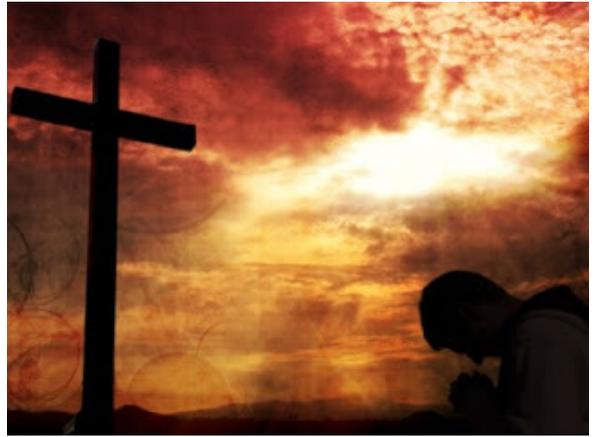
Whatever you thirst for – so long as it is not contrary to the spirit of the Lord – you will find relief in Him. If you thirst for knowledge, run to the Lord, for He is the one and only Light, enlightening every man. If you thirst for cleansing from sin and quenching of the flames of your conscience, run to the Lord, for He tore asunder the handwriting of our sins upon the Cross. If you thirst for peace in your heart, run to the Lord, for He is the treasury of all good, whose abundance will teach you to forget all deprivations and despise all earthly good, so as to be filled with Him alone.

If you need strength, He is almighty. If you need glory, His glory surpasses the world. If you desire freedom, He gives true freedom. He will resolve all of our doubts, loose the bonds of our passions, dispel all our troubles and difficulties, will enable us to overcome all obstacles, temptations and intrigues of the enemy, and will make smooth the path of our spiritual life. Let us all run to the Lord!

-St. Theophane the Recluse



The Apparition of the Sign of the Precious Cross Over Jerusalem, in 351 AD



The Precious Cross appeared in the sky over Jerusalem on the morning of May 7, 351 during the reign of the emperor Constantius, the son of Saint Constantine. At that time, the heresy of Arianism (which taught that Christ was merely a creature and not God), was causing great turmoil and division throughout the Empire. Even after the condemnation of this heresy at the First Ecumenical Council at Nicea in 325, many people were drawn to this false teaching, and the Orthodox found themselves in the minority in many places.

Constantius, the ruler of the eastern part of the Empire, was a fervent supporter of Arianism. His brothers Constantine II and Constans, who were pious Orthodox Christians, ruled in the west. They were both killed in separate battles around 350, leaving Constantius as sole ruler. Also in 350, Saint Cyril became Patriarch of Jerusalem and began his zealous struggle against Arianism.

In May of 351 a luminous Cross appeared over Jerusalem, stretching from Golgotha to the Mount of Olives, a distance of about five and a half miles. The Cross was wide as it was long, and shone more brightly than the sun. A letter from Saint Cyril Patriarch to the emperor described the phenomenon. Cyril wrote that:

"At about the third hour of the day [mid-morning] an enormous cross, formed of light, appeared in the heaven above holy Golgotha and reaching to the holy Mount of Olives, being seen not by one or two only, but manifest with perfect clarity to the whole multitude of the city; not, as one might suppose, rushing swiftly past in fancy, but seen openly above the earth many hours in plain sight, and overcoming the beams of the sun with its dazzling rays.

"The whole city, struck with reverential fear, tempered with joy, ran immediately to the church, young and old, Christians and heathens, citizens and strangers, all with one voice giving praise to our Lord Jesus Christ, the only Son of God, the worker of miracles; finding by experience the truth of the Christian doctrine, to which the heavens bear witness."

The apparition of the Cross remained over the city for a whole week, and was widely attested to by historians, both Christian and non-Christian. The historian Sozomen says that this wondrous sign led to the conversion of multitudes of pagans and Jews to Christianity.

The miracle was regarded by the Christians as the final victory of the Orthodox faith over Arianism and contributed to the return of many Arians to the Church. It is also a reminder of the awesome Second Coming of Christ, when "the sign of the Son of man shall appear in heaven (Matthew 24:30).

Orders of Widows and Deaconesses

Rulers in Israel were enjoined to support the widows who had no family to care for them. The local synagogues became their arm in assuring the support of these women. The first Christians in Jerusalem, organized along similar lines, undertook the same responsibility in their communities. In the Epistle of James we see how important this was in the apostolic Church: “*Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world*” (Jas 1:27).

Acts 6 tells how the Order of Deacons was established in part to assure proper care for all the widows in the care of the Church. We also find that women like the Tabitha, whose death and resuscitation was recorded in Acts 9, were instrumental in caring for these widows. She may have been a widow herself as no family members are mentioned in the report.

In the Christian community widows not only received assistance but, as disciples of Christ, they gave it as well. As persons in need they could be given support by the Church, but as Christians themselves they too were called to imitate Christ by caring for His poor.

