

# ՇՈՂԱԿԱԹ

S H O G H A G A T

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## Shoghagat

thanks wholeheartedly the anonymous supporters  
who raised \$ 800 for the expenses of the current issue

## Cover

The newly painted sanctuary of St. Sarkis

**EASTER MESSAGE**

**HIS EMINENCE ARCHBISHOP OSHAGAN CHOLOYAN, PRELAT  
ARMENIAN APOSTOLIC CHURCH OF AMERICA (EASTERN PRELACY)**

## **MY LORD AND MY GOD**

“Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.” (John 20:25)

Thomas was the only apostle who had not seen Jesus after His Resurrection, and this is how he answered the other apostles, who had announced the Lord’s Resurrection to him. Like the other disciples, Thomas had lived with Jesus, enjoyed His divine presence, especially the performance of the many miracles, and listened to His teaching and foretelling of His suffering, crucifixion, and Resurrection (Matthew 16:21, 17:23, 20:19), but still he did not believe in the Resurrection. He wanted to see with his eyes and feel with his hands in order to make tangible the inexplicably recognized feeling of “faith,” instead of coming to the real essence and reality of faith, and to comprehend the incomprehensible and invisible through the logic and illumination of the spirit.

And when he saw the Lord, and saw His wounds, he cried out,

“My Lord and My God.”

Thomas thought that he had faith in Christ. A faith away from doubt, a total faith. And when the time came to bring the faith to the light, to tell the truth and proclaim it, the human mind and experience put him into temptation and wanted, through present explanation, to become “scientific.”

But faith, whether in our personal understanding and feeling or as abstract reasoning, is much greater than the scientific approach and evidence. Faith is our perfect assurance of things hoped for, the conviction of things not seen (Hebrews 11:1). Faith is not a kind of chemistry investigated through scientific foundations and hypotheses, but a supernatural virtue, higher and deeper than worldly and secular reasoning. This is a grace that nourishes us so that we become enriched and strengthened, a talent that “to all those who have, more will be given; but from those who have nothing, even what they have will be taken away.” (Luke 19:26).

Like Thomas, I am sure, today there are many people who profess Christianity. We think that we have faith, in the true sense of the word, a faith that keeps our soul firm, illuminates our mind, and makes our relationship with God close and intimate. On the other hand, we are surrounded by temptations. Through the intervention and activity of evil we turn away and depart from the way opened up for us by Christ, and by doubting and questioning we fall into the snares that darken the brilliance

and splendor of the soul.

The Resurrection of Christ is the foundation of Christian faith. “If Christ has not been raised, then our proclamation has been in vain and your faith has been in vain.” (1 Corinthians 15:14). In this powerful form, the proclaimed words gave life to all who believed in Christ and in their faith died with Christ in order to rise with Him. As a people, we have not needed in our faith to be like the Apostle Thomas. On the contrary, without seeing Christ, we have had faith in Him and worshipped Him as our Lord and God, as the source of life and the way to eternal life.

“Unless I see the wounds of the nails...”

Aren’t there people who say this today? Aren’t there people who are instruments of evil and want to trouble our minds, and in the name of “science” proclaim the miraculous to be false by giving materialistic explanations of faith? They produce nonsense concerning the tomb and remains of Jesus. The Apostle Paul rightly predicted the presence of such men and their destructive deeds and words: “For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires, and will turn away from listening to the truth and wander away to myths.” (2 Timothy 4:3-4)

Be careful, be a thousand times careful that your Christian virtue not be corrupted by human temptations, and that your pure faith not be ruined.

The Apostle Thomas wanted to see the Lord with his eyes, and wanted to touch His wounds with his hands. Today, the tempter tries to blind our soul so that we will not see the truth and act by the strength and motivation of our faith.

The Feast of Christ’s Resurrection must make us rejoice. Our faith must be founded on it and enriched through it, as it was in the past, so also in the present and future.

For we always proclaimed “My Lord and My God,” and never departed from Our God, the Risen Christ.

A graceful and happy Holy Easter: Christ is risen from the dead.

May your life be filled by the Risen Christ, your days be given meaning through Him, and may you remain steadfast and firm in your faith.

**ARCHBISHOP OSHAGAN**  
**Prelate**  
**Holy Easter, 2007**

# ՏԷՐՍ ԵՒ ԱՍՏՈՒԱԾՍ

«Մինչև որ գամերուն հետքերը չտեսնեմ անոր ձեռքերուն մէջ ու մատներս չզննեմ գամերուն տեղերը եւ ձեռքս չզպոցնեմ անոր կողին՝ չեմ հաւատար» (ՅՀ 20.25):

Միայն թովմաս առաքեալն էր որ չէր տեսած Յիսուսը անոր յարութենէն ետք, եւ այսպէս կը պատասխանէր միւս առաքեալներուն, որոնք իրեն աւետած էին Տիրոջ յարութիւնը: Թովմաս ալ միւս աշակերտներուն հետ ապրած էր Յիսուսի հետ, վայելած էր անոր աստուածային ներկայութիւնը՝ մանաւանդ հրաշքներու կատարումի ընթացքին, լսած էր անոր վարդապետութիւնը եւ գուշակումը իր չարչարանքներուն, խաչելութեան եւ յարութեան (Մտ 16.21, 17.23, 20.19), սակայն եւ այնպէս չէր հաւատացած անոր յարութեան: Պէտք էր աչքով տեսնէր, պէտք էր ձեռքով շոշափէր՝ անբացատրելի ճանչցուած «հաւատք» զգացումը շոշափելի դարձնելու համար, փոխանակ երթալու հաւատքի բուն իսկ էութեան եւ իսկութեան, անիմանալին եւ անտեսանելին ըմբռնելու համար հոգիի տրամաբանութեամբ եւ լուսաւորումով:

Եւ երբ տեսաւ Տէրը, տեսաւ անոր վէրքերը, աղաղակեց.

– Տէրս եւ Աստուածս:

Թովմաս կը կարծէր թէ հաւատացող մըն էր Քրիստոսի: Հաւատք մը որ կասկածէ հեռու պէտք էր ըլլար, հաւատք մը որ ամբողջական պէտք էր ըլլար: Եւ երբ եկաւ պահը հաւատքը լոյսին բերելու, ճշմարտելու եւ յայտարարելու, մարդկային միտքը եւ փորձառութիւնը փորձութեան մատնեց զինք եւ ուզեց, ներկայ բացատրութեամբ, «գիտական» ըլլալ:

Սակայն հաւատքը թէ՛ մերանձնական մտածողութեան ու զգացողութեան մէջ եւ թէ՛ որպէս վերացական հասկացողութիւն շատ վեր է գիտական մտեցումէն եւ ապացոյցէ: Հաւատքը կատարեալ վստահութիւնն է մեր յուսացածին եւ չհրեւցող բաներու (Եբ 11.1): Հաւատքը գիտական հիմունքներով եւ վարկածներով քննարկելի բնաւորութեան նիւթ չէ, այլ գերբնական առաքինութիւն մը, վեր եւ խոր աշխարհային ու ապակրօն (secular) փաստարկումէ: Անիկա շնորհք մըն է, որ սնուցանելով աւելի կը հարստացնենք ու կը զօրացնենք. տաղանդ մը՝ որ «Ունեցողին պիտի տրուի՝ նոյնիսկ աւելիով, իսկ չունեցողին պիտի առնուի ունեցած փոքր բաժինն ալ» (Ղկ 19.26):

Թովմաս առաքեալի նման վստահ եմ որ այսօր շատ-շատեր, իրենք զիրենք քրիստոնեայ դաւանողներ գոյութիւն ունին: Կը կարծենք թէ հաւատացեալ ենք, բառին հարազատ իմաստով, հաւատք մը՝ որ մեր անձը կայուն կը պահէ, մեր միտքը կը լուսաւորէ եւ մեր յարաբերութիւնը Աստուծոյ հետ սերտ ու մտերիմ կը դարձնէ: Միւս կողմէ շրջապատուած ենք փորձութիւններով. չարին միջամտութեամբ եւ ներգործութեամբ կը շեղինք ու կը հեռանանք Քրիստոսի բացած ճամբայէն, եւ կասկածով ու հարցադրումներով կ'իյնանք թակարդներու մէջ, որոնք մը

մթագնեն հոգիի պայծառութիւնն ու ճառագայթումը:

Քրիստոսի յարութիւնը հիմն է քրիստոնէական հաւատքին: «Եթէ Քրիստոս յարութիւն առած չէ՝ զուր է մեր քարոզութիւնը, զուր է նաեւ ձեր հաւատքը» (Ա. Կր 15.14): Այսքան զօրեղ կերպով յայտարարուած խօսքը կեանք տուաւ բոլոր անոնց, որոնք Քրիստոսի հաւատացին եւ իրենց հաւատքին մէջ մահացան Քրիստոսի հետ՝ անոր հետ յարութիւն առնելու համար: Որպէս հաւաքական ժողովուրդ, մեր հաւատքին մէջ պէտք չունեցանք թովմաս առաքեալի նման ըլլալ: Ընդհակառակը, առանց տեսնելու Քրիստոսը՝ հաւատացինք անոր եւ պաշտեցինք որպէս մեր Տէրը եւ Աստուածը, որպէս կեանքի աղբիւր եւ յաւիտեանական կեանքի ճամբայ:

«Մինչև որ գամերուն հետքերը չտեսնեմ եւ...»:

Չկա՞ն այսօր այսպէս ըսողներ: Չկա՞ն չարին գործիք եղող մարդիկ որոնք միտքեր կը պղտորեն, «գիտական» անունին տակ հրաշալին սուտ կը հռչակեն՝ հաւատքը նիւթականացնելով: Յիսուսի գերեզմանը եւ աճիւնները գտնելու ցնդաբանութիւններ կ'ընեն: Պօղոս առաքեալ ճիշդ կը գուշակէ այսպիսի մարդոց ներկայութեան եւ անոնց աւերիչ գործին ու խօսքերուն մասին: «Ժամանակ պիտի գայ, երբ մարդիկ ականջ պիտի չկախեն առողջ վարդապետութեան, այլ՝ իրենց սեփական ցանկութիւններուն համապատասխանող եւ զի-րենք հաճոյացնող բաներու մասին խօսող ուսուցիչներ պիտի փնտռեն: Պիտի չուզեն ճշմարտութիւնը լսել, եւ առաւ-պելներու ականջ տալով պիտի կորսուին» (Բ. Տմ 4.3-4):

Զգո՛յշ, հազար անգամ զգոյշ, որ քրիստոնեայի առաքինութիւնդ մարդկային փորձութիւններէն չապա-կանի եւ մաքուր հաւատքդ չկործանի:

Թովմաս առաքեալ աչքով կ'ուզէր տեսնել Տէրը, ձեռքով կ'ուզէր շոշափել անոր վէրքերը: Այսօր փորձիչը կը ջանայ կուրցնել մեր հոգին, որպէսզի չտեսնենք ճշմարտութիւնը եւ չգործենք մեր հաւատքին զօրութեամբ եւ թելադրականութեամբ:

Քրիստոսի յարութեան սօճը մեզ պէտք է ուրախացնէ: Անով մեր հաւատքը պէտք է հիմնաւորուի եւ հարստանայ, ինչպէս անցեալին, այնպէս ալ ներկայիս ու ապագային:

Որովհետեւ միշտ յայտարարած ենք «Տէ՛ՐՍ ԵՒ ԱՍՏՈՒԱԾՍ» ու չենք հեռացած մեր Տէր Աստուծմէ՝ յարուցեալ Քրիստոսէն:

\* \* \*

Շնորհաւոր սուրբ Զատիկ: Քրիստոս յարեալ ի մեռելոց:

Յարուցեալ Քրիստոսով թող լեցուի կեանքդ, անով իմաստաւորուին օրերդ եւ մնաս հաւատքիդ հաւատարիմ եւ անոր մէջ՝ անասան:

ՕՇԱԿԱՆ ԱՐՔԵՊԻՍԿՈՊՈՍ  
Առաջնորդ Ամերիկայի Արեւելեան Թեմին  
Սուրբ Յարութիւն, 2007

# AMONG OTHER THINGS

Glory to the Lord almighty who guided me throughout the past year to serve the community of St. Sarkis as their pastor. Indeed the year 2006 was a period of achievements in spiritual growth as well as the cultural and social growth in the life of our parish.

