



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

Website: 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)

February 19, 2017 - The Third Sunday of Pre-Lent

The Commemoration the Holy Apostle Archippos

and of the Venerable Martyr Philothea of Athens

THE SUNDAY OF THE LAST JUDGMENT

Parish Advisory & Finance Council:

KEN MONTY (*PRESIDENT*), RICHARD ASHOOH, 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.

THE ORDER OF TODAY'S LITURGY

The Troparion of the Resurrection (7th Tone) Page 54

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

The Kontakon of the Sunday of the Last Judgment (1st Tone)

When You shall come down, O God, upon earth in Your glory, every creature shall tremble before You. A river of fire shall flow before Your judgment seat, the books shall be opened and all secrets revealed. On that day, O Righteous Judge, deliver me from the unquenchable fire, and make me worthy to stand at Your right.

THE PROKIMENON:

**MY STRENGTH AND MY COURAGE IS THE LORD,
AND HE HAS BEEN MY SAVIOR!**

The Lord has chastised me through His teaching, yet He has not delivered me to death!

Today's Readings: 1 Corinthians 8: 8-13, 9:1-2, and Matthew 25: 31-46

LITURGY INTENTIONS

Saturday. 4:30 PM:

For the repose of Freida Wihby (14th), Lionel Shakra (18th),
and Frederick Kfoury Jr. (4th)

Sunday, 11:00 AM:

For the repose of Archbishop Joseph Tawil (18th Anniversary)

Next Saturday (Feb. 25), 4:30 PM:

For the repose of Donald Ganem (23rd), Paul Kehriarty (21st),
Pauline Leblanc (10th), Shirkey George (37th), Sophie Potoczny (20th),
Edmond George (3rd), Samuel Ashooh (77th), Joseph Abood (31th),
Sara Anton (20th), and Fred Kfoury Sr. (17th)

Next Sunday (Feb. 26) 11:00 AM:

For the repose God's blessings of health and salvation up on the entire parish

**Our Annual Lenten Dinner will be held
on Sunday, March 26!**



Next Sunday is the Sunday of Forgiveness, also known as Cheesefare Sunday, the last day that dairy products are eaten according to the traditional fast, prior to the start of Great Lent. Next Sunday evening at 7:00 PM Great Lent begins with the service of the Vespers of Forgiveness.

THE SUNDAY OF THE LAST JUDGMENT

Today's Gospel reading is Matthew 25:31-46, the parable of the Last Judgment. As Father Alexander Schmemmann reminds us, sin is the absence of love, it is separation and isolation. We shall be judged on whether we have loved, or not loved, our neighbor. We show Christian love when we feed the hungry, give drink to the thirsty, clothe the naked, visit those who are sick or in prison. If we did such things for the least of Christ's brethren, then we also did them for Christ.



Today is also known as the Sunday of Meatfare. Great Lent begins next Sunday evening. In this final week of preparation for the Great Fast, the traditional discipline suggests that we bid farewell to meat in our diet after today until Pascha, though eggs and dairy products are permitted every day during the coming week. This limited fasting prepares us gradually for the more intense fasting of Great Lent. The way we decide to adapt this discipline to our own situation is a matter of individual choice. Of greater importance is the need to formulate a spiritual plan for the coming Holy Season.

Parish Reunion Sunday: Next week!

Next Sunday is Parish Reunion Sunday. We are hoping to have as much of the parish as possible here for the Sunday Divine Liturgy, so encourage others to come to church so that we can welcome them and show them our love. The Divine Liturgy will be followed by a dinner (lasagna, salad, and brownie sundaes) – at no charge – in the church hall.

The Sunday Divine Liturgy during Great Lent (beginning March 5) will be celebrated at 10:00 AM. Each Sunday – except the Sunday of the Lenten Dinner – will be followed by a free lunch for the parish! After lunch, the children will be excused for Sunday School, and a session of adult education will be offered.

Hot Dogs and Fries and Root Beer floats will be served by our youth group after the Sunday Divine Liturgy - only \$3!

