



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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REV. THOMAS P. STEINMETZ, Pastor

RT. REV. ANDRE ST. GERMAIN (retired)

REV. ROGER BOUCHER - Weekend Ministry

REV. THEOPHAN LEONARCZYK, Eparchial Chancellor

"Enter the Church and repent ... for here is the physician, not the judge. Here one is not investigated, one receives remission of sins." (St. John Chrysostom)

January 28, 2018

The Commemoration of our Venerable Fathers

Ephrem the Syrian and Isaac the Syrian

THE SUNDAY OF THE PRODIGAL SON

Parish Advisory & Finance Council:

KEN MONTY (*PRESIDENT*), 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.

Please remember to contact the church if a loved one is in the hospital and would like a visit from the priest. The hospitals do not always notify the church!

THE ORDER OF TODAY'S LITURGY

The Troparion of the Resurrection (1st Tone) Page 51

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 Kontakon of Encounter of the Lord in the Temple (1st Tone)

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

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, (January 27) 4:30 PM:

For the repose of Saleemy Thomas (37th), Joseph LaJeunesse (15th),
Juliet Anton (11th), and Susan Wihby (49th)

Sunday, (January 28) 11:00 AM

For the grace of a good season of repentance and renewal,
like the prodigal son, for all of our parish

Next Saturday, (February 3) 4:30 PM:

For the repose of John Baroody (60th Anniversary)

Next Sunday, (February 4) 11:00 AM

For a good defense before the awesome judgment seat of Christ
for all departed parishioner, family members, and loved ones,
that they may be found worth to stand that right hand of Christ



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.

Feb. 2: The Meeting of the Lord in the Temple

The Divine Liturgy and Blessing of Candles for this feast will be celebrated on Thursday evening, at 7:00 PM.



In the Byzantine Church the title of this feast is Hypapanty, a Greek word that signifies "Meeting." This feast, which closes the cycle of the Nativity according to the flesh of Our Lord, God and Savior Jesus Christ, commemorates the event on the fortieth day after the birth of the Lord, when Mary carried Him to the Temple in accordance with the Mosaic Law to offer Him to the Lord, and to ransom Him by sacrifice.

They were met by Simeon in the Temple, who upon seeing the child Jesus exclaimed "Now you shall dismiss Your servant, O Lord, according to Your Word in peace, because my eyes have seen Your salvation, a light of revelation to the Gentiles and the glory of Your people Israel." As part of the commemoration of this "light of revelation," candles will be blessed and distributed at the end of the Liturgy for feast.

There will be a meeting of the parish Advisory Council on Wednesday, January 31, at 7:30 PM, following Vespers.

Attendance - Last Sat. 4:30 PM: 28 Last Sun. 11:00 AM: 98

Last Weekend's Collection: \$ \$905.⁰⁰

The average Sunday envelope donation: \$28.¹⁰

The balance remaining on our mortgage is: \$76,241.⁶⁰

SERVICES FOR THE WEEK

Wed., Jan. 31	7:00 PM	Vespers
Thurs. Feb. 1	7:00 PM	Divine Liturgy: Feast of the Meeting of the Lord in the Temple
Sat. Feb. 3	10:00 AM	Divine Liturgy: Saturday of the Dead
Sat., Feb. 3	4:30 PM	Divine Liturgy: The Sunday of the Last Judgment (Meat-Fare)
Sun., Feb. 4	10:15 AM	Sunday Orthros
Sun., Feb. 4	11:00 AM	Divine Liturgy: The Sunday of the Last Judgment (Meat-Fare)

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. 11) 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.



Bishop's Appeal Update



The latest financial report on the Bishop's Appeal shows that we have raised \$8,205 towards of parish goal of \$11,000. That is great news, but up until now only 16 families of the 160 families with the parish have contributed. The appeal ends on Jan. 31. If you have not yet made your contribution, please do so as soon as possible. Forms for contributions are available in the back of the church.