## **ST. SARKIS CHURCH AND THE ARMENIAN PRELACY**

Our Church continued to grow under the leadership of our Prelate His Eminence Archbishop Oshagan Choloyan. His Eminence visited our church on various occasions. He celebrated the Holy Mass on September 10, 2006, presided the Church services on Christmas Eve Jan. 05, 2007, and celebrated the Holy Mass on February 4, 2007 on St. Sarkis Name day. His Eminence presided over the annual Thanksgiving/Christmas luncheon which hosts the local NYPD and the Fire Department. He also presided at our special banquet honoring the past and the present members of St. Sarakis BOT on Saturday, December 16, 2006.

Our Church was also blessed with the visits of the Vicar General of our Prelacy, His Grace Bishop Anoushavan Tanielian, who visited us on various occasions. He celebrated his 1st Episcopal Mass on the Feast of St. Asdvadzadzin on Sunday, August 13, 2006 as well as on Sunday, October 1, on the celebration of his Episcopal Ordination. He also participated in our special banquet honoring the past and the present members of St. Sarakis BOT on Saturday, December 16, 2006.

## **VISITING CLERGY**

Our beloved Der Hayr Archpriest Fr. Moushegh Der Kaloustian, the outreach pastor of the Prelacy, visited our church on various occasions and celebrated the Holy Mass on November 12, 2006 (the exact day on which 50 years ago he had been ordained as a priest) as well as on December 3, 2006.

On February 12, 2006 Rev. Fr. Mesrob Lakissian, pastor of St. Illumonators Cathedral celebrated his first Badarak. On May 7, 2006, V. Rev. Fr. Massis Zobouyan, Vicar General of the Prelacy of Syria, celebrated Badarak and delivered the Sermon.

## **PRELACY PROGRAMS**

St. Sarkis Church supported all the programs organized by the Prelacy. Our representatives had an active participation at the NRA which was convened on May 17 through May 19 at the host parish, Sts. Vartanantz Church in Ridgefield, New Jersey.

Our Church participated in the celebratory banquet of His Grace Bishop Anoushavan Tanielian's Episcopal Ordination held on Sunday, October 1, 2006 at the Terrace on the Park as well as the celebratory banquet of Archpriest Fr. Moushegh Der Kaloustian's 50th anniversary, also held on December 17, 2006 at the Terrace on the Park also. Our various auxiliary groups continued to support the Armenian Prelacy orphans program for our republic of Armenia.

## **LIFE AT ST. SARKIS CHURCH**

### **a. Church Services and Sacraments**

Sunday Masses and all religious Holy Days were observed solemnly according to the rituals and traditions of the Armenian Apostolic Church. During the past year we performed 37 sacraments of Baptism, 8 sacraments of Marriage and 17 funeral services. During the past year we started a pre-marital counseling program for couples who got married in our Church. The goal of the program is to sow the seeds of Christian values and the basics of Christian education in the newly formed families.

The Choir of St. Sarkis Church conducted by Maestro Raffi Sevadjan continued to enrich our services on every Sunday. I personally thank the efforts of every choir member for their commitment. Nevertheless as the pastor of this church I am concerned about the future of our choir. It is urgent for us to recruit and train new members for the choir now rather than hiring professional singers. I share this concern with all the members of our church seeking your assistance.

I also thank our Deacons and the acolytes who serve the altar and who are there sometimes from the beginning of the service on Sundays and sometimes towards the end. Sometimes the priest becomes both celebrant and deacon. I am engaged in recruiting and training new candidates for the service of the altar. I take this opportunity to remind our choir members and altar servers that the church is not a stage to show our talents. We are in the church to serve the Lord.

### **b. Spiritual activities - Bible Study**

Our Bible study group continued to hold meetings on Tuesday mornings and study the Word of God with the guidance of Mrs. Alice Alajajian. I thank each and every member of the group for their commitment and especially the commitment of Mrs. Alajajian.

The Young Adults Bible study group witnessed a growth in number and in spiritual maturity. We met almost every Tuesday in the past year and studied the Gospel of St. Matthew. We are currently studying the Gospel of St. Luke. We had an "open house," a factor that increased the number of our members. As an outreach program the group celebrated Thanksgiving with the residents of the New York Armenian Home in Flushing. Six people of the group met with His Holiness Aram I during a special gathering with the youth of the U.S. organized by the Prelacy in Detroit, MI, and they performed the Scripture readings on Christmas Eve. Along with the spiritual nourishment that the study provides, I like to look at it as a base that prepares potential future leaders of our Church.

### **c. Saturday School**

Under the leadership of our Director Mrs. Nairy Zohrabian, our Sunday school is equipped with a new and efficient staff who themselves are active members of the Young Adults Bible Study Group. Our goal is the



transmission of Christian education to our children according to the traditions of the Armenian Apostolic Orthodox Church. Therefore we are committed in following the guidelines and curriculum provided by the Prelacy's Religious Educational Council (AREC). We take this opportunity to remind the parents of our Sunday school students that your commitment and co-operation are indeed crucial to the success of our school program.

### **SPECIAL ACTIVITIES**

#### **a. Church Anniversary**

On June 4, 2006 our community celebrated the 16th anniversary of our new church and 1st anniversary for my installation as pastor to this church. I would like to thank once again all the efforts of the organizers. Vartskernit Gadar.

#### **b. Summer camp**

July 10-14, 3-35 children ages 5-15 gathered here as St. Sarkis offered them a "Summer Camp" program, sponsored by Mr. Antranig Boudakian and executed by Mrs. Seta Megherian and a very dedicated staff, members without whom camp would not have been possible; Mr. Vartan Megherian, Miss. Malvina Shishmanian, Miss Tamar Haroutounian, Yeretsgin Annie, Miss Nevair Oranjian, Mrs. Loucine Megherian, Mrs. Christine Bedrossian, Mr. Vahram Shishmanian and Mrs. Annette Givelekian. This effective educational and fun program will be implemented over two weeks this summer. Mrs. Marion Boudakian has pledged to sponsor the camp this year, and we are committed to finding all the necessary tools to make the summer camp 07 more educational and more fun.

#### **c. The Feast Of Sourp Asdvadzadzin**

August 13, 2006, on the observance of the Feast of Assumption of our blessed Mother the holy Virgin Mary, a group of volunteers along with certain members of our Ladies Guild introduced the tradition of Herisa to our community, which was an immediate success. We hope that this tradition will become one of the permanent traditions of our church as a manner of maintaining our unique cultural identity as well as deepening the sense of belonging within our community members.

#### **d. Honoring the past**

On December 16, 2006, the current board had the wonderful idea to honor past and present members of St. Sarkis Church BOT. Along to the sentimental value that the event created, it also became a major fundraiser through which we were able to paint our church. I thank once again all the donors for their generosity and support.

### **PUBLICATIONS**

As agreed upon by the members of the BOT to publish three issues of Shoghagat yearly, we met our goal and published three beautiful issues of Shoghagat. Along with the improvement of the design and layout of our publication, we worked hard to improve the content as well. And as you can witness the past 3 issues had several articles by various members of our church. I believe that that feature of Shoghagat makes it really the magazine

of our church. We appeal to our community to consider sponsoring the publication of Shoghagat. We also published a weekly bulletin for each Sunday for the past year. Special Booklets were published on the International Cuisine Fest, June 4th (Church Anniversary), and December 16th by Dr. Louiza Kubikian.

During the past year our website [www.stsarkischurch.net](http://www.stsarkischurch.net) continued to improve. The bible readings were updated almost daily. Also, photos from each event were posted immediately. We had an average of 31 visits per day and a total of 991 monthly visits in January 2006 as well as an average of 52 visits per day and a total of 1,623 monthly visits in December 2006.

### **OUTREACH**

Visiting the sick is a priority on our pastoral mission. Therefore whenever I heard about the illness of any member of our community I visited them either in the hospital or their homes. The Armenian Home of Flushing was another aspect of our mission and for that reason I was there on almost every Friday visiting our elderly mothers and fathers and praying with them.

We continued to show respect to the work of the NYPD through our relationship with the 111 Precinct. We celebrated our Thanksgiving/Christmas luncheon with them – a yearly traditional event sponsored by Mrs. Mary Arslanian. I also participated along with His Grace Bishop Anoushavan Tanielian to their annual clergy breakfast held at the City Bank building in Long Island City.

Our Sister church, Sp. Hampartsoum in Lachin, Gharapagh continued to be part of our community's outreach program as we continued to provide our annual monetary gift to them. The community of St. Sarkis church supported with "Sundays 2nd plate" the victims of the attacks against Lebanon last summer as well as the students of Gavar special school in Armenia.

In closing I would like to extend my sincere gratitude to our prelate His Eminence Archbishop Oshagan Choloyan, Our Vicar General His Grace Bishop Anoushavan Tanielian, the BOT members as well as our chairman Dr. Cazazian, our auxiliary bodies: the Ladies Guild, the choir and the Altar servers, St. Sarkis Suzanne and Hovsep Hagopian Saturday school's director. Mrs. Zohrabian, the staff and the PTA, the Sunday School staff, the Bible Study Group, the Young Adults Bible Study group, the Senior citizens' group, Yeraz Dance group, the Basketball program, and the Table Tennis Club. Special Thanks to Mardirous, Zaven and Yervant for their dedication. I also thank each and every parishioner of St. Sarkis Church for their continued participation.

I conclude with the words of our Church Fathers: "Glory to you God, glory to you, for everything Glory to you.

May God bless you all,

Rev. Fr. Nareg Terterian  
Pastor

## A FEW PERSPECTIVES FOR THE RENEWAL OF THE ARMENIAN CHURCH (DIALOGUE WITH THE YOUTH- NUMBER 7)

2-3 December 2006 were marked in my pontifical ministry with my encounter and open dialogue with the Armenian youth. This Youth Gathering took place in Detroit and was organized on the occasion of my short visit to the USA.

I want to express my deep appreciation to His Eminence Archbishop Oshagan Cholyan, Prelate of Easter Diocese, His Eminence Archbishop Khajag Hagopian, Prelate of Canada and His Eminence Archbishop Moushegh Mardirossian, Prelate of Western Diocese, for taking this initiative as an essential part of their pastoral responsibility. My special appreciation is due to those young adults who came from different parts of North America to attend the youth event.

The renewal of the Armenian Church was the core of this gathering. In my dialogue with the youth I touched on a number of issues and identified challenges pertaining to this pertinent theme. By carefully listening to them, I became more aware of their expectations as well as of their unwavering dedication to our Church and its values and traditions.

Upon my return to Antelias, I would like to share succinctly with the Armenian youth of other communities some of the major perspectives that I conveyed to the youth in Detroit.

1) The renewal of the Armenian Church is an urgent necessity. In order to carry on its God-given mission efficiently, our Church is called to keep pace with the changing conditions of modern societies. Therefore, the question is not why renewal, but rather how renewal? (In my book, *Beyond the 1700th Anniversary* (2001), I have already addressed basic issues concerning the renewal of the Armenian Church). The renewal of our Church will not be accomplished simply by shortening the liturgy and introducing certain adjustments within the church structures. This perception must be changed. Renewal is not easy; it is a long, critical and all-embracing process. The Church's total life in its institutional and spiritual, theological and liturgical dimensions and manifestation must be included in any serious renewal process.

2) The Armenian Church must become more responsive to the new realities, concerns and challenges of its specific environment. This is, indeed, a vital feature

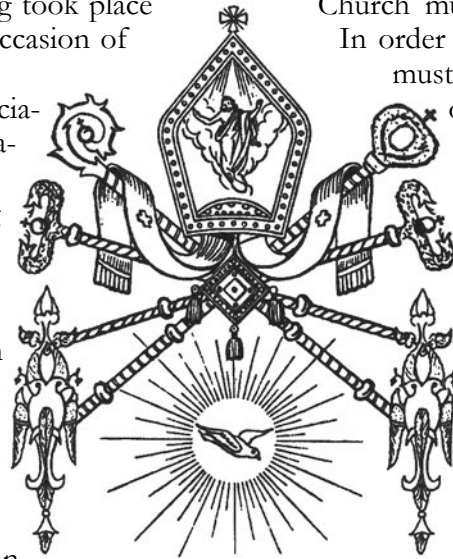
of renewal. We are living in a new world. Tremendous changes are taking place in our immediate milieu. The Church must be neither indifferent nor reactive.

