



# OUR LADY OF THE CEDARS CHURCH

**A MELKITE CATHOLIC COMMUNITY**

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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)*

April 9, 2017



*Palm Sunday*



**Parish Advisory & Finance Council:**

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**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

## *Response to the Antiphon:*

O Son of God who rode upon a donkey's foal, save us who sing to You! Alleluia!

## The Troparion of Lazarus (1<sup>st</sup> Tone) Twice

O Christ God, when You raised Lazarus from the dead, before the time of Your passion, You confirmed the future resurrection of all. We too, like the children of old, carry before You the symbols of victory and cry out to You, O Conqueror of Death: "Hosanna in the highest! Blessed is He who comes in the name of the Lord!"

## The Troparion of Palm Sunday (4<sup>th</sup> Tone)

We have been buried with You in baptism O Christ our God, and we merited eternal life through Your resurrection. Wherefore we cry out to You, singing a hymn of praise: "Hosanna in the highest! Blessed is He who comes in the name of the Lord!"

## Kondakion of Palm Sunday (6<sup>th</sup> Tone)

O Christ God enthroned in heaven, and on earth riding upon a colt; You have accepted the praise of the angels and the hymns of the children who were crying out to You: "Blessed are You who come to restore Adam."

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## THE PROKIMENON:

**BLESSED IS HE WHO COMES IN THE NAME OF THE LORD.**

**GOD IS THE LORD AND HE HAS APPEARED TO US!**

*Sing to the Lord, for He is good, for His mercy endures forever!*

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***Today's Readings: Philippians 4:4-9 and John 12:1-8***

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## Hirmos of Palm Sunday (4<sup>th</sup> Tone)

The Lord is God and He has appeared to us. Let us celebrate and rejoice. Come, let us glorify Christ, and with palms and branches, sing to Him canticles of praise: "Blessed is He who comes in the name of the Lord, our Savior!"

## LITURGY INTENTIONS

### Saturday, 4:30 PM:

**For the health and salvation of all the members of the parish,  
and of all our friends, relatives, and loved ones**

### Sunday, 11:00 AM:

**For the health and salvation of all the members of the parish,  
and of all our friends, relatives, and loved ones**

### Next Saturday evening and Sunday morning:

**For all of the members of the parish, and for our friends, relatives, and loved ones,  
living and departed**

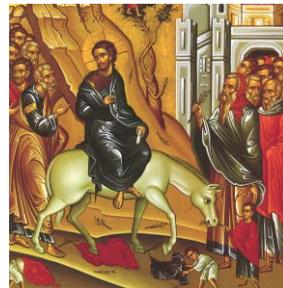


## Palm Sunday – The Sunday Before Pascha

After dramatically raising Lazarus, who had been dead for four days, Jesus triumphantly entered the Holy City of Jerusalem. Today we cheer Him as He enters the city gates, and proclaim that He is the Son of God.

The liturgy of the Church is more than meditation or praise concerning past events. It communicates to us the eternal presence and power of the events being celebrated and makes us participants in those events. Thus the services of Lazarus Saturday and Palm Sunday bring us to our own moment of life and death and entrance into the Kingdom of God: a Kingdom not of this world, a Kingdom accessible in the Church through repentance and baptism.

On Palm Sunday palm branches are blessed in the Church. We take them in order to raise them up and greet the King and to reaffirm our baptismal pledges. As the One who raised Lazarus and entered Jerusalem to go to His voluntary Passion stands in our midst, we are faced with the same question addressed to us at baptism: "Do you accept Christ?" We give our answer by daring to take the branch and raise it up: "I accept Him as King and God!"



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**Easter Pastries** will be available for sale after the Sunday Liturgy. Baklawa, grybe (almond butter cookies) and date fingers are available. Prices are \$10 for a tin of 9 pieces. You can get a variety box with 3 pieces of each or all of one kind.

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**Sunday School News:** There will not be any Sunday School classes next Sunday, April 16 (Pascha). Classes will resume on April 23.