PRAYERS FROM THE LENTEN 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*

The Icon of the Meeting of the Lord in the Temple

The story of Christ's dedication in the Temple is described in Luke's Gospel (Luke 2: 22-40). The elderly St Symeon, described in hymns as a "priest", inspired by the Holy Spirit recognizes the baby Jesus as the Messiah. This is shown in his deep reverence: bowing low and holding Christ with covered hands. Christ Himself is shown as actively blessing those present, appearing as Lord and Savior, rather than a helpless babe-in-arms.

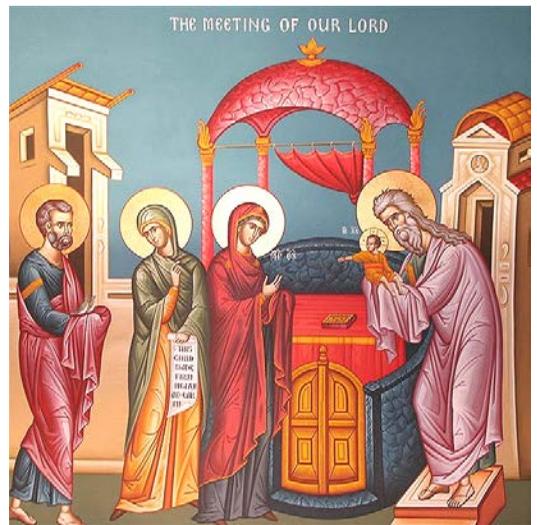
The Mother of God has just given her Son into the arms of Symeon. Nearby is Anna, the prophetess, holding a scroll she which reads "This child created heaven and earth." Completing the scene is Joseph, who brings a sacrificial offering of two turtledoves. This was the sacrifice of someone too poor to provide a lamb and reinforces the humble background into which Christ was born.

The scene takes place in the Temple of Solomon at Jerusalem. As is normal for classic iconography, the scene appears to occur in the open, not concealed by walls, with the outside of the Temple shown in the background. The icon of the Presentation is dominated by a four-pillared dome, which was an architectural feature of the inside of the Temple. It is a *ciborium*, in Greek a *kivorion*— a canopy contained in the sanctuary.

But the *ciborium* in the icon is not the tabernacle of the Temple of Solomon, which was destroyed within 50 years of Christ's dedication there. The altar in the icon is behind two gates, reminiscent of Royal Doors. Upon the altar are not the stone tablets of Moses, but a Gospel book that contains the New Testament. This all reminds us of the real significance of the event: not the *observance* of the old Mosaic law, but the *fulfillment* of it in Christ's incarnation. The *ciborium* itself was a common feature of first millennium churches, covering the altar and having curtains to veil the consecrated host at particular times of the Liturgy. The icon of the Presentation is therefore clearly and consciously depicting Solomon's Temple as a Christian church, though this is sometimes lost today when *ciborium*'s are not as common in church architecture.

The infant Christ is handed to St Symeon *over* the altar. Here, the references to St Symeon as "priest" are entirely appropriate, as in the icon he receives the infant Jesus as the life-giving, sacrificial offering at the Christian liturgy. St Joseph even appears like a deacon attending to Symeon, shown in the same posture of supplication as the angels in the head banner of this website, who are painted with a deacon's vestments.

Jesus entered the Temple not to be purified, but to purify others and signified the passing away of animal sacrifices, the Mosaic Law, and Jewish Temple worship. This feast, coming at the end of the winter Feast of Lights, usually occurs close to the beginning of Lent, when the pure sacrifice of "a contrite heart" is required of us, rather than the burnt offerings done away with the advent of Christ.



Glorify God in Your Body

MANY PEOPLE TODAY EQUATE “SPIRITUALITY” with one’s personal inner life. Spiritual seekers are advised to “listen to their heart” to find peace and clarity, often without any reference to God – or at least to the God revealed in the Scriptures – or to a community such as the Church. Their approach is more individual rather than communal, more mind-centered than encompassing one’s entire being, and often more concerned with self-help than with living in union with God.