In order to be relevant and reliable, the Church must respond proactively to the imperatives of changing times and circumstances, remaining firmly attached to its own identity and vocation. It is vitally important that in the Church's response, the global and the contextual be interwoven in a way that the unity and integrity of the Armenian Church are preserved intact and solid.

3) Being in dialogue with its environment implies meeting the expectations and needs of the people and seeking solutions to their problems. The world today is marked by growing anxieties and despair. People are caught in turmoil; they are in search of meaning and direction. They are facing in their daily life ethical, moral and social questions and dilemmas related to sexual orientation, family, marriage, spiritual life, etc., which require clear guidance. Our Church cannot remain silent. Globalization has made the inter-dependence of humanity even more acute and existential. Others' concerns are our concerns and the other way round. The Armenian Church must deal with socio-ethical issues with utmost care and sensitivity.

4) The Church must give priority to the promotion of spiritual values. These values come to us from the Bible and the Apostolic tradition, from our church fathers, from our liturgy and traditions. Those who say that the Armenian Church has no spirituality or gives no attention to it are mistaken and misguided. Every church has its own ways and forms of expressing spirituality. We must beware of 'cheap' and 'false' spiritualities that surround us, often with 'attractive' forms and expressions. We must stick to our own spirituality which is so rich and profound. We must renew our own spirituality by making it more compatible with new conditions.

5) Christian education must occupy a central place in the renewal of the Church. By Christian education I do not understand only formal education but basically Christian formation that must start in the family. By Christian education I also mean re-Christianization of our people. In a world dominated by secularism and materialism, the





Christian values are often pushed to the periphery of our life. We have become nominal Christians. Our Church must take the re-evangelism of its people seriously. Our missionary outreach must be perceived and practiced essentially as an inreach. True renewal is re-evangelization and transformation of the community of faith.

6) The reformation of liturgy is an area of particular and immediate concern. Any attempt to introduce changes in the liturgy – shortening the text, changing the language, introducing new prayers, editing the texts, etc. – must be made on the basis of well-established criteria and clear guidelines. Arbitrary, superficial and one-sided approach to the liturgy may become counter-productive. The inner unity, integrity and particularity of the Armenian liturgy must be preserved.

7) Clergy has a crucial part to play in the renewal of the Armenian Church. In order to renew our Church

our clergy must be renewed. We need a clergy who are well versed in Armenian Church history and theology as well as in contemporary theology; who have a comprehensive knowledge of the context in which they are called to exercise their pastoral ministry; who, driven by ecumenical vision, are engaged in dialogue and collaboration with other churches; who are courageous enough to take the Gospel to our people in response to the new challenges of modern societies and in faithfulness to the values and spiritual and theological heritage of the Armenian Church. Our Church in the 21st Century needs a clergy for the 21st Century.

8) We must embark on a kind of renewal process which takes our Church beyond its institutional confines and makes it a dynamic reality in the life of our people. The Armenian Church must become a missionary church through Christian education, pastoral work, social service and living spirituality.

This is only an outline of some major issues, concerns and challenges that must be considered in the renewal of our Church. Renewal must be carried on carefully and in an organized manner. Holistic and contextual, realistic and pragmatic approaches, in their coherent interconnectedness, must become the driving force and the guiding principle of a credible renewal. A committee representing the Hierarchical Sees of the Armenian Church is already in formation to lead the renewal process.

The youth are called to play an important role in this respect. With their perspectives and experiences they can significantly contribute to all efforts aimed at making the Armenian Church a church for the 21st century. We must give space to the youth in our Church. They are integral and vital part of the Church's life and witness. I have strong confidence in our youth.

**ARAM I  
CATHOLICOS OF CILICIA**



# SPIRITUAL JOURNEY

*Gerard Barikian*

The words you see in bold were the catalyst for my enriching and spiritually educational trip to Dearborn, Michigan to experience firsthand our Catholicos Aram Vehapar. I, who for many years found myself on the outside peering in to our church, or any church for that matter, and was neither capable nor mentally prepared to comprehend the profound impact that weekend was to have on me. My decision to attend this event was an enormous leap outside my “Normal” and often misguided way of life. I, who have preached to friends and family alike that a “real” Christian need not attend church regularly to receive Christ our Lord in their heart and that gatherings such as this were cult like and for lost people. Well, fellow parishioners and friends, if I have captured your attention thus far then allow me to continue by saying how misguided a fool I have been.

Before I continue about the events of this weekend, I would like to acknowledge and thank the three prelaties under the jurisdiction of the Armenian Catholicosate of Cilicia for their vision and foresight to make such an event possible for our young Armenian adults, who attended from different parts of the USA and Canada. Special thanks to our Archbishop Oshagan Choloyan, Prelate of the Armenian Apostolic Church of the Eastern USA region, Archbishop Moushegh Mardirossian, Prelate of the Armenian Apostolic Church of the Western USA region, and the Prelate of Canada, Archbishop Khajag Hagopian for their tremendous insight of the Armenian Church and the application of our church in our everyday lives. Archbishop Oshagan Choloyan stressed the importance of greater participation of the youth in our Church life. Through his biblical meditation, Archbishop Moushegh Mardirossian laid the emphasis on serving the spiritual needs of the people. Archbishop Khajag Hagopian shared the concern of the youth and invited them to take a more active part in the reformation of the church. Their connection to the young adults of this event was that of a seasoned rock star to their fans, quite mesmerizing and remarkable.

Upon arriving at the Hyatt Regency in Dearborn, I and my fellow Bible 101 group, Bedig Kalaydjian, Christine Bedrossian, and Tamar Harutunian (Unfortunately our Seerelee Der Nareg and Yeretzkin were separated from us at LaGuardia airport due to regulatory weight issues and over booking of the flight) were greeted with warm welcomes from the organizing committees. Our Der Nareg and Yeretzkin with the Grace of God joined us the following morning along with others from our Bi-

ble 101, group Veh Bezdikian and Arpine Aroyan, who experienced similar delays at the airport. It felt as if we were whole again and could now partake in the events to come, and partake we did. From liturgical singing to group prayer and conversation we filled our hungry and empty spiritual bellies.

The sole purpose for **YOUR CHURCH, YOUR FUTURE, ENGAGE** was to bring Armenian young adults together for a relaxed weekend of learning about and experiencing what the Armenian Church has to offer, and that my friends is what they accomplished with flying

## **YOUR CHURCH, YOUR FUTURE, ENGAGE.**

Armenian colors. Imagine if you will a large number of Armenians ranging ages from 18 to 35 gathered in one location to pray, learn, gain spiritual strength and nourishment, and enjoy the bountiful beauty of being Christian Armenians without a single argument, criticism or harsh word towards one another (which unfortunately we are often and quite infamously noted for doing). To experience this type of open communication and spiritual kinship with fellow BIBLE 101 brothers and sisters and, of course, our newly found brothers and sisters from all the attending states was something that I shall hold dear and deep within my being. The program of the event included testimonies, lectures, panel discussions, informal meetings and a musical event. Worship and biblical meditations were at the core of this gathering.

To conclude this meaningful weekend Catholicos Aram Vehapar delivered a memorable and devout speech to all of the Armenian young adults, and the meaning and passion of his words rang sharply in our ears. Our churches in all the states and in all the countries of this wide world are and will always be open for spiritual knowledge and faith. To be an Armenian Christian is not only a privilege and honorary badge but a birth right which we should show to the world at all times. To remember that we as a people embraced and believed in Christ our Lord and became the first nation to accept Christianity is the key that locks us together as brethren. What Catholicos Aram Vehapar was able to so effortlessly convey to our young adults is the renewal of faith in our Church and our lives. He stated that he could not understand a Christian way of life outside the Church. The Church for us is the house of God which has also become the house of our people. We must therefore keep the house strong and vivid and ALIVE in our hearts everyday. I humbly thank Catholicos Aram Vehapar for his words, the Prelates for their vision and Der Nareg and Saint Sarkis Armenian Apostolic Church for giving me an opportunity to shed light to my eyes and heart to a world and a way of life which was once dark and closed.



## TRIBUTE TO SAINT SARKIS BOARD OF TRUSTEES

Dr. Aram Cazazian, Chairman of the Board of Trustees at Saint Sarkis, a man of many talents and an easy smile, has for the last three years had a set of problems that just won't go away. "Being chairman is like running a midsize company with overhead, payroll, plant maintenance, labor relations," confessed Dr. Cazazian, enough to add several worry lines to the forehead. But he was all smiles on Saturday, December 16, following a very enjoyable event at the church honoring all past and present members of the Board of Trustees of Saint Sarkis.

More than 180 guests were greeted at the door and immediately drawn to an exhibit of large photographs.

"It was a long overdue family gathering," said Dr. Louiza Kubikian as the memorable evening drew to a close on Saturday, December 16 and the last happy participants were taking their leave.

As in all family affairs, the Saint Sarkis "house" was decorated with wonderful tapestries provided by the

Megerian and the "family album" in the shape of a special exhibit of enlarged photos were on display as the guests walked in. Reminiscent of the past, this was an indication of the theme of the celebration: "Remembering and Honoring those who laid the foundation of St. Sarkis Church and continued to serve until now."

There were about 180 present that evening with over 35 Board members in attendance.

Among the old Board Members were George Postian, George Petrossian, Arthur Hairabedian, Frank Kabarajian, Dr. Vartkes Khachadurian, Leon Karibian, Bedros Givelekian, Manoug Gostanian, Kegham Dirielian, Edward Barsamian, Edward Bekian and others. Also, some family members of deceased Board members were there: Nazeli De Blasé and Margaret Stark, daughters of Armen Vartabedian; Haig Giragossian, son of Vartkes Giragosian; Gail D'Onofrio, daughter of George Kasparian; Lydia Khatchadourian, wife of Khosrof Khatchadourian and her daughter; Naida Voskeri-

jian, daughter-in-law of Hagop Voskerijian; Mary Arslanian, sister of Hairo Baghdassarian, and of course Arpi Bekian, daughter of Archpriest Asoghik Kelejian, Pastor of St. Sarkis Church 1962-1991.

Immediately, old acquaintances greeted and hugged, genuinely happy to see each other after so many years. One could feel the warmth, exuberance, memories and friendship shared, that several people had tears in their eyes. And everyone was so happy to be back and belong once again to the St. Sarkis Church family.

Placed on each chair was a commemorative booklet lovingly prepared by Dr. Louiza Kubikian containing the biographies and photos of all 66 Board of Trustees members, with a section of old photos from the sixties and seventies. The booklet required a lot of detective work in finding family members of those who are not alive. This task was done by Dr. Louiza Kubikian and Diane Boyadjian (daughter of Arthur Hairabedian), each spending a lot of time contacting everyone, asking them to send their biographies



reg Terterian, current Pastor, Archpriest Moushegh Der Kalustian, former Pastor of St. Illuminators Cathedral and Rev. Fr. Mesrob Lakissian, current Pastor of St. Illuminators. The M.C. of the evening was Dr. Arthur Kubikian, who spoke

light Ceremony in memory of Board members who had died. Srpazan Oshagan blessed and lit the first candle which then became the source of light for the other candles. With everyone standing, Dr. Kubikian read the name of the deceased and the person who will light the candle in their memory. If no relatives were present, then past chairmen lit their candle. Diane Boyadjian took the blessed candle and went around the room as the names were read. The first person to be remembered was, of course, Der Asoghik Kelejian with Arpi Bekian lighting his candle. There were 20 in all, and after the ceremony was completed, Dr. Cazazian called

and photos and also to attend the event. The booklet was finally completed in time (quite an accomplishment, since some people needed to be contacted several times and coaxed into providing information).

The evening started with a prayer by His Eminence Archbishop Oshagan Choloyan. Several clergy were present: Bishop Anoushavan Tanielian, former Pastor of St. Sarkis Church, 1991-2005, Rev. Fr. Na-

briefly and then introduced Dr. Carlo Bayrakdarian and John Megerian,



Esq., each relating their good wishes on this occasion. Der Nareg followed with his message speaking about the future of St. Sarkis Church.