Attendance Last Week: Sat., 4:30 PM: 14 Sun. 11AM: 61

Last Weekend's Collection: \$ 1,199.⁰⁰

The average Sunday envelope donation: \$37.²⁷

The balance remaining on our mortgage is: \$ 79,083.²⁴

SERVICES FOR THE WEEK

Mon., Feb. 20	7:00 PM	Divine Liturgy: Cheesefare Tuesday– Passion Gospel
Wed., Feb 22	7:00 PM	Divine Liturgy: Cheesefare Thursday– Passion Gospel
Sat. Feb. 25	4:30 PM	Divine Liturgy: The Sunday of Forgiveness
Sun., Feb. 26	10:00 AM	The Christenings of Rosemary Claire Cullen and Julian Michael Thaddeus Raftes
Sun., Feb. 26	11:00 AM	Divine Liturgy: The Sunday of Forgiveness
Sun., Feb. 26	7:00 PM	Forgiveness Vespers: <i>Great Lent begins!</i>

ABOUT LENTEN FASTING:

The *traditional Lenten fast* consists of abstaining from all meat and fish and all dairy products throughout Lent. On weekdays there is a strict fast (abstinence from all food from midnight until noon), smaller meals are eaten, and there is abstinence from alcoholic beverages and from food between meals. Many follow a *modified fast*: abstaining from meat on all Wednesdays and Fridays and from all food and drink from midnight to noon (especially first day of Great Lent and on the last three days of Holy Week).

Whatever plan you choose to follow is commendable. You are free of course, to develop another plan that suits your own needs and spirituality. Remember -fasting is not a matter of legal observances or obligations, but an opportunity for spiritual renewal. Whatever you choose to do is a matter between yourself and God.

Why do we fast, and what do we fast from, during Great Lent?

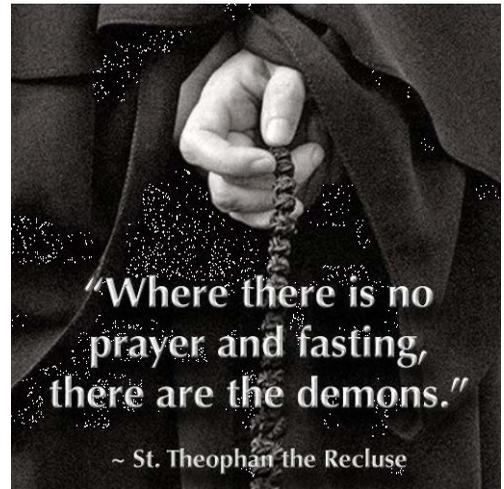
We fast before the Feast of Feasts, the Resurrection of Christ, to prepare ourselves for the celebration of Our Lord's eternal victory over sin, corruption, and death, and in anticipation of our own resurrection. Hence, Great Lent is a time of preparation, during which we focus on and anticipate the resurrection of Our Savior by fasting, prayer, and almsgiving.

When we fast, we “shift our focus” from ourselves to God and others, spending less time worrying about what to eat, when to eat, how much to eat, and so on in order to use our time in increased prayer and caring for the poor. We learn through fasting that we can gain control over those things that we too often allow to control us—and for many people, food is a controlling factor. While fasting from food, however, we are also challenged to fast from sin, from gossip, from jealousy, from anger, and from those other things which, while well within our control, we all too often allow to control us.

Further, just as we would refrain from eating a lot before going to an expensive restaurant for dinner—if we “ruin our appetite” we will hardly enjoy our dinner—so too we fast before Holy Pascha in order to more fully feast and celebrate on the Feast itself.

During the Great Fast—and all lenten seasons—we are called upon to *abstain* from meat, dairy, fish, wine, and olive oil. At the same time, we are challenged, within this framework, to *fast* to the best of our ability, and to do so consistently. If we must modify the extent to which we fast within this framework, it is of course possible, but in every instance our fasting should be consistent and regular, for Christ does not see fasting as an option, but as a “must.” In the Gospel of Saint Matthew, Our Lord says, “WHEN you fast, do not be like the hypocrites,” not “IF you fast” or “IF YOU CHOOSE to fast.”

