



ST. GREGORY PARISH COUNCIL EXECUTIVE BOARD

- Very Reverend Father Aren JebejianPresident / DAJ2000@aol.com
CharlesDemirjianChairman / cdemirjian@aol.com
George NahabedianVice Chairman / gpnaha@sbcglobal.net
Michelle BabikianTreasurer / michelle811@aol.com
Berj KarachorluAssistant Treasurer / berjkarian@sbcglobal.net
Talin HazarianSecretary / talin_raffi@comcast.net
Dr. Rose CatchaturianAdvisor / prruse@aol.com
Gregory TootooianAdvisor
George NahabedianDiocesan Delegate

MEETING SCHEDULES

- Parish Council Meetings - 3rd Tuesday of each month
Bible Study - 1st and 3rd Monday of each month
Choir Practice - 2nd and 4th Tuesday of each month
Children's Sermon - 3rd Sunday of each month



CALENDAR OF EVENTS

- 2006:** Monday, December 25—Western Christmas
Sunday, December 31—New Year's Eve Day
- 2007:** Friday, January 5—Eve of the Nativity and Theophany of our Lord Jesus Christ (7:00 p.m.)
Saturday, January 6—Arm. Christmas Day/Feast of Nativity and Baptism of Jesus Christ (10:00 a.m.)
Sunday, January 7—Feast of the Nativity and Theophany of our Lord Jesus Christ (10:00 a.m.)/Christmas Luncheon, hosted by Women's Guild (RSVP to church office by January 2)
Monday, January 8—Remembrance of the Deceased - Merelotz - 11:00 a.m.
Friday, January 19—Women's Guild "Family Night"
Sunday, January 28—Annual Parish Assembly
Saturday, February 17—Poon Paregentan - Dinner & Dance
Saturday, March 10—Women's Saints Day
Friday, April 20—Women's Guild "Family Night"

Vol. 1/ Issue #3
November—December 2006

Proud Of Who We Are

Sometimes we wonder who we are and how we fit in. As Armenian Christians it should not only be apparent but a natural reaction of who we are and what we believe. A few recent events have reinforced this point in my own mind and I wish to share them with you in order to give you all courage and strength.

Many times we are proud of our family name, our heritage, a grade which a child brings home, a compliment we may receive, a thank you note, the score of a football game...whatever it may be. There are things in life which give us personal satisfaction. They are generally things which can be measured. There are numerous things in life which make us proud of who we are and what we stand for. I trust that amongst those things are moments in our faith experience which makes us equally proud, or maybe not.

For example, I was not too proud of the poor showing in our food donations to St. Cyprian's Food Pantry for the month of November (pre-Thanksgiving). It is a reflection on our St. Gregory Community and the priority we have put upon (or not) in helping the needy. As a Christocentric Community, it does not speak well for us. It is not something to be proud of.

As many of you know, I was recently in Orlando, Florida as a Delegate, from our Diocese, to the General Assembly of the National Council of Churches this past November. There are a number of different and varying traditions which lead the worship services. The worship services take place in the Plenary Hall where our meetings take place. It is very rare that we go to a sanctuary in order to pray.

At this one particular worship service where there were approximately 250 delegates, we suddenly were asked to recite the Lord's Prayer in our own language. We were seated at our respective tables where our own delegations were seated. As Armenians as well as orthodox, we know that the Lord's Prayer is THE prayer which Christ Himself taught us. As such we, in respect of it's weight, we stand. At that moment, every Eastern and Oriental Orthodox Delegate stood in respect of the prayer. The rest of the delegates, mostly Protestant, remained seated. It was a moving and very powerful moment for me as one who knew to stand. I felt proud at that moment, even though I was in the minority, and a great minority we were. Imagine about 30 out of the 250 delegates having the courage to do what was right and stand. At first it was awkward. Some of us looked at each other to affirm what we were doing was correct or not. But as the seconds passed, we knew, we all knew and were proud of the

action we had taken to express our unique relationship with God. At that moment I was very proud to be a member of the Armenian Orthodox Church.

The next moment of pride came when I was in attendance of the ordination of a priest at our sister church, St. John Cyriac Orthodox Church of the East, in Villa Park. As Fr. Sharble was being ordained, right in the middle of the ordination service, one of the deacons stood boldly upon the altar and proclaimed, "We truly believe in the three Ecumenical Councils: Nicea, Constantinople and Ephesus." For those who know, our theology is based upon these three councils and what they profess. It was an amazing moment to be amongst my own and hear these words (as members who were not of our belief stood by) reinforcing what it is that we do believe. Truly, this was a source of humble pride.

My last experience for this moment which I wish to share came very recently. For various circumstances, I was trapped (due to weather) in Providence, RI. Not a tragic event when you consider that my beloved sister, her husband and my niece and nephew live there. Since I had the extra afternoon with the twins, I decided to take them to the Premiere of the movie, Nativity. Garen and Mari may not have understood the full impact of the message, however something very special took place at the end which made me very proud. As the last scene unfolded where we see the light shining into the Manger where Christ was born, my niece and nephew both instinctively stood up (in the theater) opening their palms to the heavens and began to pray! I was in awe of this display of the two of them realizing a sacred moment and being proud of who they are and what they believe. Indeed, let us be proud of who we are.

Fr. Aren Jebejian
Pastor



From the Parish Council

Christmas and the New Year are fast approaching, and with them comes a busy schedule for everyone. As you head into your holiday season, here's a short parish checklist for things to remember:

- Armenian Christmas is on Saturday, January 6. We will be having services Christmas Eve (Friday) and Christmas Day (Saturday), as well as regular services on Sunday.
- Our Parish Assembly is tentatively scheduled for Sunday, January 28. If you have any agenda items, let us know. If you have any questions or concerns, let us know. If you have an interest in running for any offices, let our Nominating Committee know.

●Remember our growing Stewardship Program for the New Year. Think about Gifts of Time in addition to your Gifts of Treasure.

From everyone at the Parish Council, have a Merry Christmas and Blessed New Year!

**Charles Demirjian
Chairman**

Women's Guild Report

The Women's Guild "Mini Retreat" on October 21 in Mundelein was a wonderful day of learning and friendship. Please read the article in this issue and we are sure you will join us for the next retreat scheduled during lent.

The Guild ended November with a tremendously successful "Holiday Bake Sale". Our ladies—headed by Helen Babikian—are to be congratulated for this success and to be commended for their dedication to baking and preparing for this sale. There are still a few food items available, just contact Helen at 773.889.2354.

Earlier this year, at the Diocesan Assembly, Michelle Babikian of our Women's Guild was elected to the Central Council. She will be liaison to three of the churches located in the Midwest. Congratulations!! We finally have a representative from St. Gregory's.

Our chairlady, Sandy Hitik, conducted a "knife sharpening" event after church services on December 10. All monies collected were donated to St. Cyprian's Food Pantry.

On Sunday, December 24 and Sunday, December 31, following church services, the Guild will be hosting the fellowship hour and have planned a little something different. We hope to have a "Cookie Exchange" to celebrate the holiday season. So, all you bakers (and non-bakers) join in the fun and share some of your favorite cookie recipes.

Of course, on Sunday, January 7, following church services, the Guild will hold its Annual Armenian Christmas Luncheon. This year, Vickie Kaprelian will chair this event, along with a very capable committee. Don't forget to call in your reservations well in advance. Details to follow.

The Guild is planning monthly "Family Night" get together, starting in January. The first of which will be co-chaired by Silva Karachorlu, Vickie Kaprelian and Ursula Bedrossian. More information to come!

We are always looking for new members, which means new and innovative ideas for fund raising events for our church. But, it also means new ideas for just plain fun

events for our members. Whatever the age, please join us, we would love to have you.

From Stuff

St. Gregory Women's Guild Retreat

The retreat was at St. Mary of the Lake, Mundelein Seminary on October 21. Fr. Aren led the group of 16 attendants into the "**Theology of Death**" according to The Armenian Church.

Fr. Aren presented the theology of death by starting at the end and the most heart wrenching of our grieving process: the lowering of the casket into the ground. It is a time when reality and the knowledge of loss enter the mind. In the Armenian Church, this lowering of the casket is an integral part of the grieving process and should be followed during a death of a loved one.