Then, Dr. Kubikian asked Dr. Aram Cazazian, Chairman of the Board of Trustees, to come to the podium for a very special Candle-

for a moment of silence in memory of the departed ones.

During the dinner break, all board members were asked to go upstairs to the sanctuary for a formal photo session. The second part of the evening continued with Dr. Aram Cazazian welcoming everyone back



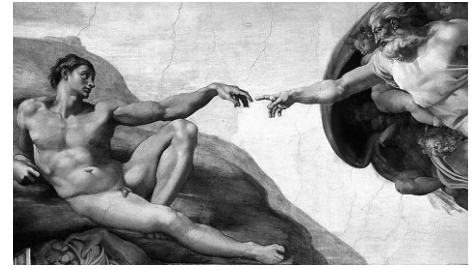
to St. Sarkis Church, encouraging them to become active once again. He thanked Edward and Lynn Jamie for producing and donating the wooden plaque bearing the names of all Board of Trustees members, a plaque which is currently displayed in the ante chamber of the church. Dr. Cazazian asked former Board Chairmen to express their sentiments on this occasion. The first to speak was Arthur Hairabedian, whose speech was humorous and sentimental. He was followed by George Postian, who had come solo because his wife had a terrible cold, then Frank Kabarajian, who expressed his thanks and appreciation to the organizers of the event.

Chairman for many years, Mr. Kabarajian expressed his joy in seeing many old friends and quoting Vehapar Karekin, urged all, especially the youth to “Arjekavorek tzer orerah” and continue active involvement in the Church. Last but not least, Gaydzag Boyadjian, chairman for 2 years (2003-2005), thanked all who supported him during his tenure and wished much success to Dr. Aram Cazazian, the new chairman.

Dr. Arthur Kubikian then introduced Bedros Givelekian, former chairman of the Board for 20 years, much of which was during the very difficult years of the church burning and the subsequent reconstruction. His speech was emotional and sentimental, with a recount of those difficult years, the people who worked with him in the rebuilding of the church, personal memories and achievements of St. Sarkis Church today. He appealed to the generosity of those present and his call was answered with more than \$15,000 in pledges and donations from those present. Bishop Anoushavan Tanielian spoke briefly before turning the microphone to Archbishop Osghagan Choloyan who gave his message and benediction.

In closing, his Eminence prayed that God may keep the spirit of service in all of us and especially the youth who will assure the present and future of our church.

This concluded the formal part of the evening and everyone was ready for conversation, dessert, raffles and dancing.



The importance of Christian Spirituality practices such as prayer, virtues, and communion were highlighted as well. Referring to a ceiling section of the Sistine Chapel shown, the crowd was exposed to the effort God puts forth to reach us - His extended hand and finger - in comparison to the laziness shown in Adam's hand. Using this example and the passages from John 6.35-59, Rev. Fr. Nareg explained to us how important it is to practice Christian Spirituality. The last part of the lecture and presentation were regarding the focus of Badarak and how followers of Christ must bear their own cross and follow the “royal road of the cross”. Next, the four sections of the Badarak - the preparation, the synaxis, the Badarak and the conclusion - were explained and put into context with first part of the lecture.

In conclusion we were all reminded of the consistency of spirituality, that there is no gain without any pain and “no Cross, no Crown”. The audience was then invited to ask any questions they may have regarding the lecture or related topics. The two most relevant issues brought up were an interest in the traditions of the Armenian Apostolic Church and the requests by many for a Badarak 101 lecture.

The Young Adults Bible Study Group had prepared a number of tasty dishes for the 100 or so guests and all donations were later offered to the Ladies Guild. On behalf of the Young Adults Bible Study Group we would like to thank you all for your attendance and participation in this enlightening event. Based on the success and interest in this lecture, there will surely be more to come in 2007.

## CHRISTIAN SPIRITUALITY AND THE ARMENIAN APOSTOLIC CHURCH

by Arpiné Aroyan

For over two years the Young Adults Bible Study Group has gathered weekly to discuss Christian spirituality with the direction and guidance of Rev. Fr. Nareg. Selected passages from the Bible are read, studied, and the messages are discussed amongst the group. Late last fall the group decided to share what they have learned and organized an afternoon lecture on Sunday, November 19th, 2006.

Rev. Fr. Nareg prepared an enlightening lecture on Christian Spirituality and the Armenian Apostolic Church. His presentation summarized the most vital guidelines for Christian Spirituality as well as issues and questions brought forth by the Bible study

group over the last year. The Armenian Apostolic church's customs and traditions were integrated into the lecture and linked to the message of Christian Spirituality.

The lecture began with the message of God's Calling to us followed by the definition of spirituality and more importantly, Christian Spirituality. The crowd was then asked “Who am I?”, “Who ought I become?”, and “How ought I get there?,” questions which often come to mind when we think of our purpose in life. Rev. Fr. Nareg answered those questions quoting passages from the bible such as Romans 8.14-16, Matthew 5.48, and Matthew 5.1-10 & 19.16-21.

# CHRISTMAS CELEBRATION AT ST. SARKIS CHURCH

By Mary Arslanian



Nothing can substitute our Armenian “Badarak” Celebration, especially on January 6 when all our traditional hymns, “Sharagans,” of our forefathers are performed with their most meaningful and powerful messages and praises to celebrate the birth of our Lord Jesus Christ.

I want to share the spiritual uplifting and warmth I felt on Saturday January, 6 at St. Sarkis Apostolic Church. With Father Nareg Terterian celebrating “Badarak” and Father Moushegh assisting, the church filled to capacity with her faithful parishioners and resounded with the beautiful music of the choir and the participation of her numerous deacons. The most amazing and most touching moment was at the conclusion of mass when the Saturday and Sunday School students of St. Sarkis dressed up in their festive “holiday outfits” knelt down for the recitation of the confession led by Der Moushegh and participated in taking “ Haghortu-

tiun,” the Holy Communion.

My amazement continued when after the service I went down to the church main hall when I found a beautifully decorated room with tables set with numerous appetizers and drinks to start and a wonderful meal to follow. More than 200 people were present and shared each other’s company and the delicious dishes prepared by the P.T.A. of both schools. In my opinion the “piece de resistance” came when the students all dressed up in their Christmas pageant costumes walked into the hall with their lit candles to perform in the program prepared for their “hantes”. Nothing could have replaced the beautiful sight of 40 children singing and reciting the traditional Christmas Carols and poems in Armenian. Finally a very loud singing of “Gaghant Baba” brought the grand entrance of a very energetic Santa Claus who was dancing to the rhythm of the tune. Besides giving out presents to the children,

“Gaghant Baba” took time to dance with the little ones.

Everyone was having a good time in an Armenian Family atmosphere: eating, watching children perform, talking, clapping, taking pictures or singing. At the end of the program I felt a sense of great satisfaction, gratitude and joy that I was able to experience such a wonderful celebration of our Christmas with family and friends. I thank everyone involved in this event the choir, the deacons, Der Moushegh, Der Nareg, the principal of the schools Mrs. Nairi Zohrabian, the music teacher Mrs. Eliza Hampartsoumian, the teachers for preparing the students (not an easy task), the Parent Teacher Association of the schools who had the success of the Hantes and Luncheon and festivities of the day. As we say in French “ Chapeau “ to all involved. I raise my hat to you all and thank you.





## CLERGY CONFERENCE OF THREE NORTH AMERICA PRELACIES TAKES PLACE IN CALIFORNIA

- from [www.armenianprelacy.org](http://www.armenianprelacy.org) -

The annual Sts. Ghevontiantz commemoration, which precedes the Feast of Vartanantz, has become a time of renewal, edification, and reflection for the Armenian Clergy. Each year they gather together to learn and to pray in an atmosphere marked with brotherhood and fellowship.

Continuing a tradition that was inaugurated several years ago, the 2007 clergy conference was a joint gathering of the Eastern and Western Prelacies of the United States, and the Prelacy of Canada. The three-day conference was hosted by the Western Prelacy from February 12 to 14, under the auspices of Archbishop Moushegh Mardirossian, Prelate of the Western Prelacy; Archbishop Oshagan Choloyan, Prelate of the Eastern Prelacy; and Archbishop Khajag Hagopian, Prelate of Canada.

The main topic of discussion was the many challenges facing the Armenian Church and Clergy in the Western world in the 21st century and the general theme of "The Zeal of Clergy." The conference convened in Ghazarian Hall, adjacent to Forty Martyrs Church in Orange County, with the reading of the letter of blessing from His Holiness Aram

I, Catholicos of the Great House of Cilicia. Following the welcoming remarks by the host parish priest and board of trustees' representative, the three Prelates offered their remarks and encouragement to the participants.

The meeting began with V. Rev. Fr. Muron Aznikian being elected as Chair and Rev. Fr. Nareg Terterian as Secretary. Over the three-day period, pastoral and spiritual concerns were discussed, as well as issues relating to Christian education. Among the items on the agenda were discussions of topics raised at the Youth Gathering with Catholicos Aram which took place in December. Morning and evening church services were an important part of the gathering.

On Monday evening, the eve of the Feast of St. Ghevont, Holy Mass was conducted at Forty Martyrs Church by Bishop Anoushavan Tanielian, Vicar General of the Eastern Prelacy. Requiem service was offered for the souls of the departed clergy who served the three Prelacies. Among those in attendance were guest clergy members, including Father Johanna Ibrahim of the Coptic Orthodox Church, Father John Monestera of the Catholic Church,

and Mrs. Irma Contrera, secretary of the Catholic Church.

On Tuesday morning, students from the Ari Guiragos Minassian School attended morning church services and later had the opportunity to be photographed with the clergy members. In the evening, the eve of the Presentation of the Lord to the Temple, services took place at St. Mary Church in Glendale, with the three prelates presiding. Archbishop Khajag Hagopian delivered the sermon. Homenetmen scouts also participated. Following the service, the Board of Trustees and Ladies Guild hosted a reception.

On Wednesday morning, the clergymen visited the new Prelacy building where morning services took place at the Sts. Dertad and Ashkhen Chapel, followed by a visit to the Vahan and Anoush Chamlian School where the students presented a special assembly devoted to Vartanantz.

The conference, which offered the participants the chance to renew their spiritual responsibilities and their will to serve our faithful, concluded on Wednesday afternoon and the clergy prepared to return to their respective communities.

# SUNDAY SCHOOL AND THE CUB SCOUTS OF AMERICA

By Mrs. Diane Boyadjian

**C**urious title you would say, what is the link? The common ground is to do your duty to God. Indeed, the Cub Scout Promise is:

“To promise to do my best, to do my duty to God and Country, to help other people

And to obey the Law of the Pack.”

First, let’s start with Sunday School. The time had come for our son to attend Sunday School. He started asking too many questions, which we were unable to answer properly.

Therefore, in September, Peter started going every Sunday. Week after week, I would ask him: “What did you do, what did you learn, how did it go?” To which, as usual, the answer was: “You know, the usual Mommy, we colored, had snack and went into Church for Confession and Communion”. Typical! We rarely get the answers we are eager to hear!

Peter has been a Cub Scout for the last 3 years and like all scouts, he is eager to earn various badges and merits. One of the prestigious medals is the Religious one which, in our case, is the Saint Gregory medal. In order to complete the requirements for this medal, Peter needs to complete quite a booklet, explaining the many facets of the Armenian Church and its traditions. Therefore, we asked his Sunday School teachers if it would be possible for them to help him complete the booklet. “No problem” was the answer and we understand that they are working on it.

On December 11th, our Cub Den was meeting with Reverend Only from the Congregational Church in Manhasset. Reverend Only was to discuss the chapter about religion in general, along with the explanation of God’s representation in his Church and the significance of other artifacts present. While walking around the Church, he would ask the boys questions such as: ‘What does the Dove represent – what does the Hand coming out of the clouds represent etc.’. (Bare in mind, 80% of our Den is comprised of Catholic boys who have just had their first Communion – therefore, they should know all the answers!) Well, little Peter Boyadjian, the only Armenian in the group, the one who never discusses what he has learned in Sunday School, had his little hand up in the air, waving, jumping up and down and gave the correct answer each time! To add to all this, when the question of Noah’s Ark came up, Peter proceeded to inform the whole group that the Ark landed on Mount Ararat, which

used to belong to the Armenians but now doesn’t and on and on and on! ‘Hm!’ I thought, could Sunday School have something to do with this? To top it all, each time Reverend Only would explain how certain traditions were carried out in his Church, Peter would rebuff and explain how the Armenian Church functions! I don’t know who exactly was giving the lesson, Peter or Reverend Only!

