



# 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](mailto:oloc.church@comcast.net)

Website: [www.olocnh.org](http://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)*

**January 27, 2019**

**The Commemoration of the Transfer of the Relics of St. John Chrysostom**

## **THE SUNDAY OF ZACCHAEUS**

**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 (3<sup>rd</sup> Tone) Page 51

#### The Troparion of St. John Chrysostom (8<sup>th</sup> Tone)

The grace that shines forth from your mouth like a torch has enlightened the universe, bestowed treasures of generosity upon the world, and shown us the eminence of humility. While you teach us by your words, Father John Chrysostom, pray to the Word, Christ our God, that He may save our souls!

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

#### The Kontakon of Presentation of the Lord in the Temple (1<sup>st</sup> Tone)

O Christ Our God, who through Your birth have sanctified the virginal womb and have blessed the arms of Simeon, You have come today to save us. When wars prevail, keep Your people in peace and strengthen our public authorities in every good, for You alone are the Lover of Mankind.

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#### THE PROKIMENON:

MY MOUTH SHALL SPEAK WISDOM,  
PRUDENCE SHALL BE THE UTTERANCE OF MY HEART.

*Hear this all you peoples; hearken all who dwell in the world.*

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**Today's Readings: Hebrews 7:26 – 8:2 and Luke 19: 1-10**

## LITURGY INTENTIONS

### Saturday (January 26) 4:30 PM:

For the repose of Georgette Attalla (61<sup>st</sup>), George Salim (33<sup>rd</sup>), Saleemy Thomas (38<sup>th</sup>), Joseph LaJeunesse (16<sup>th</sup>), Juliet Anton (9<sup>th</sup>), and Susan Wihby (50<sup>th</sup>)

### Sunday, (January 27) 10:30 AM:

For the repose of Paul Archambault (40 Day Memorial),  
by his sister Rose Gilman, and Family

For the repose of Joseph "Mike" Duquette (5<sup>th</sup> Anniversary),  
by Betty Ashooh

For the repose of Salma Wehbe (27<sup>th</sup> Anniversary),  
by Sandra O'Leary and Family

### Next Saturday, (February 2) 4:30 PM:

For the repose of John Baroody (61<sup>st</sup> Anniversary)

### Next Sunday (February 3) 10:30 AM:

For the health and salvation of Fr. Christopher Mauelle,  
and of all the clergy of our diocese





## THE FEAST OF THE ENCOUNTER OF THE LORD IN THE TEMPLE

This feast is known as Hypapanty, a Greek word that means “Meeting.” This feast commemorates the event on the fortieth day after the birth of the Lord, when Mary carried Him to the Temple in accordance with the Mosaic Law to offer Him to the Lord, and to ransom Him by sacrifice (Luke 2:22-37). There they were met by Simeon in the Temple, who upon seeing the child Jesus described Him as “a light of revelation to the Gentiles and the glory of Your people Israel.”

The Divine Liturgy commemorating this feast will be celebrated Friday, Feb. 1, at 7:00 PM. As part of the commemoration of this “light of revelation,” candles will be blessed and distributed at the end of the Liturgy.

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**There will be a meeting of the Parish Advisory Council  
on Tuesday, Jan. 29 at 7:00 PM**

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**Saturday Kitchen:** Meat and spinach pies will be available from the Saturday Kitchen next Saturday morning. Please call in your order in advance at 625-9966. Any help you can offer that morning is greatly appreciated.

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**Our parish youth group will be serving up Chicken Shawarma after the  
Sunday Divine Liturgy!**

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### **Last Call for the Bishop’s Appeal!**

Donations must be received by January 31 to be credited to the 2018 Appeal, so if you have not yet made a donation please do so today! We are still moving slowly towards our parish goal of \$11,000, but in these final days of January we really need your help.

You can use a donor card in the back of the church, or you can quickly and easily donate on line. Just go to [www.melkite.org](http://www.melkite.org), click on the “donate” tab, and follow the directions. Be sure to indicate Our Lady of the Cedars Church, Manchester, NH, as your parish, so that the donation will be applied to our goal.

