



# 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)*

**January 7, 2018**

**The Second Festal Day of Theophany**

**The Synaxis of the Holy Prophet and Forerunner, John the Baptist**

## **THE SUNDAY AFTER THEOPHANY**

**Parish Advisory & Finance Council:**

KEN MONTY (*PRESIDENT*), ROBERT ANDERSON, ROBIN ANDERSON, JOHN CULLEN, MARTHA DAGHER, TIM ERMATINGER, KEN KOMISAREK, MARYLOU LAZOS, PAUL MANSUR, NAJWA MOUSSOBA, JOE NEHME, MAURICE PARE', PAUL ST. GERMAIN, AND CHRISTELLE SLAYBE

**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.

*Please remember to contact the church if a loved one is in the hospital and would like a visit from the priest. The hospitals do not always notify the church!*

# **THE ORDER OF TODAY'S LITURGY**

## **The Troparion of the Resurrection (6<sup>th</sup> Tone) Page 53**

### **The Troparion of Theophany (1<sup>st</sup> Tone)**

At Your baptism in the Jordan, O Lord, the worship of the Trinity was revealed, for the Father's voice bore witness to You by calling You His beloved Son, and the Spirit in the form of a dove, confirmed the truth of these words. O Christ God Who has appeared to us and enlightened the world, glory to You!

### **The Troparion of St. John the Forerunner (2<sup>nd</sup> Tone)**

The memory of the just is mentioned with praise. As for you, O Forerunner, the Lord's witness is enough: indeed, you were greater than the prophets since you were found worthy to baptize in the waters the One they could but announce. You have fought for the sake of truth and proclaimed to those in Hades that God who appeared in the flesh has taken away the sins of the world and bestowed his great mercy upon us.

## **The Troparion of the Dormition of the Theotokos (1<sup>st</sup> Tone): Page 16**

### **The Kontakion of Theophany (4<sup>th</sup> Tone)**

Today You have appeared, O Lord, to the universe, and Your light, O Christ our God, has been impressed upon us who sing to You with full knowledge. You came and appeared, O Inaccessible light!

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### **THE PROKIMENON:**

**THE JUST SHALL REJOICE IN THE LORD AND PLACE HIS HOPE IN HIM;  
ALL THOSE WITH AN UPRIGHT HEART SHALL BE PRAISED!**

*O God, hear my voice when I pray to you; save my life from the dreadful enemy*

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**Today's Readings: Acts 19: 1-8 and John 1: 29-34**



## **TAKE THE BLESSED WATER!**

Last Friday evening we commemorated the Lord's Baptism with the celebration of the Divine Liturgy and the Great and Solemn Blessing of Water. Some of the blessed water is still reserved so that you can drink it. You may also bottle some of the water and take it with you for the sanctification of your homes.

It is traditional for the parish priest to visit the homes of his parishioners during the coming weeks, and to bless their homes with this sacred water. If you would like Father Tom to bless your home, please notify him by filling out one of the cards available in the back of the church, or by leaving a phone message at the rectory.

# LITURGY INTENTIONS

## Saturday, (January 6) 4:30 PM:

For the repose of Susan Atalla (45<sup>th</sup>), Zahia Elias (33<sup>rd</sup>),  
Leo Elias (11<sup>th</sup>), Sam Elias (67<sup>th</sup>), Cassie Gallagher (36<sup>th</sup>), Ernest Barood (44<sup>th</sup>),  
Mary Noufel (36<sup>th</sup>), Mariam Haddad (36<sup>th</sup>), and John Fawaz (63<sup>rd</sup>)



## Sunday, (January 7) 11:00 AM

For the repose of Mary Dutko Krill (40 Day Memorial),  
By Peter and Marilyn Detone

For the repose of Abraham Dagher (17<sup>th</sup> Anniversary),  
by his parents Jamil and Rosemonde Dagher and Family



## Next Saturday, (January 13) 4:30 PM:

For the repose of Anna Kessop (57<sup>th</sup>), Frederick Alexander (25<sup>th</sup>),  
Selma Michael (14<sup>th</sup>), Chester Doolittle (12<sup>th</sup>), Mary Abood (9<sup>th</sup>), Josephine Saide (28<sup>th</sup>),  
Donna Hanneman (26<sup>th</sup>), George Saide (29<sup>th</sup>), and Nassery Noufil (5<sup>th</sup>)