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### **This weekend there will be a special collection for the flowers for Easter.**

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**Many thanks** to Jeanine Notter, and all who helped her for their work in cleaning the church in preparation for Holy Week and Pascha.

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**Attendance Last Week: Sat., 4:30 PM: 17    Sun. 10 AM: 97**

**Last Weekend's Collection: \$ 869.<sup>00</sup>**

*The average Sunday envelope donation: \$25.<sup>41</sup>*

*The balance remaining on our mortgage is: \$ 78,574.<sup>86</sup>*

#### **SERVICES FOR GREAT AND HOLY WEEK**

<b>Mon., Apr. 10</b>	<b>7:00 PM</b>	<b>The Bridegroom Service</b>
<b>Tues., Apr. 11</b>	<b>7:00 PM</b>	<b>The Bridegroom Service</b>
<b>Wed., April 12</b>	<b>7:00 PM</b>	<b>Vespers/Liturgy of the Last Supper, Holy Anointing</b>
<b>Thurs., April 13</b>	<b>7:00 PM</b>	<b>The Crucifixion Service</b>
<b>Fri., April 14</b>	<b>3:00 PM</b>	<b>Vespers for the Descent from the Cross</b>
<b>Fri., April 14</b>	<b>7:00 PM</b>	<b>The Burial Service with Lamentations</b>
<b>Sat., April 15</b>	<b>10:00 AM</b>	<b>Vespers/Divine Liturgy &amp; Blessing of New Light</b>
<b>Sat., April 15</b>	<b>9:30 PM</b>	<b>Hajmeh, Matins, &amp; the Divine Liturgy of the Resurrection</b>
<b>Sun., April 16</b>	<b>11:00 AM</b>	<b>The Divine Liturgy of the Resurrection</b>

# “Hosanna in the highest!”

Towards the end of the fourth century the Spanish nun Egeria, on pilgrimage to the newly-adorned holy places of Palestine, described what she saw on that Palm Sunday:

*“As the eleventh hour draws near ... all the children who are [gathered at the top of the Mount of Olives], including those who are not yet able to walk because they are too young and therefore are carried on their parents’ shoulders, all of them bear branches, some carrying palms, others, olive branches. And the bishop is led in the same manner as the Lord once was led. ... From the top of the mountain as far as the city and from there through the entire city ... everyone accompanies the bishop the whole way on foot, and this includes distinguished ladies and men of consequence.”* The scene Egeria witnessed has been repeated ever since.



While today this procession is held at the end of Orthros or the Divine Liturgy, Egeria describes it as taking place “at the eleventh hour,” our 5 PM. This practice echoed the Gospel witness that “*Jesus went into Jerusalem and into the temple. So when He had looked around at everything, as the hour was already late, He went out to Bethany with the Twelve*” (Mk 11:11).