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**There will be a second collection for the mortgage this weekend.**

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**Attendance Last Sat. 4:30 PM: 49      Sun. 10:30 AM: 15**

**Last Weekend’s Collection: \$ 457.<sup>00</sup>**

*The average Sunday envelope donation: \$38.<sup>18</sup>*

*The balance remaining on our mortgage is: \$67,060.<sup>25</sup>*

### **SERVICES FOR THE WEEK**

Fri., Feb. 1	7:00 PM	<b>Divine Liturgy: Feast of the Encounter of the Lord</b>
Sat., Feb. 2	4:30 PM	<b>Divine Liturgy: The Sunday of the Canaanite Woman</b>
Sun., Feb. 3	9:45 AM	<b>Sunday Orthros</b>
Sun., Feb. 3	10:30 AM	<b>Divine Liturgy: The Sunday of the Canaanite Woman</b>

# January 27: The Transfer of the Relics of St. John Chrysostom

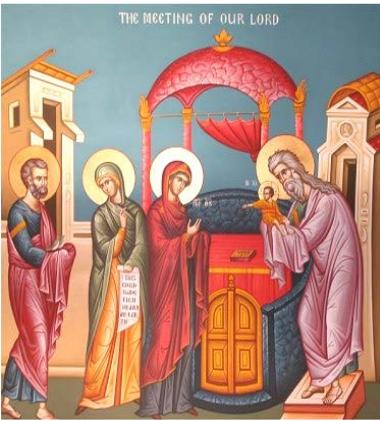
Saint John Chrysostom, the great ecumenical teacher and hierarch died in the city of Comana in the year 407 on his way to a place of exile. He had been condemned by the intrigues of the empress Eudoxia because of his daring denunciation of the vices ruling over Constantinople. The transfer of his venerable relics was made in the year 438, thirty years after the death of the saint during the reign of Eudoxia's son emperor Theodosius II (408-450).

St John Chrysostom had the warm love and deep respect of the people, and grief over his untimely death lived on in the hearts of Christians. St John's disciple, St Proclus, Patriarch of Constantinople (434-447), during services in the Church of Hagia Sophia, preached a sermon praising St John. He said, "O John, your life was filled with sorrow, but your death was glorious. Your grave is blessed and reward is great, by the grace and mercy of our Lord Jesus Christ O graced one, having conquered the bounds of time and place! Love has conquered space, unforgetting memory has annihilated the limits, and place does not hinder the miracles of the saint."

Those who were present in church, deeply touched by the words of St Proclus, did not allow him even to finish his sermon. With one accord they began to entreat the Patriarch to intercede with the emperor, so that the relics of St John might be brought back to Constantinople. The emperor, overwhelmed by St Proclus, gave his consent and gave the order to transfer the relics of St John. But those he sent were unable to lift the holy relics until the emperor realized that he had sent men to take the saint's relics from Comana with an edict, instead of with a prayer. He wrote a letter to St John, humbly asking him to forgive his audacity, and to return to Constantinople. After the message was read at the grave of St John, they easily took up the relics, carried them onto a ship and arrived at Constantinople.

The coffin with the relics was placed in the Church of Holy Peace (Hagia Eirene). When Patriarch Proclus opened the coffin, the body of St John was found to be incorrupt. The emperor approached the coffin with tears, asking forgiveness for his mother, who had banished St John. All day and night people did not leave the coffin. In the morning the coffin was brought to the Church of the Holy Apostles. The people cried out, "Father, take up your throne." Then Patriarch Proclus and the clergy standing by the relics saw St John open his mouth and say, "Peace be to all." Many of the sick were healed at his tomb. The celebration of the transfer of the relics of St John Chrysostom was established in the ninth century.





## Feb. 2<sup>nd</sup>: The Encounter of our Lord Jesus Christ in the Temple

This Feast commemorates an important event in the earthly life of our Lord Jesus Christ (Luke 2:22-40). Forty days after His birth the God-Infant was taken to the Jerusalem Temple, the center of the nation's religious life. According to the Law of Moses (Lev. 12:2-8), a woman who gave birth to a male child was forbidden to enter the Temple of God for forty days. At the end of this time the mother came to the Temple with the child, to offer a young lamb or pigeon to the Lord as a purification sacrifice. The Most Holy Virgin, the Mother of God,

had no need of purification, since she had given birth to the Source of purity and sanctity without defilement. However, she humbly fulfilled the requirements of the Law.

