

Screamers...are we???

Many of you may have heard about the recent movie which came out called "Screamers". It is a documentary emphasizing the injustices of Genocide, specifically, the Armenian Genocide of 1915. The movie, most appropriately, did also deal with ALL Genocides. We as Armenians must learn that we do not "corner the market" on Genocide.

It is unfortunate that the movie did not open to a very popular acclaim. In fact it opened in a small handful of cities and for only a limited engagement. I had heard about the movie through the internet. A few people from our diocese in New York had gone to see it and highly encouraged me to view it as well. In addition the Diocesan Information Services encouraged the faithful to go see it.

On the day of its premiere in Chicago, I went to go see it. There were eight of us in the theater. I'm happy to say that two of them were from St. Gregory. The others were Armenian as well and (my guess) System followers or film enthusiasts. No matter, it was a Friday afternoon at the 1:00PM showing. I did feel somewhat sad that there were only a handful of us, however I knew that at the later showings there would be more people seeing it. I later found out that the producer herself would be at one of the showings on Saturday.

I was not sure of what to expect. I did know that the "stars" of this movie/documentary were the members of the rock band "System of a Down". A group of Armenians who have made a name for themselves in the music industry as a group known for its hard rock style, were the main focus of the documentary.

During the opening it was revealed, through the producer Carla Garapedian, what the name "Screamers" was all about, more on that later...

The presence of System of a Down was quite obvious as the movie began. Their music is an acquired taste (for someone who is in their teens, it is perfectly normal). Overall, I felt that the movie conveyed the message of awareness. Awareness, of course, of the atrocity of Genocide. It does pain me that as a nation and as a people, that we have not been able to intellectually convey our message as well as our cause to those who must hear us. The lyrics of System of a Down are not pretty. They are at times vulgar and inappropriate, (I do have the ears of an Armenian Priest). This being said, it may take a nationally recognized rock band, using terrible obscenities to get the message across to the world that Genocide is not acceptable to the human race. What does this say for the intelligence of humanity? What does this say about those who supposedly have intelligence?

We as Christians must advocate truth and justice. As Christians, we are consoled that truth and justice will prevail at the hand of God. This we are certain of! Justice will be at His Kingdom, on His terms.

In the meantime, we must be advocates of earthly justice. It is true that as Christians we must love our brothers and sisters, however, we must also stand for our beliefs. We believe that through Christ our Lord, everything is possible. We must believe that earthly justice is possible. There is a Christian formula for forgiveness which must take place. As long as our offenders ask for forgiveness, we must grant it. This is God's Law. This is an issue which we as faith filled humans must grapple with.

So, why "Screamers"? As the Harvard Professor states in the movie, "Screamers are those who can't rest until the world knows what has happened". Are we as a Church and as a people happy or complaisant with the way the world views Genocide? I personally am not satisfied with what is going on.

We as Armenian Christians must take a more active role in advocating the cause of our dead ancestors. Yes, dead ancestors! At the end of the movie, the statistics were as follows...Darfur, 400,000 dead and counting...

It is quite simple...call your Senators and Congressmen! They are the ones who can effectuate change. If you want NO change, and are content and deaf to our ancestors "Screaming" from their hidden graves... then do nothing.

Fr. Aren Jebejian
Pastor

From the Parish Council's Desk

This year, the Diocesan theme is *Church and Home: One in Spirit*, and it's the perfect opportunity to explore our faith. The theme encourages us to integrate traditional and contemporary aspects of our faith into our home life and, in that process, enables us to learn or rediscover aspects of being an Armenian that we had never known or had forgotten.

Each month, the Diocese will be releasing prayers and information relevant to the month's feast days and liturgical events, but the theme goes far beyond prayers. There are also a multitude of traditional practices that you are encouraged to take part in: the annual or semi-annual Home Blessing, the weekly burning of incense in preparation of Sunday Badarak, the daily giving thanks at meal time, the use of Holy Water in cooking. And we encourage you to find other ways to

combine the spirit of church and home. For example, if you have younger children, try reading traditional Armenian stories as part of your bedtime ritual. It doesn't have to be a religious story; there are numerous cultural tales that are both entertaining and enlightening. You can contact our Nairi Choir bookstore for references.

You can also bring your home talents into the Church. If you have a particular talent that you think could help the Church, we encourage you to bring it to our attention. If you haven't taken part in one of our committees or events in awhile, we encourage you to come and help out. Stop by one of the Women's Guild cooking days and lend your hands. If you're inexperienced, all the better – you're sure to learn something that you can take home.

As the year goes on, I encourage you to drop us a note telling us how you might be incorporating the theme into your life. With your permission, we'll publish them in future issues of the Loosavorich.

And finally, I would like to take this opportunity to thank Artur Petrosyan for his work on the Loosavorich. Artur restarted the Loosavorich three issues ago, and I've heard nothing but praise for his efforts. The bad news is that Artur has recently moved to New York; the good news is that he has committed to keep publishing the Loosavorich, which I offer to you as a sign that the spirit of his Chicago home will travel with him wherever he goes.

Charles Demirjian
Parish Council Chairman



Noteworthy News from Nairi Choir

The Nairi Choir organized and hosted the annual Christmas Party which was held Sunday, December 3, 2006. Fifty-three people enjoyed cocktails and mid-eastern fare in a cozy private room at Reza's Restaurant in Oak Brook. Party-goers enjoyed the sounds of Sark Antaramian's Trio whose play list included Christmas Jazz, Armenian and American songs. Birthday's (**Greg Tootooian** and **John Mrofcza**) and Anniversary's (**Agnes** and **Haig Pedian** – 57 years!!! Congratulations!!) were duly noted and celebrated. Another highlight of the evening was a total group sing-a-long to "I Can't Help Falling in Love with You"!

The committee would like to thank **Matt** and **Susu Klujian** for so generously donating an oriental carpet which was auctioned off to **David Demirjian**. Thanks, **David!**

Other raffle donations included a bottle of Armenian Cognac, a \$100 gift certificate to the Nairi Choir Bookstore, Caphalon Pots & Pans (thanks, **Sandy Hitik**) and various cut-glass pieces.

Thanks to everyone who helped to make the evening possible.

It seems only yesterday we were preparing for the birth of Christ...and now we prepare ourselves for Christ's sacrifice and resurrection. In my last article I tied the two events together – Christmas and Easter. Easter is the completion of the promise. Recently, Hayr Aren said this is a time of prayer, bible readings and personal reflection. It warrants a yearly, a daily, reexamination of ourselves. He gave us life and the promise of life eternal. Are we taking the time to worship Him, to speak to Him?

Someone close to me said that we simply repeat the same thing every Sunday—maybe a little monotonous to some—but our forefathers wrote a beautiful Divine Liturgy. Some months back there were visitors at St. Gregory on a Sunday. After Badarak, I greeted them and asked them how they fared through the long service. Much to my surprise they gently put me in my place when they said, "It was an absolutely beautiful service. And it's never too long to praise our Lord."

I hope that in the coming weeks, we will journey together to the Cross and be inspired by our beautiful and meaningful services.

During Lent, we will be singing the Arevakal (Sunrise) Service. As you may recall, how church celebrates a service every hour of the day. While you can do the Sunrise Service everyday, we have come to the custom of replacing Morning Service with Arevakal. There are copies of this service in the pews and we encourage you to join the choir in the singing of the Sunrise Service.

In other Nairi Choir News:

The congregation bid a tearful good-bye on Sunday, January 28th to our beloved Artur Petrosyan who will be working at the Diocese. Several members are in contact with Artur and we know him to be settling in to his new surroundings and doing well. The choir will especially miss him as he was a wealth of liturgical knowledge and inspiration to all of us. We wish him God's richest blessings in his new endeavor and pray that our Father will bring him back to us whenever possible.