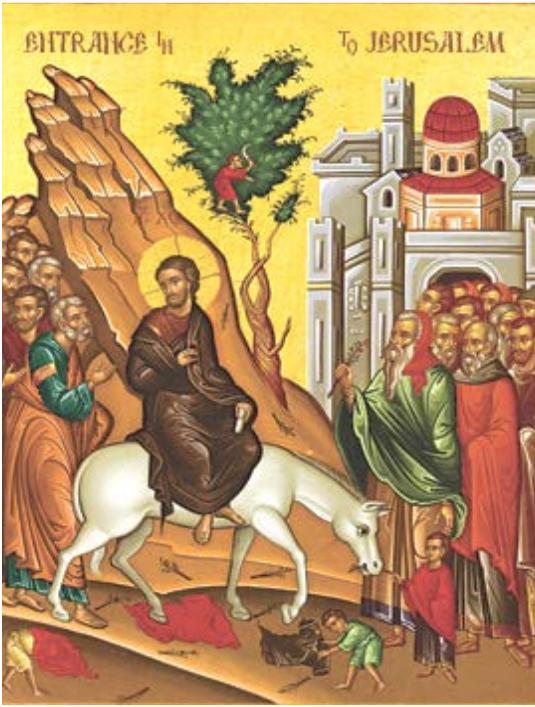
## **Our Holy Week and Jerusalem**

In 326-28 the Empress Helena, mother of the Roman Emperor Constantine the Great, traveled to Palestine at the behest of her son to mark the places where Christ lived and died by constructing shrines and churches. According to Eusebius of Caesarea she was chiefly responsible for two churches, the Church of the Nativity, in Bethlehem (still in existence), and a church on the Mount of Olives, the site of Christ’s ascension. Jerusalem. She also took part in the excavations at the site of the Lord’s death and burial where the Great Church of the Resurrection stands today. It soon became the practice for great celebrations to take place at these sites, particularly when the events which took place there were observed. It was at these shrines that historical commemorations of the events of the Lord’s passion were first conducted. In time, local Churches throughout the Mediterranean world began to imitate the appealing Jerusalem practices, developing the historical observances of Holy Week as we know them today.

## **The Power of the Redemption**

The first observances of Pascha in both East and West, however, were not attempts to recreate the events of the Lord’s passion. Rather they were focused on the *effects* of the Lord’s death and resurrection in the lives of the faithful. Thus the highpoint of the Resurrection celebration was *the baptism of catechumens*, which took place before the Paschal Liturgy, and *the reconciliation of penitents* on Holy Thursday: those whose serious sins had excluded them from the community. In the same spirit Byzantine Churches today offer the Mystery of Holy Unction on Holy Wednesday. People are anointed for the healing of their spiritual infirmities, uniting with Christ in the power of His death and resurrection.

# The Icon of Palm Sunday



In the Icon of the Feast of Palm Sunday, Christ is the central figure, depicted seated upon the colt of a donkey as He enters Jerusalem, a fulfillment of the prophecy found in Zechariah 9:9. Christ is blessing with His right hand, and in His left hand is a scroll, symbolizing that He is the fulfillment of the Old Testament prophecies concerning the Messiah, the Anointed One who has come to redeem us from our sins and break the power of death.

The colt, one of the animals that were considered unclean according to the Law, is symbolic of the inclusion of all peoples of all nations in the new covenant that will come through the death and Resurrection of Christ (Isaiah 62:10-11). It is also a sign that our Lord has revealed a heavenly and spiritual kingdom that offers true and enduring peace. The city of Jerusalem is shown as the walled buildings, and the temple is depicted as the building with the dome.

On the left, the disciples accompany Jesus in His Triumphal Entry. Depicted on the right are the Jews who greet Him crying “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!” The word “Hosanna” means “Save, I pray” or “Save now.”

Traditionally, children play a prominent role in the representation of the Entry into Jerusalem. The children are the small people, some of whom are depicted high in a tree cutting the palm branches others are greeting Christ with the palm branches and laying these and their garments on the ground before Christ as tokens of honor for one who is acknowledged as a King.

Though the gospels do not specify the children’s presence, the Church sees in them the very embodiment of the biblical reference: “Out of the mouths of babes and sucklings, You have fashioned praise.” (Psalm 8:3). Related to this is the call of Palm Sunday Vespers: “Wherefore, like babes, rejoice, carrying branches in your hands and praise Him singing, ‘Hosanna in the highest! Blessed is He who comes, the King of Israel!’ “