As Eastern Christians we stand in a tradition that understands spirituality as mankind’s relationship to God through the operation of the Holy Spirit. At its root this relationship is based on an event which joins the material and the spiritual: the Incarnation of Christ. The Word of God took flesh, became human in order to unite us with God. Because He is truly and perfectly man, the risen Christ is now glorified in His body, seated at the right hand of the Father.



The Prodigal Son

The Body in Eastern Thought

The body, as well as the spirit, is important in Christian life. As St Paul says, “*Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore, glorify God in your body and in your spirit, which are God’s*” (1 Cor 6: 19-20). We are not meant to ignore or belittle the body because we are Christians. The body is not an enemy but a partner and collaborator with the soul in the work of our sanctification. The body, as well as the spirit, is meant to be transfigured in Christ and so we are called to glorify God in it.

Purifying the Body

The first way in which we glorify God in the body is by accepting and affirming its freedom from the control of sin and death. United to Christ in baptism, we have already been given a share in that freedom, which will be completely realized in the life of the world to come. As long as we are in this life, however, we must work along with Christ-in-us to maintain the body’s freedom from the influence of sin.

And so, one way in which we glorify God in the body is by the Church’s ascetic tradition, which focuses on freeing the mind and the heart from attachment to the things of the senses. Christian asceticism is not anti-physical but seeks to liberate the body from the lure of the sensual so that the physical may be sanctified.

The Church Fathers considered that the most basic ascetic practices focus on controlling the *passions* or cravings of the body for food and drink and for sexual release. This is not because they are our greatest inner enemies - pride and vanity have that dubious distinction – but because it is

easier to conquer our physical cravings than our spiritual impulses. This is why St Paul, in 1 Corinthians, singles out the power of gluttony and lust as the enemy's first line of attack on the believer. "*Do you not know that your bodies are members of Christ?*" (v.15). How can you surrender to the first assault the enemy mounts against you? If we cannot put aside fatty foods on Wednesdays and Fridays, much less during the Fasts, how can we even begin to deal with things like spiritual laziness (sloth) or pride that afflict us in our innermost hearts?

Worshipping in the Body

We live our life in Christ in our bodies, as well as in our spirits, and so the Eastern Churches have insisted that the body join the spirit in worshipping the One who created us as both physical and spiritual. We bow, we make the sign of the cross, we prostrate, we kiss, we eat and we drink. We glorify God in the body by entering body, soul, and spirit in the worship of the Church.

One way we glorify God in our bodies at worship is by standing for prayer. In some churches people are directed to stand or sit at different times during the service. Sitting, however, is the stance taken by an audience rather than a participant; during prayers and litanies we are participants and more fittingly stand rather than sit.

Two bodily gestures in Eastern worship not common in the churches of the West are the metany and the prostration. In the metany, we make the sign of the cross and bow from the waist, extending our right hand until our fingers touch the ground. In the prostration we kneel on both knees and bow until our forehead touches the ground. Both gestures indicate our complete submission to the King of all. Making metanies and prostrations requires a certain amount of free space around the worshipper. In older churches abroad, any seating (benches or stalls) was located around the church walls leaving the center of the church free for worshippers.

The Great Fast

During the Church fasts, we have ample opportunities to glorify God in the body through more frequent church services and through fasting. Eastern Christian fasting incorporates two ways of using our bodies in worship. In *ascetic or total fasting*, we do not eat or drink anything. Period. This kind of fasting is in the spirit of Deuteronomy 8:3, quoted by Christ to the tempter, "*Man shall not live by bread alone, but by every word that proceeds from the mouth of God*" (Mt 4:4). Traditionally people fast this way before receiving Holy Communion. It is also customary to fast totally for a certain period on all fast days. Many fast this way until noon during these seasons.

The second type of fasting, also called abstinence, is *fasting from certain foods* (typically meat or dairy products). In many Eastern Churches, people fast totally until noon and then, when they do eat, they abstain from meat and dairy. Since fish is considered "meat without feet" it is not generally consumed on the stricter fast days.

