



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 12, 2017

The Second Sunday of Pre-Lent

The Commemoration of our Father Meletios Archbishop of Antioch

THE SUNDAY OF THE PRODIGAL SON

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 (6th Tone) Page 53

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

The Kontakon of the Prodigal Son (3rd Tone)

In my foolish wretchedness, I ran away from Your glory, and I squandered wickedly the riches You have given me. And so now, like the Prodigal Son, I cry out to You: "I have sinned in Your sight, Merciful Father. Receive me now that I repent and make me as one of Your hired servants."

THE PROKIMENON:

**MAY YOUR KINDNESS, O LORD, BE UPON US,
FOR WE HAVE HOPED IN YOU.**

Exult, you just, in the Lord; praise from the upright is fitting.

Today's Readings: 1 Corinthians 6:12-20 and Luke 15: 11-32

LITURGY INTENTIONS



Saturday, 4:30 PM:

For the repose of Zeady Jadda (64th), Joseph Anton (45th),
and Alice Nassoura (15th)

Sunday, 11:00 AM:

For the repose of the deceased members of the parish

Next Saturday (Feb. 18), 4:30 PM:

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

Next Sunday (Feb. 19) 11:00 AM:

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



Thursday Night: Coffee with Abouna!

You are cordially invited to come and have coffee (or a glass of wine!) with Fr. Tom on Thursday Feb. 16 at 7:00 PM. We will meet in the church hall for an open forum discussion about our parish, the church, and our faith. So let's get together and enjoy a lively discussion!



Parish Reunion Sunday: February 26!

Let's encourage everyone to come to church – especially those who have been absent lately – to come to Divine Liturgy on Cheesefare Sunday, Feb. 26. A dinner will follow in the church hall.

The Sunday of the Prodigal Son is the second Sunday of the time of Pre-Lent and marks the beginning of Meat-Fare week. This parable of God's forgiveness calls us to "come to ourselves" as did the prodigal son, to see ourselves as being "in a far country" far from the Father's house, and to make the journey of return to God. We are given every assurance by the Master that our heavenly Father will receive us with joy and gladness. We must only "arise and go," confessing our self-inflicted and sinful separation from that "home" where we truly belong.



The start of Great Lent is just two weeks away. The season offers us a time to become spiritually focused through prayer, fasting, and almsgiving. Begin planning now on how you will observe this holy season.



Newborn in Christ!

The Handmaid of God, Rosemary Claire Cullen, will receive the Holy Mysteries of Illumination – Baptism, Chrismation, and Holy Communion – Sunday morning. Rosemary is the daughter of John and Sarah Cullen. Congratulations to Rosemary and to all of her family! May God grant them many years in health and happiness.

THE SATURDAY OF THE DEAD

The Church has set aside this coming Saturday, Feb. 18, (the Saturday before Meat-Fare Sunday) as a day to pray for all those who have passed from this life. We will pray for them at a celebration of the Divine Liturgy on Saturday morning at 10:00 AM. Sign-up sheets will be available in the church that morning for the names of your departed loved who will be remembered at the Liturgy. Come and beseech the Lord to bring all our departed relatives and friends to "a place of light, a place of happiness, a place of peace, where there is no pain, no grief, no sighing."

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: 24 Sun. 11AM: 98

Last Weekend's Collection: \$ 1,034.⁰⁰

The average Sunday envelope donation: \$24.⁷²

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

SERVICES FOR THE WEEK

Mon., Feb. 13	7:00 PM	Divine Liturgy: Meatfare Monday– with Passion Gospel
Wed., Feb 15	7:00 PM	Divine Liturgy: Meatfare Tuesday– with Passion Gospel
Sat., Feb 18	10:00 AM	Divine Liturgy: The Saturday of the Dead
Sat. Feb. 18	4:30 PM	Divine Liturgy: The Sunday of the Last Judgment
Sun., Feb. 19	10:15 AM	Sunday Orthros
Sun., Feb. 19	11:00 AM	Divine Liturgy: The Sunday of the Last Judgment



Next Sunday is the Sunday of the Last Judgment and is also known as **Meat-fare Sunday** - the last day that meat is eaten according to the traditional Lenten fast. The following Sunday (Feb. 26) is the Sunday of Forgiveness, also known as **Cheesefare Sunday**, the last day that dairy products can be eaten prior to the start of Great Lent. On the evening of Cheesefare Sunday Great Lent begins with the service of the Vespers of Forgiveness.

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

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.