## Next Sunday, (January 4) 11:00 AM

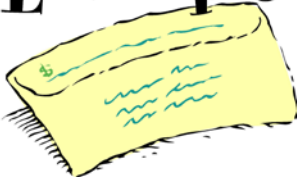
For the repose of all of the deceased clergy who have served our parish

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**2018 Calendars are available in the back of the church.**

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## **Offering Envelopes**



*The 2018 offering envelopes are available  
in the back of the church. If you receive  
envelopes, please bring them home with you. If  
you are not receiving envelopes and would like  
to receive envelopes for 2018, please tell Fr.  
Tom.*

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**Attendance - Last Sat. 4:30 PM: 22    Last Sun. 11:00 AM: 78**

**Last Weekend's Collection: \$ \$1,176.<sup>00</sup>**

*The average Sunday envelope donation: \$33.<sup>64</sup>*

*The balance remaining on our mortgage is: \$76,504.<sup>32</sup>*

### SERVICES FOR THE WEEK

Wed., Jan. 10	7:00 PM	Divine Liturgy: Offered for the deceased of the parish
Sat., Jan. 13	4:30 PM	Divine Liturgy: The Leave-Taking of Theophany
Sun., Jan. 14	10:15 AM	Sunday Orthros
Sun., Jan. 14	11:00 AM	Divine Liturgy: The Leave-Taking of Theophany

**Many thanks to the following parishioners and friends who  
were able to support the Parish Christmas Gift Drive.  
They helped raise over \$18,000 for the parish!**

Mr. & Mrs. Jean Abi Farah	Mr. & Mrs. Keith Harb	Rafael & Alyssa Peschiera
Ken & Marlene Abood	John & Marie Hanna	Ms. Kathleen Poirier
Mr. & Mrs. Robert Anderson	Mr. & Mrs. Robert Kaladish	Ms. Marion Powell-Thornton
Ms. Elizabeth Ashooh	Mr. & Mrs. Paul Kearney	Mr. & Mrs. Jonathan Hetu Radny
Mr. & Mrs. Joseph Ashooh	Ms. Jessica Khoury	Mr. & Mrs. Ray Sherburne
Mrs Carol Bednarowski	Mr. & Mrs. Joseph Khoury	Mr. & Mrs. Theodore Shiepe
Mr. Henry Bilodeau	Knights of Columbus #5260	Mr. Paul St. Germain
Fr. Roger Boucher	Mr. Ken Komisarek	A.J. St. Germain
Mrs. Helena Burkush	William & Cheryl Koury	Rt. Rev. & Mrs. Andre St. Germain
Mark & Karen Burkush	Mrs. Mary-Ann Lajeunesse	Mr. & Mrs. Pierre Slaybe
Mr. & Mrs. Brian Cullen	Mr. & Mrs. Theoharis Lazos	Ms. Maryann Steinmetz
Mr. & Mrs. Jamil Dagher	Rev. and Mrs. Leonarczyk	Rev. & Mrs. Thomas P. Steinmetz
Mr. & Mrs. Nicholas Dagher	Mr. & Mrs. Robert Longchamps	Mr. & Mrs. Charles Stephen
Mr. & Mrs. Salam Dagher	Hon. Barbara Maloney	Mr. & Mrs. John Stephen
Peter & Marilyn DeTone	Mr. Kenneth Monty	Mr. & Mrs. Robert Stephen
Mr. & Mrs. Timothy Ermatinger	Mr. & Mrs. Kamal Moussoba	Mr. & Mrs. Robert Stephen
Ms. Sheryl Faro	George Nassoura	Mr. Thomas Stephen
Mr. & Mrs. Mark Fregeau	Mr. & Mrs. Pierre Nassoura	Mr. Andre J. St. Germain
Stephen McMahon & Grace Freije	Mr. & Mrs. Joseph Nehme	Dr. & Mrs. James Tenn
Mr. & Mrs. Bertrand Guimond	Mr. & Mrs. Stefan Notter	Mrs. Rita Tutundgy
Mrs. John Habib	Moe Pare	Mr. & Mrs. James Wilshire
Mr. & Mrs. Elias Haddad	Mr. Stephen Payne	Shannon & Marilyn Whitmore
Mr. & Mrs. Wissam Haidar	Mrs. Wadea Payne	Mrs. Leila Wihby-Cathcart

*Thank you!*

# The Icon of Theophany

The event depicted in the icon is that described in the Gospels of Matthew, Mark and Luke; here is Matthew's version:

*Then Jesus came from Galilee to John at the Jordan to be baptized by him. And John tried to prevent Him, saying, "I need to be baptized by You, and are You coming to me?" But Jesus answered and said to him, "Permit it to be so now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him. When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased." (Matt. 3:13-17)*



This, then, is the Epiphany (revelation) of the Holy Trinity, otherwise known as Theophany which literally means a "revelation of God" in Greek. The paradox that Jesus Christ might be revealed as God through an act of submittal to a mere man, John, is shown well in the Icon. Though John is baptizing Christ, John is shown either bent over in reverence to the Christ or he is shown with his face turned toward heaven and beholding the miracle of the Theophany; either way, despite being the baptizer, he is not central to the scene.