## **IF YOU ARE SEEKING RELIGIOUS INSTRUCTION, THE ST. SARKIS SUNDAY SCHOOL IS THE PLACE TO BE**

We even had a moment of panic. The Reverend was on the Altar along with the boys, explaining various religious panels and I proceeded to climb onto the Altar to also see, knowing that women were allowed to be on the Altar in this Church. Suddenly, Peter’s thundering voice resounded “Mommy – WHAT ARE YOU DOING! YOU KNOW VERY WELL YOU ARE NOT ALLOWED HERE!!!” What a sight! Nine cubs staring at Peter and me, stunned and Reverend Only running over saying: “No son, it’s OK, we allow women on the Altar.” No sooner said, a whole discussion began between the two of them as to what we do and they do! This outing was to last an hour and a half. Needless to say, once all the boys had left, the Boyadjians stayed behind and spoke at great length with Reverend Only, who congratulated Peter for all his knowledge and me for my parish’s Sunday School instruction. Like any normal mother, there are times that I am very proud of my son. But this was the first time I felt like a huge, full-feathered, colored, majestic peacock! I could have never been more proud of my Peter than I was then! Imagine, an 8 - and - a 1/2 year old boy explaining to a Holy Man what his religion and traditions are! I was most impressed.

Therefore, if you are seeking religious instruction, the St. Sarkis Sunday School is the place to be! And I will no longer bother my son asking him how the morning went and what he learned. I know he is learning!

So in conclusion, “Thank you Yeghetskian Ani Terterian,” “Thank you Mrs. Christine Bedrossian,” “Thank you Miss. Tamar Harutiunian,” “Thank you Mrs. Seta Megherian” and “Thank you Miss Janette Milian”.

You ladies are doing a wonderful and monumental job with children.

# SATURDAY SCHOOL FALL FESTIVAL

By Nora Zobrabian

**O**n October 28th, after classes, students participated in a fall festival prepared by the Saturday school PTA, under the leadership of Mrs. Tanya Keresdjian.

Students gathered anxiously to see various kinds of animals by an instructor from the Alley Pond Park Environmental Center. All the students had a chance to pet and learn about each individual animal under the instructor's supervision and guidance. Everyone, including the parents and teachers were very enthusiastic and curious to learn about these interesting creatures. The "eeks" and "awe's" echoed in the church hall throughout the program. At the start of the program, students formed a big circle; however, when the rabbit hopped out of its cage, the bird flitted about and iguana slithered towards the children, the circle grew smaller. The excitement in the room grew as more animals peeked out to greet everyone. Parents and teachers were constantly holding their children back so they wouldn't get too close.

Every year, the fall festival gives students a chance to



participate in something different, dress up in costumes and have some fun. The school welcomed the students to bring friends from outside of the school to participate as well. Costumes ranged from princesses, Armenian dancers and fairies, to dressing up as animals themselves! The PTA had also set up creative corners. Arts and Crafts tables were set up where students learned to share and help each other build stick houses and similar projects.

What would a festival be without music, great food and games? After enjoying their second pizza slices, games like musical chairs and hitting the candy filled-piñata were played. All the games were accompanied by Armenian music played by Elize Hampartsoumian on the piano. Prizes were handed out to the winners of each game. Everyone had a chance to grab a candy-filled grab bag and delicious dessert before they left. Smiles and laughter were coming out of every child and adult.

The fall festival lasted for about 2 fun-filled hours. It proved to be a successful event and surely next year's will be a great experience as well.



# JOYFUL CELEBRATION OF SAINT SARKIS DAY

By Edward Barsamian



A cold and sunny day marked the celebration of Saint Sarkis day on Sunday, February 4, in the Chadrijian hall of the church, immediately following Sunday church services.

The congregation witnessed the beautiful Holy Badarak celebrated by His Eminence, Archbishop Oshagan Choloyan, the Prelate. In his sermon, His Eminence explained the meaning in the Lord's Prayer of the line,

"give us our daily bread," and as such we express our need for nourishment. Just as important is our spiritual nourishment in absorbing and living the word of God.

A capacity crowd welcomed the Master of Ceremonies of the day, Mr. John Megerian, who in his opening remarks welcomed all and reminisced about the persons who influenced him greatly at Saint Sarkis. Bishop Anoushavan Tanielian, former pastor of Saint Sarkis, and now Vicar General at the prelaty inspired him greatly and remembered serving on the Altar with the present pastor of Saint Sarkis, Rev. Father Der Na-

reg Terterian, then a deacon. "Saint Sarkis church is in great hands," he concluded as he introduced Der Nareg.

Der Nareg reminded all of the first pastor of the church, Der Asoghik Kelejian, and asked all to pray for his soul.

He continued by stating that the church has been very active over the past year and thanked all for their continuing contributions. Among these, special thanks were offered to Mr. and Mrs. for their graceful offering of their special Saint Sarkis day helva, thus continuing a long standing tradition.

Dikran Tumanian, a young aspiring pianist and musician enchanted all with masterful renditions of Khachadourian's Saber Dance and Beethoven's 3rd movement "Eroica". The musical program continued with an impromptu performance of Khachadourian works by Miss Mariam Nersesian .

It was Mr. Karnig Nersessian, who introduced the featured part of the program, Saint Sarkis's own and internationally known Yeraz Dance Group. A selected group of dancers enchanted the audience with traditional and newly choreographed dances, and Ani, one of the lead dancers, was truly inspired dancing a superb "Haralo"

The enthusiastic applause was followed by His Eminence Surpazan Choloyan and Mr. Der Sarkissian making monetary donations towards the new costumes for the dance group.

As the youngest member of the Board of Trustees, Mr. Danny Gulbenkian thanked the Ladies Guild for their efforts for the day and throughout the year. He continued by urging the past of Saint Sarkis should not





be forgotten and urged members of the congregation to share their Saint Sarkis memories. Plain and simple, he said, “Share.”

Taking his cue from Danny, John Megerian introduced Rev. Father Musegh Der Kaloustian as one who is part of everyone’s past. Baptized by Der Musegh, he used a mixed phrase describing the outcome as: “Ok turned out Eghadz em”.

Everyone loves to hear Der Musegh. He seems to know just what to say to make people feel good. He congratulated Mr. Nersesian and the dance group, and wished well to the Saint Sarkis parish and especially Danny Gulbenkian and John Megerian. “Saint Sarkis is in good hands with young people such as these,” he said and promised to contribute to the rebuilding of the Saint Sarkis front steps so that they are completed in timely fashion.

Bedros Givelekian, long time chairman of the Board of Trustees, as usual, needed no introduction.

He shared memories of three former members of the church who left their mark in the chronicles of Saint Sarkis: Mr. John Alexanian, who never tired of advising the congregation on church etiquette, Mr. Hagop Voskeritchian, who initiated the terrific Saint Sarkis street Festivals, and Mr. Hairo Baghdassarian, who with his big voice and big heart was always ready to contribute, whenever needed.

Dr. Aram Cazazian was introduced as “The nucleus of our Church,” full-time father, dentist, chairman of the board, humble and with a big heart.” Dr. Cazazian thanked the prelate for his continuing support, Der Nareg for nurturing and encouraging the next generation of parishioners. He next expressed his special thanks to the Saint Sarkis Ladies Guild, the most active and critical auxiliary of the church, who had covered all expenses for the day. He continued by listing past and upcoming events at Saint Sarkis, among them the very successful Summer Day Camp and the International Cuisine Night, with 53 cooks representing 17 countries. He concluded by mentioning the contributions of our secretary for many years, Mr. Mardirous Haftvani, his knowledge, and diligence, rain or shine.

It was Der Nareg, the pastor of our church who introduced the Prelate who is always an exciting and inspiring speaker. “How can such a small parish do so much?” started His Eminence. When the parish has love and dedication... everything is possible. All members have 2 reali-



ties: rights and responsibilities vis-à-vis the Church. First the right to vote, voice opinions and participate in activities, and then the responsibilities of support and participation. “I am happy to come and meet not only the faithful at Saint Sarkis but also all our Armenian brothers and sisters,” referring to guests from other parishes, including the Armenian Church of the Holy Martyrs.

He concluded an exciting afternoon with His congratulations to Saint Sarkis, and wishes for long, healthy lives to all present to be able to continue our history, traditions and the work of God.

The traditional singing of “Gil-gigia” marked a melodious ending of the day.





## THE CHEFS ARE BACK!!!

- By Maria Nercessian -

On February 17, 2007, the St. Sarkis Church community had the pleasure of once again attending the Annual International Cuisine Night. This year was the event's second year, brought back after a very successful and fun night last year. This year's night was better than last, with more countries, more music and more food! The event was planned by two very hardworking ladies, Dr. Louiza Kubikian and Mrs. Amy Gostanian. By stepping into the hall, from the atmosphere you could tell that a lot of effort and thought went into this night, and by the end of the night, no one wanted to leave. The centerpieces on each of the tables were absolutely beautiful. Different types of vegetables were hand carved into shapes of different flowers and then arranged in a type of bouquet. I could only imagine how incredibly difficult and time consuming it was to carve all those flowers. There were 54 chefs this year, all representing different countries, and of course the music was played by the popular DJ Allen, who kept everybody dancing and energized.

There were a total of 18 countries and cities representing their foods in this year's menu, each of them special, and each one of them delicious. The countries were: Argentina, Armenia, Bulgaria, Constantinople, Egypt, Ethiopia, France, Georgia, Greece, Iran, Iraq, Jerusalem, Lebanon, Romania, Spain, Syria, Venezuela and the United States. Obviously, we had countries from all over the world. It was nice to see such a diverse amount of countries and foods, and to see how each was represented. To me, there were some familiar foods, such as those from Armenia and Syria, but there were some foods that I had never tried, so of course I was eager to try everything. All the foods were delicious, as I had expected, but I had a couple favorites; the vegetable dish call Ghiveci from Bulgaria; the Albalu Polo from Iran, which is a chicken, sour cherry and rice mix; and the Paella Valenciana from Spain, which was great with its mix of seafood and chicken and rice. Some of my favorite desserts were the Crème Caramel from France and a new dessert called Galactoburico, which is a sweet custard-type dish from Greece. All the



Sayat Nova, which was the highest selling painting of the night. After the auctioning it was time for the raffles and there were some great gifts. Some of the lucky parishioners of the church received chocolate gift sets, cooking gift sets and very beautiful jewelry.

Thank you to those 54 chefs who displayed their cooking expertise and allowed us to sample delicious foods from all around the world. To everybody who participated in organizing/setting up/ or just being part of the International night, it was a fantastic night filled with so much fun. It's great to see so many members of the church all together, and I think we should have more nights like this. Maybe we can have an International Song/ Dance night, or even just other types of events where the community can come together and have a good time. I can't wait till next year and see what the chefs have in store for the next time around!

foods from all the different countries were fantastic, and they were all different in their own ways. By the end of dinner, everybody was so stuffed that they had to dance off all they had eaten! There were lines of people dancing to a shourch bar, or a few people dancing solo in the center of a big circle. The only time the dancing stopped was to start the raffles.

Decorated on the walls were hand-painted illustrations representations of 15 of the 18 countries being displayed. Every country had a symbol to represent it, with a picture of the national fruit or flower to go along with it. Ani Nercessian did an incredible job, and these paintings were full of detail and color. Some examples were Ararat Ler with some Pomegranates representing Armenia, or a painting of Mount Rushmore to demonstrate the United States. The guests of the night were surprised to hear that these wonderful paintings, were going to be auctioned off with all the proceeds going to the church. Eddie Barsamian and Karnig Nercessian did a great job of encouraging everyone to buy these paintings and all of the countries were sold, except for Egypt, which was going to be raffled off. The country of Georgia had a beautiful depiction of





# ST. SARKIS CHURCH YOUNG ADULTS BIBLE STUDY GROUP SHARES THANKSGIVING DINNER WITH THE RESIDENTS OF ARMENIAN OLD AGE HOME

By Annette Givlekian

On November 26, 2006, a group of us from Bible Studies 101 decided to visit the Armenian Old Age Home in Flushing, NY. Daniel Gulbenkian donated turkeys for the staff to prepare a wonderful Thanksgiving feast for the residents.