There are three parts to the Armenian Funeral Rite and all were discussed at length. The first part is the Rite at Home or "Dan Gark." Traditionally, the loved one died at home but in the 21st century, many die in hospitals or hospices. The body of the deceased was washed, dressed and prepared for the family and friends to view. Customarily this took place in the home and the body was placed lovingly into the casket for relatives to visit the loved one a last time.

The second part of the funeral rite was the Funeral Service at the Church, "Yegeghetsvo Gark": The casket was closed after the home viewing and was transported to the Church. The deceased entered the church with the feet towards the altar. The altar in the Armenian Church faces east so that the deceased, when standing, would face east and the altar. The coffin remains closed, after the viewing at home, because the family recognizes that the person in the coffin now belongs to God and the family and friends are returning the departed to God during the church service.

The last part of the rite, takes place at the cemetery, "Kerezmani Gark." During this final act, the coffin is lowered into the ground. Although it is heart wrenching to watch, the faithful will sing, "Park ee Partsoons," praising God and thanking him for the deceased's life on earth, a gift from the almighty. The last act, filling in of the grave, should be done by the family. Today it is usually done by professionals with a backhoe. Many may leave the site at that time but the Priest still has one last act that must be done, the sealing of the grave with an dominical seal, not to be opened until the second coming. The priest says special prayers and blessings for the deceased. The four corners are sealed on the ground

by a hand cross and a prayer. The faithful understand that the loved one is now asleep until the second coming. Like the shadows of leaves on cement, the real body is gone, but the beloved is remembered by relatives and friends.

The retreat group was treated to a large buffet lunch and then a short walk around the grounds. It was followed by a question and answer session which was further enlightening.

One of the most difficult questions that required much discussion was the subject of cremation. Even though the Armenian Church does not accept cremation, it is suggested that if someone has requested cremation, that the family at least have a “Dan Gark and a Yegeghetsvo Gark.”

Both the drive up to the retreat center and the drive home was calming to the mind with the brilliant fall foliage in full color, reminding the participants of the truly wonderful gift of life.

Ursula Bedrossian



Noteworthy News from Nairi Choir

We will soon be entering the season of Advent and, unlike other Christian Churches, the Armenian Church Liturgy does not incorporate special “Christmas Carols” as we know them. Instead, it continues with the message of resurrection. Let me explain this in more detail.

Every Sunday the choir sings a jashoo sharagan (afternoon hymn) just before Soorp Asdvadz (Holy God). These hymns are organized according to the church calendar. On Resurrection Sundays one of 8 Modes (hymns) are sung and they repeat throughout the year. There are jashoo sharagans for all the feast days and lent as well. Our pew books do not contain these sharagans. I would like to go through Mode 1 (sung November 19th) to drive home the point, that even though we may not sing *O Little Town of Bethlehem*, our Divine Liturgy is full of the message of the Nativity and of the Resurrection.

Every Resurrection Mode begins with: **Der takavoriatz vayelchootiun uzketzav** (The Lord reigned; He is clothed with majesty).

In a unanimous song of praise let us bless Christ, the King of glory. Who for our sake became flesh from the holy Virgin and endured the cross.

In a unanimous song of praise let us bless Him—who took on Himself burial for three days; who arose from the dead as Master.

Glory to the Father and to the Son and to the Holy Spirit; Now and for ever and unto the ages of ages. Amen.

In a unanimous song of praise, let us bless Him who mightily destroyed the gates of Hell and adorned His Church is great splendor.

As you can see, this hymn speaks to the Nativity and the Resurrection—they are tied because the promise of the Nativity is manifested in Christ’s Resurrection. Each jashoo sharagan (afternoon song) speaks to some aspect of Christ’s divinity—either through His birth, and /or His death and resurrection.

It is the hope and effort of the Nairi Choir to accompany you in your worship on Sundays by singing these beautiful hymns throughout the Divine Liturgy.

All of these translations can be found under www.sograd.com/aacca. In fact, there is a plethora of explanation about the Divine Liturgy at this website. I encourage the computer savvy to visit the sight.

We are still in need of a seamstress!! Anyone interested should contact choir chairman George Nahabedian at 847/967-5649.

A detailed summary will be given in the next issue of the Loosavorich on the Midwest Regional Choir Workshop (November 17-18). We hope many of you joined us.

We also hope you had a good time at St. Gregory’s Annual Christmas Party.

Finally, the Nairi Choir hopes you will make attending church a priority—especially during this Advent season, when we all strive to prepare our hearts for God’s most benevolent gift of salvation –His Son. Let’s not forget that **“Jesus is the Reason for the Season.”**

Krisdos dzunav yev haydnetzav. Orhnyual eh haydnootiunun Krisdosee!

Christ is born and revealed. Blessed is the revelation of Christ.

**Georgette L. Mrofcza
Choir Director**



ACYOA News

On Saturday, November 11th St. James Armenian Church in Evanston hosted an ACYO Midwestern Regional Conference. We would like to thank Dn. Levon Kirakosyan and the St. James ACYO for the great success of the weekend. The event drew in a record of 50 ACYO members from 7 different parishes! The participants came from Evanston, Palos Heights, Belleville, Racine, Cleveland, Detroit, and 7 participants from our own parish. The event was attended by ACYO Central Council members, Johnny El Chemmas, Stan

Sheridan, and myself. Julie Hoplamazian, the new college ministry facilitator, and ACYOA Executive Secretary, Nancy Basmajian flew in to represent the Diocese.

The day could not have started off on a better note, as Sarkis Tashjian from the legendary Sarkis' Café prepared ready-order omelets for the crowd. With full stomachs, we were all prepared to fill our hearts with faith.

The program began with Julie Hoplamazian's explanation of the habits of a disciple. Using biblical passages, she talked about the ways in which we, as disciples of Christ, can come to know God.



Our own Hayr Aren then spoke about why we need the church. He told participants that making the decision to go to church was their decision, and that being a Christian meant being a part of the body of Christ, of gathering together as the people of God.

Nancy Basmajian handed out a very fun questionnaire that assessed individuals' leadership styles. After answering the questions, we were given a formula to determine whether we were a people-oriented or task-oriented leader, and to what degree. Everyone learned a lot about themselves from this activity. The general message was that no matter what capacity in which we are called to serve, it is important that we are able to reflect upon our own leadership styles so that we may become more effective leaders and continue to serve God.

The members of the ACYOA Central Council then conducted a survey of "How Are We Doing?" The discussion was very open and honest and proved to be very helpful, not only for Central Council, but for all the participants. ACYOA members shared their successes and frustrations about their own parish or chapter with each other. It was inspiring to see many peoples' enthusiasm about the ACYOA's movement back to Christian-centered programming, from which it had somewhat departed in past years. The discussion at the Midwest Regional

Conference will help the Central Council draft a series of questions that will then become a Diocesan-wide survey, in order to improve upon the ACYOA on a national level and secure a bright future for the organization.

The program ended with the ever-popular "Hot Topics". The participants were asked to write a question on an index card regarding God, the Armenian Church, our lives as Christians, or anything at all, and place it into a bag. A panel of clergy members, which consisted of Hayr Aren, Dn. Levon, and Dn. Artak Khachikyan from Cleveland's St. Gregory of Narek Armenian Church (you remember him!) took turns answering the questions. The participants asked some very tough questions, and they appreciated the frankness and honesty with which their questions were answered.

The ACYOA Midwest Regional Conference proved to be one of the most successful regional conferences in the organization's recent history. It goes to show that many young people in both Chicago and throughout the Midwest are willing to step forward as leaders in the Armenian Church and are taking the time to learn how to grow in their faith. As Dn. Artak said, "I am very inspired to see the potential for Christ's Church—the Armenian youth—being ready to think, act, and speak according to God's will."