This brings up another subject. Loosing Artur was like loosing an appendage. The choir is made up of a number of people all of whom play in integral part to the

whole. When one part is missing its loss is truly felt. Any long-standing member of St. Gregory can attest to the changes that have taken place in the choir. Simply put, the choir is as strong as its members. Some Sundays we are very strong—other Sundays not so strong. Singing the Badarak is an honor (not to mention, we really do have a nice time together). **Please consider joining.** Our future depends on it.

...And speaking of our future. Our older Sunday School children have been invited to join the Choir and sing with us on Sundays. After giving this considerable thought, when all is said and done, the best way *to learn* is *to do*. Ms. Mary Kazarian will convey this plan to the appropriate Sunday School children. If you are their parents, please encourage this endeavor.

Georgette L. Mrofcza
Choir Director

Women's Guild News

Once again, our Guild had a delicious Christmas luncheon following church services on January 7. Our congratulations to Vickie Kaprelian and her committee for a very successful afternoon. Also, many thanks to Vickie and Robert and their families for their kind donations to this event.

A wonderful day was spent at St. John the Baptist Armenian Church in Greenfield, Wisconsin for Women's Saints Day on Saturday, March 10. Our Guild was well represented along with Hayr Aren and we thank the St. John's Guild for their warm and gracious hospitality.

Plans for our Palm Sunday luncheon for April 1st are underway and we thank Raelene Ohanesian for volunteering to chair this event. Please do not forget to make reservations!!! Also, our bake sale will take place on that day - details to follow.

The Guild is planning a year of fun and fund raising - including an architectural boat tour of our great city and an evening of dinner-theatre at "Tony and Tina's Wedding". Keep an eye open for all the details for a full calendar of events.

From Staff

42nd Anniversary Celebration

The lights were dimmed; the tables were a twinkle with lighted wine bottle centerpieces; strolling accordion player, Stanley Zielinski played French music amidst the lights of a 10 ft.(was suppose to be 14 ft., but we won't go there!) replica of the Eiffel Tower. Voila! **Under Paris Skies!** That was the theme and set the tone for the 42nd Anniversary Celebration. About 85 people and a sprinkling

of children enjoyed the ambience of the evening. There was an open -bar cocktail hour with Hors d'oeuvres served by Brooke Bower, Dana Zakarian, Dawn Zakarian, Greg Mrofcza, Jeff Martin, fiance of Dana Zakarian (Congratula-tions to you both) and George Pappas (my adopted son and friend my son Greg). The dinner began with an Invocation by Rev. Fr. Aren Jebejian, followed by a welcome given by George Nahabedian, Vice-



Chairman of the Parish Council. Our wonderful wait staff served dinner and dessert with flair and expertise. A candle lighting ceremony was conducted during the serving of dessert which raised approximately \$7,000! **Thank you so much!!** DJ Armen continued the evening with a selection of French and Armenian songs...I would like to take this opportunity to thank the very special people who made the evening *tres magnifique*: Joe Micele, my right-hand sous chef, Cathy George, my left-hand sous chef, Artur Petrosyan,(our jack of all trades), Parris George, bartender, Violet Koresian (super secretary to everyone!), Michelle Babikian, Parish Council Treasurer.

Thanks everyone!

Georgette L. Mrofcza
Event Chair

Poon Paregentan

Despite the bitter cold and snowy weather outside, it was a perfect setting inside the Crystal Palace, Park Ridge, IL. Parishioners from the Armenian Churches of St. Gregory the Illuminator, Chicago, St. James, Evanston and Sts. Joachim & Anne, Palos Heights, IL and from

Michigan, New York and from all over celebrated Poon Paregentan on Saturday February 17, 2007. It was the best...with "style and grace." The food was good and plentiful with an awesome dessert table filled with sweets and fresh fruit. Once the music started, the dancing never stopped. It was the music of Steve Iskanderian and his band ARARAT that got the dancers jumping and then continued on and off with D.J. Chris Habib. For many, it was dancing all night long.

More than 500 (can you imagine?) people enjoyed the evening's festivities. This joint celebration of Poon Paregentan, involving the three churches, started about three years ago in an effort to bring together the parishioners of each community and to perpetuate the tradition of the Armenian Church and culture.

This year, the event was chaired by our own Raelene Ohanesian and what a great job she did. Serving on her committee were Greg Mrofcza, Arda Paylan, Krikor Deveci and Kevin Bargamian (as well as the clergy from the 3 parishes.) We wish them well and thank them for making this year's Poon Paregentan celebration a memorable evening.

Violet Koresian



Letters to the Editor

The Armenians of India

I was born and raised in Calcutta, India. "How did this happen?" "Were your parents missionaries, diplomats?" I have been repeatedly asked. No, we had a large Armenian community there, a part of the Diaspora.

My Armenian parents were born in New Joulfa, Isfahan, and were taken to India by their families around 1918. They traveled over land and water to join the growing Armenian community in Calcutta. All the other families were also from Persia, largely from Joulfa. Only a few of them were from Lebanon, Egypt, and Iraq.

What were they doing in Persia? In the early 1600's Shah Abbas I (Persian king) was fighting the Ottomans in Armenian territories. Even though Shah Abbas was forced to retreat, many historians credit this campaign with relieving Ottoman pressure on Europe. He evacuated large parts of Armenia in front of the advancing Turks including Joulfa in Nahichevan (currently Azerbaijan.) 150,000 Armenians were forcibly relocated to Isfahan and he built them New Joulfa where churches and an Armenian community exist in this suburb today.

Why did my parents leave Joulfa? When they were children, there was a famine and hard times and, even though the church was taking care of its own, the people

became restless in search of a better life. With their respective families, my parents were on the same boat which carried them around India to the port city of Calcutta where they were later to meet.

Armenians were well known as excellent traders and contributed immensely to the growth of the various cities in India where they established themselves. The first Armenian church was built in 1650 in Madras (Chennai) and that community was the earliest and largest. During my time in India, only a handful of Armenians lived in other cities while the Calcutta community had become the center. St Gregory the Illuminator Armenian Church was built in 1760 and continues to exist in a well preserved state. My family went to church every Sunday. Father Aramais Mirzaian, sent from Etchmiadzin, was the parish priest for many years.

Most community activities revolved around the church and the clubs. There were sporting events on the Maidan (rugby, ping pong, basketball, horse racing) dances, concerts. Almost every weekend there was an activity that kept the community together.

There were several other smaller churches. One was in Chinsurah a couple of hours drive from Calcutta, where the whole community went for an annual picnic held after mass on St John the Baptist's day, a few weeks after the Armenian Christmas. This meant starting out at 4:00am with the samovar, the cutlets, the hard boiled eggs, Armenian bread, and nazook/gatha.

The Armenian Christmas, Martyr's Day, Vardanantz day, Feast of the Holy Virgin, Feast of the Holy Cross, these all feast days were celebrated. Service was held in the Tangra church on Merelotz day where there is an Armenian cemetery and where most Armenians are buried (including many of our family members). Our house was blessed twice a year.

The Armenians were praised as excellent business men and people of vision. One such member of the community was a builder of over 350 houses...including a huge apartment complex called Gaulstin mansion. Many of the finest hotels in Calcutta and other cities were owned and operated by Armenians. In many cities in India you will find Armenian churches and an "Armenian Street."

It is said that wherever Armenians went they built schools and churches that kept them together. The Armenian Philanthropic Academy was established in 1852 for boys only and is appropriately on Free School St. A similar Free School was also established for girls the Davidian Girls School.

My brothers attended the Armenian school while I was sent to Loretto House a large school run by the Irish

order of BVM. In school we learned Hindi, Bengali, and French as second languages. My father taught me Armenian every morning.