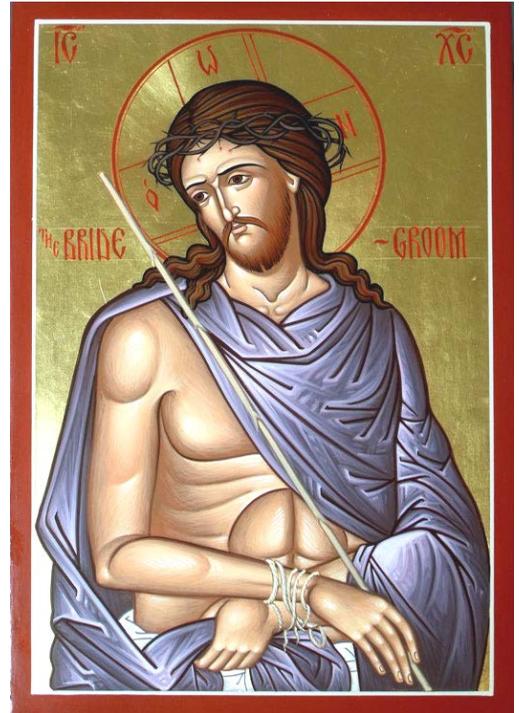
# Behold, the Bridegroom is Coming

WHEN DOES A DAY BEGIN? The clock says that a new day starts at 12:01 AM, which most people see as the middle of the night. For others a new day begins when the sun rises and reveille (or the alarm clock) is sounded. The Eastern Churches follow the pattern set in the Book of Genesis: “*the evening and the morning were the first day*” (Gen 1:5). The liturgical day begins with Vespers and continues through the night. Matins (Orthros) at dawn followed by the hours and the Divine Liturgy complete the daily cycle of prayer, and the next day begins with vespers. Based on this pattern the Great and Holy Week begins at sunset, with Vespers, in the evening of Palm Sunday.

There are a great number of services appointed for this week: more than most parishes would schedule. A few important points should be noted about them:

- Fast Days – Every day of this week (including Saturday) is a fast day, as every day (except Holy Friday) is a Eucharistic day. Either the Presanctified Liturgy or the Liturgy of St Basil is celebrated at vespers. Holy Friday is a strict (i.e. day-long) fast in memory of Christ’s saving death.
- “Anticipation” – While the praying day begins in the evening and continues through the night, the average parish has only one service, in the early hours of the evening. In some parishes this is vespers; in others it is matins, anticipating the morning’s observance. When the morning service (Matins) is anticipated the previous evening, the evening service (Vespers) is often anticipated the previous morning!
- Focus of these services – Some of these services are “thematic”: focusing on the meaning of the Paschal Mystery in our lives. These include the reconciliation of penitents, holy unction and the baptism of catechumens. Other services are historical, focusing on the events of this week in Christ’s life: the Last Supper, the Crucifixion and His burial. These historical services became popular after shrines were erected in Jerusalem in the time of St Constantine the Great (fourth century). Today several of our services combine both thematic and historical aspects.

On Holy Monday, Tuesday, and Wednesday, the Gospel story of Christ’s teaching in the temple during these days is read at each Matins and Presanctified Liturgy. The troparion sung on these days is based on the parable of the wise and foolish virgins (see *Mt 25:1-13*), particularly appropriate for this time: “Behold the Bridegroom is coming in the middle of the



night – blessed is the servant He shall find awake! But the one He shall find neglectful will not be worthy of Him. Beware, therefore, O my soul. Do not fall into a deep slumber lest you be delivered to death and the doors of the kingdom be closed on you. Watch instead and cry out, ‘Holy holy, holy are You, O our God...’”

This parable is such a powerful image of the Paschal Mystery that the services themselves are popularly called “Bridegroom matins” or “Bridegroom Services” and the icon of Christ displayed for veneration on these days is called “the Bridegroom.”

## **The Wedding and the Bridegroom**

When we think of weddings we think almost exclusively of the bride. In Western churches the bride appears with great ceremony and the groom merely joins her at the last moment. Among first century Jews it was very different and it is their practice that we see reflected in Scripture and in our Holy Week observance.

A Jewish marriage of the time consisted of two parts. There was the betrothal in which the bride’s father agreed to the marriage and the marriage covenant was established. The man and woman were considered committed to one another but did not yet live together.

There followed a time of preparation: the bride was prepared to take on the role of a wife. She was kept apart to safeguard her purity and be trained in the conduct befitting a wife. For his part the groom devoted himself to preparing a dwelling place – usually in his father’s house – where they would live. When the time was right the groom would come with great ceremony to claim his wife and bring her to their new home. “*And at midnight a cry was heard: ‘Behold, the bridegroom is coming; go out to meet him!’*” (Mt 25:6)

This practice is outlined in the Gospel portrayal of Mary and Joseph: “*After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly. But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not be afraid to take to you Mary your wife...”*” (Mt 1:18-20).