As we helped serve dinner to the residents we got to get to know them better. During the meal they shared their memories and stories with us. It was amazing to see how some of the older residents, who were close to a century old, did not really look their age. They had a great outlook on life and a great spirit. When asked for their secret to a long life, one resident told me her faith. She has a great relationship with God. Family is also very important, as we saw a lot of family members there to share this special time with their loved ones.

During our visit, some of the residents were quick to approach us, while some needed a little bit of time to warm up. But by the end of our visit, we were all friends. Christine Marcarian's grandfather Mr. Toros Hatchoyan, went up on stage and sang a few songs. We had another resident who recited a poem. Another resident who was new to the home played some wonderful pieces of music on the piano.

Besides spending a great afternoon with those who are wiser than me, I walked away with some life lessons. Specifically, I pondered the importance of what we do with our lives while we are on this earth. Are we truly trying to be the best Christians we can be? How strong is our faith and how close do we feel to

God? Are we trying to be fruitful and share God's love and wisdom, or are we too self-consumed to care about others? Do we make time for God in our lives?

We should also consider how respectful we are to our bodies that God gave us. Do we feed our bodies with the right nutrients? What about the nutrients for our hearts and minds? While man cannot live on bread alone, we must learn how we can give our soul the proper nutrients through God's love.

Do we make enough time to enjoy our families and let them know how important they are to us? Do we cherish the small moments in life or are we too focused on the next big thing? My sister's motto is that the best things in life are not things. If you think about it, God, love, family, friendship, trust, faith, they are all free. They cannot be bought nor can you put a price tag on them. The beauty of trees and flowers, the seasons, all these gifts God gave to us to enjoy

I don't claim to know the answer to all of these questions, but the journey to finding them can be interesting and rewarding. As I left the Old Age Home, I thought about some of the memories the residents shared with me and wondered what my memories would consist of. This led me to think about what can we do today to make for an even better tomorrow? I pray to God for the wisdom to figure it out.

## BAZAAR OF 2006

By Mary Arslanian

The Ladies Guild of St. Sarkis Church in Douglaston held its annual Bazaar on November 12, 2006. It was a great success thanks to the hard work of its members and chairlady Mrs. Anoush Direlian. There was entertainment for children in the "children corner," which included face painting, cupcade decorating, balloon blowing, twisting and gadgets to buy. At the food lovers corner the ladies had prepared delicious ethnic foods such as taboule, hommos, kebbe, falafel, sarma, beurag, manteh and different wraps, such as children and louleh kebab.

A raffle was held not for the benefit of the guild but to support a school for handicapped children in Armenia. Mr. Jirair Der Sarkisian had donated a beautiful rug for the raffle which brought in a comfortable sum for the school. Mr. Kourken Gregorian was the winner of the raffle.

Everyone present was having fun eating, talking with friends, buying or just looking around. A job well done. Congratulations!

### SAINT SARKIS MEMBERSHIP

It costs only \$200.00 a year per family to become members of the Saint Sarkis Parish.

Not only will you enjoy a spiritual tie to the church, but there are other tangible benefits of membership. Special rates for Saint Sarkis facilities rental and discounts for the basketball program registration are only some of the benefits. Those wishing to join or get additional information on church activities, please call the Church office at 718-224-2275.

# UNDERSTANDING THE MISSION OF CHRIST – BIBLE 101

By Janet Vanessian

It is eight-thirty on Tuesday evening as the last of the late-comers shuffle into the classroom. Students take their seats at the table and prepare to open their book. We all rise as our teacher leads us in an opening prayer.

This is not your average night class. This is no ordinary group of young adults. There are no prerequisites or restrictions to attend these meetings. Membership in this group requires only a desire to understand the mission of Christ and become closer to God. This is Bible 101, the Young Adults Bible Study Group.

Established in Fall 2005, each week, Bible 101, led by Rev. Fr. Nareg Terterian, embarks on a spiritual and historical journey into understanding the mission of Christ as revealed through the Bible, particularly the New Testament.

In January 2006, Bible 101 revisited the Gospel of Matthew, from the birth of Jesus Christ to His Resurrection. Their discussions continued with an explanation of the custom, traditions and significance of Badarak, the Divine Liturgy. We are currently studying the Gospel of Luke.

Each class begins with a reading of the next chapter within the Gospel, after which a discussion ensues regarding the spiritual revelation within the text, including an explanation of historical references and how we can apply this meaning to our daily lives. Der Nareg encourages the

members to reflect about each passage, speak openly and ask questions in an effort to understand the life and mission of Jesus Christ. Who is God to us? What does it mean to be a responsible Christian? Do we need to read the Bible or come to Church every Sunday? Questions such as these regarding our Faith, our customs and the presence of God are brought forth in this open but intimate forum.

But simply reading about His mission is not enough for this group. Bible 101 has had its share of field trips and has been involved in a number of social Church events. Whether visiting with the residents at the Armenian Old Age Home in Flushing, gathering together for a meal af-

ter participating in Christmas Badarak or carpooling to see a genocide documentary in the city, these young adults have become active members within their Church and their community.

So why read the Bible? We, as Christians, are called to the profession of Christianity. This belief governs our way of life in our thoughts and in our actions. The life of Jesus Christ epitomizes these beliefs, and the Bible elucidates the foundation of our beliefs. Trying to be perfect at the “profession” of Christianity involves knowledge through education and spiritual guidance. The Bible, our Church and our Pastor provide this for all of us.

Bible 101, the Young Adults Bible Study Group, meets every Tuesday evening at eight thirty in Pagoumian Hall. Bibles, and sometimes even refreshments, are provided. Spend an evening with us and you’ll find yourself coming back every week. At least that’s what happened to me.

## YOUNG ADULTS BIBLE STUDY GROUP

By Haig Baghdassarian

Going to Bible studies has been a great experience for me. Father Nareg is an inspiration. He makes going to Church and going to Bible studies a spiritual, yet pleasant experience. For me to be affiliated with the church and studying the Bible has been a growing, maturing process. Feeling close to God, close to the Armenian Church and the Armenian community is a great feeling; it is the revival of our past and

what the Armenians always stood for. Christianity always goes parallel with the Armenians. We were the first nation to accept Christianity as our religion and always gave our lives to defend it. I am proud and thrilled to have Father Nareg as my spiritual guide, not to forget Ani, who with her husband, Father Nareg, is devoted to the church and the youth.

*After discovering The Gospel Of St. Matthew*

**ST. SARKIS CHURCH**

**YOUNG ADULTS BIBLE STUDY GROUP (Age 25-40)**

**is learning about the Gospel of St. Luke**

Now

Every Tuesday at

PAGOUMIAN HALL, ST. SARKIS CHURCH

For more information contact the Pastor



# THE GARDEN OF EDEN...

## ARMENIA

*By Vahagn Aseyan*



**A**ND THE LORD GOD had planted a garden in the east, in Eden; ... A river watering the garden flowed from Eden; from there it was separated into four headwaters. The name of the first is the Pison; it winds through the entire land of Havilah, where there is gold. The name of the second river is the Gihon; it winds through the entire land of Cush. The name of the third river is the Tigris; it runs along the east side of Asshur. And the fourth river is the Euphrates.” (Genesis 2:8 -14).

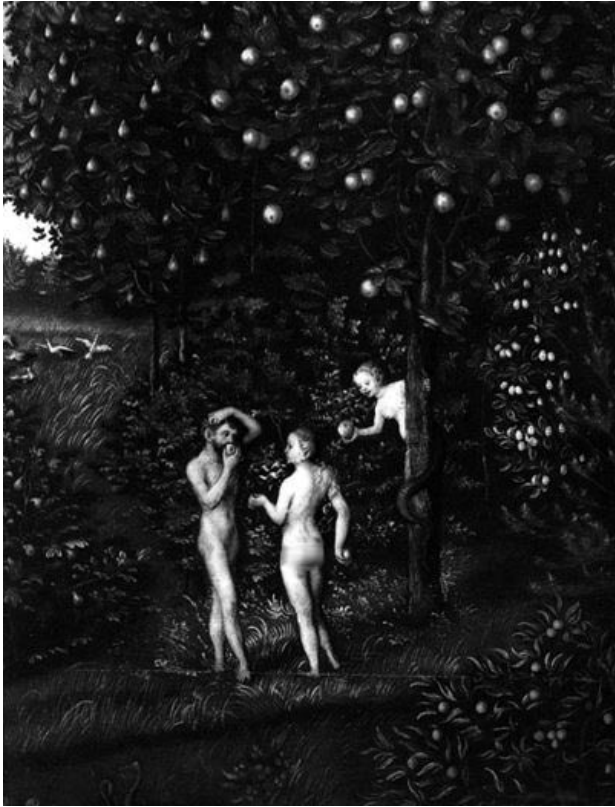
But where are the Pison and the Gihon now? And where, if indeed it existed as a geographically specific place, was the Garden of Eden? Theologians, historians, ordinary inquisitive people and men of science have tried for centuries to figure it out. Eden has been located in as many diverse areas as has lost Atlantis. Some early Christian fathers and late classical authors suggested it could lie in Mongolia or India or Ethiopia. They based their theories quite sensibly on the known antiquity of those regions, and on the notion that the mysterious Pison and Gihon were to be associated with those other two great rivers of the ancient world, the Nile and the Ganges.

Another favorite location for the Garden had been Historical Armenia, because both the Tigris and the Euphrates rise in the mountains there and because Mount Ararat, where Noah’s Ark came to rest, is there. In the past hundred years since the discovery of ancient civilizations in modern Iraq, scholars have leaned toward the Tigris-Euphrates valley in general, and to the sites of southern Sumer, about 150 miles north of the present head of the Persian Gulf, in particular. Satellite photos reveal two dry riverbeds flowing toward the Persian Gulf near where the Tigris and Euphrates also terminate. While this accounts for four easterly flowing rivers, this information disregards the traditional interpretation of Genesis that the Garden was at the source of the rivers.

Other literalists point out that the world of Eden’s time was destroyed during Noah’s Flood and it is therefore impossible to place the Garden anywhere in post-flood geography. There is also an attempt to tie this with the mysterious sunken land of Atlantis mentioned by Plato.

Another location that has been mentioned is Sundaland in the South China Sea. In this theory, the current Ti-

gris and Euphrates rivers would not be the ones referred to in the narrative, but rather later rivers named after two earlier ones, just as colonists often name features of their new land after similar features in their homeland. This idea also resolves the ap-



parent problem in the theory that the rivers had a common source, which the current rivers do not.

Some people believe that Garden of Eden was somewhere in Northeast Africa. Evidence given in support of this includes the facts that the oldest human remains have been found in Africa, and that the Gihon is usually thought to be a name for the Nile.

Another possibility based on archaeological evidence, is placing the Garden in north-western Iran. The Garden was located in a vast plain referred to in ancient Sumerian texts as Edin (lit. "Plain", or "Steppe") east of the Sahand Mountain, near Tabriz. In the Sumerian texts, an emissary is sent north through "Seven Gates", also known as Mountain passes in ancient texts. Hebrew lore includes

references to Seven layers of Heaven, the 7th being the Garden of Eden, or Paradise. Just beyond the seventh gate, or pass, was the kingdom of Arrata (Mount Ararat region). By some, the river Araks has been associated with the otherwise unidentified Gihon river. The region today is bound by a large mountain range to the North, East and South, and marshlands to the west. The eastern mountain region has a pass leading in and out of the Eaden region. This fits with the Biblical geography of Eaden containing marshlands to the west and the Land of Nod to the east, outside the Garden. Geographically speaking, it would form a "wall" around the Garden, conforming to the definition of the Persian word pairidaeza, or Paradise, as a "walled garden or park". Additionally, this location would be bound by the four biblical rivers to the

West, Southwest, East and Southeast. There is also a Sumerian story about a mountainous kingdom accessible from Sumer by river called Aratta. Recent excavations of the Jiroft civilization in the southeast highlands of Iran have led prominent Iranian archaeologists to suggest that Jiroft was Aratta, although this location is not connected with Sumer.