Talin Hitik

Vice Chair of St. Gregory's ACYOA

St. Gregory Sunday School 2nd Annual Fall Harvest Celebration

On Sunday, October 29, in expectation of our 2nd annual Fall Harvest celebration, our Sunday School was visited by an assortment of characters, including a vampire, an angel with a white feathery mask a gypsy, a Ninja, an American Idol, Pirates, Batman, a skeleton, Superman, and an assortment of quite a few other "interesting" characters. Led by Fr. Aren, they marched through the great hall and were met by cheers and smiles from the parishioners. The festivities continued with several games of skill expertly run by Sunday School "teens" Kyle Paklian, Nick Demirjian, Cindy and Maria Panthier, and Lenna Karian. As a reward for their "social call," the "visitors" were treated to a feast that included hot dogs, witches brew punch, mud cups with "worms," and other "ghouly" goodies, courtesy of Ursula Bedrosian, Violet Koresian and generous parents of the "visitors."

More activities are planned for our Sunday School members including the students' presentation on January 7 of the Nativity story as a costumed pageant, and "A Winter Day with Fr. Aren" later in the month. We are so pleased

with how much the children are learning about the



Badarak, the rituals of the Armenian Church, and about their Armenian heritage. Each Sunday, the students enter the sanctuary to recite the confessional and partake of the Holy Communion. Soon, they will also participate in giving and receiving the Kiss of Peace which they continue to practice during their Sunday School Assembly session. Ask your child to recite “Krisdos ee metch mer haydnetzav.” “Orhnial eh haydnootiunn Krisdosee.” You’ll be delighted at their expertise. Parents, your encouragement and guidance are greatly appreciated. Each Sunday, children are asked to take home samples or products of their lesson that day. Your review and reinforcement of the teachings of those lessons is essential to the continuing development of their Christian upbringing.

**Mary Kazarian
Sunday School Superintendent**

SUNDAY SCHOOL TEACHERS NEEDED, PASS ON YOUR KNOWLEDGE TO FUTURE GENERATIONS! CONTACT FATHER AREN OR CHURCH OFFICE.

Letters to the Editor

We Thank Thee...



Last month we all celebrated one of the biggest holidays, the thanksgiving day, a day that became for us an occasion of coming together with our families, with our friends. An occasion of evaluating our lives and giving thanks for many special gifts that we have been blessed with. It is a special holiday because it has such a spiritual dimension to it, the giving of thanks, giving of thanks to those in our lives who have done good to us, but obviously

giving of thanks first and foremost to God Himself, the giver of life, the giver of the goods of the earth, the giver of the true freedom, and ultimately the giver of Himself. If we began to enumerate the many different things for which we have to give thanks, we will be here for a very long time. But it is a good thing to do sometime during a day, in a moment of quiet reflection, to go through the things for which we have to be thankful.

But what does it mean to give thanks, or to be thankful for something? It is described in the dictionary that *Thankfulness* is an emotion, which involves a feeling of emotional indebtedness towards another person; often accompanied by a desire to thank them or to reciprocate for a favor they have done for you. In a religious context, gratitude can also refer to a feeling of indebtedness, the expression of gratitude to God. So that, we can conclude that the action of thankfulness or gratitude is an interchange action between two or more people, between man and God.

In the gospel of Luke, Jesus tells us such an example which is complete opposite to the above mentioned ideas. It is the parable of the rich fool from the Gospel of Luke (12:13-21). Jesus tells this parable to the multitude gathered around Him and says that the land of a rich man produced abundantly. It was a very successful season for him, and he thought to himself: “What should I do, for I have no place to store my crops?”, and then he decided that he would pull down his barns and build larger ones where he would be able to store all his grains and goods that he had. And then he said to his soul: “Soul, you have ample goods laid up for many years; relax, eat, drink, be merry, this is your time to enjoy them.” But God said to him, “You fool! This very night your life is being demanded of you. Whose will be that thing that you prepared, who is going to enjoy them?”

What was the problem with this man? He was rich, his land produced abundantly, and he was thinking of storing all the goods that he had. The problem was that he was proud of himself; he was thankful and grateful to no one else but himself. There wasn’t interplay between him and other people, or between him and God who granted him all that abundance.

We are blessed people, each and every one of us is blessed with different gifts, most of which we can realize by ourselves, but some of those gifts we are able to recognize only with our spiritual eyes and through our faith. We are blessed to be called Christians, a name that we adopt from the Baptismal font; a name that also contains interplay, interplay between Christ and those who accept Him in their hearts. Jesus gave Himself for us, for our salvation. We are granted not only to be called

Christians but also to have Christ in our hearts and around us as a shield. "The LORD is my strength and my shield; in him my heart trusts" (Ps 28:7), says the psalm reader.

Let us remember that God has granted us with many gifts and showed us the right way of using them. God shared His love with us and gave the right of having free will. Therefore, we are the ones who are entitled to decide how to be thankful and grateful for our gifts, and how to use our gifts in expressing our thankfulness and gratefulness.

Dn. Vahe Hovsepyan

We all are used to talk about the Armenian Genocide with the approach of the Martyrs Day. However, we should remember once and forever that even though we commemorate the Armenian Genocide on April 24th, condemning any Genocide, whether it is the Armenian Genocide or the current genocide that is happening in Darfur, knows no timeline. The following article is going to take you once again back to those times when the bloody page of the Armenian Genocide was written in the History book of the Armenian Nation by the Turkish Ottoman Empire.

The Never Forgotten Crime

In the 15th-16th centuries the largest part of historical Armenia, Western Armenia comprising about 400,000 square kilometers, appeared under the intolerable Turkish domination. In 1877-1878, after the war between Russia and Turkey, when the most of Western Armenian provinces occupied by Russians were again returned to Turkey, first in San Stefano Peace Treaty, and then in 1878 Berlin Peace Treaty, a special article was included, according to which Turkish government was obliged to carry out reforms for the Armenians staying under Turkish yoke. The question of those reforms entered into international diplomacy as the "Armenian question." But very soon the 61st article of Berlin congress was not only forgotten by Turkish Sultan Abdul Hamid II, but also a peculiar method of its implementation was suggested which was to resolve the Armenian question by exterminating Armenians.

In order to "resolve" the Armenian question Abdul Hamid instigated the recalcitrant nomadic Kurdish tribes of the empire against the Armenians. In 1891 those irregular forces were organized into special mounted regiments called "Hamidie." Hamideans were getting a salary from the government and were allowed to freely rob and loot the Armenian population. A severe regime of terror was established in the country. A strict criticism was introduced.

In 1894-1896 the hamideans attacked the cities and villages of Western Armenia. Mass massacres of Armenians were organized all over the empire territory and as a result 300,000 Armenians were killed. Hundreds of thousands of western Armenians immigrated to different countries: about 100,000 - to Russia, 200,000 - to Europe and America. To escape massacres many of them had to adopt Islam.

This was one of the first manifestations of genocide in the world. Genocide is a crime committed at a state level against a nation or a community of one religion, which aims at the complete extermination of that ethnic or religious community.

At the end of the 19th and at the beginning of the 20th centuries, in addition to the nations under Turkish rule, a number of young Turkish figures that had studied in Europe clamored against the bloody hamidean regime. Among the parties they established the most well-known one was "Unity and Progress" or "Young Turkey." Unfortunately, the slogans of Young Turks about democracy and equal rights of nations as well as their struggle against Sultan Abdul Hamid aroused interest among Armenian, Greek, Jewish, Arab and other political circles. They tried to cooperate with the Young Turks and combine against the common enemy – Sultan Abdul Hamid.

In July 1908, Young Turks with the help of certain political forces of nations under Turkish rule organized an upheaval and seized power. The country became a constitutional monarchy. A number of promises were given regarding the equality of nations and personal liberties. However, very soon Young Turkish government showed its true chauvinistic face, in fact, continuing and further developing Abdul Hamid's oppressive policy. In April 1909, in Adana and other places in Cilicia massacres of Armenians were organized and about 30,000 people fell a victim to them.

During the convention held in Salonika, Greece, in 1911 Young Turks made a decision, where the striving for converting Turkey into a pure Turkish country and the need for extirpation of national minorities were mentioned. Under the direction of the minister of interior Talaat, minister of war Enver and minister of marine Djemal it was decided to solve the Armenian question once and for all totally exterminating them and implements the Pan-Turkish plan of creating "Great Turan" at the first opportune moment: a war.