We also see similar imagery both in Scripture and the liturgy concerning our relationship with Christ the Bridegroom. According to St Paul, the Christian has been pledged to Christ. Like their father he tells the Corinthians: “*I have betrothed you to one husband, that I may present you as a chaste virgin to Christ*” (2 Cor 11:2). Christ speaks of Himself in similar terms when He says: “*In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you*” (Jn 14:2).

Our betrothal and time of preparation are mirrored in the Great Fast. At its beginning the catechumens professed their faith (their betrothal). With them the devoted faithful purified themselves during those forty days, preparing to unite with Christ at Pascha. Then, as the Bridegroom takes His own by the hand and leads them to their new homeland, we will sing “O Jerusalem rejoice... for you have seen Christ the King coming out of the tomb as fair as a bridegroom” (Paschalia).

## Today's Readings:

### The Epistle of St. Paul to the Philippians (4: 4-9)

Brethren, rejoice in the Lord always; again I say rejoice. Let your moderation be known to all men. The Lord is near. Have no anxiety, but in every prayer and supplication with thanksgiving, let your petitions be made known to God. And may God's peace that surpasses all understanding guard your hearts and your minds in Christ Jesus.

For the rest, brethren, whatever things are true, whatever honorable, whatever just, whatever holy, whatever lovable, whatever of good repute, if there be any virtue, if anything is worthy of praise: consider these things. And what you have learned and received and heard and seen in me, these things practice — and the God of peace will be with you.

### الرسالة (فيلبي 4 : 4 - 9)

يا اخوة، افرحوا في الرب كل حين، وأقول أيضاً افرحوا. ليكن حلمكم معروفاً عند جميع الناس. الرب قريب. لا تهتموا بشيء، بل في كل شيء فلتكن طلباتكم معلومةً لدى الله بالصلاة والتضرع مع الشكر. وسلام الله الذي يفوق كل فهم، يحفظ قلوبكم وبصائرکم في المسيح يسوع. وبعد أيتها الاخوة، مهما يكن من حق، أو أدب، أو عدل، أو نقاوة، أو صفة محببة، أو حُسن صيت، إن تَكُنْ فضيلةً أو مديح، ففي هذه فلتكن أفكاركم. وما تعلمتموه وتسلمتموه وسمعتموه ورأيتموه فيّ فبهذا اعملوا، وإله السلام يكون معكم.

### The Holy Gospel according to St. John (12: 1-18)

Six days before the Passover, Jesus came to Bethany the home of Lazarus, he had raised from the dead. And they made him a supper there; and Martha served, while Lazarus was one of those sitting at table with him. Mary therefore took a pound of ointment, genuine nard of great value, and anointed the feet of Jesus, and with her hair wiped his feet dry. And the house was filled with the odor of the ointment.

Then one of his disciples, Judas son of Simon the Iscariot, the one who was about to betray him, said, "Why was this ointment not sold for three hundred denarii, and given to the poor?" Now he said this, not that he cared for the poor, but because he was a thief, and holding the purse, used to take what was put in it. Jesus therefore said, "Let her be: she was to keep it for the day of my burial. For the poor you have always with you, but you do not always have me."

Now the great crowd of the Jews learned that he was there; and they came, not only because of Jesus, but that they might see Lazarus, the man he had raised from the

dead. But the chief priests planned to put Lazarus to death also. For on his account many of the Jews began to leave them and to believe in Jesus.

Now the next day the great crowd which had come to the feast, when they heard that Jesus was coming to Jerusalem, took up palm fronds and went out to meet him. And they cried out, "Hosanna! Blessed is the one who comes in the name of the Lord, the king of Israel!" And Jesus found a young ass, and sat upon it, as it is written, "*Fear not, daughter of Sion; behold, thy king comes, sitting upon the colt of an ass.*"

These things his disciples did not at first understand. But when Jesus was glorified, then they remembered these things were written about him, and that they had done these things to him. The crowd therefore, which was with him when he called Lazarus from the tomb and raised him from the dead, bore witness to him. And the reason why the crowd also went to meet him was that they heard he had worked this sign.