Divine Liturgy will be celebrated at 7 PM on Monday and Wednesday evening this week and next week. The Gospels appointed for these weekday liturgies are the gospels of the passion, crucifixion, and death of the Lord. These Gospels remind us of where we are going during Great Lent, and the Divine Liturgies are a good preparation for us as we enter the Lenten season.

PRAYERS FROM THE TRIODION.... ***On the Sunday of the Prodigal Son***

Brethren, our purpose is to know the power of God's goodness: how when the Prodigal Son gave up sin and hastened to his father's house, his kindly father welcomed him and kissed him, and marked him with the signs of honor. He manifested his mystical joy to the inhabitants of heaven by killing the fatted calf in order that we too may do what is right before the Sacrificer, the Father and the Lover of Mankind, and the Victim, the glorious Savior of our souls. – *Sticheron of Vespers*

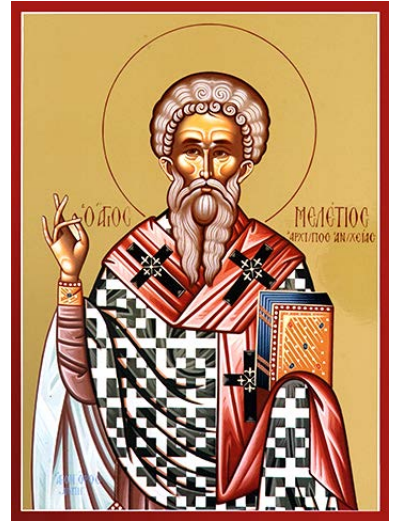
Wretch that I am, after squandering the riches that that Father gave me, I went to graze with the dumb beasts. I sought their food and hungered, for I had not enough to eat. Wherefore I shall return to the compassionate Father, crying out tearfully: "Receive me as one of your servants as I kneel before your love for mankind, and save me." – *Aposticha of Vespers*

I have wasted and squandered all Your riches, O Lord, and in my wretchedness I have become a servant to the wicked demons. O compassionate Savior, have mercy on the Prodigal. Cleanse me from filth and give me once again the robe of Your Kingdom – *Orthros Exapostilaria*

I am wasted with hunger, deprived of every blessing, and exiled from Your presence, O Christ of great compassion. Have mercy on me now, as I turn back in repentance, and save me as I sing Your praises, O Lover of Mankind. – *Ode 6, Canon of Orthros*

St. Meletios, Archbishop of Antioch

This holy Father, who was from Melitene of Armenia, was a blameless man, just, reverent, sincere, and most gentle. Consecrated Bishop of Sebastia in 357, he was later banished from his throne and departed for Beroea of Syria (this is the present-day Aleppo). After the Arian bishop of Antioch had been deposed, the Orthodox and the Arians each strove to have a man of like mind with themselves become the next Bishop of Antioch. Meletios was highly esteemed by all, and since the Arians believed him to share their own opinion, they had him raised to the throne of Antioch. As soon as he had taken the helm of the Church of Antioch, however, he began preaching the Son's consubstantiality with the Father. At this, the archdeacon, an Arian, put his hand over the bishop's mouth; Meletios then extended three fingers towards the people, closed them, and extended one only, showing by signs the equality and unity of the Trinity. The embarrassed archdeacon then seized his hand, but released his mouth, and Meletios spoke out even more forcibly in defense of the Council of Nicaea.



Shortly after this, Meletios was banished by the Arian Emperor Constantius, son of Saint Constantine the Great. After the passage of time, he was recalled to his throne, but was banished again the third time by Valens. It was Saint Meletios who ordained Saint John Chrysostom reader and deacon in Antioch. He lived until the Second Ecumenical Council in 381 (which was convoked against Macedonius, Patriarch of Constantinople, the enemy of the Holy Spirit), over which he presided, being held in great honor as a zealot of the Faith and a venerable elder hierarch.