The “Order” of Widows

Within a short time the Church began organizing formal groups of widows as part of its orders of ministry. St Paul – who believed that all Christian women should be adorned, “*not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good works*” (1 Tm 2:9, 10) – provided guidelines for such an order. After listing the qualities needed for bishops and deacons, he went on to say: “*Honor widows who are really widows. ... Now she who is really a widow, and left alone, trusts in God and continues in supplications and prayers night and day.*”

“*Do not let a widow under sixty years old be taken into the number, and not unless she has been the wife of one man, well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints’ feet, if she has relieved the afflicted, if she has diligently followed every good work* (1 Tm 5:3-10).

The order of widows was part of the Syrian Church for several centuries. The chief work of widows in this order was to pray for the Church, particularly for their benefactors. In some places these widows visited the sick or engaged in the instruction of younger women. In other places, however, according to the third-century book of Church order called the *Didaskalia*, “there are some indeed who profess themselves widows, but do no works worthy of their name” (iii, 10). In any case, by the fourth century the order of widows declined while another women’s order thrived: the order of deaconesses.



Deaconesses in the Church

When we hear the term “deacon” we think of the sacred minister in our own day with his extensive role in the Liturgy. In fact, *diakonos* is simply the Greek word for a servant such as a waiter or messenger. In the early Church, the deacon’s first role was that described in Acts 6: distributing food to the poor, leaving the apostles free to devote themselves “*to prayer and to the ministry of the word*” (Acts 6:4).

St Paul uses the same term to refer to certain women in his communities such as Phoebe (Rom 16:1), whom he says has been a help to many. Writing to the Philippians he mentions two women, Euodia and Syntyche, and asks his readers to help these women “*who labored with me in the gospel*” (Phil 4:2). We do not know what kind of help these women provided – perhaps financial – as St. Paul’s helpers.

In AD 112 the Roman governor Pliny the Younger wrote to the Emperor Trajan concerning Christians in his province, Bithynia. He wrote of having questioned two *ministrae* (“female slaves” or “maidservants”) called deaconesses, but does not describe their role in the community.

We first see specific roles of deaconesses in the *Didaskalia*. Their duties include:

Visiting Women in Their Homes – “There are houses to which you cannot send a deacon to the women, on account of the heathen, but may send a deaconess... to visit those who are sick, and to minister to their needs, and to bathe those who have begun to recover from sickness;”

Assisting in Baptisms of Women – “Also, because in many other matters the office of a woman deacon is required. In the first place, when women go down into the water, those who go down into the water ought to be anointed by a deaconess with the oil of anointing... it is not fitting that women should be seen by men.” The Fourth-century Syrian book of Church order, the *Apostolic Constitutions*, Book II, adds “And when she who is being baptized has come up from the water, let the deaconess receive her, and teach and instruct her how the seal of baptism ought to be (kept) unbroken in purity and holiness. For this cause we say that the ministry of a woman deacon is especially needful and important.”

Keeping Order in the Women’s Section of the Church – “Let the Porters stand at the entries of the men, and observe them. Let the Deaconesses also stand at those of the women, like shipmen. If a poor man, one of a low family, or a stranger come upon you, whether he be old or young, and there be no place, the Deacon shall find a place even for these... Let the Deaconess do the same thing for those women that come, whether poor or rich... Moreover, let both the Deacons and the Deaconesses be ready to carry messages, to travel about, to minister and serve” (*Apostolic Constitutions* II, 57, 58).

The *Didaskalia* directs the faithful to esteem the bishop as they would God, the presbyters as the apostles, the deacons as Christ and the deaconesses as the Holy Spirit. According to this same document, deaconesses were ordained by the bishop in a rite similar to but not identical with the ordination of deacons. The text we have for this rite comes from the eighth century.

The roles which deaconesses played, particularly in the baptism of adult women, became less important over time. The order of deaconess eventually lapsed, except in some women’s monasteries, and their roles were assumed by priests’ wives, godmothers or nuns. The order was never formally abolished, however, and deaconesses may still be found in some Armenian and Greek convents.

Today's Readings:

A reading from the Acts of the Apostles (9: 32-42)

In those days it came to pass that Peter, while visiting all of them, came to the saints living at Lydda. And he found there a certain man named Aeneas who had been lying in bed for eight years, since he was a paralytic. And Peter said to him, "Aeneas, Jesus Christ is healing you: get up and make your bed." And he got up immediately. And all the inhabitants of Lydda and the plain of Sharon saw him, and they were converted to the Lord.

Now in Joppa there was a certain woman disciple named Tabitha, which translated means Dorcas, and she devoted herself to good works and almsgiving. But it happened at that time that she fell ill and died: and they washed her and laid her in an upper room. And since Lydda is close to Joppa, the disciples, hearing Peter was there, sent two men to him with the request, "Come to us without delay." "And Peter got up and went with them, and on his arrival, they led him to the upper room, and all the widows stood around him weeping, showing him the gowns and cloaks Dorcas used to make for them. But Peter, putting them all out, knelt down and prayed, and turning to the body, he said, "Tabitha, get up!" And she opened her eyes, saw Peter, and sat up. Then Peter gave her his hand and raised her up, and calling the saints and the widows, he gave her back to them alive. And it became known all over Joppa, and many believed in the Lord.

