



# OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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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)*

**November 25, 2018 -The Thirteenth Sunday After the Cross**

**The Leave-Taking of the Feast of the Entrance of the Theotokos**

**The Commemoration of the holy Great-Martyr Catherine of Alexandria**

**and of the holy-Great Martyr Mercury**

## THE 27<sup>th</sup> SUNDAY AFTER PENTECOST

**Parish Advisory & Finance Council:**

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MARTHA DAGHER, TIM ERMATINGER, KEN KOMISAREK, MARYLOU LAZOS, JESSICA LOMANNO,  
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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 (2<sup>nd</sup> Tone) Page 51

#### The Troparion of the Presentation of the Theotokos (4<sup>th</sup> Tone):

Today is the prelude of the benevolence of God and the announcement of the salvation of men. In the Temple of God, the Virgin is seen openly foretelling to all the coming of Christ. Wherefore, let us cry to her in a loud voice, "Hail, O fulfillment of the Creator's plan."

#### The Troparion of the Great Martyr Catherine (5<sup>th</sup> Tone):

Let us sing of the illustrious bride of Christ, holy Catherine, the protectress of Sinai, who is our refuge and our help. With the sword of the Spirit, she brilliantly silenced the sophistry of the impious; as a crowned martyr, she forever entreats great mercy for us all.

#### The Troparion of the Great Martyr Mercury (4<sup>th</sup> Tone):

O Mercury, an angel from Heaven led you toward the glory of martyrdom as a most trustworthy guide. Now sharing in the Light, you served your immortal King, fighting the good fight exceedingly well as a generous soldier. O Blessed one, save the faithful who have recourse to you.

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

#### The Kondakion of the Presentation of the Theotokos (4<sup>th</sup> Tone):

The most pure Temple of our holy Savior, and the most precious and bright Bridal Chamber, the Virgin, sacred treasury of the glory of God, openly appears today in the Temple of the Lord, bringing with her the grace of the Most Holy Spirit. Wherefore, the angels of God are singing: "This is the heavenly Tabernacle."

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#### THE PROKIMENON:

**AWESOME IN HIS SAINTS IS GOD, THE GOD OF ISRAEL!**

*In the churches bless God, the Lord out of Israel's wellsprings!*

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**Today's Readings: Galatians 3: 23-29; 4: 1-5 and Luke 18: 18-28**

## LITURGY INTENTIONS

### Saturday (November 24) 4:30 PM:

For the repose of Alice Jadda (17<sup>th</sup>), Gerald Harper (14<sup>th</sup>), Leo LaJoie (47<sup>th</sup>), Joe Garrity (24<sup>th</sup>), Habib Solomon (55<sup>th</sup>), Philip Ashooh (24<sup>th</sup>), Nicholas Ashooh (68<sup>th</sup>), and Walter Marchand (32<sup>nd</sup>)

### Sunday, (November 25) 10:30 AM

For the repose of Eleanor Leonarczyk (11 Anniversary), by her son Fr. Theophan and Family

For the repose of Alice Auclair, who departed this life on Nov. 19

For the health and salvation of Joe Khoury

### Saturday (December 1) 4:30 PM:

For the repose of Halim Zeady (44<sup>th</sup>), Ernest Nedder (33<sup>rd</sup>), Freida Stephen (10<sup>th</sup>), Joseph Attalla (30<sup>th</sup>), and Latifa Nassoura (33<sup>rd</sup>)

### Next Sunday (December 2) 10:30 AM

For the repose of Samuel Holland (40 Day Memorial), by Ted & Dolly Shiepe

For the repose of Nassim and Salwa Sleiman, by Kamal & Najwa Moussoba and family



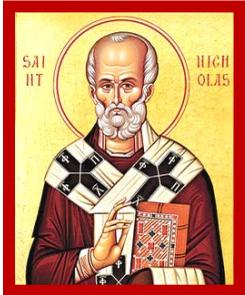
## Newborn in Christ!

The Servant of God, Jackson Edward St. Germain, will receive the Holy Mysteries of Illumination – Baptism, Chrismation, and Holy Communion – on Sunday morning. Jackson is the son of Justin and Chelsea St. Germain. Congratulations to Jackson and to all his family! May God grant him many years in health and happiness.