India is a tolerant country. The Armenians were well liked and they incorporated some of the Indian culture and cuisine. Many learned to speak the local language fluently making it easier to promote their business interests. Our paternal grandmother lived with us, spoke only Armenian and spent her day reading the Bible, knitting, crocheting and telling us stories we wanted repeated over and over. Numerous aunts and uncles came to visit. Grandma made cheese and yogurt weekly so that it was always part of our dining experience along with Armenian bread and lots of greens. My father often brought visitors/newcomers home for lunch on Sundays after church.

The British rulers left India and also the Armenian community looked to the west. They left for Australia in the 70's establishing a community in Sydney and many went to England. Only a few people came to America and this exodus left only 100 or so people in India.

My family visited Calcutta in 1998 and toured the Armenian Church, the school, the clubs. Remembering the community in its hey day, I was saddened that the Indian population had grown 300% and the Armenians were down to a trickle. This visit was perfectly timed as a few months after, my elderly uncle and aunt died. This trip was an unforgettable experience for our children.

I noticed that when I came to the USA, I was not able to understand the Turkish Armenian spoken and I was not easily understood. My father had tried hard to keep the spirit alive with letters from home written in Armenian. The reason I was ecstatic on hearing my daughter sing Kroonk and the other Armenian songs in the St. Gregory's reception hall is that these were the songs of my family and my people. Her skills were learned in America but I could also hear the emotion that I remember from gatherings around the piano and at concerts in the Calcutta community.

If you should ever visit India look for traces and marks made by the Armenians in every city. They traveled the Silk Road and, also, established themselves in the Far East including HK, Thailand, Indonesia and etc.

Dr. Rose Catchaturian

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«Այն կենաց ծառ է ամենքի համար, ովքեր պատրաստվում են նրանով և հաստատությամբ հենվում նրա վրա՝ իբրև Տիրոջ» (Առակ. Գ 18):

Մինչև մեր Տիրոջ՝ Հիսուս Քրիստոսի խաչելությունը Խաչն ամենաանարգ մահվան գործիքն էր

համարվում, որի դատապարտությանն էին արժանանում ծանր հանցանք գործածներն ու անիծյալ կոչվում ժողովրդի կողմից. «Անիծյալ է յուրաքանչյուր ոք, որ կախված է փայտից» (Բ Օր. ԻԱ 23): Սակայն Քրիստոս, գամվելով խաչափայտին, աշխարհիս մարդկության մեղքերը վերցրեց Իր վրա և կենարար Արյան հեղունով սրբագործեց մահվան այդ գործիքը՝ վերափոխելով այն դեպի երկինք տանող սանդուղքի, որի գլուխը, «ըստ տեսլեանն Յակովբայ» երկինք էր հասնում, և Տերն Ինքը հաստատված էր նրա վրա:

Խաչի միջոցով Աստված աղամորդիներիս համար բացեց երկնքի արքայության դուռը, և ինչպես Հին Իսրայելում քահանայապետը զոհաբերված գառան արյամբ իրավունք ուներ մտնելու սրբություն սրբոց, այնպես էլ Խաչի վրա պատարագված Աստծո Գառի անմահ Արյամբ մեզ ամենքիս հնարավորություն տրվեց մտնելու երկնային արքարան:

Դեռևս Հին Կտակարանից հայտնի է, որ Մովսես մարգարեն իր ժողովրդին եզիպտոսից դուրս հանելիս Աստծո գործյամբ և իր խաչանիշ գավազանով ճեղքեց ծովի ջրերն ու ազատեց իսրայելացիներին եզիպտոսցիների գերությունից: Մովսեսի օրինակով մեր Տերը՝ Աստծո Միածին Որդին,



Իր խաչ-գավազանով ճեղքեց երկնային երանելի կյանքից՝ սրբություն սրբոցից մեզ բաժանող մեղքի և մահվան վարագույրը և մեզ ազատեց չարի ու մեղքի գերությունից:

Քրիստոսի խաչելությամբ և հարությանը մարդկությունը գտավ իր երբեմնի կորցրած փրկությունը, և այդ է պատճառը, որ այսօր քրիստոնյաներս, մեզ վրա խաչի դրոշմը

դնելով, մասնակից ենք դառնում Քրիստոսի չարչարանքներին՝ Տիրոջն արժանի գավակները դառնալու հույսով, քանզի Տերունավանդ խոսքի համաձայն՝ «Ով իր խաչը չի վերցնում ու իմ հետևից չի գալիս, ինձ արժանի չէ» (Մատթ. Ժ 38):

Խաչակնքման բարեպաշտական սովորությունը գալիս է դեռևս քրիստոնեության առաջին դարերից: Խաչակնքվելով մենք պաշտպանում ենք մեզ չարի հարվածներից, որովհետև երբ չարը տեսնում է խաչի նշանը՝ սարսափում է, քանի որ Խաչով ջախջախվեց

նրա գլուխը: Խաչի նշանն էլ առավել զորավոր է նրանց համար, ովքեր հավատքով են մոտենում նրան, ինչպես սուրբ Հովհան Ոսկեբերանն է ասում. «Ոչ միայն մատներով պետք է Խաչի նշանը պատկերել դեմքին, այլև դրան պետք է նախորդի սրտի հակվածությունն ու լի հավատը: Եթե այդպես խաչակնքվես, ապա պիղծ ոգիներից և ոչ մեկը չի կարող քեզ մոտենալ՝ տեսնելով այն սուրը, որով նրանք խոցվել են, տեսնելով այն գեները, որով նրանք մահացու վերք են ստացել»: Սուրբ Գրիգոր Տաթևացին, խոսելով խաչակնքման կարևորության մասին, ասում է հետևյալը. «Խաչակնքումով և սուրբ հավատքով մեծ հրաշքներ են գործվում»:

Սակայն ցավով պիտի նշենք, որ արդի իրականության մեջ բազում հայորդիների համար Տիրոջ Խաչը վերածվել է անարգանքի, ատելության կամ զուտ զարդարանքի առարկայի: Մերժելով Խաչը՝ նրանք մերժում են Խաչյալին, քանի որ ինչպես Դավիթ Անհաղթն է ասում. «Խաչը Քրիստոսի ձևն ունի, և Քրիստոս ամեն պահ նրա վրա է ու էանում է նրա հետ և երբեք չի հեռանում նրանից»:

Նրանք, ովքեր արհամարհում են Խաչը, Քրիստոս նրանց մասին ասում է. «Ով ինձ ուրանա մարդկանց առաջ, ես էլ նրան կուրանամ իմ Հոր առաջ, որ երկնքում է» (Մատթ. Ժ 33): Իսկ սուրբ Պողոկարպոս Հայրապետն ասում է. «Ով Քրիստոսին չի դավանում մարմնով եկած, նա հակաքրիստոսն է, իսկ ով չի ընդունում Խաչի վկայությունը, նա աստանայից է»:

Արդ, հարկ է հետևել Տերունավանդ պատգամներին և Հայրերի ճշմարիտ խոստովանությանը, որ մեզ սովորեցնում են աներկբա հավատքով ու սիրով երկրպագել տերունական Սուրբ Նշանին: Այդ է մեզ ուսուցանում սուրբ Կյուրեղ Երուսաղեմացի Հայրապետը՝ ասելով. «Երկրպագենք Տիրոջ Խաչի նշանին, որովհետև Խաչը Քրիստոսի հաղթության նշանն է աստանայի ու նրա կամակատար դեերի և չար գործությունների դեմ, այդ պատճառով էլ նրանք սարսափում ու փախչում են Խաչից, երբ այն որևէ տեղ պատկերված են տեսնում»: Իսկ Սուրբ Կյուրեղ Ալեքսանդրացին այս մասին գրում է. «Այսուհետև ամոթ մի՛ համարիր Քրիստոսի Խաչը, այլ թեպետև մեկը թաքցնի, դու հայտնապես ճակատիդ դիր Խաչի նշանը, որովհետև դեերը, արքայական այդ նշանը տեսնելով, սարսուռում և դողում են ու փախստական դառնում»:

Խաչակնքումը մեզ համար ոչ թե ձևական ու մեքենայական մի շարժում պետք է լինի, այլ ամեն անգամ տյառնագրելիս մի պահ պետք է անդրադառնանք կատարված այն մեծ ինքնագոհողությանը, որ Աստված իրականացրեց Խաչի վրա հանուն մարդկության փրկության: Սուրբ Հովհան Ոսկեբերան Հայրապետն ասում է. «Մեծ փութաջա-

նությամբ դրոշմենք Խաչը մեր ճակատին ու սրտին, քանի որ այն Տիրոջ հաղթության ու մեր փրկության նշանն է»:

Հայ Առաքելական Սուրբ Եկեղեցու գավակներս հետևյալ կերպ ենք խաչակնքվում. միացնում ենք աջ ձեռքի առաջին երեք մատները (բթամատ, ցուցամատ և միջմատ), ինչը խորհրդանշում է Ամենասուրբ Երրորդությունը, և հպելով ճակատին ասում՝ «Հանուն Հոր», իջեցնում կրծքին՝ «և Որդվո», տանում կրծքի ձախ կողմը՝ «և Հոգվույն», ապա աջ կողմը՝ «Սրբո», և վերջում դնում կրծքին՝ ասելով. «Ամեն»:

Մյուս երկու մատները (ճկույթ և մատնեմատ) միասին սեղմում ենք ափին, ինչը խորհրդանշում է Քրիստոսի երկու՝ մարդկային և աստվածային բնությունների, որոնք անանջատ կերպով միացած են իրար:

Ստորև բերում ենք Եկեղեցու Հայրերի՝ խաչակնքման վերաբերյալ հետևյալ վկայությունները.

Ճակատը դրոշմելով՝ խորհրդանշում ենք կյանքը, ձեռքն իջեցնելով կրծքին՝ մահը, կրծքից ձախ՝ այս աշխարհի կյանքը, և կրծքից աջ՝ հանդերձյալ կյանքը:

Խաչակնքվելիս դրոշմում ենք մեր ճակատը՝ հիշելով, որ երկնքում էինք, ձեռքը ներքև իջեցնելով՝ տրտմությամբ հիշում, որ երկնքից երկիր ընկանք, ձեռքը տանում ենք կրծքի ձախ կողմը՝ ցույց տալով, որ ձախակողմյան, այսինքն՝ մեղավորների դատում հայտնվեցինք, իսկ աջ տանելով հաստատում, որ արդարների դատում ենք ցանկանում լինել:

Խաչակնքվելիս հիշում ենք մեր Տեր Հիսուս Քրիստոսի փրկարար մահը Խաչի վրա մարդկության՝ մեղքի ու չարի կապանքներից ազատագրման համար:

Խաչակնքվելով մեր հին էությունը գամում ենք Խաչին և Քրիստոսով հարություն առնում:

Չմոռանանք երբեք, որ Քրիստոս հանուն մեզ աշխարհ եկավ և հանուն մեր փրկության հանձն առավ խաչելությունը, որը պսակվեց Տիրոջ Հրաշափառ Հարությանը: Այդ է պատճառը, որ քրիստոնյաներս երկրպագում ենք տերունական Սուրբ Նշանին՝ Խաչին, որի վրա Տերն Իր կենարար Արյունը հեղեց, ինչը արդյունքն է մարդու նկատմամբ Աստծո մեծագույն սիրո:

Հետևաբար ինչպես այսօր, այնպես էլ վաղը Տիրոջ Խաչն է մեր ապավենը և հույսը, որի հետ ենք կապում մեր փրկությունը՝ աղոթելով մեր հայրերի հետ ու ասելով. «Թող Քո Խաչը մեզ ապավեն լինի, Տեր Հիսուս, երբ Հոր Փառքով երևաս լուսեղեն ամպերով, և մենք՝ Քեզ հուսացողներս, այնժամ չենք ամաչի, այլ մեծ ուրախությամբ կցնծանք Քո Աջ կողմում՝ որպես լուսո և ցերեկվա որդիներ»: (Ամանուն)

Knock and the Door Will be Opened

The fifth Sunday of the Great Lent which is called Sunday of Unjust judge guides us to see the importance of persistent prayer. The parable of the day is taken from the Gospel of Luke 18:1-8. It is told in the parable that in a certain city there was a man who neither feared God nor regarded man; and there was also a widow who kept coming to the judge and asking to vindicate her against her adversary. For a while the judge refused to accept her and to follow up with her request, but afterwards he thought to himself, "Though I neither fear God nor regard man, yet because this widow bothers me, I will vindicate her, or she will wear me out by her continual coming." And then Jesus concludes saying that if the unjust judge vindicated the widow then God will vindicate his elect who cry to him day and night.

It is clear from the parable that it is not about how great or how small the request is, nor about the length of prayer, but rather it is about the persistence in request. I would like to highlight and reflect on three particular themes from this parable which are **Persistence, Trust, and Justice**.

We saw in the parable that the woman was **persistent** in her request, and because of her persistence the judge showed her mercy even though he had no respect for people or fear of God. The persistent prayer of the widow transformed the iniquity and wickedness of the judge into mercy because *she* was more persistent than *he* was. It guides us to realize that if the judge finally gave up and vindicated her request, how much more we might expect from our merciful heavenly Father. Jesus tells us to be persistent in our faith, in our prayer and not to give up and leave in the middle of the way because as He tells in another chapter, "*For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened*" (Luke 11:9-11). The desire to be close to God, to find Him in our lives, and to be worthy of His grace, should motivate us to pray unceasingly, insistently, and persistently.

Trust is another theme that we see in the widow's request. Trust is one of the main things on which the human relationship is built, and, of course, our communication with God. The widow had trust and confidence that due to her persistence her request would be heard of and that gave her strength to pursue her request. If we go towards God and pray to Him without having confidence in our hearts, it means that we are selfish people because first of all God Himself trusted us, He sacrificed His life and was crucified for our salvation, so that whoever has the same trust and confidence in Him would inherit the kingdom prepared for us. The psalm reader says, "*In you our fathers put their trust; they trusted and you delivered them*" (Ps. 22:4).

Due to her persistence and trust the widow from the parable finally got her **justice** according to her request. "*The LORD is known by his justice, and He governs the people by His justice*", says the psalm reader. (Ps. 9:8, 16). Our God is righteous God and whatever he does in our lives is for our benefit because He knows better what is needful in our lives even before we ask Him.

These three concepts Persistence, Trust and Justice are some of the main pillars on which our faith is based.

Therefore, let us make our prayers persistently and wholeheartedly because it is through our prayers that we communicate with God and share with Him our concerns and our thoughts. Let us cry out with the psalm reader's words and say, "*I trust in you, O LORD; and I say, "You are my God"*" (Ps. 31:14).

Deacon Vahe Hovsepyan

We All Are Called to Be "God"

According to St. Gregory of Nazianzen, disasters are sent from God as a punishment for sins in order to bring people to repentance. This traditional Christian belief is based on the biblical story before the Fall: nature was obedient to Adam and was in harmony with him, but after he had transgressed the commandment, nature set its face against humans and set itself up against them.

The transfiguration of creation begins with the transfiguration of the human person. However, the transfiguration of humans is possible only when they recognize and repent of their sinful deeds, try to liberate themselves from sin, and change for the better. The whole of the Old Testament shows that human sin is the cause of natural disasters: it is enough to remember the Flood, the destruction of Sodom and Gomorrah... Repentance, on the contrary, can deter God's anger from both individuals and peoples. The whole universe is in need of Reconciliation with God that can take place through repentance. All sufferings and all disasters aspire to this reconciliation.