In this kind of fasting, we glorify God in the body by limiting ourselves to what has been called the "food of paradise." In the Genesis story of creation, humans were created to be vegetarians. God is depicted as telling Adam and Eve: "*I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food*" (Gen 1:29). It was only after the flood that God told Noah, "*Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs*" (Gen 9:3). By restricting ourselves to the food of paradise, we are saying that we value above all things the communion with God that our first parents had.

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 عليّ شيء. ان اطعممة للجوف والجوف للطعممة. وسيبيدُ الله هذا وتلك. أما الجسد فليس للزنى بل للرب. والربُّ للجسد والله قد أقام الرب. وسيقيمنا نحنُ أيضاً بقوته. أما تعلمون ان اجسادكم هي أعضاء المسيح؟ أفاخذ أعضاء المسيح واجعلها اعضاء زانية؟ حاشى. أوما تعلمون ان من اقترن بزانية يصير معها جسداً واحداً؟ لأنه قد قيل: يصيران كلاهما جسداً واحداً. أما الذي يقترنُ بالرب فيكونُ 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 هيكلُ الروح القدس الذي فيكم، الذي نلتموه من الله، وأنكم لستم لأنفسكم. لأنكم قد اشترتيم بثمنٍ كريمٍ؟ 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 اصغره لأبيه: يا أبت أعطني نصيبي من المال. فقسم بينهما أمواله. وبعد أيام غير كثيرة جمع الابن الاصغر كل شيء له وسافر إلى بلد بعيد. وبدر ماله هناك عاثشاً في الخلاعة. فلما انفق كل شيء له، حدثت في ذلك البلد مجاعة شديدة. فأخذ في العوز. فذهب وانصوى الى واحد من أهل ذلك البلد. فأرسله الى حقولٍ ه 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 خطئت إلى السماء وأمامك. ولست مستحقاً بعد أن أدعى لك ابناً، فاجعلني كأحد أجراءك. فقام وجاء إلى أبيه. وفيما هو بعيد، رآه أبوه فتحركت أحشاه. وأسرع وألقى بنفسه على عنقه وقبله. فقال له الابن: يا أبت قد خطئت إلى السماء وأمامك، ولست مستحقاً أن أدعى لك ابناً. فقال الاب لعبيده: هاتوا الحلة الاولى واللبسوه. واجعلوا خاتماً في يده وحذاءً في رجليه. وأتو بالعجل المسمن واذبحوه فأكل ونفرح. لأن ابني هذا كان ميتاً فعاش، وكان ضالاً فوجد. ففحقوا يفرحون. وكان ابنه الأكبر في الحقل. فلما أتى وقرب من البيت سمع أصوات الغناء والرقص. فدعا أحد الغلمان وسأله ما عسى أن يكون هذا. فقال له: قد قدم أخوك، فدبح أبوك العجل المسمن، لأنه لقيه سالماً. فعصبت ولم يرد أن يدخل. فخرج أبوه وطفق يتضرع اليه. فأجاب وقال لأبيه كم لي من السنين أخدمك ولم أتعد وصيتك قط. وأنت لم تعطني قط جدياً لأفرح مع أصدقائي. ولما جاء ابنك هذا الذي أكل أموالك مع الزواني، ذبحت له العجل المسمن. فقال له يا ابني أنت معي في كل حين، وكل ما هو لي هو لك. ولكن كان ينبغي أن نتتعم ونفرح. لأن أخاك هذا كان ميتاً فعاش، وكان ضالاً فوجد.

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, Christine Freitas, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Eileen Kennedy, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Label, Haley Lesmerises, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Steve Notter, Steven O'Leary, Ellen Osgood, Josephine Paquette, MaryJo Pond, Sheila Quinn, Susan Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvias, 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>Joe Ashooh, Agent 297 South Willow St Manchester, NH 03103 603-624-1000 www.joesthere.com</p> <p>Providing Insurance and Financial Services Call us for a free quote</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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