At this time the righteous Elder Simeon was living in Jerusalem. It had been revealed to him that he would not die until he should behold the promised Messiah. By inspiration from above, St Simeon went to the Temple at the very moment when the Most Holy Theotokos and St Joseph had brought the Infant Jesus to fulfill the Law.

St. Simeon took the divine Child in his arms, and giving thanks to God, he spoke the words repeated by the Church each evening at Vespers: "Now You shall dismiss Your servant, O Lord, according to Your word in peace, for my eyes have seen Your salvation, which You have prepared before the face of all peoples, a light of revelation to the Gentiles, and the glory of Your people Israel" (Luke 2:29-32). St Simeon said to the Holy Virgin: "Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. A sword shall pierce through your own soul also, that the thoughts of many hearts may be revealed" (Luke 2:34-35).

At the Temple was the 84-year-old widow Anna the Prophetess, daughter of Phanuel, "who did not leave the temple, but served God with fasting and prayers night and day. She arrived just when St Simeon met the divine Child. She also gave thanks to the Lord and spoke of Him to all those who were looking for redemption in Jerusalem" (Luke 2:37-38). In the icon of the Feast she holds a scroll which reads: "This Child has established Heaven and earth."

Before Christ was born, righteous men and women lived by faith in the promised Messiah, and awaited His coming. The Righteous Simeon and the Prophetess Anna, the last righteous people of the Old Testament, were deemed worthy to meet the Savior in the Temple.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. We have sermons on the Feast by the holy bishops Methodius of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphilocius of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). Despite its early origin, this Feast was not celebrated so splendidly until the sixth century.

In 528, during the reign of Justinian, an earthquake killed many people in Antioch. Other misfortunes followed this one. In 541 a terrible plague broke out in Constantinople, carrying off several thousand people each day. During this time of widespread suffering, a solemn prayer service for deliverance from evils was celebrated on the Feast of the Meeting of the Lord, and the plague ceased. In thanksgiving, the Church established a more solemn celebration of this Feast.

# “Zacchaeus, Come Down.”



PHYSICAL FITNESS IS BIG BUSINESS today. People run to gyms and exercise programs, or they just run. St. Paul sees the value of keeping one's body in shape, but puts it in a perspective of his own. *“Bodily exercise profits a little, but godliness is profitable for all things, having promise for the life that now is and of that which is to come”* (1 Tim 4:8). We may readily grasp that spiritual exercise may bear fruit in the life to come, but what promise does it have “for the life that now is”?

A great part of spiritual training is concerned with the control of the passions. We strive to free ourselves from the compulsion to pursue pleasure so that we can pursue a

relationship with the living God. If we follow this training, the result in our life now is that we are no longer driven to acquire or possess. We are content.

When a person is beset by greed he is never satisfied with what he has. There is always more, there is always something better to be acquired. While he seems content with his latest acquisition it is only for a moment, because nothing he has truly satisfies. The same is true of people governed by gluttony, lust, popular acclaim or pride. They never have enough.

A person who has learned to control the passions, on the other hand, is content knowing that all he is and all he has is the gift of God. He has learned that material wealth, physical pleasure, or the good opinion of others are all passing and insignificant when compared with the possibility of knowing and serving God. He is happy to devote energy and resources to others as much as possible because he controls them; they do not control him. Controlling the passions makes us free here and now.

Someone who undertakes spiritual discipline devotes himself to developing spiritual strengths or virtues just as an athlete strengthens physical muscles. These strengths, or virtues, enable spiritual athletes to remain faithful in the face of persecution or hardship. How could the martyrs and confessors have endured the torments they suffered without the fortitude spiritual discipline produces? How could people like Father Damien in a leper colony, Mother Teresa on the streets of Calcutta, or Dorothy Day in the tenements of New York have served day after day in such atrocious conditions without the patience and dedication of a spiritual athlete? Without the endurance which spiritual discipline produces believers would quickly fall away from their commitment and collapse on the sidelines. Spiritual discipline develops the endurance to live for God in the here and now.