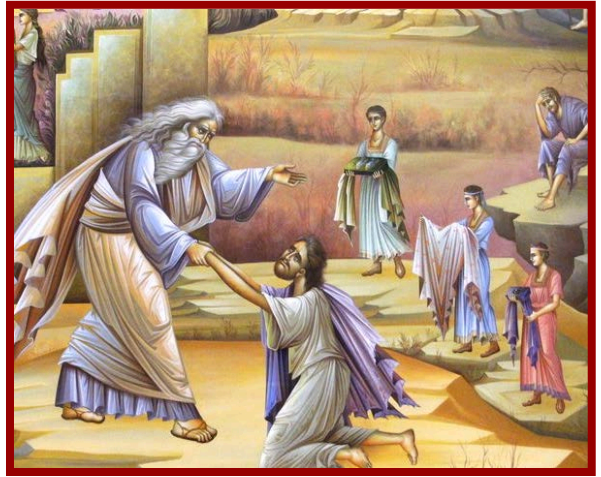
Some time before, when the Emperor Gratian had made the Spanish General Theodosius commander-in-chief of his armies in the war against the barbarians, Theodosius had a dream in which he saw Meletios, whom he had never met, putting upon him the imperial robe and crown. Because of Theodosius's victories, Gratian made him Emperor of the East in Valens' stead in 379. When, as Emperor, Saint Theodosius the Great convoked the Second Ecumenical Council in Constantinople two years later, he forbade that anyone should tell him who Meletios was; and as soon as he saw him, he recognized him, ran to him with joy, embraced him before all the other bishops, and told him of his dream.

While at the Council, Saint Meletios fell ill and reposed a short while after. Saint Gregory of Nyssa, among others, gave a moving oration at his funeral; bewailing the loss of him whom all loved as a father, he said, "Where is that sweet serenity of his eyes? Where that bright smile upon his lips? Where that kind right hand, with fingers outstretched to accompany the benediction of the mouth?" And he lamented, "Our Elias has been caught up, and no Elisseus is left behind in his place."

The holy relics of Saint Meletios were returned to Antioch and were buried beside Saint Babylas the Martyr, in the Church dedicated to the Martyr, a church that Meletios had helped build with his own hands.

“A Man Had Two Sons”

EVERY YEAR ON THIS SECOND SUNDAY of the Tridion we hear the Lord’s story which we call the Parable of the Prodigal Son. In fact there are three important characters in this parable, recorded in *Luke 15*: the Prodigal, the loving Father and the older brother. Some commentators feel that the older brother is the most important figure in the story because of the occasion on which the Lord told this parable. To find this context we must look at the first verses of the chapter which precede it, which are not read this Sunday:



“Now the tax collectors and sinners were all drawing near to hear Him. And the Pharisees and the scribes murmured, saying, ‘This man receives sinners and eats with them.’ So He told them this parable...” (Lk 15:1-3).

The Lord then tells not one but three parables about the joy over a repentant sinner: the parables of the lost sheep and the lost coin and the story of the Prodigal. The Lord’s aim in each of them is to confront the self-righteousness of the Pharisees and scribes who saw themselves as properly observant Jews in contrast to those who collaborated with the Roman occupiers (the tax collectors) or those who ignored the precepts of the Law (the sinners). Thus each of the characters in the parable represents one of figures in the above three verses. We have the Rebel son, who represents the sinners, the Conformist son, who embodies the respect for the Law and tradition which characterizes the scribes and Pharisees, and the welcoming Father who is Christ Himself.

The Rebel is truly a prodigal, disrespecting his father by demanding what would come to him at his father’s death – in effect, saying “I wish you were dead.” As we know, he goes off and eventually loses everything. Finally he decides to return to his father, who receives him with love.

The Second Brother

The focus of the tale now turns to the Conformist brother who has done everything by the book but is every bit as lost as his brother ever was. As Fr Henri Nouwen tells us in his reflection, *The Return of the Prodigal Son*, (1992, p. 71): “Outwardly the elder son was faultless. But when he confronted his father’s joy at the return of his younger brother, a dark power erupts in him and boils to the surface. Suddenly there becomes glaringly visible a resentful, proud, unkind selfish person, one that had remained deeply hidden.”

Without realizing it, the older brother has gone off to a “strange land” just like the Rebel. He was no longer the faithful son of his father everyone thought he was. As his father’s eldest son, his place would be at the center of the festive gathering, seeing that everyone was welcomed and cared for. Hospitality was – and remains to this day – one of the most important activities in a

Middle Eastern household. Refusing to take part made the Conformist the exact opposite of what he appeared to be: the faithful image of his father. He had no cause to look down on his brother; he too had fallen victim to “the tyranny of the passions” (St. Maximos the Confessor) and publicly insulted his father by his actions. He not only refused to stand at his father’s side before the guests; he even caused his father to leave them in order to deal with his son’s feelings.

Like the Pharisee in last week’s Gospel parable, the Conformist brother represents the scribes and Pharisees who are outwardly faultless. They observe all the precepts of the Law but look down on those who do not. The Lord Jesus does not tell them to ignore the Law, but to complete it with mercy and compassion. Elsewhere we find Him berating the Pharisees for this very reason: “*Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cumin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others*” (Mt 23:23).