Near to John is a tree with an axe laid at the root, recalling John's own preaching to those who came to him: "And now also the ax is laid to the root of the trees: therefore every tree which brings not forth good fruit is hewn down, and cast into the fire." (Matt 3:10). Present in the icon, this shows that whilst the Baptizer must now "decrease so Christ may increase", John's teachings and role are not done away with now that the Holy Trinity has been revealed. On the opposite bank to John the Baptist, angels wait invisibly to receive the newly baptized Christ and clothe Him.

Jesus Christ, despite being the one submerged in the Jordan, is shown as though standing up and staring straight at us. His body is depicted as strong and beautiful, as it is understood classically, and in older icons He is naked. Christ appears almost as wide as the river Jordan itself; indeed: it is as though it is Jesus Christ, rather than the river, which cuts a swathe through the rocky wilderness on either side.

Whilst in Western art Jesus is often shown as submitting to John's authority, in Orthodox icons Christ's hands are not shown in prayer, but in a sign of blessing. Rather than the waters of Jordan cleansing Christ, it is Christ Who cleans the waters. This is why in the bottom of most Theophany Icons, little creatures appear to be fleeing from the feet of Christ. This is a reflection of the words of the Psalmist regarding the Messiah (Christ): "the sea saw and fled, the Jordan turned back" (Psalm 114:3). The Jordan (left) and the Sea, which is also represented as a woman wearing a crown, or as a monster.

This is the profundity of the Baptism of Christ; the feast of lights which revealed the Holy Trinity, and cleansed the waters of baptism so that we may swim in pure waters.





# The Forerunner and His Message

WHO IS THE GREATEST SAINT after the Theotokos? Recent sentiment in the West looks to her spouse, St Joseph, as the foremost representative of holiness. For the Eastern Churches, however, “the Lord’s witness is enough” (troparion of St John). The liturgy here refers to the words of Christ concerning John, “Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist...” (*Mt* 11:11) Thus John the Baptist is regularly depicted in the “Deisis” icons flanking Christ, opposite the Theotokos. This same grouping is found as the basic component of icon screens along with the icon of the church’s patron.

A moving testimony to St John comes from the fourth-century Bishop of Milan, St. Ambrose. John, he writes, “...did not enlarge the boundaries of an empire. He did not prefer triumphs of military conquest to

honors. Rather, what is more, he disparaged human pleasures and lewdness of body, preaching in the desert with great spiritual power. He was a child in worldliness, but great in spirit. He was not captivated by the allurements of life, nor did he change his steadfastness of purpose through a desire to live...” (Exposition of the Gospel of Luke, 1.31).

## John in the Scriptures

John’s unique holiness is displayed in the story of the Theotokos’ visit to his mother Elizabeth. There the Gospel tells us that, at Mary’s greeting, the child in Elizabeth’s womb leapt for joy, and Elizabeth was filled with the Holy Spirit (see *Lk* 1:39-45). The Gospel thus shows John as aware even in the womb of the greatness of Christ who had been conceived in the womb of Mary. Thus he fulfills the prophecy made by the Angel Gabriel to John’s father, Zachariah: “He will be filled with the Holy Spirit, even from his mother’s womb” (*Lk* 1:45).

John reappears in the Gospels as an adult, living in the Judean desert and baptizing at the Jordan. This “desert” was not what we consider desert; it was actually grazing land, useless for agriculture but able to sustain the sheep and goats and the occasional solitary who lived there.

Nothing is said in the Gospels about the intervening years of John’s life, nor how he came to be in the desert. Some modern scholars have speculated that John was a member of the Essenes, a Jewish sect at the time which had retired to the desert and established a community there. Earlier lore, recorded in the fourth-century Life of John by Serapion of Thmuis, held that John was spirited away to the desert by his mother to escape slaughter when Herod’s servants killed the Holy Innocents. In Serapion’s Life, Elizabeth died when her son was seven years old; thereafter the boy was cared for by an ascetic in the desert.