-Fr. Thomas Hopko, www.oca.org



Food for the No-gods

FOR THE THIRD WEEK IN A ROW the Church, through its selection of the Scriptures read at the Divine Liturgy, warns us against a false subjectivism or individualism in the coming Fast. First, in the parable of the Publican and the Pharisee, we were warned to avoid self-righteous judging of others. In the story of the Prodigal Son we were confronted by the elder brother, whose faithfulness to his father was marred by his refusal to imitate the father's forgiving heart. Today we are faced with an attitude which, although the opposite in spirit to the view of the elder brother, has the same effect: casting a pall over others' attempts at repentance.



Avoiding Meat in St Paul's Day

The specific issue which St Paul confronted in his Epistles to the Corinthians concerned the meals connected to pagan sacrifices. In most ancient religions foods, particularly meats, were offered in sacrifice to the gods and goddesses being honored. Consuming the sacrifice was an important part of the ritual and people would invite their relatives and friends to these meals, particularly when a large animal had been sacrificed. St Paul's converts might have been frequent guests at such meals before their baptism.

Strictly speaking, sharing in such a meal might be a sign that the participants believed in these pagan gods, which would have been unthinkable for a Christian. In *Acts 15* we read how the apostles explicitly determined that Gentile converts to Christ were to "*abstain from things polluted by idols*" (v. 20).

For the first Christians, eating sacrificed meat at an idol feast was equivalent to practicing idolatry and therefore could never be condoned. St Paul went further and declared, "... *the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons*" (1 Cor 8:20).

As he became more acquainted with pagan practices in Asia Minor, St Paul came to make a distinction. He found that not all food sacrificed to idols was consumed in idolatrous feasts. Some was given to the poor, some was given back to the donors, and some was even sold in the marketplace. As a result, eating food offered to idols but not in an explicitly idolatrous feast was not itself idolatrous; it was the inevitable consequence of living in a pagan world.

Why Avoid Foods Offered to No-gods?

St Paul understood that the Greco-Roman gods did not exist: "*We know that an idol is nothing in the world, and that there is no other God but one*" (1 Cor 8:4). Food which their devotees offered might as well have been sacrificed to the Great Oz. Yet, he counseled the Christians in Corinth to avoid eating such foods, but not for the sake of the food itself. No food is, by definition, unclean. As the Lord Jesus had said, "*Hear and understand: Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man*" (Mt 15:10, 11). Nor did any food offer communion with a pagan god.

Rather St Paul taught that eating food sacrificed to idols should be avoided for another reason: the scruples of less informed brethren. As he wrote to the Romans, *“Let us pursue the things which make for peace and the things by which one may edify another. Do not destroy the work of God for the sake of food. All things indeed are pure, but it is evil for the man who eats with offense. It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak”* (Rom 14:18-21).

There were new Christians who would have believed that idols were real if they saw their more mature fellows eating foods from pagan sacrifices. Care for the brethren was more important than displaying one’s knowledge that sacrificial meat was nothing. And so St Paul affirmed, *“If food makes my brother stumble, I will never again eat meat, lest I make my brother stumble”* (1 Cor 8:13).

Avoiding Meat in Our Day

We may never be offered food that has been sacrificed to idols. Nonetheless the Church reads this passage to us as we prepare to avoid meat and other foods for a different reason. During the Great Fast Byzantine Christians are presented with an entire range of foods to be avoided: meat (including fish) and animal products, such as eggs and dairy, as well as wine and, in some traditions, oil as well.

We do not abstain from these foods because there is anything wrong with eating them, as some contemporary vegans believe. Our Church fasts from these foods, particularly at this time, because we are limiting our diet to the “food of the Garden,” the foods of the earth provided at the creation, according to Gen 1. In that Biblical book the consumption of animal products and wine are described as arising later in human history. When we fast, we eat only the food of Paradise as a sign that we wish to recover our original union with God symbolized by the Garden of Eden.

In our Tradition there is room for customizing the practice of fasting for each believer, under the guidance of his spiritual father. According to her physical strength and spiritual growth, a person may be able to fast from all foods until noon; another may be able and led to fast until evening. The individual believer who does not have a spiritual father should follow the guidelines of their own eparchy without adapting them to personal taste.