**Don't forget: The Nativity Fast begins on Monday, Dec. 10!**

### Saturday Kitchen: Next Saturday!

Meat & 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 will be greatly appreciated!



### Next Sunday: **The St. Nicholas Day Dinner!**

Our annual St. Nicholas Day Dinner will take place next Sunday after the Divine Liturgy. The menu for the dinner is: roast beef au jus, mashed potatoes, candied baby carrots, and brownie sundaes.

Tickets are \$10 for adults, teens 12-19 are \$5, children under 12 are free. Tickets will be available at the door.

**Sunday School will resume next Sunday, December 2, at 9:30 AM**

**Many thanks** to those who donated food to the food drive last week. About twenty-five bags of groceries were donated, and were cheerfully and enthusiastically received at Blessed Sacrament Church for distribution to the poor.



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

**Attendance Last St. 4:30 PM: 19 Sun. 10:30 AM: 91**

**Last Weekend's Collection: \$1, 229.<sup>00</sup>**

*The average Sunday envelope donation: \$40.<sup>44</sup>*

*The balance remaining on our mortgage is: \$67,354.<sup>17</sup>*

#### SERVICES FOR THE WEEK

Thurs., Nov. 29	7:00 PM	Great Vespers – Feast of the Holy Apostle Andrew
Sat., Dec. 1	4:30 PM	Divine Liturgy: The 28 <sup>th</sup> Sunday after Pentecost
Sun., Dec. 2	9:30 AM	Sunday Orthros
Sun., Dec. 2	10:30 AM	Divine Liturgy: The 28 <sup>th</sup> Sunday after Pentecost

## An Explanation of the Icon of the Entrance of the Theotokos

The birth and early life of the Virgin Mary is not recorded in the Gospels or other books of the New Testament, however this information can be found in a work dating from the second century known as the Protevangelion of James.

When Mary was three years old, Joachim and Anna decided that the time had come to fulfill their promise and to offer her to the Lord. Joachim gathered the young girls of the neighborhood to form an escort, and he made them go in front of Mary, carrying torches. Captivated by the torches, the young child followed them joyfully to the Temple, not once looking back at her parents nor weeping as she was parted from them.

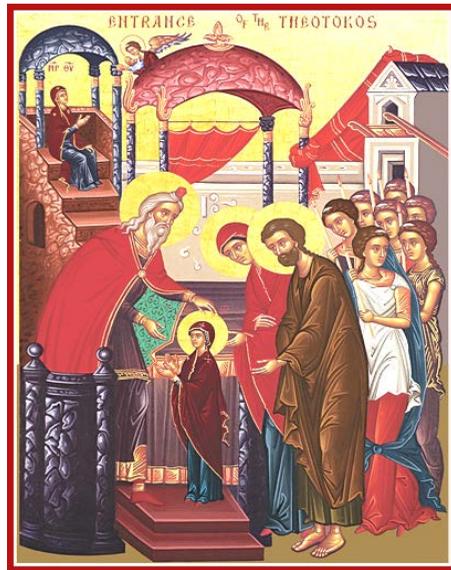
The holy Virgin ran toward the Temple, overtaking her attendant maidens and threw herself into the arms of the High Priest Zacharias, who was waiting for her at the gate of the Temple with the elders. Zacharias blessed her saying, "It is in you that He has glorified your name in every generation. It is in you that He will reveal the Redemption that He has prepared for His people in the last days."

Then, Zacharias brought the child into the Holy of Holies—a place where only the High Priest was permitted to enter once a year on the Day of Atonement. He placed her on the steps of the altar, and the grace of the Lord descended upon her. She arose and expressed her joy in a dance as wonder seized all who saw this happen.

The Virgin Mary dwelt in the Temple for nine years until, reaching an age for marriage, she was taken from the Temple by the priests and elders and entrusted to Joseph as the guardian of her virginity.

The Entrance of the Theotokos into the Temple signifies her total dedication to God and her readiness for her future vocation as the Mother of the Incarnate Lord. This is a feast of anticipation. As honor is shown to Mary, the faithful are called to look forward to the Incarnation of Christ, celebrated in a little more than a month by the Feast of the Nativity on December 25.