Repentance can contribute to changing God's anger into mercy. However, that repentance is often misunderstood in our lives: repentance is not expressed only in tears asking God's mercy and forgiveness, but it is also expressed in acts of charity. To distribute bread to the hungry, to offer hospitality to the homeless, to provide clothes for the naked—these are the virtues by which we are reconciled with God, by which the heavens are conciliated, and by which the rain of God's mercy comes upon earth.

The miserable conditions in which people sometime appear compel St. Gregory of Nazianzen to

ponder the transience of life and the meaning of suffering. That God allows humans to suffer has always been one of the strongest arguments against faith in God's providence and mercy. On the other hand, some people prefer to fence themselves off by a wall of indifference and hard-heartedness by referring to the will of God saying, "People suffer, because God wants them to suffer." St. Gregory considers this to be a hypocritical attitude and claims that the ultimate reasons for human suffering are as unknown to us as the rules by which the universe is governed. What seem to us imperfect or deformed may be perfect and beautiful in God's eyes. And if people suffer, this does not necessarily mean that they are punished; sometimes suffering is a test through which people have to pass in order to achieve higher moral qualities. In any event, the ultimate goal of suffering as well as the true meaning of human life will be revealed only in the age to come, where all that seems anomalous will be rectified by God.

So much suffering in the world must provoke in us not accusations against God but a desire to intervene creatively into the situation in order to improve the conditions of people. God calls us to collaboration, synergy, He wants us to share with Him in caring for the needy, the sick, and the suffering. Moreover, a Christian is called to reveal the face of God and to be "God" for those who have lost faith and courage, who have fallen into distress, or who are struck by disease. A healthy and rich person must help him/her who is sick and the needy; he/she who has not fallen must assist him/her who fell; the one who is prosperous, him/her who suffers from misfortune... Be a god for the one who is misfortune, imitating God's mercy... If you have nothing to share, shed tears together with an unfortunate wretch: the mercy which comes from your heart is a great medicine for him/her; and sincere compassion makes mishap easier to be borne.

Our task is not to speculate about human suffering but to help those who suffer. Every misfortune, disaster, or disease provides us with a chance to help those who have been affected. Any suffering that has befallen our neighbor gives us the possibility to express compassion in concrete deeds. By helping our fellow humans, we assist God and become ourselves "gods" for those who suffer. [God became Human that we humans might become "God."] Thus, the mystery of deification begins in our everyday lives when we imitate God in His compassion and mercy.

Good and Faithful Servant: Stewardship in the Orthodox Church.
Crestwood, NY, 2003, pp. 71-77

"Blessed are the merciful, for they shall obtain mercy."

Matt 5:7

GUIDELINES FOR FUNERALS

1. According to Canon Law, no funeral may take place on Saturday afternoon after 3:00 PM, nor on Sunday. All efforts should be made to contact the Pastor before **any** arrangements are made. Most funerals take place early in the day, preferably before 12:00 noon.
2. Families should make the proper arrangements with the funeral director of their choice, whereupon he shall contact the Pastor immediately in order to check availability and finalize arrangements. It is desirable to have the Pastor present at the funeral home when the family is there in order to expedite arrangements. The Pastor may be contacted through the church office and/or paged in emergency cases at **773-212-4667**. All arrangements must be according to the Canons of the Armenian Apostolic Orthodox Church and are subject to the approval of the Pastor.
3. The ritual of burial is divided into three sections:
 - A. For the Home (Wake)
 - B. For the Church
 - C. For the Cemetery.

The first shall be performed the night preceding the funeral, the other two subsequently from the Church and then the Cemetery. Part "B" may never be performed at the funeral home nor anywhere outside of the church proper. The church may be used for the wake. Speak to the Pastor for this fee.

4. No Compatriotic, fraternal nor any other organization may perform services in the Church proper. If such services are the desire of the family, the Church should not be used for the 'Waking' - *Dan Gark*.
5. Families are free to use the church for 'Waking' *Dan Gark* provided that they adhere to the above stated ruling. In the case of an Altar Server, this tradition must be observed.
6. In the case of Cremation and/or suicide the Pastor must be informed prior to making funeral arrangements. As such situations are outside the Canons of the Armenian Church, instructions must be received from the ecclesiastical authority (Primate).
7. All donations are the responsibility of the family and should be handled through the Funeral Director. The customary donation to the church is \$250.00 for non-dues paid members. Church members usually make a memorial donation "In Lieu of Flowers" to the Church (in this case, as a dues paid member of St. Gregory or a Steward of St. Gregory, the fee is waived).

The fees for the services of the following are:

Pastor..... Family's Discretion
Deacon.....\$ 50.00 (If available)
Organist.....\$ 75.00 (If available)
St. Gregory Nairi Choir..... \$150.00 (Upon request: if available)



KIDS KORNER

Our Sunday Kids are Praying

All fees and gifts should be handled by the Funeral Director unless other arrangements are made with the Pastor. In this case, ALL gift envelopes shall be given to the Pastor for distribution.

8. The fee for the services of another priest or an out-of-town priest is according to individual donation (the customary gift is \$175.00). For visiting clergy, the fee is \$175.00 plus travel expenses, (this should be discussed with the Pastor).

9. IN LIEU OF FLOWERS donations are made directly to St. Gregory Armenian Church. The Church will receive these directly from parishioners and individuals as well as the Funeral Director, record them and give a list to the family. A final computerized list shall be provided to the family by St. Gregory at the time of the Fortieth Day Memorial "Karasonk." Any and all envelopes with "St. Gregory Armenian Church" printed on the outside, shall be opened ONLY by a representative designated by the Pastor. Names of parishioners are recorded in the parish newsletter, out-of-town or non-Armenians who make donations are acknowledged with a special memorial card prepared by the Church. Should IN LIEU OF FLOWERS donations be made to any other organization, envelopes MUST BE PROVIDED by that organization.

10. According to protocol, before any particular priest is invited, the invitation will come from the Pastor. Please consult with the Pastor before making arrangements of any kind.

11. It is suggested that a one page summary of the deceased person's life be provided to the Pastor at least one day prior to the funeral.

12. An Armenian Style solid brass cross for the casket is available through the church for \$50.

Rosaries and crucifix crosses are outside the tradition of the Armenian Church and should not be used. Exceptions can be made through consultation with the Pastor.

Church Office

Attention: If you are interested in advertising your place of business or a special event in the LOOSAVORICH, please contact Pauline Nahabedian at 847.967.5649. We will be happy to give you the cost per issue.

In learning about the importance of prayer, Ms. Kenarr's Sunday School class studied "The Story of St. Nersess" and the special way in which he wrote prayers and hymns. Each line or verse began with a letter of his name. These students wrote the following prayers in the style of St. Nersess. Can you figure out who these student Alphabet Prayer writers are?

Flowing Jesus is the way to go
Rescue me from evil
All of your creations are beautiful
No one can replace you, Lord.
Clean me of my sins, Lord.
Enter my body and take out my evilness
Sins will stay away from me Lord. Amen.

Christ I love you,
Help me all the time.
Responsible I am because of you.
I pray to you
Save me from evil.
The earth is my home,
I need you.
Never leave me.
Enter my body and take out the evil. Amen.

Never leave me.
I need you
Near to me.
Amaze me
Do good things
Everywhere you are.
Make miracles.
I worship you
Rescue me from sins.
Joy is you,
I think you're the best,
A friend
Nobody hates you!

A happy feeling God brings me
No one can replace you!
Never will you leave me
Every one shall believe in you, like me.

Lonely people you will help
Under your help, I am.
Could you show everyone you are here?
In the world you are, to help people.
Amen.

Clean me so I only think good thoughts.
Laugh with me so I will feel joyful.
Amaze me with your powers so I know about you.
Use your powers to guide me to good.
Defend my life from evil.
I love you.
Amen.

Teacher: Mrs. Kenarr Chiodo.

Students: Anne Lucia Adami (age 9), Christine Eve Adami (age 7), Francesca Chiodo (age 9), Nina Demirjian (age 9), Claudia Johns (age 9).