Millions of people of different nations were killed during the World War I. However, from the viewpoint of specific weight no other nation suffered such huge losses as the Armenians. They were subjected to the first planned

genocide in the world. At the meeting of Young Turks' committee held on 15 April 1915 a decision was made, which in particular stipulated for:

- Disarming the Armenian soldiers of Ottoman army charging them with a treason;
- Arresting and exiling the Armenian intellectuals of all regions of the empire inhabited by Armenians;
- Removing and exiling the Armenian population to the Syrian deserts under pretence of protecting their lives and property.

Copies of the order were sent to all governors. Those who disobeyed were brought to account regardless of their nationality.

On the night of April 24-25 1915, a lot of Armenian intellectuals: political, national and religious figures, teachers, doctors, lawyers and other professionals (2345 people) were arrested in Constantinople and other towns of the empire inhabited with Armenians. Among them were members of Ottoman parliament Grigor Zohrap and Vardges, writers Daniel Varuzhan, Ruben Sevak, Siamanto and others. Comitias, a prominent Armenian composer who narrowly escaped deportation, could not stand the Turkish crimes and got a mental disorder.

Deportation of Armenian population started in May, 1915. By October the Erzerum, Trebizond, Van, Bitlis, Diarbekir, Sebastia, Adana, Ikonian, Aleppo and other regions were emptied from Armenians.

The most terrible slaughters took place when crossing river Euphrates: near the town Kamakh and in the Syrian Der Zor desert.

By the early 1916 out of 500,000 Armenians grouped in Der Zor only 10-20 thousand people had survived. Hundreds of thousands of people leaving their homeland took refuge in different countries of the world.

According to the estimates of a German humanist doctor Johannes Lepsius about 1.5 million Armenians were killed in the Ottoman Turkey. In addition to the human losses the material losses also comprised a tremendous sum: 15 billion francs; 66 towns, 2500 villages, 2350 churches and 1500 schools were destroyed.

When the US ambassador in Ottoman Turkey Henri Morgenthau complained about those brutalities to Talaat Pasha, telling that he would have to account to Armenians, the latter cynically answered, "To whom? There are no more Armenians, you know. In three months I managed to do more than Sultan Hamid did in three decades."

In 1921-1922 several Armenian avengers (Soghomon Tehlirian, Arshavir Shirakyan, Artashes Gevorgyan and others) carried out assassination of the main organizers of the Armenian genocide (Talaat, Djemal, Shakir, Sayid

Halim, Djemal Azmi and others). These actions are known as "Nemesis" (Nemesis is the goddess of retribution in Greek mythology).

Thus the Armenian question was "resolved" by means of genocide. The Armenians not only had tremendous human and property losses, but they also lost their historical homeland. Subsequently the problem of international recognition of Armenian genocide as well as that of its compensation by Turkey was called "Hay Dat."

Thus it is an irrefutable fact that as a result of the genocide, stage-by-stage nationally implemented by Turkish authorities in 1894-1922, Armenians lost the most part of their homeland. The Armenian state became limited to a strategically vulnerable area of some 30,000 square kilometers. In contrast, Turkey, being at the brink of a disaster as a result of the extirpation of Christians, misappropriation of their historical territories, cultural and material values, not only kept its existence but also became one of the world's powerful countries, occupying a geographically and strategically important position in the region.



1915: Armenian deportees walking.

Because of the persistent efforts on the part of Armenians, in spite of the strong resistance of official Turkish circles, parliaments of many countries (Uruguay, Argentina, Russia, Cyprus, Greece, France, Sweden, Italy, Belgium, Switzerland, Canada, Slovakia, Holland, Poland, Germany, etc.), 38 states of USA, and international organizations have recognized and condemned the Armenian Genocide since 1965.

The position of today's Turkey radically differs from that of today's Germany. It is widely known that, after the defeat of Nazi Germany, Conrad Adenauer, Chancellor of new Germany, knelt by the Wailing Wall in Jerusalem, admitted Germany's guilt in Jewish Holocaust, and publicly asked the Jewish people for forgiveness. This has undoubtedly heightened Germany's international prestige. We are convinced that, sooner or later, on the

Turkish political horizon a Turkish Conrad Adenauer will appear, who will visit Holy See St. Etchmiadzin, who will kneel by its ancient walls, and ask for the forgiveness of the Armenian people for the Genocide.

Today the whole Armenian nation continues to struggle for “Hay Dat” and international recognition of the gravest crime in the 20th century, which can become a serious argument for prevention of new genocides in the 21st century.

Anahit Khosroeva, Ph.D.
North Park University, Chicago

ՍՈՒՐԲ ՆԻԿՈՂԱՅՈՍ ՍՔԱՆՉԵԼԱԳՈՐԾ

Բոլոր մանուկները նրան շատ լավ են ճանաչում, սիրում և սպասում անհամբեր Նոր Տարվա շեմին: Աշխարհում մանուկների մի մասին նա հայտնի է Չմեռ Պապի, իսկ մյուսին՝ Սանտա Կլաուս անունով:

Խոսքը Չմյուռնիայի սքանչելագործ Հայրապետի՝ սուրբ Նիկողայոսի մասին է:

Մեծահռչակ և երջանիկ քահանայապետ սուրբ Նիկողայոսը ծնունդով Չմյուռնիա քաղաքից էր: Հայրը՝ Եպիփանը, և մայրը՝ Նունեն, բարեպաշտ ու հավատավոր ամուսիններ էին, որ գրեթե ծերության մեջ ուխտ կատարելով՝ Աստուծուց գավակ խնդրեցին, և Ողորմած Աստված մի որդի պարգևեց նրանց:



Աստվածային հայտնությունը դեռևս մանկան լույս աշխարհ գալու առաջին իսկ օրերին երևաց, քանզի երբ հարազատները ծնունդից մի քանի օր անց եկան տեսնելու մանկանը, մեծ զարմանք ապրեցին, երբ նորածին մանուկը մոտ երկու ժամ ոտքի վրա կանգնած մնաց: Բացի դրանից, այնքան ժամանակ,

որքան սնվում էր մոր կաթով, մոր ստինքներին բնավ չէր մոտենում պահոց՝ չորեքշաբթի և ուրբաթ օրերին: Մանկան մեծանալու հետ մեկտեղ նրա մեջ աճում և առատանում էին աստվածային առաքինության շնորհները:

19 տարեկան հասակում աստվածասեր ծնողներն իրենց որդուն հանձնեցին մորեղբորը, որ այդ օրերին Չմյուռնիայի Եպիսկոպոսն էր: Վերջինս էլ իր քրոջ որդուն՝ սուրբ Նիկողայոսին, քահանա ձեռնադրեց իր իսկ կառուցած Սուրբ Սիոնի գեղեցկազարդ Տաճարում:

Ծնողների ննջելուց հետո սուրբ Նիկողայոսն ունեցած իր ողջ հարստությունը բաժանեց աղքատներին: Տեղին է այստեղ հիշատակել սուրբի կյանքից մի դրվագ, որը սերտորեն առնչվում է ամանորյա գիշերը մանուկների բարձի տակ Չմեռ Պապի կամ Սանտա Կլաուսի կողմից գաղտնի նվերներ դնելուն:

Իր ունեցվածքն աղքատներին բաժանելու օրերին սուրբ Նիկողայոսն իմանում է, որ մի ընչազուրկ և աղքատ մարդ, չկարողանալով իր դուստրերին ամուսնացնել, մտածում է նրանց երեքին էլ հասարակաց տուն ուղարկել: Երանելի սուրբը քսակի մեջ ոսկեդրամներ է դնում ու գիշերով, գաղտնի, պատուհանից ներս գցում: Առավոտյան հայրը, տան հատակին տեսնելով ոսկիների քսակը, զարմանում է ու գոհանում Աստուծուց այդպես ամուսնացնելով ավագ դստերը: Սուրբը սա կրկնում է մի քանի անգամ: Երբ հերթը հասնում է երրորդ դստերը, սուրբը դեռ հասցրած չի լինում տնից հեռանալ, աղջիկների հայրը հասնում է նրան և նրա ոտքերն ընկնելով՝ իր երախտապարտությունն ու գոհությունն է հայտնում երանելուն. սուրբը պատվիրում է մինչև իր կյանքի վախճանը ոչ մեկի չպատմել այդ մասին:

Սուրբ Հայրապետի կյանքը լի է հրաշագործություններով: Հայրապետական գահին նրա արժանանալը նույնպես աստվածային զորությամբ է կատարվում, քանզի Ինքը՝ Հիսուս Քրիստոս, Սուրբ Կույս Աստվածամոր հետ հայտնվում են մեծ Երանելուն. Որդին Աստծո ընտրյալին է հանձնում Սուրբ Ավետարանը, իսկ Մայրը՝ քահանայական զգեստը: Եվ աստվածային տեսիլքից քիչ անց սքանչելագործ սուրբը ձեռնադրվում է Եպիսկոպոս՝ հովվելու Չմյուռնիայի բանական հոտը:

Սուրբ Նիկողայոսի բարեգործությունների և սրբազան վարքի մասին համբավը տարածվում է ողջ երկրով մեկ, և աստվածը նկալ Հայրապետը, ում քրիստոնյաները մարմնի և հոգու բժիշկ էին անվանում, օրհնվում է բոլորից: Իր առ Աստված փոխադրման օրը, երբ Երանելին տեսնում է Աստծո

հրեշտակին, որին պիտի հանձնէր հոգին, սկսում է աղոթել բոլոր հավատացյալների համար և ավանդում հոգին Ողորմած Տիրոջը:

Շնորհավոր Ամանոր...

Քրիստոս ծնաւ եւ յայտնեցաւ:

Մեզ եւ Ձեզ մեծ աւետիս:

Անանուն Հեղինակից

Our Church Services Are Too Long!!!

We have all said this at one time or another. Why are our services so long? Actually, in the Armenian tradition, there is a service for every hour of the day! You see once we became a Christian nation, we embraced the practice of worshipping God. It seemed the most important thing to do. Maybe it was easier back then, after all, there were no televisions, movies, to name a few. And certainly cyberspace, as we know it, did not exist. But I'd like to share a recent experience with you to drive home the point that we should all be grateful that we are Christians and that we come together to worship. We should be happy that our forefathers saw to it that our religious services are comprised of words directly related to Christ and His teachings—no matter how long it takes.

IF YOU THINK OUR SERVICES ARE TOO LONG, TRY SITTING THROUGH A WEDDING CEREMONY THAT DOES NOT INCLUDE GOD!

It was a beautiful setting for a wedding: the grand ballroom of the Westin River North Hotel. The chairs were arranged theatre style and were dressed with white satin chair covers and neatly tied black satin bows. A small orchestral group sweetly played the traditional pre-wedding classics. There were risers in the front of the room with lovely plants and beautiful flowers awaiting the arrival of the wedding party and the bride and bridegroom. It was all picture-perfect.

My husband and I were very curious about this wedding. We knew there would be no mention of God. We were not there as part of the Body of Christ. In a church setting, you assume that everyone present has a faith in Christ. This may or may not be the case. But at least you feel that you are in God's presence and hope and pray everyone gathered believes as well. It connects people. We did not feel connected to the other guests. We did not feel connected to the bride or groom—even though we have known the bride her entire life.

And so the ceremony continued. Many words were spoken. My husband called them "superlatives". But there was no mention of God or His Son, Jesus Christ.

Our wedding ceremony begins with these words: "Taking the hand Eve, God gave it into the right hand of Adam, and Adam said: This now is bone from my bones and flesh from my flesh. This shall be called "Woman" for she was taken out of her Man. Therefore, a man shall leave his father and his mother, and shall cleave to his wife, and they shall be one flesh." Powerful words... "they shall be one flesh."

Although the officiate spoke eloquently, we still came away feeling that these two people were still two separate people who had just made a business arrangement.

Further into our ceremony, the priest recalls when Jesus went to Judea and some Pharisees asked him if it was lawful for a man to divorce his wife. The priest responds with the same reading from Genesis as mentioned above and concludes with Jesus' words: "Let man therefore not separate those whom God has joined together." It's a command from God himself. It not only speaks to the couple. It speaks to anyone who might interfere with this couple's marriage.

While writing this article, I reread the wedding service and found numerous places where "God's loving kindness" was mentioned. We worship a God who loves to be kind. This is an incredible attribute. He loves to be kind! He wants our marriages to work—to stay the distance. I think that gives us a strength that faithless marriages lack.

Are Christians more likely to have successful marriages? I searched the internet for statistics and came up with many different opinions. What I think I can safely say, and what we believe in our Armenian faith, is that if we take the words and prayers from the wedding ceremony seriously, and with *God's loving-kindness*, we will stand a very good chance of having a successful marriage.

In conclusion, my husband and I agree, we are blessed to be Christians and we don't really mind how long church services take.

Yours in Christ,
Georgette Mrofca

Don't Buy a Gift... Donate a Gift!

This is more of a personal nature, but I feel, since it has been a rewarding experience for me, I need to share it with our readers. My sons, Michael and Gregory, gave me a surprise birthday party in July and I was inundated with beautiful gifts, but the gifts that made me the happiest and teary-eyed were the thoughtful donations to various Armenian causes:

●Armenian American Wellness Center in Armenia: This new facility has saved, prolonged and improved thousands of women's lives by introducing high quality breast and cervical cancer screening.

●Armenian Tree Project: Planting and restoring over 600,000 trees at 500 delightful sites in Armenia. Thirteen trees were donated.

●School Bag Project of the Women's Guild Central Council: These canvas school bags are filled with much needed school supplies. This program was started in 1992 and over 6,600 bags have been distributed to the children in Armenia. Four bags were donated.

●St. Gregory Nairi Choir: Besides singing every Sunday, the choir operates our bookstore (videos, cds, books, religious gifts and items) they also sponsor a scholarship program for young people who would like to attend St. Nersess Seminary.

●St. Gregory Loosavorich Newsletter.

In other words, dear readers, (this is only a suggestion) if ever you are wondering as to a gift you wish to give someone, don't BUY a gift, DONATE a gift!

Rose Tootoian

GUIDELINES FOR WEDDING

1. A date shall be set for the solemnization of Holy Matrimony in joint consultation with the Pastor at least three months prior. By Canon Law, no marriage may take place neither Sunday mornings nor any time during Great Lent or Holy Week. Marriages may be performed any day and at any time except Saturday evenings (after sundown) and early Sunday afternoons.

2. All marriages are to follow the Canons of the Armenian Apostolic Orthodox Church and the laws of the State of Illinois. It is the responsibility of the parties to carry out the requirements of the former and to present a valid license prior to the service. Instructions to apply for a license can be provided by the Church Office. The Canon Law will be explained by the Pastor.

3. Canon Law requires instruction in Christian marriage as a preparation for solemnization and the answering of questions relative to the intention of the parties. It is, therefore, necessary for the bride and groom to meet together with the Pastor by appointment at least three (3) times for this purpose.

4. NO MARRIAGE CAN BE SOLEMNIZED IN THE CHURCH

A. Unless both parties have received Baptism and Confirmation.

B. Where either party has been divorced from a former spouse still living, unless a dispensation has been received from the ecclesiastical authority (Primate). The Pastor shall explain.

C. Where it is the intention that a second religious service or ceremony shall be performed in another Church or any other place other than a Sanctuary.

5. Before any priest is engaged, the Pastor must be consulted. According to protocol of the Armenian Church, the Pastor must be the one to invite any and all guest clergy. If the guest priest is a member of the Armenian Church he may be invited to perform the service. In addition to an Armenian Priest, should a priest of a different religious tradition be invited, the Pastor will assign to him those portions he sees fit according to the Canons and traditions of the Armenian Church; and, it should be clear that any priest of a different religious tradition is an invited guest and not a con-celebrant.

6. All donations are the responsibility of the wedding party. The customary suggested donation to the Church for Church Members, or a Steward of St. Gregory, is \$225.00. The fee for non-Church members is \$350.00. Church service fees are the following:

Pastor.....	Family's Discretion
Deacon.....	\$ 75.00
St. Gregory Nairi Choir.....	\$200.00
(Upon request: if available)	
Organist.....	\$125.00 (If available)

7. The fee for the services of the Priest is according to individual donation (the customary gift is \$200.00). For visiting clergy, the fee is \$200.00 plus all travel expenses. In the event that a visiting clergyman can also be engaged for a parish-related ceremony or activity, the travel expenses shall be split into two with St. Gregory Armenian Church paying the other half (Pastor's discretion).