The icon of the feast tells the story of Mary's entry into the Temple. The High Priest, Zacharias is in his priestly robes standing on the step of the Temple. His arms are outstretched, ready to greet and receive the Virgin. Mary is shown as a small child, standing before Zacharias with her arms reaching up to him. In some icons the young maidens who served as her escort are depicted standing behind her. Also, we see her parents, Joachim and Anna, offering their child to God and His divine service. In the upper center portion of the icon, the Virgin is seated on the steps of the Holy of Holies. An angel is there, attending to the one chosen by God to bring the Savior into the world.



# PUT ON THE WHOLE ARMOR OF GOD

PEOPLE WHO FOLLOW the world news reports in the media have become familiar with the Arabic word *jihad* (*struggle*) describing certain radical movements in Islam. Although nuanced differently, *to struggle* is also a fundamental dynamic in Christian spirituality. It is more commonly referred to in Christian writings in the Greek equivalent, *ascesis* (asceticism), which also means struggle.

In the famous passage from Ephesians, St Paul describes this struggle in physical imagery, while insisting that our opponents are spiritual, not physical. In v. 12 he says, “*we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age.*” The Greek word *pali* (wrestle) is sometimes translated as *contend* or *struggle* to avoid the suggestion of physical wrestling. The struggle is spiritual because our opponents are ‘the rulers of the darkness of this age.’”

In the first century AD, when this epistle was written, the Roman world was characterized by belief in many gods and goddesses, the worship of the emperor, and the promotion of practices such as abortion and infanticide. Early Christians identified such practices as “works of the flesh” and distanced themselves from them, affirming their higher allegiance to the Kingdom of God.

The letter from an unnamed disciple to Diognetus, written in the early second century, summed up this conflict of allegiances: “Christians dwell in the world, yet are not of the world. They dwell in their own countries, but simply as sojourners. As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers.

“They marry, as do all [others]; they beget children; but they do not destroy their offspring. They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, and at the same time surpass the laws by their lives. They love all men, and are persecuted by all. They are unknown and condemned; they are put to death, and restored to life. They are poor, yet make many rich; they are in lack of all things, and yet abound in all; they are dishonored, and yet in their very dishonor are glorified. They are evil spoken of, and yet are justified; they are reviled, and bless; they are insulted, and repay the insult with honor; they do good, yet are punished as evil-doers. When punished, they rejoice as if quickened into life; they are assailed by the Jews as foreigners, and are persecuted by the Greeks; yet those who hate them are unable to assign any reason for their hatred. To sum up all in one word--what the soul is in the body, that Christians are in the world.”

## What Is the Darkness of Our Age?

Every age has its own version of the culture of darkness: works of the flesh which “everybody” sees as acceptable and which takes us far from the way of Christ. Over the past



century, people in our “modern age” have glorified genocide, human trafficking, racism and slavery as acceptable and in some cases even as divinely sanctioned. Simply because the state or the dominant population sees something as a good, does not make it alright before God.

Christians today, as in the first centuries, are called to live in the world, yet not to be of the world: not to embrace the values of the age when they conflict with the Gospel of Christ. Some of the values of this age today resemble those of first-century Rome while others have changed. We can identify the following:

***Belief in many gods*** – While few in our society honor the gods of paganism, many accept no god or moral authority above the individual. Each individual is free to be their own god, as it were. This belief in the autonomy of each individual has freed many people from being dominated by more powerful forces. It has also deceived people into believing that they have a “right” to anything they fancy. They can determine their own gender at will, transform the nature of marriage or determine the length of their own life. Abortion has become a woman’s “reproductive right,” with no reference to the “rights” of the child she is carrying.

***Belief in politics*** – We do not worship an emperor as did the Romans, but we may be said to worship politics. A value is often embraced, not because it is right, but because it is politically correct. If enough activists on social media espouse a value, politicians will endorse it. If a value, though righteous, is unpopular, few will risk the damage to their reputations if they endorse it. Pollsters and political analysts are now the “priests” conducting our modern version of emperor worship.