### الانجيل (يوحنا 12 : 1 - 18)

قبل الفصح بستة ايام، أتى يسوع الى بيت عنيا، حيث كان لعازرُ الذي ماتَ وأقامه يسوعُ من بين الاموات. فصنعوا له هناك عشاءً، وكانت مرتا تخدم، وكان لعازرُ أحد المتكئين معه. أما مريم فأخذت رطل طيبٍ من مائع الناردين كثير الثمن، ودهنت قدمي يسوعَ ومسحت قدميه بشعرها، فعبق البيتُ برائحة الطيب. فقال أحد تلاميذه، يهوذا بن سمعان الإسخريوطي، الذي كان مزمِعاً أن يُسلمه. لِمَ لم يُبع هذا الطيبُ بثلاث مئة دينارٍ ويعطى للمساكين؟ وإنما قال هذا لا اهتماماً منه بالمساكين بل لأنه كان سارقاً، واذ كان الكيسُ عنده كان يأخذ ما يلقي فيه. فقال يسوع: دعها إنما حفظتُه ليوم دفني. فإن المساكين هم عندكم في كل حين، وأما أنا فلست معكم في كل حين. وعلمَ جمعٌ كثيرٌ من اليهود أنه هناك، فجاؤوا لا من أجل يسوعَ فقط بل لينظروا أيضاً لعازر الذي أقامه من بين الاموات. فقصدَ رؤساء الكهنة أن يقتلوا لعازر أيضاً. لأنَّ كثيراً من اليهود كانوا بسببه يذهبون فيؤمنون بيسوع. وفي الغد لما سمعَ الجمعُ الكثير الذين جاؤوا الى العيد بأن يسوع يأتي إلى اورشليم، أخذوا سعفَ النخلِ وخرجوا لاستقباله وهم يصرخون قائلين: هوشعنا، مبارك الاتي باسم الرب ملك إسرائيل. وان يسوع وجد جحشاً فركبه، كما هو مكتوب. لا تخافي يا ابنة صهيون، ها إن ملكك يأتيك ركباً على جحش ابن أتان. هذه الاشياء لم يفهمها تلاميذه أولاً، ولكن لما مُجد يسوعُ، حينئذٍ تذكروا أن هذه إنما كتبت عنه وأنهم عملوها له. وكان يشهدُ له الجمعُ الذين كانوا معه حين نادى لعازر من القبرِ وأقامه من بين الاموات. ومن أجل هذا استقبله الجمع لانهم سمعوا بأنه قد صنع هذه الآية.

**Please remember** to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Elizabeth Ashooh, Elsie Ashooh, Al Auclair, Alice Auclair, Erin Baroody, Michael Baroody, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Sarah Cullen, Theresa Cullen, Janet Drake, Sher Farrow, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, John Gallagher, Marguerite Ganem, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Shirley Lanoue, Susan Latvis, Diana Lebel, Peggy Leclear, Fr. Theophan Leonarczyk, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Joanne Nader, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Blaise Notter, Steve Notter, Steven O'Leary, Denis O'Keefe, Ellen Osgood, Josephine Paquette, Sheila Quinn, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvas, Denise Sherburne, Tarrant Smith, 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><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>
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<p><b>Check out  <a href="http://www.melkite.org">www.melkite.org</a>          -new educational          material is posted          regularly!</b></p>	 <p><b>John Cullen</b>          Sales &amp; Leasing Consultant</p> <p>1477 South Willow Street          Manchester, NH 03103 Direct: 603.634.0683          603.634.0500 Fax: 603.634.1792  <a href="http://www.autofairhyundai.com">www.autofairhyundai.com</a> <a href="mailto:jcullen@autofair.com">jcullen@autofair.com</a></p>	 <p><b>Your Ad Here          \$300 per Year</b></p>