People who envision a one-size-fits-all rule of fasting may be put off by seeing someone fast differently from them. This brings us back to the principle which St Paul taught the Corinthians: *“If food makes my brother stumble, I will never again eat meat, lest I make my brother stumble”* (1 Cor 8:13). Our fasting should be informed by love. This may mean fasting the way my neighbor is fasting when in his company, whether this is more or less than my own rule prescribes.

Sad to say, our fasting and other religious practices often mask our inner feelings of self-righteousness and superiority. St Paul would probably endorse these words of Metropolitan Athanasios of Limassol in Cyprus: “How is it possible to pray and still be full of bile against another person? How is it possible for you to read the Gospel and not accept your brother? ... What’s the point if I eat oil today and don’t eat oil tomorrow? Though I may not eat oil, I still eat my brother day and night! They would say on Mount Athos not to ask whether someone eats fish. Eat the fish, but don’t eat the fisherman. Have a tablespoon of oil, but don’t eat the man who draws oil. To eat one another with your tongue is much worse than eating a tablespoon of oil” (from *Therapy from the Sickness of Pharisaism*). Fasting, like feasting, should be a communal celebration of the love of God.

Notes on Fasting



Fasting from foods is intended as spiritual preparation for an experience of deeper communion with God. Each person is a unity of body and soul. A right spiritual diet and a discipline of fasting go together and strengthen each other. Just as prayer benefits not only the soul but also the body so also fasting from foods benefits not only the body but also the soul. Fasting and prayer make us more sensitive to God's personal presence. At important times of their lives the Prophets fasted and prayed. So did Jesus, the Apostles, Saints and Church Fathers.

Fasting must be undertaken willingly and not by compulsion. God doesn't need our fasting. We don't fast as a kind of personal punishment for our sins. We cannot pay God back for sins but we can only confess them to Him to receive forgiveness. Fasting with a willing spirit and not just with an attitude of fulfilling a religious obligation means that we keep the purposes of fasting always before us which is to develop self control and to remember God and His Kingdom. That way we fast not only in what we eat but also in how *much* we eat. Fasting is simplicity of eating. We leave the table not with loaded stomachs. Being a little hungry during the day becomes a constant reminder of God, of our dependence on Him, and of the fact that the Lord alone can give us "food that lasts for eternal life" (Jn 6:27). In fasting and prayer, he reveals Himself to us as our true food and drink.

<http://home.wavecable.com/~photios/fasting.htm>

Reasons to Fast

God Himself established fasting. In the Old Testament, preparation for a special holy occasion included fasting and prayer. The New Testament often mentions fasting. Our Lord fasted Himself for 40 days before going out to preach. Fasting is clearly not optional inasmuch as Our Lord said, regarding fasting *When you fast* (Matt. 6:16), rather than *If you fast*. Our Lord, speaking of His disciples, said that after His departure, they would fast: *when the bridegroom shall be taken from them, and then they shall fast*.

Our Lord also said that we can overcome the devil only through prayer and fasting. When His disciples reported to Him that they had been unable to cast out a demon, Our Lord explained to them that *this kind* [the devil and his foul spirits] *can be cast out in no way but by prayer and fasting*. If we are given but two weapons--prayer and fasting-- in our battle against the demonic powers, we should not cast one of these weapons aside and ignore it. What soldier who knows only two weapons work against a particular enemy would throw one away?

Apostolic writings also mention fasting. St. Paul's first Letter to the Corinthians, speaking about marriage, counsels that husbands and wives not deny one another *except it be for a time, that ye may give yourselves to fasting and prayer, and come together again*. Clearly, fasting and praying together are a part of Christian marriage, according to the Apostle.

The original commandment that God gave to Adam and Eve was a fasting commandment: *eat of the fruit of all the trees but this one*. If the fall of mankind and the loss of paradise were the result of breaking a fasting commandment, we should probably not ignore the fasts.

-Father Alexander Lebedeff

Today's Readings:

The First Epistle of St. Paul to the Corinthians (1 Cor 8: 8-13, 9:1-2)

Brethren, food does not commend us to God. For neither shall we gain any advantage if we eat, nor suffer any loss if we do not. And yet, beware lest perhaps this right of yours become a stumbling-block to the weak. For if a man sees you who “have knowledge” sitting at table in a place dedicated to idols, will not his conscience, weak as it is, be emboldened to eat idol offerings? And through your “knowledge” the weak one will perish, the brother for whom Christ died. Now, when you sin in this way against the brethren and wound their weak conscience, you are sinning against Christ. Therefore if food scandalizes my brother, I will never again eat any more meat so as not to scandalize my brother.