***Patriotism*** – St Paul urged his readers to pray for the emperor and in our liturgical services we continue to intercede for all those in the service of our country. We do not, however, automatically endorse all the actions of our government or armed forces. We know that our ultimate allegiance is to the Kingdom of God. We are, in a real sense, only “sojourners” here. We are to “obey the prescribed laws, and at the same time surpass the laws by [our] lives” (Letter to Diognetus). A true Christian presence in society elevates it, rather than simply follow its lead. The Christian presence in any country is not meant to surrender its soul to the spirit of the age, but to be the soul of the world itself.

### **Christ Himself Is Our Armor**

While St Paul assigns specific meanings to each element of God’s armor, we should not see these elements as disconnected or impersonal. Commenting on the passage, St Jerome stresses their interconnectedness in this way.

“From what we read of the Lord our Savior throughout the Scriptures, it is manifestly clear that the whole armor of Christ is the Savior Himself. It is He whom we are asked to *put on*. It is one and the same thing to say, *Put on the whole armor of God* and “Put on the Lord Jesus Christ.” Our belt is truth and our breastplate is righteousness – but the Savior is also called truth and righteousness. So no one can doubt that He Himself is that very belt and breastplate.

“On this principle He is also to be understood as the preparation of the gospel of peace. He Himself is the shield of faith and the helmet of salvation. He is the sword of the Spirit, because He is the Word of God living and efficacious, the utterance of which is stronger than any helmet and sharp on both sides.”

*-St. Jerome, Commentary on Ephesians 3.6.11*

# The Holy Martyr Catherine

The Holy Great Martyr Catherine was the daughter of Constus, the governor of Alexandria, Egypt during the reign of the emperor Maximian (305-313). She possessed of a rare beauty and intellect, and received an excellent education, studying the works of the greatest philosophers and teachers. Young men from the most worthy families of the empire sought the hand of the beautiful Catherine, but she was not interested in any of them. She said that she would enter into marriage only with someone who surpassed her in wealth, comeliness and wisdom.

Catherine's mother, a secret Christian, sent her to her own spiritual Father, a saintly Elder living in a cave outside the city. The Elder handed Catherine an icon of the Theotokos with the divine Child Jesus on Her arm and told her that the Mother of the Heavenly Bridegroom, would hear Catherine and grant her heart's desire.

Catherine prayed all night and was permitted to see the Most Holy Virgin, who said Her Divine Son, "Behold Thy handmaiden Catherine, how fair and virtuous she is." Catherine received the Mystery of Holy Baptism from the Elder. Then had a second vision of the Most Holy Theotokos with Her Child. The Lord looked tenderly at her and gave her a beautiful ring, a wondrous token of her betrothal to the Heavenly Bridegroom.

At that time the emperor Maximian was in Alexandria for a pagan festival. The cries of the sacrificial animals, the smoke and the smell of the sacrifices, the endless blazing of fires, and the bustling crowds at the arenas defiled the city of Alexandria. Human victims also were brought, the confessors of Christ, those who would not deny Him under torture. They were condemned to death in the fire. The saint's love for the Christian martyrs and her fervent desire to ease their sufferings compelled Catherine to speak to the pagan priest and to the emperor Maximian.

Introducing herself, the saint confessed her faith in the One True God and with wisdom exposed the errors of the pagans. The beauty of the maiden captivated the emperor. In order to convince her and to show the superiority of pagan wisdom, the emperor ordered fifty of the most learned philosophers and rhetoricians of the Empire to dispute with her, but the saint got the better of the wise men, so that they came to believe in Christ themselves.

Maximian then tried to entice her with the promise of riches and fame. Receiving an angry refusal, the emperor gave orders to subject the saint to terrible tortures and then throw her in prison.

On the following day they again brought the martyr to the judgment court where, under the threat of being broken on the wheel, they urged that she renounce the Christian Faith and offer sacrifice to the gods. The saint steadfastly confessed Christ and she herself approached the wheels; but an angel smashed the instruments of execution, and shattered into pieces.