## **The Ministry of John**

St Mark's Gospel presents us with a thumbnail description of John as a Forerunner, preparing the way for One greater than he by calling people to "a baptism of repentance for the remission of sins" (*Mk* 1:4). In Matthew John is depicted preaching "Repent, for the kingdom of heaven is at hand" (*Mt* 3:2). God's action in Christ was imminent; those in need of repentance had best make up their minds to do so.

Matthew singles out the Pharisees and Sadducees – the religious establishment – calling them a "brood of vipers" (*Mt* 3:7) most in need of repentance. He depicts the coming Messiah as One who "will thoroughly clean out His threshing floor" (we would say "clean house") burning up the unrepentant "with unquenchable fire" (*Mt* 3:11-12). One image from the Gospels has found its way into many icons of John baptizing. John is described as warning, "Even now the axe is laid to the root of the trees" (*Mt* 3:10; *Lk* 3:9), meaning that the house cleaning is about to begin. In many icons an axe is shown imbedded in a tree or tree stump to suggest this image.

In Luke specific examples for repentance are given in response to the question "What shall we do?" John tells the tax collectors not to extort more money than the tax law allows. He tells soldiers not to intimidate or accuse others falsely and to be content with their pay. And he tells everyone to give alms from what they have (see *Lk* 3:10-14).

In St John's Gospel, another note is added to the Baptist's message. He identified Jesus as the One who is coming and depicts his own work as a testimony to Jesus. "Behold! The Lamb of God who takes away the sin of the world ...I came baptizing with water that He should be revealed to Israel" (*Jn* 1:29, 31).

## **The Baptism of Repentance**

Immersion into a stream, river or bathing pool (*Mikveh*) was practiced for ritual purposes in first century Judaism. Orthodox and many Conservative Jews continue the practice to this day. Ritual baths were necessary for Jewish men in preparation for Yom Kippur or the Sabbath, for entering the temple or ascending the Temple Mount. Women were required to bathe for ritual purity after childbirth or menstruation. Gentiles submitted to a ritual bath upon converting to Judaism.

Some differences between these ritual baths and John's baptism are obvious. Jewish ritual baths are self-administered; John baptized people into the water. Jewish baptism was a physical cleansing to achieve ritual purity; John's baptism was to signify repentance, a moral act. In John's time, Jewish people expressed repentance by offering sacrifices in the temple. Since the destruction of the temple, Jews express repentance by prayer, almsgiving, or doing righteous deeds. "Rabbi Yochanan and Rabbi Eleazar both explain that as long as the Temple stood, the altar atoned for Israel, but now, one's table atones" (Babylonian Talmud, Tractate Berachot, 55a.). Hospitality to the poor had become the Jewish way of atoning for sins.

## **John's Baptism and Baptism into Christ**

Christian baptism is neither a kind or ritual purification or a symbol of repentance. It is the incorporation into the death and resurrection of Christ. Through faith we are buried with Him in baptism and then rise from the water with Him in the likeness of His resurrection. This effects an organic union with Christ in His Body the Church, a result never imagined by John. As we say at every baptism, in the words of St. Paul (*Gal* 3:27), "As many of you as were baptized into Christ have put on Christ."

# Today's Readings:

## A reading from the Acts of the Apostles (19-1-8)

In those days it came to pass, while Apollos was in Corinth, that Paul crossed the upper districts and went to Ephesus. He found some of the disciples and asked them, "Have you received the Holy Spirit since you became believers?" But they answered him, "We have not ever heard that there is a Holy Spirit." And he said to them, "How then were you baptized?" They replied, "With John's baptism." Then Paul said, "John baptized with a baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus Christ." Hearing this, they were baptized in the name of the Lord Jesus, and when Paul laid his hands on them, the Holy Spirit came upon them, and they began to speak in tongues and to speak for God. They were about twelve men in all. Then for three months he went into the synagogue, speaking confidently, arguing with them and convincing them about God's kingdom.