Are We Scribes and Pharisees?

The brothers in this parable represent two types found in our society today. There are independent individualists who are determined to “fulfill themselves,” to make their own way according to their own lights. There are also people who conform to the expectations of their family or society, seeking to earn the approval of their peers or the powers-that-be.

In the Church there are always people who equate being a good Christian with doing all the “right” things. Consciously or unconsciously, they use their acts of external righteousness to mask their unrighteous hearts. In the words of Metropolitan Athanasios of Limassol, Cyprus (the “Father Maximos” of *The Mountain of Silence*), “...we went to the shrines, we venerated, we took out our money and placed it in a box, we left our candles, our oil, our prayers, our names, our prosphoron, everything... But our hearts did not change at all. Having completed our duties, we are the same as we were before. We are ready to attack one another, ready to testify against each other, ready to be sour just as we were before. Our hearts do not change... I confess to you from my own experience that I have not seen worse enemies of the Church than ‘religious’ people” (from *Therapy for the Sickness of Pharisaism*). As the Lord said, “*these you ought to have done, without neglecting the others.*”

What Happens Next?

The parable ends without an ending. We are not told how the older brother responded to his father because the goal of the parable is that we examine what *we* would do. St John Chrysostom said, “Almost any noble person can weep with those who weep but very few of us can rejoice with those who rejoice.” Very few of us can really rejoice in the salvation of another... But how happy is the man who can rejoice in the salvation of his brother, who rejoices over his brother’s repentance more than his own well-being.”

The approaching Great Fast gives us an opportunity to care for the salvation of others. People attend the Liturgy or Lenten services who are not worshippers during the rest of the year. Do we invite our less fervent fellow-parishioners to worship with us during this season? Do we welcome them as returning brethren with love? Or do we say things like, “Oh, look who’s back – so you remembered how to get here!” A better approach might begin by reflecting on the attitude of the loving Father in today’s parable, an icon of Christ Himself.

Today's Readings:

The First Epistle of St. Paul to the Corinthians (1 Cor 6:12-20)

Brethren, all things are lawful for me, but not all things are fitting. All things are lawful for me, but I will not be brought under the power of anyone. Food is for the belly, and the belly for food, but God will destroy both the one and the other. Now, the body is not for immorality, but for the Lord, and the Lord for the body. For God has raised up the Lord and will also raise us up by his power.

Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them the members of a prostitute? By no means! Or do you not know that one who cleaves to a prostitute becomes one body with her? *For the two*, it is said, *shall be one flesh* (Gn.2 : 24). But he who cleaves to the Lord is one spirit with him. Flee immorality. Every sin a man commits is outside the body, but the immoral man sins against his own body. Or do you not know that your members are the temple of the Holy Spirit who is in you, whom you have from God and that you are not your own? For you have been bought at a great price. Glorify God therefore in your body and in your soul which both are God's.

الرسالة (1كورنثس 6: 12-20)

يا اخوة. كل شيء يجوز لي، ولكن ليس كل شيء ينفع. كل شيء يجوز لي، ولكن لا يتسلط علي شيء. ان اطعمه للجوف والجوف للطعمه. وسيبيد الله هذا وتلك. أما الجسد فليس للزنى بل للرب. والرب للجسد والله قد أقام الرب. وسيقمنا نحن أيضاً بقوته. أما تعلمون ان اجسادكم هي أعضاء المسيح؟ أفاخذ أعضاء المسيح واجعلها أعضاء زانية؟ حاشى. أوما تعلمون ان من اقترن بزانية يصير معها جسداً واحداً؟ لأنه قد قيل: يصيران كلاهما جسداً واحداً. أما الذي يقترن بالرب فيكون معه روحاً واحداً. اهربوا من الزنى. ان كل خطيئة يفعلها الإنسان هي خارج الجسد. أما الزنى فإنه يجرم الى الجسد. أوما تعلمون ان أجسادكم هي هيكل الروح القدس الذي فيكم، الذي نلتموه من الله، وأنكم لستم لأنفسكم. لأنكم قد اشتريتم بثمن كريم؟ فمجدوا الله اذن في جسدكم وروحكم اللذين هما لله

Gospel: Luke 15: 11-32

The Lord told this parable: "A man had two sons. And the younger of them said to his father, 'Father, give me the share of the property that falls to me.' And he divided his possessions between them. And not many days later, the younger son gathered up all his wealth and traveled to a far country; and there he squandered his fortune in loose living. And after he had spent all, there came a severe famine over that country, and he began to suffer from it. And he went and joined one of the local landowners, who sent him to his fields to feed the pigs. And he longed to fill himself with the pods the pigs were eating, but no one offered to give them to him. But when he had come to his senses, he said, 'How many hired men in my father's house have bread in abundance, while I am perishing with hunger! I will get up and go to my father, and will say to him, "Father, I have sinned against heaven and before you, I am no longer worthy to be called your son; make me as one of your hired men."' And he got up and went to his father.