الرسالة (اعمال الرسل 9 : 32 - 42)

في تلك الايام، اتفق أن بطرس، اذ كان يطوف في جميع الاطراف. نزل أيضاً الى القديسين الساكنين في لُدّة. فصادف هناك رجلاً اسمه اينياس مضطجعاً على سريرٍ منذُ ثماني سنين، وكان مُخلعاً فقال له بطرس: يا اينياس شفاكَ يسوعُ المسيح، قم أفتشْ لنفسِكَ. فقام للوقت. وراه جميعُ الساكنين في لُدّة والشارون، فرجعوا الى الرب. وكانت في يافا تلميذة اسمها طابيتا، الذي تفسيره ظبية، وكانت غنيّةً بالأعمال الصالحة والصدقات التي كانت تصنعها. فحدث في تلك الايام أنها مرضت وماتت، فغسلوها ووضعوها في العُليّة. ولما كانت لُدّة بقرب يافا، وسمع التلاميذ ان بطرس فيها، أرسلوا اليه رجلين يسألانه ان لا يبطن عن الذهاب اليهم، فقام بطرس وأتى معهم، فلما وصل صعدوا الى العُليّة، فوقف لديه جميعُ الارامل، يبكين ويرينّه أقمصةً وثياباً كانت تصنعها ظبية وهي معهنّ. فأخرج بطرس الجميع وجثا على ركبتيه وصلّى، ثم التفت الي الجُنة وقال: يا طابيتا قومي، ففتحت عينيها، ولما أبصرت بطرس جلست. فناولها يدهُ وأنهضها. ثم دعا القديسين والارامل وأقامها لديهم حيّة. فذاع الخبرُ في يافا كلّها، فأمن كثيرون بالربّ.

The Holy Gospel according to St. John the Evangelist (5:1-15)

At that time Jesus went up to Jerusalem. Now there is at Jerusalem, by the pool of the sheep, a pool called in Hebrew Bethesda, having five porticoes. In these were lying a great multitude of the sick, blind, lame, and those with shriveled limbs, waiting for the moving of the water. For an angel of the Lord used to come down at certain times into the pool and the water was stirred. And the first to go down into the pool after the stirring of the water was cured of whatever infirmity he had.

Now a certain man was there who had been thirty-eight years under his infirmity. When Jesus "saw him lying there, and knew that he had been in this state a long time, he asked him, "Do you want to get well?" The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred; for while I am coming another steps down before me." Jesus said to him, "Rise, take up your pallet and walk." And at once the man was cured. And he took up his pallet and began to walk.

Now that day was a Sabbath. The Jews therefore said to him who had been healed, "It is the Sabbath; you are not allowed to take up the pallet." He answered them, "He who made me well said to me, 'Take up your pallet and walk' "They asked him then, "Who is the man who said to you, 'Take up your pallet and walk?' "But the man who had been healed did not know who it was, for Jesus had slipped away, since there was a crowd in the place. Afterwards Jesus found him in the temple, and said to him, "Behold, you are cured. Sin no more, lest something worse happen to you. The man went away and told the Jews that it was Jesus who had healed him.

الانجيل (يوحنا 5: 1-15)

في ذلك الزمان صعد يسوع إلى أورشليم. وكان في أورشليم عند باب الغنم بركة تُسمى بالعبرانية بيت حسدا لها خمسة أروقة. وكان مُضجِعاً فيها جمهورٌ من المرضى، من عميانٍ وعرجٍ ويابسي الأعضاء، ينتظرون تحريك الماء. لأن ملاكاً كان ينزل أحياناً في البركة ويحرك الماء. والذي كان ينزل أولاً من بعد تحريك الماء كان يُبرأ من كل مرضٍ اعتراه. وكان هناك رجلٌ به مرضٌ منذ ثمانٍ وثلاثين سنة. هذا إذ رآه يسوع ملقياً، وعلم ان له زماناً طويلاً، قال له أتريد أن تُبرأ؟ فأجابته المريض: يا سيّد، ليس لي إنسانٌ إذا تحرك الماء يُلقيني في البركة. بل بينما أكون آتياً ينزل قدامي آخر. فقال له يسوع فم. احمل سريرك وأمشي. فلوقت برئ الرجل وحمل سريرهُ ومشي. وكان ذلك اليوم سبتاً. فقال اليهودُ للذي شفي: أنه سبتٌ فلا يحلُّ لك ان تحمل السرير. فأجابهم: إن الذي أبرأني هو قال لي: إحمل سريرك وأمشي. فسألوه من هو الرجل الذي قال لك أحمل سريرك وأمشي. فأما الذي شفي فلم يكن يعلم من هو. لأن يسوع كان قد توارى بين الجمعِ المزدحم في ذلك الموضع. وبعد ذلك وجدَهُ يسوع في الهيكل فقال له: ها قد عُوفيت فلا تُعدّ تخطأً لئلا يُصيبك أعظم. فذهب ذلك الرجل وأخبر اليهودَ أن يسوع هو الذي أبرأه.

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, Mary Lear, Diana Lebel, Peggy Leclear, Fr. Theophan Leonarczyk, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, 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, George Webber, Martha Webber, 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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