8. Music: Only music appropriate to the solemnity of the Canon of Holy Matrimony may be used during the ceremony. An appropriate list of Armenian Church music may be provided by the Pastor. Soloists and musicians may be invited at the discretion of the Pastor. ALL music must be approved by the Pastor.

9. Rehearsals shall be arranged by appointment with the Pastor. Since the solemnization is a religious service; the Pastor shall have charge of the rehearsals and procedure of ceremony.

10 Brides should, out of respect for the Holy Sanctuary, be mindful to not have open shoulders or "plunging necklines." Same is true for bridesmaids.

11. Decorations: Liberty to decorate the Church in any part shall be subject to the following conditions:

A. Arrangements must be made with the florist to carry out the work with the cooperation of the Pastor or with someone the Pastor delegates at an appointed time.

B. No furniture of the Church may be moved from its place.

C. Flowers, plants and candles may be placed on the floor of the Sanctuary and Chancel in stands or other fit receptacles and in such a manner as not to obscure the Altar.

D. Flowers may be provided for the altar to an extent which does not involve the use of any part of the same except that which usually accommodates decorations.

E. Decorations may not be nailed or screwed to the furnishings or attached in any manner likely to damage or to be a fire hazard.

F. Decorations which do not meet these requirements will be removed in advance of the service under the direction of the Pastor or another person designated by him.

G. The wedding party is responsible to inform their decorator or florist of the above parameters and guidelines.

12. Photographs may be taken at any time during the ceremony. Caution should be used by the photographer (or videographer) not to blind the eyes of the Priest, Deacon or any other member of the wedding party. At no time nor for any reason will the photographer ascend the steps of the Altar or be at the Altar itself.

13. A wedding is a sacrament of the Armenian Church and a public service and no person may be excluded from the Church, except where the invited list approximates the seating capacity and if cards of admission have been issued.

14. Ushering and any necessary control of traffic shall be arranged by the families involved.

15. If the Pastor and/or the officiating clergyman is to be an invited guest, he (they) should be sent a wedding invitation.

Church Office

News News News

Many thanks to **Talin Hitik** for her generous donation of a painting of the monastery of St. Gregory in Armenia. The painting was blessed by Hayr Soorp and hangs proudly in our vestibule. Please stop and enjoy.

Our gratitude to all who have donated to the St. Cyprian's Food Drive. But keep in mind, help is always needed year round.

Congratulations to **AGBU** on celebrating their **100th Anniversary** last month.

Happy 57th Anniversary to **Haig and Agnes Pedian**. May they have many, many more happy years together.

A little "DID YOU KNOW" tidbit from one of our parishioners: In the late 1800's Domenico DeDomenico emigrated from Italy and settled in San Francisco. He was later joined by his family where they set up a pasta factory. Later on in years, his sons joined in the business and a favorite dish enjoyed in their home was an Armenian neighbor's recipe of rice pilaf. In 1958, inspired by this favorite dish and adding their own ingredients, they created - RICE-A-RONI!! And now, you know the rest of the story.

We welcome other tidbits and news for the reading enjoyment of our parishioners.

The LOOSAVORICH staff wishes you and yours a Blessed Christmas and see you next year!

From Staff

Keep in Your Prayers

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

Arthur "Archie" Aznavoorian

Nishan Babikian

Mary Demirjian

Marty Hamparzomian

Cynthia Panthier

Mary Sommese

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

FOR YOUR LAST MINUTE CHRISTMAS GIFTS OR FOR ANYTIME OF THE YEAR

PLEASE REMEMBER THE NAIRI CHOIR BOOKSTORE. WE HAVE A WONDERFUL SELECTION OF BOOKS, CDs, COLLECTIBLES FROM ARMENIA AND MUCH, MUCH MORE. PLEASE VISIT US AFTER CHURCH ON SUNDAYS OR CALL MICHELLE BABIKIAN AT 773-889-2354 FOR ANY SPECIAL ITEM YOU MAY WANT.

A SPECIAL THANK YOU ON BEHALF OF THE WOMEN'S GUILD TO ALL OUR WONDERFUL BAKERS WHO HELPED TO MAKE OUR "HOLIDAY BAKE SALE" SUCH A TREMENDOUS SUCCESS. THE TIME UNSELFISHLY GIVEN IS MOST APPRECIATED. THANK YOU!!!

HELEN BABIKIAN

**OUR SUNDAY SCHOOL CHILDREN GIVE
THANKS**

Thank you God for giving me a Mom who takes me places. You are great for making music. You are great for making lakes to swim in. Thank you for zebras.

Harry Adami (AGE 3)

I pray to Jesus for his people. I love you God. I love you Jesus. Thank you for my sister. I ask God to forgive. You are great and I love your rainbows. I love all your people in the world. I love your holidays God. Thank you God for the moon and stars. Thank you God for your angels. Thank you God for the cross and the Holy Spirit. Thank you God for my family. Thank you God for this world.

Aidan Ipjian (AGE 4)

Thank you God for giving me a Mom. Thank you God for giving me a home. Can I please have a good Christmas?

Eve Adami (AGE 7)

I asked God to help me get better at spelling. I asked God for a dog for Christmas. Thank you for my family. Thank you for the stars and the moon. Thank you for the animals. I like the sun because it keeps us warm. I am sorry for rolling my eyes at my Mom.

Ani Ipjian (AGE 8)

I asked God for my Dad's car to be o.k. Thank you God for my family. Thank you God for the dog I don't deserve. God you give us everything.

Francesca Chiodo (AGE 9)

I asked God for snow. Tell me who is good and who is evil. Thank you for giving me a good life. Thank you for family and friends. Thank you for making us smart.

Lucia Adami (AGE 9)

Lord, have mercy. Lord, show me good from evil. Thank you for food.

Claudia Johns (AGE 9)

Kids Korner

Nazar the Brave

Once upon a time there lived a peasant, whose name was Nazar. He was a lazy, good-for-nothing, coward, so cowardly that he was afraid to take a single step by himself. He was always hanging on to his wife's skirts; wherever she went, he would follow her. And people nicknamed him Nazar the Coward. One night Nazar the Coward followed his wife out the doors. He stood outside the door, and seeing everything around lit up by bright moonlight, said, "There is a night for you! Makes me long to attack and rob the caravan that goes from Hindustan to the Shah's city and fill our house with riches!"

"Be quiet, you fool! To think of a coward like you even daring to speak of robbing caravans! Get back to bed and stay there!"

Nazar began to scold her, "That's just like you, you foolish woman! How you're preventing me from robbing the Shah's caravan and filling our house with riches! Am I a man or aren't I? How dare you argue with me!"

Seeing that his temper was up and he would not calm down, his wife ran back into the house and locked the door.

"Go on, rob the Shah's caravan, if you dare, old chicken-heart!" she sneered.

Shut out in the yard, Nazar stood with his heart in his mouth.

"Let me in! Please let me in!" he begged. But she wouldn't. He pleaded with her in vain for some time. Finally he gave up, and squatted against a wall and waited shivering until morning. The night passed and morning came, and Nazar lay dozing disconsolately in the sun, waiting for his wife to let him in. It was summer and there were flies everywhere. They settled on Nazar's face in swarms. At first he was too lazy to make the effort to raise a hand and swat them, but in the end he could bear it no longer, and slapped his forehead. Dead flies dropped all around him.

"Aha," muttered Nazar, "How many of them have I killed, I wonder?"

He began to count the dead flies, but soon lost count.