### الرسالة أعمال الرسل 19: 1-8

في تلك الايام، إتفق إذ كان أبولس في كورنثس، أن بولس اجتاز في النواحي العالية وبلغ أفسس، وصادف بعضاً من التلاميذ. فقال لهم: هل نلتم الروح القدس لما آمنتم؟ فقالوا له: لا، بل سمعنا أنه يوجد روح قدس. قال فبأي معمودية اعتمدتم؟ قالوا بمعمودية يوحنا. فقال بولس: ان يوحنا قد عمد بمعمودية التوبة، قائلاً للشعب ليؤمنوا بالذي يأتي بعده أي بالمسيح يسوع. فلما سمعوا اعتمدوا باسم الرب يسوع. ووضع بولس يديه عليهم فحل الروح القدس عليهم، فطفقوا يتكلمون بلغات ويتبأون. وكان الرجال كلهم نحو اثني عشر. ثم دخل المجمع، وجعل يتكلم بجرأة مدة ثلاثة أشهر يُفأوضهم ويُفنعهم بما يخص ملكوت الله.

## The Holy Gospel according to St. John (1: 29-34)

At that time John saw Jesus coming to him, and he said, "Behold the Lamb of God, who takes away the sin of the world! This is the one of whom I said, 'After me there comes one who has been set above me, because he was before me.' And I did not know him. But that he may be known to Israel, for this reason have I come baptizing with water." And John bore witness, saying. "I beheld the Spirit descending as a dove from heaven, and it hovered over him. And I did not know him. But the one who sent me to baptize with water said to me, 'The man upon whom you will see the Spirit descending and hovering, he it is who baptizes with the Holy Spirit'." And I have seen and have borne witness that this is the Son of God."

### الانجيل (للمعدان) يوحنا 1: 29-34

في ذلك الزمان، رأى يوحنا يسوع مقبلاً إليه فقال: هوذا حمل الله الذي يرفع خطيئة العالم! هذا هو الذي قلت عنه إنه يأتي بعدي رجلاً قد تقدم علي، لانه كان قبلي، وأنا لم أكن أعرفه، لكن لكي يُظهر لاسرائيلَ جئتُ أنا أُعمدُ بالماء. وشهد يوحنا قائلاً: إني رأيتُ الروحَ مثلَ حمامةٍ نازلاً من السماء وقد استقرَ عليه. وأنا لم أكن أعرفه، لكن الذي أرسلني لأُعمدُ بالماء هو قال لي: إن الذي ترى الروحَ ينزلُ ويستقرُ عليه هو الذي يُعمدُ بالروح القدس. وأنا قد عاينتُ وشهدتُ أن هذا هو ابنُ الله



**Please remember** to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Paul Archambeault, Elizabeth Ashooh, Elsie Ashooh, Alice Auclair, Erin Baroody, Michael Baroody, 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, Christine Freitas, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Eileen Kennedy, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Label, Haley Lesmerises, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Steve Notter, Steven O'Leary, Ellen Osgood, Josephine Paquette, MaryJo Pond, Sheila Quinn, Susan Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvas, Raymond Sherburne, Tarrant Smith, Catherine Waldron, George Webber, Martha Webber, Marilyn Whitmore, 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><b>Joe Ashooh, Agent</b> 297 South Willow St Manchester, NH 03103 603-624-1000 <a href="http://www.joesthere.com">www.joesthere.com</a></p> <p>Providing Insurance and Financial Services Call us for a free quote</p>	<p><b>NORTH HILLS REALTY GROUP, LLC</b> <i>Residential Real Estate Brokers</i> <b>Abraham Dagher, Realtor</b> 814 Elm St., Suite # 302 Manchester, NH 03101 <b>(603) 629-9988</b></p>	 <p><b>Chuck Stephen</b> 814 Elm Street, Suite 503 Manchester, NH 03101 Tel # 603.606.3391 Toll Free 866.491.9675 <a href="mailto:chuck@glenwoodinvestment.com">chuck@glenwoodinvestment.com</a> <a href="http://www.glenwoodinvestment.com">www.glenwoodinvestment.com</a></p> <p><b>Glenwood Investment Group</b> <i>“Grow and protect your hard-earned wealth”</i></p>
<p><b>THE STEPHEN GROUP</b></p> <p>814 Elm Street, Suite 309 Manchester, NH 03101 Office 603.625.8825 Cell 603.419.9592</p> <p><b>JOHN STEPHEN</b> <i>Managing Partner</i> <a href="mailto:jstephen@stephengroupinc.com">jstephen@stephengroupinc.com</a> <a href="http://www.stephengroupinc.com">www.stephengroupinc.com</a></p>		 <p><b>Stephen LAW GROUP P.L.C.</b></p> <p><b>Robert Stephen, Attorney at Law</b> 582 Chestnut Street Manchester, NH 03104 phone 603-663-1007 <a href="http://www.StephenLaw.com">www.StephenLaw.com</a></p>
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