Another aspect of spiritual discipline is concerned with fidelity to prayer. Many people pray – or say prayers – from a sense of duty. Praying, they feel, is something we “ought to do.” A person of prayer is rather one who senses an authentic relationship with God and who prays out of love rather than a sense of obligation. Such a person reaps the fruits of a commitment to prayer in this life, becoming someone who experiences the presence of God in his life on earth.

The presence of God may be experienced in many ways. There are saints who have experienced God directly in visions or in charismatic gifts. But the presence of God may also be experienced in consolations or in the assurance of blessing from God without any exterior manifestation. In either case to experience the presence of God in one's "life that now is" is clear evidence of the truth of St. Paul's statement: godliness profits a person in this life as well as in the life to come.

### **Repentance: Warm-up to the Spiritual Life**

We have all seen runners stretching their leg muscles before beginning a run. Their stretches are a warm-up in anticipation of the effort ahead. Similarly there is a warm up necessary at the start of a spiritual effort. Repentance is the necessary prerequisite to any effective spiritual effort, whether it is the encounter with Christ in the Liturgy or any of the mysteries, the Great Fast, or any spiritual work which we pray may be fruitful. Ignoring our personal spiritual state before any of these borders on presumption. Even world-class athletes, whether physical or spiritual, always begin each contest at the beginning, with a warm-up.

The Gospel story of Zacchaeus' conversion (Lk 19:1-10) offers some valuable insights into repentance. His spiritual journey begins with an encounter with Christ. At first Zacchaeus is moved by a kind of curiosity to climb the tree and see who this Jesus is. Then Christ calls him personally and they go off to Zacchaeus' house. True repentance always involves both our work and the Lord's. If He calls and we are not even curious nothing will happen. If we seek Him in an inappropriate way – such as only coming to Him when we want something – He may remain silent.

Zacchaeus' repentance is not mere sentiment; it has concrete exterior manifestations. One is the desire to repair any wrongs he may have done to others. "...*if I have taken anything from anyone by false accusation, I restore it fourfold*" (v. 8). We cannot move ahead unless we correct what we can of our past sins. When material things are at the heart of our sin it is relatively easy to make restitution. But how does anyone restore a broken relationship, heal a damaged childhood or re-establish another's reputation which we have smeared? The one we have harmed may demand something from us or our spiritual guide may offer alternative acts of reparation. But something concrete must be done.

Zacchaeus does not only look back, he also looks ahead. "*I give half of my goods to the poor...*" (v.8) Zacchaeus actually does something to fulfill the Lord's precept to love in a concrete way. This dynamic was explained most clearly by St Diadochos, the fifth-century Bishop of Photiki in northern Greece: "*When a man begins to perceive the love of God in all its richness, he begins also to love his neighbor with spiritual perception. This is the love of which all the scriptures speak.*" (*On Spiritual Knowledge and Discernment*, 15).

As we recall the movements of Zacchaeus' repentance we should be led to ask ourselves about the quality of our love for God. Lent is coming. To what concrete action are we being led to perform during the coming Fast? What tangible form will love take in our lives as we look to the celebration of Pascha? And what past offenses to others which have yet to be righted hang over us and taint our intentions for this season? Like Zacchaeus we are called to begin our spiritual exercise with the "warm-up" of repentance in deed as well as in thought.

## Today's Readings:

### Reading from the Epistle of St. Paul to the Hebrews 7:26-28; 8:1-2

Brethren, it was fitting that we should have such a high priest, holy, innocent, undefiled (Cf. Lv. 16:6), set apart from sinners, and become higher than the heavens. He does not need to offer sacrifices daily (as the other priests did), first for his own sins, and then for the sins of the people; for this latter he did once for all in offering up himself. For the Law appoints as priests men who are weak; but the word of the oath, which came after the Law, appoints a Son who is forever perfect.