"Anyway, there must be at least a thousand," he mused. "Never knew I had it in me! If I can kill a thousand creatures with a single blow, I'm sure I can get on without

my wife!" He got up and went straight to see the village priest and told him about his feat, adding that he must leave his wife, and asking the priest to write down his feat so that it would not remain unknown and everyone might read and know about it. As a joke, the priest wrote down on an old rag, "Nazar the Brave, who fear does not know, kills a thousand with a single blow!" He gave the rag to Nazar, who fixed it to a long pole, buckled on a rusty old saber, mounted his donkey and rode out of the village. Nazar rode along, not knowing where he was going. After a while he looked back and saw that the village lay far behind and was afraid again. He began to hum, sing, talk to himself and shout at the donkey, just to keep his courage up. He shouted louder and louder, and finally the donkey began to bray in answer. On they went, the one shouting and the other braying louder and louder. All who heard them were scared. The birds flew away, the hares scampered into the forest, and the frogs jumped croaking into the water. But when they rode into the forest Nazar was even more afraid than before. It seemed to him that there was a wild animal or a robber lurking behind every bush and tree, ready to pounce on him. He now began to yell as loudly as he possibly could, enough to strike fear into the heart of anyone who might hear. And, indeed, it so happened that a peasant from a neighboring village was walking along the road towards them through the forest, leading his horse by the reins. When he heard the terrific din, he began to quake and crying "robbers, robbers" ran to hide in the woods, leaving his horse on the road. Nazar reached the spot where the man left his horse and saw the rider horse standing there all saddled and bridled. What more could he have wanted? He straight-away dismounted from his donkey, climbed on the horse and rode away.

How far Nazar rode on, whether a long way or a short way, is only known to himself, but at length he came to a village. He had never been there before, and knew not where to go. Suddenly he heard music. Riding towards it, he found many people gathered for a wedding feast.

"Greetings!"

"Greetings to you, stranger! Take a seat of honor, and be our guest."

They seated Nazar at the place of honor, and brought him vast quantities of wine and food. The guests wondered who he could be. The man sitting on his right nudged his neighbor, who nudged the next man, and so the nudging passed all around the table until it came to the priest, who sat to the left of Nazar. The priest looked at Nazar's "banner" and spelled out, "Nazar the Brave, who fear does not know, kills a thousand with a single blow!"

The priest whispered this in awe to the men on his left, who whispered it to his neighbor, and so it went back

around the table until it reached the guest sitting on Nazar's right. All were greatly impressed when they learned that their guest was no less than "Nazar the Brave, who fear does not know, kills a thousand with a single blow!" Suddenly one of the guests, who was known as a boaster, exclaimed. "Why, of course! It's Nazar the Brave! How he has changed. I hardly recognized him."

Many of the others then began to remember Nazar the Brave, and tell stories of the great feats he had performed, not omitting to mention how long they had known him and the days they had spent together with him.

"How can such a great man travel without servants?" asked some people dubiously.

"Why, that's the way he is. He doesn't like to keep servants. He says, "Why should I have servants, when the whole world serves me?"

"Why does he carry such a rusty old sword?"

"Why, that just shows his bravery. With a good sword at his side, anyone can be brave enough, but Nazar kills a thousand with a single blow of that rusty old sword of his!"

All the guests drank to the health of Nazar the Brave, and one of the most important men present made a speech. "The fame of your feats reached us long ago, oh, Nazar the Brave! And we are honored to have you with us today!"

Nazar merely sighed and waved his hand. The guests exchanged meaningful glances to show they understood the deep significance of that sigh and wave of the hand. Then the ashugh (singer) rose, and sang a song in his honor, "Welcome to thee! We hail the might Oh great eagle of our mountains' heights! Crown and glory of our land, our light! Nazar the Brave, who fear does not know, kills a thousand with a single blow!" "Champion of the weak, healer of the sick, our savior from pain, woe and foul trick. You defend from injustice the humble and meek! Nazar the brave, who fear does not know, kills a thousand with a single blow!"

They told of his remarkable exploits and described his fierce appearance. And people began to name their newborn Nazar. Nazar left the wedding feast and continued on his way. Coming to a green meadow, he dismounted, set his horse loose to graze, stuck his flag in the ground, and lay down to sleep under it. Now it so happened that in castle on the top of a neighboring mountain there lived seven giant warrior brothers. Looking down from their castle, they were amazed to see someone sleeping in their field.

"Who can be as brave and strong as to dare to trespass on our land, and even sleep on it?" they wondered. And taking their enormous clubs they went down to the

field to see who the trespasser could be. They arrived to find a horse grazing, and a man asleep on the ground beneath a banner, bearing the words:

"Nazar the Brave, who fear does not know, kill a thousand with a single blow!"

"Aha! So it's Nazar the Brave himself!" they exclaimed in awed tones, for the news spread by the drunken wedding guests had traveled thus far. And they stood tooted to the spot, waiting for Nazar to awaken.

When Nazar woke up and saw the seven giants standing over him with their enormous clubs, he nearly died of fright, and tried to hide behind the pole his banner. Seeing him pale and quivering the giants thought he was enraged and about to finish them all off with one fell blow, so they fell to their knees, crying, "O Nazar the Brave, we beg you to come to our castle, and be our guest!"

Nazar recovered his wits and mounted his horse, and the seven Giants, carrying his banner, escorted him to their castle. There they received him with great honors, and so extolled his courage and manly virtues that their sister, the beautiful Iar, straightway fell in love with him.

At that time a great savage tiger appeared in the region. Everybody in the neighborhood was terrified, and people asked each other, "Who will rid us of this terrible tiger? Nazar the Brave, of course. Who else will dare face the beast?"

All eyes were turned to Nazar: as God was in heaven, so was Nazar the brave on the earth. When Nazar heard the word "tiger," he was so scared that he ran away, his one idea to get home as fast as his legs would carry him. But everyone decided he had run off to kill the tiger with his bare hands. Weapons were brought out to him, and armed to the teeth; Nazar mounted his horse and galloped away. He didn't know or care where he went; all he wanted was to get as far away as possible. Coming to a forest, he sprang from his horse and climbed a tree, thinking he would be safer there. He clung to a bough, more dead than alive from terror, his heart pounding wildly. As luck would have it, the tiger came along and lay down under that very tree. When Nazar saw the tiger, his blood froze, and everything went dark before his eyes. His arms grew weak, and he lost his grip and came crashing down right onto the tiger's back. The beast was so surprised that it jumped up in panic and raced away over hills and vales, with Nazar clinging on to his back for dear life. The people who saw them cried, "See! Nazar the Brave has tamed the tiger, and is riding it like a horse!"

They all grabbed their daggers, their guns, and their swords, and ran down and killed the tiger. Recovering his wits Nazar found his tongue again and said, "What a pity you killed the beast! I had just tamed

him. I wanted to use him instead of a horse." The news spread far and wide in no time at all, and they gave him a great reception in the castle.

It so happened that the king of the neighboring country had wanted to marry the giant's sister himself, and when he heard that the giants had had given her in marriage to Nazar, he declared war on them and sent out his armies to attack their castle. As soon as Nazar heard the word "war", he dashed out of the castle, his one idea to get back home as fast as his legs would carry him. Everybody thought he wanted to attack the enemy single handed and unarmed, and barred his way, begging him to stop, and arm himself first.

The news that Nazar the Brave had wanted to attack the enemy single-handed and unarmed had already spread everywhere. The whole people and the army had heard and scouts had brought word of it to the enemy forces. Now he was reported to have set out surrounded by the seven giants. On reaching the battlefield he was made to mount a large black charger, and all the soldiers shouted, "Long live Nazar the Brave! Death to the enemy!" The charger felt that the man on his back was a pretty poor horseman, so he took the bit in his teeth bolted straight for the enemy lines. The giants and all their warriors thought that Nazar was charging the enemy without waiting for support, and charged after him with triumphant cries. Unable to restrain his steed, Nazar reached out and clutched the branch of a tree as he galloped past, hopping to swing himself out of the saddle. But the tree happened to be dry and rotten, and the branch broke off, and there he was, galloping towards the enemy with an enormous branch in his hands. When the enemy saw this, demoralized as they were by his great renown, they turned and fled, crying, "Run for your lives! Nazar the Brave is charging us, tearing up trees by the roots as he comes!"

After this great victory, Nazar was proclaimed King. The seven giants were appointed as his advisers. And he saw that the world was at his feet.

They say that Nazar the Brave still reigns there to this day. And when people speak of valor, intelligence or talent in his presence, he laughs and says, "What valor!? What intelligence!? What talent!? These all are empty words. It's a question of luck. If you're lucky-make merry!"

And they say that to this day Nazar the Brave is making merry and laughing at the whole world.