Am I not an apostle? Am I not free? Have I not seen Jesus our Lord? Are you not my work in the Lord? And if to others I am not an apostle, yet to you I am. For you are the seal set upon my apostleship in the Lord.

الرسالة (1 كورنثس 8 : 8 الى 9 : 2)

يا إخوة، إِنَّ الطَّعَامَ لَا يُقَرِّبُنَا إِلَى اللَّهِ، لِأَنَّا إِنِ أَكَلْنَا لَمْ نَزِدْ وَإِنْ لَمْ نَأْكُلْ لَمْ تَنْقُصْ. وَلَكِنْ احذروا ان يكون سلطانكم هذا معثرة للضعفاء. فإنه إن رآك أحدٌ، أنت الذي لك العلم، مُتَكِنًا فِي بَيْتِ الْإِوثَانِ، أَفَلَا يَتَقَوَّى ضميره، إذ هو ضعيف، على أكل ذبائح الإوثان؟ فيهلك، بسبب علمك، الأخ الضعيف الذي مات المسيح لأجله. وهكذا إذ تخطئون إلى الاخوة، وتجرحون ضميرهم الضعيف، انما تخطئون إلى المسيح. فلذلك إن كان الطعام يشكك أخي، فلا أكل اللحم إلى الابد، لئلا أشكك أخي. ألسنتُ رسولاً؟ ألسنتُ حراً؟ أما رأيتُ يسوع المسيح ربنا؟ ألسنتُ أنتم عملي في الرب؟ إن لم أكن رسولاً إلى آخرين، فإني رسول اليكم، لأني خاتم رسالتي هو أنتم في الرب.

Gospel: Matthew 25, 31-46

The Lord said, “At that time when the Son of Man shall come in his majesty, and all the angels with him, then he will sit on the throne of his glory; and before him will be gathered all the nations, and he will separate them one from another, as the shepherd separates the sheep from the goats; and he will set the sheep on his right hand, but the goats on the left.

Then the king will say to those on his right hand, Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a

stranger and you took me in; naked and you covered me; sick and you visited me; I was in prison and you came to me.' Then the just will answer him, saying, 'Lord, when did we see you hungry, and feed you; or thirsty, and give you to drink? And when did we see you a stranger, and take you in; or naked, and clothe you? Or when did we see you sick, or in prison, and come to you?' And answering, the King will say to them, 'Amen I say to you, every time you did it for one of these, the least of my brethren, you did it for me.'

Then he will say to those on his left hand, 'Go away from me, accursed ones, into the everlasting fire which was prepared for the devil and his ministers. For I was hungry, and you did not give me to eat; I was thirsty and you gave me no drink; I was a stranger and you did not take me in; naked and you did not clothe me; sick, and in prison, and you did not visit me.' Then they also will answer and say, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of you?' Then he will answer them, saying, 'Amen I say to you as long as you did not do it for one of these least ones, you did not do it for me.' And these will go into everlasting punishment, but the just into everlasting life."

أحد مرفع اللحم

الانجيل(متى 25: 31-46)