But while he was yet a long way off, his father saw him and was moved with compassion and ran and fell upon his neck and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you, I am no longer worthy to be called your son.' But the Father said to his servants, 'Fetch quickly the best robe and put it on him, and give him a ring for his finger and sandals for his feet; and bring out the fattened calf and kill it, and let us eat and make merry; because this my son was dead, and has come to life again; he was lost, and is found.' And they began to make merry. Now his elder son was in the field; and as he came close to the house, he heard music and dancing. And calling one of the servants he asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fattened calf, because he has got him back safe.' But he was angered and would not go in. His father, therefore, came out and began to beg him. But he answered and said to his father, 'Look, these many years I have been serving you, and have never disobeyed any of your orders; and yet, you have never given me a kid that I might make merry with my friends. But when this son of yours comes, who has devoured your wealth with prostitutes; you have killed for him the fattened calf!' But he said to him, 'Son you are always with me, and all that is mine is yours; but we were bound to make merry and rejoice, for this your brother was dead, and has come to life; he was lost and is found.'"

انجيل الابن الشاطر لوقا 15: 11 - 32

قال الرب هذا المثل: إنسان كان له ابنان. فقال اصغرهما لأبيه: يا أبت أعطني نصيبي من المال. فقسم بينهما أمواله. وبعد أيام غير كثيرة جمع الابن الاصغر كل شيء له وسافر إلى بلد بعيد. وبذر ماله هناك عائشاً في الخلاعة. فلما انفق كل شيء له، حدثت في ذلك البلد مجاعة شديدة. فأخذ في العوز. فذهب وانضوى الى واحد من أهل ذلك البلد. فأرسله الى حقولٍ يرعى الخنازير، وكان يشتهي أن يملأ بطنه من الخرنوب الذي كانت الخنازير تأكله، ولم يعطه أحد. فرجع الى نفسه وقال. كم لأبي من أجراء يفضل عنهم الخبز، وأنا اهلك جوعاً. أقوم وأمضي إلى أبي وأقول له: يا أبت قد خطئْتُ إلى السماء وأمامك. ولستُ مُستحقاً بعدُ أن أدعى لك ابناً، فاجعلني كأحد أجرائك. فقام وجاء إلى أبيه. وفيما هو بعيد، رآه أبوه فتحرّكت أحشاؤه. وأسرع وألقى بنفسه على عنقه وقبله. فقال له الابن: يا أبت قد خطئْتُ إلى السماء وأمامك، ولستُ مُستحقاً أن أدعى لك ابناً. فقال الابن لعبيده: هاتوا الحلة الاولى وألبسوه. واجعلوا خاتماً في يده وحذاءً في رجليه. وأتوا بالعجل المسمن واذبحوه فأكُلُ ونفّرح. لأن ابني هذا كان ميتاً فعاش، وكان ضالاً فوجد. فطفقوا يفرحون. وكان ابنه الأكبر في الحقل. فلما أتى وقرَّب من البيت سمع أصوات الغناء والرقص. فدعا أحد الغلمان وسأله ما عسى أن يكون هذا. فقال له: قد قَتُمُ أخوك، فدَبِحَ أبوك العجل المسمن، لأنه لقيه سالماً. فعَضِبَ ولم يُرد أن يدخل. فخرَج أبوه وطَفِقَ يتضرعُ اليه. فأجاب وقال لأبيه كم لي من السنين أخذمك ولم أتعدَّ وصيتك قط. وأنت لم تعطني قطّ جدياً لأفرح مع أصدقائي. ولما جاء ابنك هذا الذي أكل أموالك مع الزواني، نذبت له العجل المسمن. فقال له يا ابني أنت معي في كل حين، وكل ما هو لي هو لك. ولكن كان ينبغي أن نتنعم ونفرح. لأن أخاك هذا كان ميتاً فعاش، وكان ضالاً فوجد.

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>
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<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>