In 1963 the world's oldest known stone temple (dated to before 9000 BC) - Gobekli Tepe ("hill with a navel") was discovered in Historical Armenia. The site is located 15 km northeast of Urfa (the Old Testament city of Ur) on the top of a range of limestone-hills that form the southeastern extension of the Taurus Mountain. The tell (artificial settlement hill) is 15 m high and 300 m in diameter. The houses or temples are round megalithic buildings. The walls

are made of unworked dry stone and include numerous T-shaped monolithic pillars of limestone that are up to 3 m high. Even the topography of Gobekli Tepe is correct. The Bible describes rivers descending from Paradise. Gobekli Tepe sits in the fertile crescent between the rivers Tigris and Euphrates. The Bible also mentions mountains surrounding Eden. From the brow of Gobekli's hills you can see the Taurus range. The temple was deliberately covered with earth around this time. We may never know why the hunter-gatherers buried their temple in Eden. Perhaps they were grieving for their lost innocence. What is unquestionable is the discoveries made in Gobekli Tepe are some of the most exciting made anywhere in half a century.

The Garden is one of the four holy places that the Lord God has on Earth, the other three being Mount Sinai, Mount Zion, and the Mount Ararat. As we know the Lord God put the man he had formed in the Garden of Eden and then later helped Noah's Ark to rest on the Mount Ararat. Armenians are descendants of Japheth (son of Noah), whose family settled in Armenia, and later moved to Babylon. Haik, a descendant of Japheth who is said to have been the leader of the Armenian people (Nahapet), rebelled against the Babylonians and returned to the lands of Armenia, where his ancestors were even before the Great flood.

The Lord God planted human life twice in Historical Armenia, so maybe it was God's sign that this is the Promised Land for Armenians? And maybe that's why it was so difficult for us to keep and protect our land from many invaders, making Armenia haven and hell. The Second Book of Enoch, meanwhile, states that both Paradise and Hell are accommodated in Shehaqim with Hell being located simply "on the northern side." So let's eliminate hell and help Armenia to be a place what it was meant to be – Heaven.

# ARMENIANS OF MANHASSET UNITE

By Diane Boyadjian and Narine Petropoulos  
Photos by Sandy Petropoulos

On Friday March 9th, 2007, the Manhasset Public School held a first time event: International Night. The PTA had come to realize that Manhasset is becoming a ‘melting pot’ of cultures; thus, twenty-seven nations were represented, each under their own flag.



The purpose of the night was to make the school children aware of all the different backgrounds and to teach them a little about each country. During the first part of the program, each child was given a ‘passport’ in which all the 27 countries were mentioned. They had to go from booth to booth to collect each country’s flag sticker. At the same time, they would gather information regarding each country and enjoy a tasting of traditional foods. The second part of the evening was the entertainment, either musical or dancing presentations.

Twelve young working Armenian mothers stepped up to the plate to organize the representation of Armenia. This monstrous event, attended by more than 500 people, proved to us that regardless from which branch of the Church we belonged to, we were working for one cause: Armenia’s representation to the ‘odars’.

We had no given budget; no one was reimbursing us for any expenses. We had to rely on ourselves and gen-

erous donors. Twenty children (1st through 6th grades) were marching; we hand sewed sashes of the Armenian flag for all of us to wear (35 people); printed white T-shirts with Armenia written across for all of us; made a color handout pamphlet in which read the history of Armenia,



geography, points of interest and simple phrases with the English translations. On the trifold next to our table, we had written the alphabet along with the English equivalency, a list of 15 internationally known Armenians (from pop stars to literary masters), a map of Armenia, all decorated with “Manranekartutiu”. On the table, we had musical instruments, tumbouk and doudouk, Khatchkars, antique handmade jewelry and the food we prepared (Simit, Nazook, Cheese Beureks, Yalanchi Dolmas) served with Pomegranate juice. The piece de resistance was a painting of Noah’s Arch with the animals descending from Mount Ararat, which Mrs. Ani Nercessian especially painted for us. Although we had quite an elaborate booth, we wanted something more. Thanks to Mr. and Mrs. Garnik and Ani Nercessian, three beautiful traditional Armenian dresses were loaned for three of the mothers to wear! Once the children had tasted our food, collected information and their flags, we wanted to send them off

with something special with which to remember our country. Thanks to an anonymous donor, we were given a credit of \$500 at the Diocese’s bookstore to purchase anything we saw fit. Our gifts were key chains of the Armenian flag, sport sweat wristbands and headbands in the colors of our flag with Armenia stitched across them.

The children representing each nation entered the auditorium behind their country’s flag, marching to the Olympic hymn. Our 20 Armenian boys and girls marched proud and tall



behind our flag, which actually came from Armenia. Once the parade was over, each country had 10 minutes to perform on stage. We asked the Nercessians if Yeraz Dance Group could do something for us. Without hesitation, they agreed and promised a memorable program, which they delivered! What an amazing ten minutes! Those 15 young men and women deserve all our credits of praise. They were eager and excited to show the Manhasset community who we are as Armenians. They certainly did!

To sum up this wonderful evening, all the Armenians of Manhasset found a renewed pride in our nation’s culture and tradition, while bringing forth awareness to the ‘odars’ of who we are as Armenians.

We would like to give special thanks to our anonymous donor, Mr. and Mrs. Nercessian, Mrs. Lena Oranjian and to Yeraz Dance group for all their time, support and generosity.

Thank you all for making this event especially memorable.



ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ ԳԵՂԱՐՔՈՒՆԻՔԻ ՄԱՐԶԻ  
ԳԱԿԱՌԻ ԹԻՎ 1 ՀԱՏՈՎ ԴՊՐՈՑ»  
ՊԵՏԱԿԱՆ ՈՉ ԱՌՆՏՐԱՅԻՆ ԿԱԶՄԱԿԵՐՊՈՒԹՅՈՒՆ

ՀՀ ԳԵՂԱՐՔՈՒՆԻՔԻ ՄԱՐԶ Զ. ԳԱԿԱՌ, ՄԻՔԱՅԵԼՅԱՆ 33 ՀԵՌ.(0264)2-43-08  
<http://www.GavarSpecialSchool.org>

January 15, 2007

Friends of Saint Sarkis Church  
234<sup>th</sup> Street  
Douglaston, NY 11363

Dear Friends,

Thank you very much for the donations to Gavar Special School that totaled \$1,230. We understand that funds were donated as well as a rug raffle that was sponsored by the Lady’s Guild.

Your donation will be held by the Lots of Sun Foundation in Support of Gavar Special School. The funds will be combined with other donations to replace the roof and to install a heating system for the school. The expected cost of the roof project is \$85,000 and the heating system will cost over \$100,000 so it will be some time until enough money has been collected. Please know that at any time, you are welcome to view the accounts of Gavar Special School and the Lots of Sun Foundation. We greatly appreciate your trust in us and will do everything in our power to ensure you are properly informed about how and when your donation will be used to improve special needs education in the Gegharkunik Region.

As you know, there are over 650 special needs children in Gegharkunik who receive no education at all and our goal is to create a school in which ever child can have access to special needs education. There is a long road left to reach that goal but we specifically would like to thank Mary Arslanian, the Kalustian Family, the Manuelian Family, the Arakelian Family, Roupén Torosian, Dikran Krikorian, Krikor Marcarian and Jirair Dersarkissian as you have helped to make the road shorter. Your kindness is a true gift to the wonderful children of Gavar Special School and will directly benefit their future!

We consider you all part of the Gavar Special School community. On your next visit to Armenia, we hope you will come visit us in Gavar and meet Mr. Arevshatyan, Gavar Special School’s Director, and the children, staff and volunteers. If you have any questions or concerns, please be sure to contact us as you can find all of our contact information at <http://www.GavarSpecialSchool.org>.

Sincerely,

Jason Sprague  
Peace Corps Volunteer  
Lots of Sun Foundation Board Member

## HOMAGE TO ARCHPRIEST REV. FR. MOUSHEGH DER KALOUSTIAN'S FIFTY YEARS OF DEDICATED SERVICE

**T**he 50th anniversary of the ordination of Archpriest Fr. Moushegh Der Kaloustian was honored at a reception and dinner on Sunday, December 17, 2006, under the auspices of His Eminence Archbishop Oshagan Choloyan, Prelate of the Eastern Prelacy.

On that morning Der Moushegh officiated over the Divine Liturgy at St. Illuminator's Cathedral. In the afternoon more than 170 people were gathered from New York, New Jersey, Philadelphia, Chicago, Worcester, Connecticut and California at the Terrace on the Park in Flushing Meadows, New York, to pay their homage to a person who had served them as pastor, become their friend and family member or touched their lives in some other way.

The event opened with the Prelate's invocation, followed by the American and the Armenian National Anthems performed by Hasmig Mekhanajian. The opening remarks were delivered by Natalie Kaprielian who, quoting Vahan Tekeyan's *Inch Menats* (What has Left) said that the impact of the service that Der Moushegh rendered to our communities in the Eastern US is what has left from this journey of 50 years. She also introduced Honorable Judge Sarkis Teshoian, from Worcester, MA who served as the MC of the Event. In his remarks Judge Teshoian presented Der Moushegh's brief biography and described the service of 50 years as a life of passion, compassion and commitment. On behalf of the organizing committee Rev. Fr. Mesrob Lakissian, chairman and the pastor of St. Illuminator's Cathedral, congratulated Der Moushegh on this event and thanked the members of the committee Mrs. Araxie Andonian, Anayis Cholakian and Armine Bardizbanian, who had done a wonderful job with this event. On behalf of Der Moushegh's grandchildren, his grandson Mr. Adam Hunt from Chicago conveyed his love to his *Medz-Baba*.

Judge Teshoian acknowledged the receipt of letters from several members of the Cilician Brotherhood in Antelias and from Rev. Clergy serving the Armenian communities in the US in praise of Der Moushegh. On

behalf of the religious council of the Eastern Prelacy Rev. Fr. Nareg Terterian, pastor of St. Sarkis Church in Douglaston, NY congratulated Der Moushegh, acknowledging that his service of 50 years should be an example to the young generation of priests.

The Key note speaker of the day was His Grace Bishop Anoushavan Tanielian, Vicar General of the Eastern Prelacy. In his remarks Serpazan said; "Just as any average person knows about the Empire State Building

before they visit NYC, we had heard so many things about Der Moushegh long before our first visit to NYC, and just like the Empire State Building is the giant among the giants Der Moushegh is one of our best priests... He is one of the best because he has always been ready to serve. Today after 50 years of service and after being retired for a second time he remains always ready to serve."

The artistic program of the day included a solo dance from Ani Matevossyan (a member of St. Sarkis Church Yeraz Dance group) and three beautiful songs performed by Hasmig Meykhaniajian and dedicated to Der Moushegh. On behalf of Der Moushegh's family his daughter Shoghig Hunt congratulated her father and thanked everyone for their presence.

The event reached its peak when the Prelate, Archbishop Oshagan Choloyan read the encyclical of His Holiness Aram I addressed to Der Moushegh on this special occasion, praising his service to the Armenian Church. Then the Prelate delivered his message of the day as he said, "In Der Moushegh we have known the man who is always ready to serve, a man who has an utmost respect to his superiors and a man who is extremely loyal to the teachings and the traditions of the Armenian Apostolic Church." The Prelate then presented Der Moushegh with a gold watch.

In his "Thank you" remarks Archpriest Fr. Moushegh Der Kaloustian remembered the first morning service that he performed the day following his ordination. He quoted the opening words of the service "O Lord, open my lips, and my mouth will declare your praise" (Psalm



*Der Moushegh celebrated the Divine Liturgy at St. Sarkis Church on November 12, 2006. Fifty years ago, on this day Der Moushegh was ordained as a married priest.*



# GREAT LENT: A BIBLICAL MAP FOR OUR JOURNEY OF FAITH

By Seta Megherian

Despite the snow and ice that had overwhelmed so many the previous day, March 18th proved to be a success at St. Sarkis Armenian Church. It was a very special day for all parishioners to gather once again in Faith and join together for a mid-lenten luncheon, as well as listen to a very inspirational speaker, Deacon Shant Kazanjian. All in all it was a wonderful afternoon.