Mary Kazarian
Sunday School Superintendent

THE FOOLISH MAN

Once upon a time there lived a poor man. He labored all day long, took pains, but all the same he was always poor. Losing hope, one day he decided to go, find God and ask him when he could get rid of this condition. He also wanted to ask God for a favor. On his way he met a wolf.

"Good befall you, brother man, where are you going?" asked the wolf. "I am going to see God," replied the poor man, "I want to tell him my sorrow."

"Since you're going to God," said wolf, "tell God there's a hungry wolf roaming about hills and dales, day and night, but can't find anything to eat. Ask God how long he'll be hungry. Since he has created me, let him feed me."

"All right," said the man and continued in his way. After a while he met a pretty maid.

"Where are you going, my man?" asked the girl.

"I'm going to see God."

"When you meet God," said the girl, "tell him there's such a pretty girl, young, healthy and rich but she isn't happy. What can help her?"

"I will," promised the traveler and went on his way.

He came to a tree which was by the waterside but it had dried up.

"Traveler, where are you going?" asked the dried tree.

"I'm going to meet God."

"Wait a, minute. Take my request to God," begged the tree. "Tell God there's a tree growing on the bank of a clear brook, but it's dry all year round. When shall I ever get green?"

To this the man lent an ear and continued in his way. He went on and on until he found God: beneath a high rock leaning back against it, in the form of a hoary man sat God.

"Good day," said the poor man and stopped before God.

"And welcome to you!" answered God, "What do you want?"

"Well, I want you to be fair to everyone. You give much to some and nothing to others. I toil hard, I take pains but still I go almost hungry. There are so many people who don't work half as much as I do but they are rich and live well."

"All right, go now, you'll get rich. I'll give you luck. Go, find it and enjoy it."

"I have something to tell you, Lord," said the poor man and told God about the hungry wolf, the pretty maid and the dried tree. God promised to help them all and told the poor man what they must do. Thanking God the poor man went back. On his way home he came upon the dried tree.

"What message did God have for me?" asked the dried tree.

"God says that there is gold under you. When the pot of gold is taken out, your roots will reach soil and you'll get green," answered the poor man.

"All right, you're just the person to help me. Dig out the gold for yourself and help me to become green."

"No, I have no time, I'm in a hurry," answered the poor man. "God has given me my luck. I must go, find it and enjoy it," said the man and hurried on his way.

Presently, the pretty maid came running to the traveler.

"What message have you brought for me?"

"God said you must find a groom for yourself, then you won't be sad and your time will be spent in joy and you'll be happy."

"If so, be my bosom friend," entreated the maid.



"No, I have no time to be your friend. God has given me my luck. I must go, find it and enjoy it," replied the poor man and went on his way. Now, the hungry wolf was waiting for the traveler. As soon as he saw him, he ran forward and asked, "What did God say for me?"

The man replied, "On my way to God's place I met a pretty maid and a dried tree. They begged me to ask God why the girl was always sad and the tree was dry the whole year round. I told God about them. The trouble with the tree is that there is a pot of gold under it. As soon as it is dug out the tree will get green. I came and told them God's words. The tree asked me to dig out the gold for myself and the maid asked me to become bosom friend. But I refused saying, "No, I can't. God has given me my luck. I must go, find it and enjoy it."

"And what did God say for me?" asked the hungry wolf.

"For you he said you'd go hungry so long as you have not found a foolish man to eat. When you find one and eat him up you'll be satisfied."

"Where on earth can I find a man more foolish than you?" said the wolf and gobbled him up.

<http://www.armeniaemb.org>

News News News News

With sadness, we bid "so long for now" to our editor Artur Petrosyan. The bright side of this, along with his promising position with the Diocese in New York, is that Artur will continue bringing us the Loosavorich. We hope to have him return for a visit at Easter. With happy hearts, we wish him much success. We know he can't miss. The enclosed is the letter sent to reverend clergy, parish council chairs, and diocesan delegates:

I am pleased to announce the latest addition to our Diocesan family, our new intern, Artur Petrosyan, who will serve in the Department of Stewardship & Development under the department's director, Michael O'Hurley, Ph.D.

Born I Vagharshapat, Armenia, in 1978, Artur graduated from the Vazkenian and Kevorkian Theological Seminaries in Armenia. He was ordained as a deacon in 2002.

In 2003, he came to America at my invitation to study English as a Second Language at North Park University in Chicago, IL, for two years

During the 2004/2005 school year, he studied at the St. Nerses Armenian and St. Vladimir's Russian Orthodox Seminaries. That was followed by computer and science courses at the Cuyahoga Community College in Cleveland, OH, before going back to North Park University where, in addition to his studies, he taught

Armenian language class and worked in the school's media services department doing video editing.

In December 2006, he graduated from North Park University with a bachelor's degree BA in communication arts, with concentration on communication studies.

He is a dedicated young Armenian who has worked hard at his studies and made us proud graduating Magna Cum Laude. I am sure he will bring his energy to our Diocesan Center, and I hope he will continue his education by learning new skills from our skilled, professional staff.

*With prayers,
Archbishop Khajag Barsamian
Primate*

Nairi Choir hosted the Association of Armenian Church Choirs Workshop on Saturday, November 18, 2006.

Approximately forty choir members of the seven Armenian churches from southern Wisconsin and northern Illinois attended. Six clergymen from the area also participated. The workshop was led by Maestro Khoren Mekenedjian, Ms. Arpi Kouzouian (chairperson-AACCA) and Very Reverend Father Aren Jebejian. The topic of the workshop was the "morning service" or arevekal. That night, a dinner was held at the church for 35 choir members and their families honoring those choir members who have served their churches for 40 years or more.



The honorees were presented with plaques and certificates. **Violet Koresian** and **Georgette Mrofcza** were recipients from our church. On Sunday, Maestro Khoren directed the Nairi Choir during the Divine Liturgy. On Friday evening, November 17, Georgette and John Mrofcza graciously hosted a dinner party for Maestro Khoren and Arpi, along with members of the Nairi Choir.

Many thanks to **Gary Abezian** in undertaking the Super Bowl Party on February 4th. Despite the outcome of the score - a good time was held by all. Also, thanks to everyone who had a hand in making this a success - especially to Arden Karian, Kenarr Chiodo, Diane Abezian and Violet Koresian. We still say - GO BEARS!

Hats off to Raelene Ohanesian who anchored the committee for the most successful Poon Paregentan yet! Her leadership prompted over 400 in attendance at the "Crystal Palace" for a night of dinner and dancing. You make us proud.

We are, once again, looking forward to the Annual Street Festival in August - because the great team of Craig Koresian and Armen Zakarian have volunteered to again co-chair our biggest event of the year. THANK YOU!

Our very own Carrie Nahabedian has been nominated for the "James Beard Foundation 2007 Best Chef Award - Great Lakes Region". Winners will be announced on Monday, May 7 at a dinner in New York. This is an extreme honor and we wish her the best of luck.

Congrats to our female jock - Jessica Reibel (daughter of Tom and Debi and granddaughter of Helen Kuefner). She is the only girl on the St. Viator High School hockey team. She has also been named to the 2007 Girls Illinois Hockey Showcase Team. Following in the footsteps of her father and brother Nick, hockey has always been her love. Ambitious? Yes and why not have aspirations of college hockey and even the Olympics.

And finally, "DID YOU KNOW?" on October 13, 1971, the late Dolores Tootoian was helpful in keeping the church bells in Chicago ringing. She lived next door to St. Peter's Church and someone had filed a complaint regarding the "noise of the bells". NBC News television trucks were planted in front of the church and interviewed Dolores. Her interview with John Chancellor and Peter Nolan was televised nationwide. She received calls from as far away as Oklahoma, California and Kansas. Dolores, a faithful and religious daughter of St. Gregory, had said that motorcycles and planes should be stopped before silencing the bells. Not surprising a statement to all who knew her.