Having beheld this wonder, the Empress Augusta and the imperial courtier Porphyrius with 200 soldiers confessed their faith in Christ in front of everyone, and they were beheaded. Maximian again tried to entice the holy martyr, proposing marriage to her, and again he was refused. St Catherine firmly confessed her fidelity to the heavenly Bridegroom Christ, and with a prayer to Him she herself lay her head on the block beneath the executioner's sword.



## Today's Readings:

### From to the Second Epistle of St. Paul to the Galatians (3: 23-29; 4: 1-5)

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 a 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.

(4: 1) 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.

#### الرسالة (غلاطية 3: 23 الى 4: 5)

يا إخوة، قبل ان يأتي الايمان، كُنَّا محفوظين تحت الناموس، مُغلَقاً علينا، الى ان يُعلنَ الايمانُ الآتي. فالناموسُ اذن كان مؤدبنا يُرشدنا الى المسيح، لكي نُبَرَّرَ بالايمان. فبعد ان جاء الايمان، لسنا بعدُ تحت مؤدب، لأنكم جميعاً أبناءُ الله بالايمان بالمسيح يسوع. لانكم جميعاً من اعتمدتم في المسيح قد لبستم المسيح. ليس يهودي ولا يوناني، ليس عبداً ولا حرّاً، ليس ذكراً ولا أنثى، لانكم جميعاً واحداً في المسيح يسوع. فإذا كنتم للمسيح فأنتم اذن نسلُ ابراهيم، وورثةٌ بحسبِ الموعد. وأقولُ إن الوارثَ ما دامَ طفلاً فلا فرقَ بينه وبين العبد، مع كونه سيِّدَ الجميع. لكنَّه تحت أيدي الاوصياءِ والوكلاء، الى الاجل الذي سبقَ الآبُ فحدَّده. وهكذا نحنُ ايضاً إذ كنا أطفالاً كُنَّا متعبدين تحت اركانِ العالم. فلما بلغَ ملءُ الزمان، أرسلَ الله ابنته مولوداً من امرأة، مولوداً تحت الناموس، ليفتدي الذين تحت الناموس لننالَ التنبّي.

## The Holy Gospel according to St. Luke (18: 18-28)

At that time a certain man approached Jesus and asked him, saying, "Good Master, what shall I do to gain eternal life?" But Jesus said to him, "Why do you call me good? No one is good but only God. You know the commandments; 'Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thou father and mother.'" And he said, "All these I have kept ever since I was a child." But when Jesus heard this, he said to him, "One thing is still lacking to you; sell everything you own, and give to the poor, and you shall have treasure in heaven; and come, follow me."

When he heard these things, he was much grieved, for he was very rich. But Jesus, seeing him become sad, said, "With what difficulty will the wealthy enter the kingdom of God! For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God." And they who heard it said, "Who then can be saved?" He said to them, "Things men cannot do alone, they can do with God's help."

### الاحد الثالث عشر بعد الصليب

(لوقا 18 : 18-28)

في ذلك الزمان، دنا الى يسوع انسانٌ مجرباً له وقائلاً: أيها المعلمُ الصالح، ماذا أعمل لأرث الحياةَ الأبدية؟ فقال له يسوع: لماذا تدعوني صالحاً؟ لا صالحٌ إلا واحدٌ هو الله. أنت تعرفُ الوصايا: لا تزن، لا تقتل، لا تسرق، لا تشهد بالزور، أكرم أباك وأمك. فقال: هذا كله قد حفظته منذ صباي. فلما سمع يسوع ذلك، قال له: واحدةٌ تعوزك بعد: بع كل شيء لك ووزعه على المساكين، فيكون لك كنزٌ في السماء، ثم تعال اتبعني. فلما سمع ذلك، حزن لأنه كان غنياً جداً. فلما رآه يسوع قد حزن قال: ما أعسر على ذوي الأموال أن يدخلوا ملكوت الله! إنه لأسهل أن يدخلَ الجملُ في ثقبِ الأبرة من أن يدخلَ غنيٌ ملكوت الله. فقال السامعون: فمن يستطيعُ إذن أن يخلص؟ فقال: ما لا يستطيعُ عند الناسِ مُستطاعٌ عند 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, 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, Marco Enrique Pescheiera, MaryJo Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvas, 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>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>
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