Hovhannes Tumanyan

This Armenian folktale was brought to you from <http://www.parev.net/>

DONATIONS TO THE LOOSAVORICH

May God Grant You According to Your Heart.

**Martin Abezetician
Alan Dadian
Mr. and Mrs. Paul Andrews
Dorothy D. Avedisian
Rose Boyian
Mr. and Mrs. Ralph DerAsadourian
Fr. Garen Gdanian
Mr. and Mrs. Jacob Hagopian
Mrs. Mary Hagopian
Dr. and Mrs. Hrach Hitik
Dr. and Mrs. Vahe Karachorlu
Christine Markarian
Beatrice and Donald Mossler
May Nahabedian
Helen Paloian
Agnes Vartabedian**

We have total of \$740.00

THANK YOU! THANK YOU! THANK YOU!

ENGAGEMENT

Congratulations and best wishes to Michael Nahabedian and Laura Reiff on their engagement. The happy event occurred on the island of Santorini in Greece.

May the Lord be the protector and keeper of their unity.

BAPTISMS

Congratulations to our newly baptized!

McKenzie Kathleen Kersten, daughter of Timothy and Nicole Kersten on November 19, 2006. Godparents: Andrew and Lisa Moore.

Garo Aras Bicakci, son of Hirant and Nihal (Ozdemir) Bicakci on November 22, 2006. Godparents: Ara and Lori Bicakci.

John Arev Jenkins, III, son of John Allen Jr. and Sirarpi (Bicakci) Jenkins of San Diego, California on November 22, 2006. Godparents: Hirant and Nihal Bicakci.

Charlotte Sarine Bicakci, daughter of Ara and Lori (Turk) Bicakci of San Jose, California on November 22, 2006. Godparents: John Allen Jr. and Sirarpi Jenkins.

FUNERALS

Hayganus Yagci-Manoyan, entered her eternal rest on October 15m, 2006. Services were held on October 19, 2006 at St. Gregory the Illuminator Armenian Church. Interment: Elmwood Cemetery, Elmwood Park, Il.

IN LIEU OF FLOWERS DONATIONS

Sincere sympathy is extended by the Pastor and Parish Council to the family of **Hayganus Yagci-Manoyan** who has departed from this life.

Grateful acknowledgement is expressed to her family for making it possible for friends and relatives to contribute *in lieu of flowers* to our Church.

HAYGANUS YAGCI-MANOYAN

**Hilda Aleksanyan, Ferikoy-Istanbul, Turkey
Nil Sileliyan, Daire-Istanbul, Turkey
Norhayr Doner, Kurtulus/Istanbul, Turkey
Gul Mavunaci, Kurtulus/Istanbul, Turkey
Agop & Mayram Mardigian, Canada
Aznif Ipek & Family, Canada
Aram & Tilda Agajanian
Arnold & Richard Arslan, Bethlehem, PA
Nishan & Helen Babikian
Philp & Mary Battle
Hirant Bicakci
Camela & Santo Bonafede
Paul Dachdjian
Hagop & Ani Dirilen
Sarkis & Sella Gircik
Charles & Araxie Hardy, Racine, WI
Lucine M. Harvey, Windermere, FL
Dr. Vahe & Silva Karachorlu
Violet Koresian
Dr. Alta Mekaelian & Dr. Peter Jemian
Mrs. Mitchell Mekaelian
Lucin H. Ouzounian
Vartan & Hayganush Paylan
Tevfig & Karmen Tasci, Bethlehem, PA
Sarkis & Ani Tokat
Kerri & Josephine Urbanski
Ankine & Avedis Yazicioglu
Total—\$1,695.00**

THANK YOU

The church bulletin was created in the late 1950's. At that time, not known as the LOOSAVORICH, it was written by our clergy and typed by some of our capable church ladies. In the 1960's to the present, the staff that was most instrumental in the success of our newsletter included the late Rev. Fr. Sarkis Kashikjian, May Nahabedian and Violet Koresian. After a long hiatus, it was revived by the late Mary Dadian, the late Dolores Tootooian and Violet Koresian. Followed by Michelle Babikian. Their devotion for bringing to all our parishioners the religious and community information will be forever remembered. Thank You!

RECIPES RECIPES RECIPES RECIPES RECIPES RECIPES RECIPES

This new section of the *Loosavorich* will feature Armenian and non-Armenian recipes as well as cooking hints and tips. I will not print a recipe I have not made. Anyone can copy a recipe. Recipes from our readers that are tried and true are most welcome. A recipe origin will be recognized and credited to a contributor given unless otherwise requested. Recipes, corrections, requests or comments may be sent to Sandy Hitik, 6750 N. Nokomis Ave., Lincolnwood, IL 60712 (847-867-6793) or via Facimile 847-674-6761. Information may also be sent to the church office.

Brain Salad (Oogheghi Aghtsan)

1 lb. lamb (or veal) brains
1 ½ Tbsp. kosher salt
1 ½ Tbsp. white vinegar

Garnish: ¼ cup parsley ½ cup chopped scallions
3 Tbsp. olive oil, juice of half a lemon
(I like more parsley, oil and lemon)

Soak brains for one hour in cold water to cover to which one tablespoon each of salt and vinegar have been added. Drain, then carefully remove and discard the outer membrane and veins. Running water over the brains as you do this will help loosen the membrane. Place in saucepan adding enough water to cover and add remaining salt and vinegar. My mother added one carrot and a stalk of celery to the water for added flavor. Bring to boil and simmer gently for 15 minutes. Drain, put in glass dish, cover with plastic wrap and refrigerate until very cold. You can do this step up to one day ahead. To assemble, cut brains in half-inch slices and arrange on a bed of Boston or Romaine lettuce. Garnish with chopped greens and sprinkle generously with olive oil and lemon juice. Sprinkle with kosher salt and freshly ground pepper (preferably, white pepper). Serve with Armenian bread or thinly sliced Italian baguette.

Banana Mango Cream Pie

Crust: 3 C graham cracker crumbs
½ mashed banana
1 stick melted butter

Pulse in Cusinart. Press into deep dish pie plate using the bottom of a measuring cup. Bake on middle oven rack for 20 min. Cool.

Filling: 5 egg yolks
¼ C cornstarch
1 C heavy (whipping) cream

Stir and set aside.

Add to a Saucepan: 2 C heavy cream
½ C sugar
½ tsp. vanilla

Heat 10 min. stirring constantly. Remove pan from heat and temper with egg yolk mixture. Return to heat and stir until thickened. Cool.

3 each of Bananas and Mangos, sliced Mangos can be fresh or bottled Del Monte.

Assemble Pie: Spread a small amount of cream filling on bottom of pie plate with graham cracker crust. Cover with sliced bananas. Spread with cream filling. Cover with sliced mangos. Spread with cream filling. Continue in this manner until all of the filling and fruit is finished, ending with cream on top. Refrigerate for a least 1 hr.

Whipped Cream: 2 C whipping cream. Whip together until thick cream forms.
½ tsp. vanilla
2 tsp. sugar

Caramel Sauce: 1 C sugar Heat, stirring constantly until thickened.
¼ C water Cool.
1 C heavy cream

Decorate pie: Cut a tiny piece from the edge of a zip lock bag. Place a large star decorating tip through the small hole. Fill the bag with the whipping cream and decorate the top of the pie. To serve the pie drizzle the caramel sauce on a plate, add a piece of pie and drizzle the top with the caramel sauce. *Anoush uhla!!!*



Sandy Hitik

LOOSAVORICH STAFF

Editor-In-Chief.....Very Reverend Father Aren Jebejian
Editor.....Artur Petrosyan
Staff Member.....Pauline Nahabedian



Dear Reader,

We are very enthusiastic in bringing you a bulletin that will keep you informed on the various activities of our parish. The Loosavorich staff recognizes parishioners who make contributions to the newspaper. Those wishing to make donations or sponsor the cost of printing the newsletter, please send your donations to the attention of Artur Petrosyan or Pauline Nahabedian in care of the church. We also are open to your suggestions. Feel free to share your ideas and thoughts with us and make your newspaper more enjoyable for you. We appreciate your support and help. Thank you.



Donation to the Loosavorich

Name _____ \$ _____

Address _____

I Wish to Receive Future Publications

I Do not Wish to Receive Future Publications