قال الرب: متى جاء ابنُ الانسانِ في مجده، وجميعُ الملائكةِ القديسين معه، حينئذٍ يجلسُ على عرشِ مَجْدِهِ. وَتُجْمَعُ لديه كل الامم فَيُمَيِّزُ بعضَهم من بعض، كما يُمَيِّزُ الراعي الخرافَ من الجداء. ويقبضُ الخرافَ عن يَمِينَةِ والجداء عن يسارة. حينئذٍ يقول الملك للذين عن يمينه: تعالوا يا مباركي أبي، رثوا الملك المعدَّ لكم منذُ انشاء العالم. لأنني جعت فأطعمتموني، وعطشْتُ فسقَّتموني، كنتُ غريباً فأويئتموني، وعرياناً فكسوئتموني، ومريضاً فعدتُموني، وكنتُ محبوساً أتيتُم إليَّ. حينئذٍ يجيبه الصديقون قائلين: يا ربِّ، متى رأيناكَ جائعاً فأطعمناكَ، أو عطشان فسقيناكَ، ومتى رأيناكَ غريباً فأويئناكَ، أو عرياناً فكسوناكَ. ومتى رأيناكَ مريضاً أو محبوساً فأتينا إليك؟ فيجيبُ الملك ويقول لهم: الحقُّ أقولُ لكم، إنكم كلما فعلتم ذلك بأحدِ إخوتي هؤلاء الصغار فبي فعلتموه. حينئذٍ يقول أيضاً للذين عن يساره: اذهبوا عني يا ملاعين إلى النار الابدية المعدَّة لإبليس وملائكته. لأنني جعتُ فلم تطعموني، وعطشْتُ فلم تسقوني، وكنتُ غريباً فلم تؤنوني، وعرياناً فلم تكسوني، ومريضاً ومحبوساً فلم تزوروني. حينئذٍ يجيبونه هم أيضاً ويقولون: يا ربِّ متى رأيناكَ جائعاً أو عطشان أو غريباً أو عرياناً أو مريضاً أو محبوساً ولم نخدمكَ؟ حينئذٍ يجيبُ ويقول لهم: الحقُّ أقولُ لكم، كلما لم تفعلوا ذلك بأحدِ هؤلاء الصغار فبي لم تفعلوه. فيذهبُ هؤلاء إلى عقابِ أبدي، والصديقون إلى الحياة الابدية.

Please remember to pray for the health and protection of Genevieve Allen, 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, Sher Farrow, Declan Finn, Janet Drake, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, John Gallagher, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Shirley Lanoue, Susan Latvis, Diana Lebel, Peggy Leclar, Fr. Theophan Leonarczyk, Sadie Grace McCallum, Miriam McCallum, Susan Merrill, Alfred Nasr, Afef Nasr, 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, Mary Stephen, Catherine Waldron, and Iris Angelina Velasquez.

If you are visiting our church, our parish family is delighted to welcome you here! Please give us the chance to get to know you by joining us for some coffee, pastry, and conversation in the church hall following the Divine Liturgy. If you would like to know more about the Melkite Catholic Church, check out the brochure entitled *“Welcome to this Holy House,”* located on the table in the back of the church.



  <p>Joe Ashooh, Agent 297 South Willow St Manchester, NH 03103 603-624-1000 www.joesthere.com</p> <p><small>Providing Insurance and Financial Services Call us for a free quote</small></p>	<p>NORTH HILLS REALTY GROUP, LLC <i>Residential Real Estate Brokers</i> Abraham Dagher, Realtor 814 Elm St., Suite # 302 Manchester, NH 03101 (603) 629-9988</p>	 <p>Chuck Stephen 814 Elm Street, Suite 503 Manchester, NH 03101 Tel # 603.606.3391 Toll Free 866.491.9675 chuck@glenwoodinvestment.com www.glenwoodinvestment.com</p> <p>Glenwood Investment Group <i>“Grow and protect your hard-earned wealth”</i></p>
<p>THE STEPHEN GROUP</p> <p>814 Elm Street, Suite 309 Manchester, NH 03101 Office 603.625.8825 Cell 603.419.9592</p> <p>JOHN STEPHEN <i>Managing Partner</i> jstephen@stephengroupinc.com www.stephengroupinc.com</p>		 <p>Stephen LAW GROUP PLLC</p> <p>Robert Stephen, Attorney at Law 582 Chestnut Street Manchester, NH 03104 phone 603-663-1007 www.StephenLaw.com</p>
<p>Check out www.melkite.org -new educational material is posted regularly!</p>	<p>AUTOFAIR HYUNDAI</p> <p>John Cullen Sales & Leasing Consultant</p> <p>1477 South Willow Street Manchester, NH 03103 Direct: 603.634.0683 603.634.0500 Fax: 603.634.1792 www.autofairhyundai.com jcullen@autofair.com</p>	 <p>Your Ad Here \$300 per Year</p>