Now the main point in what we are saying is this: we have such a high priest who has taken his seat at the right hand of the throne of majesty in the heavens, a minister of the Holies and of the true tabernacle, which the Lord has set up and not man.

#### فصل من رسالة القديس بولس الرسول الى العبرانيين

يا اخوة كان يُلائمنا رئيس كهنة مثل هذا: باّر، لا شر فية، زكي، قد تنزهه عن الخطاة، وصار أعلى من السماوات، لا حاجة له ان يقرب كل يوم مثل رؤساء الكهنة ذبائح عن خطاياهم الخاصة أولاً، ثم عن خطايا الشعب. لانه قضى خذا مرة واحدة حين قرب نفسه. فان الناموس يُقيمُ أناساً ضعفاء رؤساء كهنة. اما كلمة القسم التي بعد الناموس، فتقيمُ الآن مكملاً الى الابد. ورأس الكلام في هذا الموضوع أن لنا رئيس كهنة هذه صفتة، اي قد جلس عن يمين عرش الجلال في السماوات، وهو خادم الاقداس والمسكن الحقيقي الذي نصبه الرب لا الانسان.

### The Holy Gospel according to St. Luke (19: 1-10)

At that time as Jesus was passing through Jericho, behold there was a man named Zacchaeus; and he was a leading publican, and he was rich. And he was trying to see Jesus, to find out who he was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was going to pass that way.

And when Jesus came to the place, he looked up and saw him, and said to him, "Zacchaeus, make haste and come down; for I must stay in your house today." And he made haste and came down, and welcomed him joyfully. And upon seeing it, all began to murmur, saying, "He has gone to be the guest of a man who is a sinner."

But Zacchaeus stood and said to the Lord, "Behold, Lord, I give one-half of my possessions to the poor, and if I have defrauded anyone of anything, I restore it fourfold." Jesus said to him, "Today salvation has come to this house, since he, too, is the son of Abraham. For the Son of Man came to seek and to save what was lost."

## الانجيل الاحد الخامس عشر بعد الصليب(لوقا 19 : 1-10)

في ذلك الزمان، كان يسوعُ يجتازُ بأريحا، وأذا برَجُلٍ اسمه زكَّا، كان رئيساً على العشارينَ وكان غنياً. وكان يطلبُ أن يرى من هو يسوع، ولم يستطعْ بسببِ الجَمْعِ لأنه كان قصيرَ القامة. فَتَقَدَّمَ مُسرِعاً وصعد إلى جُمَيْرَةٍ لِيَنْظُرَهُ، لأنه كان مُزْمَعاً أن يجتازَ بها. فلَمَّا انتهَى يسوعُ الى الموضع، رَفَعَ طَرَفَهُ فَرآه. فقال له: يا زكَّا اَسْرِعِ اُنزِل. فَالْيَوْمَ يَنْبَغِي لِي أَنْ أَقِيمَ فِي بَيْتِكَ. فَأَسْرَعَ ونزَلَ وقبلَهُ فَرِحاً. فلما رأى الجميعُ ذلك تَدَمَّرُوا قائلين: انه دَخَلَ لِيَحِلَّ عِنْدَ رُجْلِ خَاطِئٍ. فَوَقَفَ زكَّا وقال لیسوع: يا سيدي، هاءنذا أُعطي المساكينَ نِصْفَ أَمْوَالِي، وإن كنتُ قد غَبَنْتُ أحداً في شيءٍ، أَرُدُّ أربعةَ أضعاف. فقال له يسوع: أَلْيَوْمَ قد حصلَ الخلاصُ لهذا البيت، لأنه هو أيضاً ابنُ إبراهيم، فإنَّ ابنَ البَشَرِ قد أتى لِيَطْلُبَ وَيُخَلِّصَ ما قد هلك.

**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, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Steve Notter, Steven O'Leary, Ellen Osgood, Alice Paymant, Marco Enrique Peschiera, MaryJo Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvias, Barbara Schultz, 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><small>Providing Insurance and Financial Services          Call us for a free quote</small></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>
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