From Staff

Let's Laugh Together!!!

Three old ladies are sitting in a dinner, chatting about various things. One lady says, "You know, I'm getting really forgetful. This morning, I was standing at the top of the stairs, and couldn't remember whether I had just come up or was about to go down." The second lady says, "You

think that's bad? The other day, I was sitting on the edge of my bed and I couldn't remember whether I was going to sleep or had just woken up!" The third lady smiles smugly, "Well, my memory is just as good as it's always been, knock on wood," she says as she raps on the table. Then with a startled look on her face, she asks, "Who's there?"

.....
A new teacher was trying to make use of her psychology courses. She started her class by saying, "Everyone who thinks you're stupid, stand up!" A few seconds, Little Johnny stood up. The teacher said, "Do you think you're stupid, little Johnny?" "No, ma'am, but I hate to see you standing there all by yourself!"

USA Armenian Life Magazine, Issue 918

Share With Us and Send Us Your Funny Story!

New Arrival

A son, **Setrak Khachadour Hazarian** born on January 4, 2007 to **Raffi & Talin Hazarian**. Congratulations to the parents and also to the grandparents, **Rev. Vahram & Yeretgin Shooshan Hazarian** and **Mr. & Mrs. Arsen Unlusoy**, Montreal Canada.

Fr. Aren Jebejian conducted special blessing by Setrak was presented at St. Gregory Armenian Church with a special blessing on Sunday, February 18, 2007.

Keep in Your Prayers

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt 21:22)

**Garo Dadian
Mary Demirjian
Mihran Erkeletian
Marty Hamparzomian
Mary Sommese**

**May God touch them with His healing hand
and grant them good health and strong spirit.**

We also would like to ask you to pray for **Robert George** who has been deployed to Iraq. May God watch over him and bring him home safely.

Thank You Thank You Thank You

Our thanks to **John Paklaian & Family** for donating the Christmas tree placed in the Cultural Hall and the Christmas Wreath at the entrance of the Church.

Our thanks also to **Theresa and Boris Borowski**, who put up the tree and did a beautiful job of decorating it.

CHRISTMAS POINSETTIAS

We gratefully acknowledge the following for their donation of Poinsettia Plants that adorned the altar and sanctuary during the Christmas season:

Garry & Diane Abezetician in memory of **Zabell Abezetician**;
Mr. & Mrs. Sam Abezetician in memory of **Jacob & Noyemi Abezetician**;
Guy Adami;
Arthur Aznavoorian;
Michelle Babikian;
Berberian Family in memory of **Nicholas Berberian**;
Jack & Glenna Cholakian in memory of **Fundukian, Cholakian & Kimble Families**;
Charles Demirjian in memory of **Rose Demirjian**;
Ray & Rita Gallivan in memory of **Peter & Nancy Bedrosian, Robert & Anoush Bedrosian, and Richard Gallivan**;
Ray Gallivan in honor of **Rita Gallivan (My Hero)**;
Jacqueline Goodrich in memory of **Lucy Erkiletian**;
Jack & Louise Hagopian in memory of **Henry & Jean Hagopian**;
Mary Hagopian in memory of **Charles J. Hagopian, Sr.**;
Lazar & Marilyn Hamparzomian in memory of **John, Margaret & Sarah Hamparzomian**;
Robert & Victoria Kaprelian in memory of **Magar & Armenouhi Kaprelian, and Pana Khouri**;
Takouhi & Margie Kazarian;
Rhonda Kodjayan in memory of **Zaven Kodjayan**;
Mr. & Mrs. John Marcantonio & Family in memory of **Magar "Mike" & Vartouhi "Rose" Nahabedian**;
Toshie Miura in memory of **Shigetoshi & Mayumi Miura, Makoto, Masami & Kaoru Miura**;
Bea & Don Mossler in memory of **Maryan (Kevokian) & Sarkis DerSarkisian**;
Anoush & Robert Bedrosian and Pete & Nancy Bedrosian;
May Nahabedian in memory of **Deacon Magar and Rose Nahabedian**;
Chris, Cathy & Carrie Nahabedian in memory of **Rose Khederian and Mary Najarian**;
Virginia Nazlaian in memory of **Walter Nazlaian Sr., Walter Nazlaian, Jr., and Ray Nazlaian**;
Marty Paloian in memory of **Vartan & Saroog Paloian**;
Alyce, Bert, Lisa and Michael Schaffer in memory of **Albert & Elizabeth Antonian**;
Tina Sohigian in memory of **Harry J. Sohigian**;
Linda & Armen Zakarian in memory of **Edward Asadorian and Armenak Zakarian**.

CHRISTMAS YUGHAKIN 2007

Father Aren and the Parish Council wish to thank the following faithful parishioners and friends of St. Gregory the Illuminator Armenian Church who responded with their generous Christmas Yughakin Offerings, totaling **\$6,495.00**.

Martin Abezetician
Garry and Diane Abezetician
M/M Sam Abezetician
Guy Adami
Arthur Aznavoorian
M/M Charles Babikian
Michelle Babikian
M/M Nishan Babikian
M/M Ashod Baboorian
M/M Sarkis Balian
M/M Philip Battle
Ursula Bedrossian
Nick and Nancy Berberian
Kay Berberian
Hermine Biramian
Rose Boghossian
Steve & Liana Boghossian
M/M John Chiodo
M/M Gerald Demirjian
Narbey Donigian
M/M Sami Dulkadir
M/M Chuck Frankian
Parris & Cathy George
M/M Sarkis Gircik
Hacik & Gilda Girjikin
M/M Krikor Gosgaryan
M/M Charles Hagopian, Jr.
Mary Hagopian
M/M Charles Haughland
M/M Avedis Hintlian
Mrs. Rose Huntunian
Keri & Brian Ipjian
Alexander & Edie Johns
Mary Kalenian
M/M Robert Kaprelian
Dr. Vahe & Silva Karachorlu
Kaz Kazarian
Takouhi & Marge Kazarian
Harold & Gloria Kargenian
Harry & Evelyn Kent
Nicole & Tim Kersten
M/M Arnold Koresian
Craig Koresian

Violet Koresian
Helen Kuefner
Christine LaForce
M/M Simon Manoyan
M/M Siva Martin
M/M George Miller
M/M Armand Mirijanian
Andrew & Lisa Moore
Patrick & Kathie Moore
M/M Donald Mossler
M/M John Mrofcza
Carrie Nahabedian
M/M George Nahabedian
Isabell Nahabedian
Naomi Nahabedian
Sema Nahabedian
M/M Gus Paloian
Helen Paloian
Martin Paloian
M/M John Paklaian
Edward Paloyan
M/M Haroutioun K. Papazian
M/M Charles Rich
Jack & Rose Rowe
Gladys E. Simonian
Tina Sohigian
M/M Sam Sommese
M/M Levon Tamraz
M/M Lincoln Tamraz
Hosep & Gayane Utas
Nancy Weiss
Wittmus Family
M/M Avedis Yazicioglu
M/M Armen Zakarian
Anonymous

With sorrow we learned of the passing of **Fr. Haik Donikian**, pastor of the St. George Church of Waukegan, IL, who passed away on Saturday, March 17, 2007, in a hospital in Chicago. We offer our sympathies to Der Hayr's family. May God illuminate his soul. We pray our Lord to grant forgiveness to His servant who has fallen asleep, when he comes to judge those whom He created with spotless hands.

"Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit." John 12:24

DONATIONS TO THE LOOSAVORICH

Rev. Fr. & Mrs. Arten Ashjian
Mr. & Mrs. Nishan Babikian
Ashod Baboorian
Charlotte Bader
Kay Berberian
Mr. & Mrs. Michael Bower
Mr. & Mrs. Jack Cholakian
Sella Gircik
Mary Hagopian
Mr. & Mrs. John Kenjosian, Florida
Carol Koloian
Mr. & Mrs. Siva Martin

*May God grant you according to your hearts.
Thank You!*

Recipes, Recipes, Recipes

It seems that no matter what's for dinner on a cold winter day, if it includes soup, it conjures up feelings of warmth and coziness. Soup, of course, can be served any time of the day and is especially good for breakfast after sleeping late in the morning. I have made this soup for many years but the credit for this recipe goes to my sister-in-law, Shnorik, who has taught me all I know of Sebastasi and Bolsetsi cuisine.

Sebastasi Soup

- 4 lamb shoulder chops
- 2 Tbsp. olive oil
- 10 Cups chicken broth
- 2 Cups small square macaroni (a product of Greece and available at any Middle East store)
- 1 stick butter
- ¼ tsp, cayenne or Aleppo pepper
- ¼ C dried mint
- Plain Madzoon (yogurt)

Cut the lamb chops in ¼ inch to ½ inch pieces leaving some of the fat on the meat. Do not discard the bones. Using a 6 qt. Dutch oven sauté the lamb pieces and bones in olive oil on medium heat until nicely browned all over. Add chicken broth and simmer for 20 minutes. Add macaroni and cook additional 10 minutes until tender.

Melt the butter in a small fry pan adding the dried mint and cayenne pepper, stir until butter begins to get that wonderful nutty smell. Add this mixture to the soup and stir. Serve with a tablespoon or two of madzoon.

My children like to add sumac on top of the madzoon.

Note: The macaroni may thicken the soup too much. If this happens, simply add more chicken broth.

Sandy Hitik

The Holy Week Schedule

APRIL 1, 2007—PALM SUNDAY

Triumphant Entry of our Lord and Savior Jesus Christ into Jerusalem

- Morning Service 10:00 a.m.
- Divine Liturgy 10:30 a.m.
- Palm Sunday Luncheon hosted by the Women's Guild 12:30 p.m.
- Opening of the Doors "*Trunpatzek*" 2:30 p.m.

APRIL 3, 2007 – HOLY TUESDAY

- Service of "Remembrance of the Ten Virgins (Sunday School Students) 7:00 p.m.

APRIL 5, 2007—MAUNDY SUNDAY

Remembrance of the Last Supper and Passion of our Lord and Savior Jesus Christ

- Divine Liturgy (Remembrance of the Last Supper) 10:00 a.m.
- Washing of the Feet Service "*Vodunluva*" 7:00 p.m.
- Service of Darkness "*Khavaroom*" (Betrayal and Passion of Our Lord) 8:30 p.m.

APRIL 6, 2007—GOOD FRIDAY

Remembrance of the Crucifixion and Burial of our Lord and Savior Jesus Christ

- The Church will be open from 12 Noon to 3:00 p.m. for Prayer and Contemplation 12:00 Noon
- Commemoration of Christ's Crucifixion "*Khachelootiun*" and Burial "*Taghoom*" 7:30 p.m.

APRIL 7, 2007 – HOLY SATURDAY EASTER EVE "*Jurakalouytz*"

- Traditional Armenian Easter Eve Scripture Readings 6:00 p.m.
- Easter Eve Divine Liturgy "*Jurakalouytz*" 6:45 p.m.
- Following Services, light refreshments will be served by the Women's Guild

APRIL 8, 2007 – EASTER SUNDAY "*Haroutiun*"

Feast of the Glorious Resurrection of our Lord and Savior Jesus Christ

- Morning Service 10:00 a.m.
- Divine Liturgy 10:30 a.m.

APRIL 10, 2007 – REMEMBRANCE OF THE DEAD "*Merelotz*"

- Requiem Service "*Hokehankisd*" 11:00 a.m.

HOLY COMMUNION

It is a spiritual MUST for all faithful member of the Armenian Church to partake of Holy Communion during this most Holy Season of the year, the Feast of the Resurrection. Fasting and confession are obligatory prior to receiving Holy Communion; however, those who have medical reason may eat in moderation. For Holy Saturday Eve Liturgy, fasting should commence after the noon meal.

“YOUGHAKIN” – EASTER OIL OFFERING

It is customary in the Armenian Church to provide *Youghakin* especially around the feasts of Christmas and Easter. *Youghakin* in Armenian means “price of oil” ~ “*Yugh*” meaning oil and “*kin*” meaning price. Each local church community would make a monetary donation in order to keep the church’s lamps burning and the doors of the church always open. Of course, today we do not have oil-burning lamps in church; however we do have gas heat, electricity and other essential operating expenses. During this Holy Season of Easter, let us continue the custom of *Youghakin* to keep the lights of St. Gregory always burning and the doors always open. Please, use the enclosed Easter Offering (*Youghakin*) envelope for your generous and heartfelt gift to the Church.

REMEMBRANCE OF THE TEN VIRGINS

On Great and Holy Tuesday evening, April 3rd, the Church will conduct the “Remembrance of the Ten Virgins” in an evening special service. This is a day for women to acknowledge their role in the church. Join us and bring your daughter and/or granddaughter and learn more about the important role of women in the life of Jesus and in the salvation history.

FLOWERS FOR HOLY WEEK AND EASTER

Our church needs palms for Palm Sunday, flowers/plants for Good Friday (Tomb of Christ), lily plants and candles for the altar on Easter Sunday. Parishioners, who wish to make a donation for any specific item in memory of a loved one or in celebration of the Glorious Resurrection of Our Lord, please, call the church office (773) 637-1711 to make the necessary arrangements. An order form for the purchase of Easter lily plants is enclosed.

PALM SUNDAY LUNCHEON AND EASTER BAKE SALE

Plan to attend the Palm Sunday Luncheon hosted by the Women’s Guild on Palm Sunday, April 1, 2007, following church services. RSVP to the church office by March 29, 2007 (773) 637-1711. The Guild’s Easter Bake Sale will be held on Palm Sunday.

EGG CRACKING CONTEST (HAVGEETAKHAGH)

The traditional Egg Cracking contest, sponsored by the Parish Council, will be held in the Cultural Hall on Easter Sunday. You may buy your colored eggs and join in the Egg Cracking “Havgeetakhagh” following the Divine Liturgy.

MEMORIAL DAY OF EASTER (MERELOTZ)

Hokehankisd, Requiem Service, for the repose of the souls of the departed will not be offered during Holy Week or on Easter Sunday. Requests for Hokehankisd during this period will be fulfilled on Monday, April 9, 2007. It is the tradition to remember all deceased the day after a major feast day known as *Merelotz*. Please, give the full name of the person or persons you wish to have remembered on the sign-up sheet placed in the vestibule. A donation of \$5 for each family requested will be appreciated.

ARMENIAN TRADITION OF HOME BLESSING

With this year’s Diocesan theme of “Church and Home: One in Spirit” it is important for prayer at church and home. In the Armenian Church, it is customary to have the pastor make home visitations during the 40 days after Christmas and Easter. This year, emphasis is being placed on the pastor to reach out to all families, even to those who do not request it. HOME BLESSING is for the purpose of bringing the family together to receive God’s blessing and serves as a reminder that the home reflects God’s Kingdom. Families, who wish to have their homes blessed, may sign up on the calendar placed in the large hall or call Fr. Aren to make arrangements.

92nd ANNIVERSARY OF THE ARMENIAN GENOCIDE

The 92nd Commemoration of the Armenian Genocide will be held on Monday, April 24, 2007 with a Requiem Service at 7:30 p.m. at Sts. Joachim and Anne Armenian Church, 12600 South Ridgeland Ave., Palos Heights, IL by the Churches of the Greater Chicagoland area of the Eastern Diocese of the Armenian Church of America. Let us join together in paying tribute to the 1.5 million men, women and children who died at the hands of the Ottoman Turks. A reception will follow immediately afterwards.