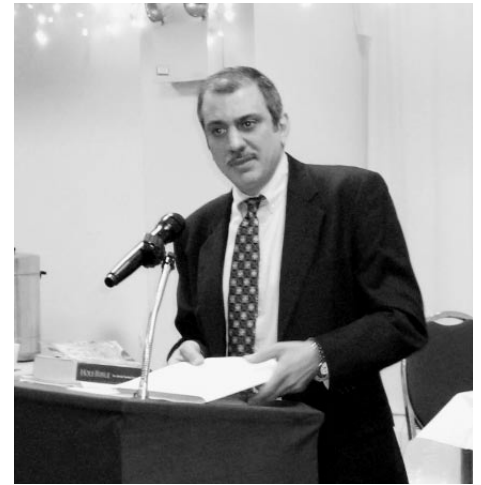
Directly following Badarak, parishioners were welcomed to Pagoumian Hall where the Ladies Guild had prepared a marvelous spread of our traditional Armenian lenten specialties. The array of foods was scrumptious and so was the beautifully designed centerpiece filled with fresh fruits and vegetables. Once again, the Ladies Guild has done an outstanding job gathering us all together for a Sunday feast.

Following the wonderful luncheon, Deacon Shant Kazanjian took the stage. His main focus was to remind us of our faithful journey through the time of Lent. He spoke

vividly and from the heart using specific passages directly from the Bible to reaffirm his teachings. He began by giving a brief overview of the Six Sundays of Lent, calling it our "journey of Faith." This journey would of course lead us to our ultimate Kingdom. "Lent is a reminder of our journey. It is a time to repent and to focus on our path to our ultimate destination."

During this learning part of our faithful lives, Lent gives us an opportunity to reaffirm our essential beliefs as well as the essentials of Christianity. Deacon Shant spoke so eloquently about Faith, its meaning and its vital role in our lives as Christians. Aside from its traditional meaning of belief, Faith also means to trust. Trust being the biblical definition of belief, (havadk) he asked the parishioners, "Do you trust God?" He said it was with that trust that we will lead a Christian life.

"Faith is an assurance of things hoped for, the convictions of things unseen." This was a powerful point



that Dn. Shant quoted from the Apostle St. Paul, which opened a new understanding for many. Although we have not seen the glorious Kingdom of God, we believe in it because it has been offered to us by someone trustworthy. It is with this faithful, obedient lifestyle that we as Christians can get through this period of repenting and continue to lead our lives as faithful and devoted Christians.

All in all, *Michink* turned out to be a very successful afternoon. The luncheon was marvelous, and Dn. Shant was powerful and inspirational to us all. It was a great afternoon for all.

51:15) "Those words" he said "became the compass of my life, directing my journey of 50 years in service of our church." Then he thanked the Prelate, the Vicar, the Religious Council, the Organizing committee, his doctor who cured his cancer, his wife yeretsgin Vartouhie and their children Garo, Shoghig and Nareg, his family members and everyone who have been part of his journey in the past 50 years.

The event was concluded with the singing of "Giligia" and wishing Der Moushegh to meet again at the 60th Anniversary.

## ARCHPRIEST FR. MOUSHEGH DER KALOUS-TIAN'S BIO (from www.armenianprelacy.org)

Yenovk Der Kaloustian was born in Beirut, Lebanon in 1932, the son of Nishan and Satenig Der Kaloustian. He was ten years old when the family relocated to the city of Jaffa in Palestine, where he attended the St. Kelkhatir School. Prior to the start of the Arab-Israeli war in 1947, the family resettled in Jerusalem, living in the Monastery of St. Hagop. He was admitted to the School of the Holy Translators, from where he graduated in 1949.

Born with a love for music, he would attend church with his parents and join in the singing of the Liturgy. In 1950 he began his studies at the Seminary in Jerusalem. In

1952 he received the four stages of a tbir (acolyte) and the right to wear the ourar (stole) from His Eminence Archbishop Yeghishe Derderian, who later became Patriarch of Jerusalem. On the advice of both the Patriarch and his parents, he began his studies in the program for married priests in the Theological Seminary of the Holy See of Cilicia in Antelias, Lebanon.

In 1955 he and Vartouhie Sarkissian, daughter of Mr. and Mrs. Mourad Sarkissian, were married. He was ordained a married priest by the then Prelate of Lebanon, Archbishop Khoren Paroyan.

In 1957 he was appointed assistant pastor of St. Gregory the Illuminator Church in Bourj Hammoud, Lebanon. In 1959, upon the invitation of the Executive Council of the Prelacy, he came to the United States to assume pastoral responsibilities in Racine, Wisconsin. Following five years of service to the Racine community, Der Moushegh was appointed pastor of the Holy Trinity Church in Worcester, Massachusetts. In 1968 he was appointed pastor of St. Illuminator's Cathedral in New York City, where he served until his retirement in 2000.

Der Moushegh and Yeretzeen Vartouhi have three children, Garo, Shoghig, and Nareg.

## CHRISTMAS EVE @ ST. SARKIS

By Christine Bedrossian

On January 5th, 2007, Christmas Eve Services were held under the auspices of His Eminence Archbishop Oshagan Cholyan. This year a new tradition was started. Der Nareg saw it fit that the Young Adults Bible Study Group take part in the services, and we of course agreed and so some of the members of the "Bible 101" took part in the services. Each of us read Scriptures that are read during the service. It felt very special to

be part this new tradition. Something else also made it special, and that was Archbishop Oshagan expressing his happiness at seeing so many young people taking part in our religious services. He also mentioned that in all his years as Prelate in the U.S., he had never seen so many young people be part in the Christmas Eve services. Hopefully this new tradition will continue in our Church for the years to come.



## GODFATHER

By James Mengouchian

On Christmas day, January 6, 2007, I arrived at St. Sarkis Church early in the morning as usual, to serve on the altar. Soon after Der Nareg began his Holy service, I was happily surprised that I was announced to be the Godfather for the Blessing of the Water. As part of the Christmas service, Der Nareg and Der Moushegh began the Blessing of the Water. The Blessing of the Water is an old traditional Armenian ceremony where water is blessed and dis-

tributed among all of the faithful parishioners of the church. In my family, we bring the water home so that not only are we blessed but our homes are as well. As my privilege and honor of Godfather, I held up a Cross over the Holy Water. I noticed during the distribution, people were very happy to receive their Holy Water. This to me was a never imagined, never to be forgotten religious ceremony. I am very thankful to the St. Sarkis Armenian Church and God.



## A SPECIAL DIVINE LITURGY

By Annie Terterian

On Sunday morning, January 14, 2007, the congregation of St. Sarkis Church gathered at the Church main hall not for coffee hour or for a meeting, but to celebrate the Sunday Divine Liturgy there. The reason for this extraordinary Mass setting was the joyous fact the Sanctuary of our church was in the process of being painted.

This unique experience created a cozy ambience for prayer and meditation. The lack of curtain for the "altar" area gave access to all those who were present to see "what goes on behind the curtains."

A day of prayer that was, according to the words of our Lord Jesus Christ, "For where two or three come together in my name, there am I with them" (Mt 18:20).

**SACRAMENTS****BAPTISMS**

DIANA ARUTYUNYAN, daughter of Mr. & Mrs. RUBEN & GAYANE ARUTYUNYAN was baptized on October 8, 2006. Her Godparents were Mr. & Mrs. GEVIK & LILIT KHACHATOURIAN.

ANETA ARUTYUNYAN, daughter of Mr. & Mrs. RUBEN & GAYANE ARUTYUNYAN was baptized on October 8, 2006. Her Godparents were Mr. & Mrs. GEVIK & LILIT KHACHATOURIAN.

ISABELLA TAMARA GIMOYAN, daughter of Mr. & Mrs. ZAVEN & LISA GIMOYAN was baptized on October 15, 2006. Her Godparents were Mr. TIMOTHY KARACSON & Mrs. ANASTASIA TSANGARAS.

ANI AVAGYAN, daughter of Mr. & Mrs. WILLIAM & NAZIK AVAGYAN was baptized on December 30, 2006. Her Godparents were Mr. & Mrs. CHARLES & ELAINE BARNES.

EDGAR AVAGYAN, son of Mr. & Mrs. WILLIAM & NAZIK AVAGYAN was baptized on December 30, 2006. His

Godparents were Mr. & Mrs. JOE & THERESA PANCIARELLO.

SAMUEL KHACHATRYAN, son of Mr. & Mrs. STYOPA & RAYA KHACHATRYAN was baptized on January 6, 2007. His Godfather was Mr. KAREN ZATIKYAN.

KRISTINA KHACHATRYAN, daughter of Mr. & Mrs. SAMUEL & DIANNA KHACHATRYAN was baptized on January 6, 2007. Her Godfather was Mr. VILES KARAPETYAN.

TINA AKSOY, daughter of Mr. & Mrs. ROBERT & KRISTIN AKSOY was baptized on January 6, 2007. Her Godfather was Mr. GANER AKSOY.

NSHAN PAUL ATAKHANIAN, son of Mr. & Mrs. YOURIK & PAULA ATAKHANIAN was baptized on March 18, 2007. His Godparents were Mr. GEVIK ATAKHANIAN & Mrs. MARI KESHISHIAN.

*We congratulate the newly baptized and their parents.  
May the Grace of the Holy Spirit always be with them.*

**WEDDINGS**

ROBERT JAMES MARINO Jr. & KATRIN BODYIKOGLU were married on November 24, 2006. Best Man and Maid of Honor were Mr. ANDREW VOSKINARIAN & Mrs. VICTORIA BODYIKOGLU.

RAFFI MINASSIAN & LISA SANTIAGO were married on December 17, 2006. Best Man and Maid of Honor were Mr. KARNIK MINASSIAN & Mrs. MEGHAN CAKACCIOLA.

*We congratulate the newly married couples  
& wish them a happy life together.*

**FUNERALS**

YERVAND KAYAYAN  
(January 18, 1930 – November 17, 2006)

VRAM BARSAMIAN  
(April 17, 1910 – November 19, 2006)

MARY SAROUKIAN  
(December 11, 1931 – December 11, 2006)

SOUREN APRAHAMIAN  
(August 29, 1922 – December 24, 2006)

GEORGE K. MELIKOFF  
(February 28, 1920 – January 5, 2007)

GUEORGUI AMBARTSOUMOV  
(January 25, 1928 – January 13, 2007)

ARFENIA YUZBASHEVA  
(August 7, 1912 – January 18, 2007)

HELEN GAYEAKIAN  
(January 5, 1922 – February 3, 2007)

TOUCHIG G. YESSAYAN  
(March 15, 1921 – February 5, 2007)

ZADOUHIE MALEKIAN  
(January 7, 1921 – February 13, 2007)

ARTIN PHILIBOSSIAN  
(November 18, 1981 – February 15, 2007)

BARIS PAPOUYAN  
(January 11, 1929 – February 22, 2007)

VICTORIA MIRZAYANS  
(April 17, 1925 – March 11, 2007)

ZABEL NAKASHIAN  
(May 10, 1928 – March 25, 2007)

OROSIME MATEVOSIAN  
(March 17, 1927 – March 30, 2007)

*We extend our condolences to the families & pray that the  
Almighty Lord bestows repose upon the souls of the deceased.*

## DONATIONS

*We gratefully acknowledge the receipt of the following donations and thank them wholeheartedly for their generosity.  
May God Bless You!*

**CHRISTMAS AND CALENDAR DONATIONS**

Hairabedian, Arthur M/M	500	Sheshedian, Mary Mrs.	100	Dolmaian, Circor M/M	30
Dalian, Harry M/M	450	Tateosian, Alice Mrs.	100	D'onfrio, Anthony M/M	30
Baghdassarian, Bagdig & Ani Drs.	300	Kalikian, Aram M/M	75	Garabedian, Arsen M/M	30
Givelekian, Bedros M/M	300	Kirkorian, Edward M/M	75	Habeshian, Hratch M/M	30
Costellos, Timothy M/M	250	Kertoyan, Arthemis Mrs.	70	Abajian, Armenouhi Mrs.	25
Karibian, Leon M/M	250	Agasian, Garbis M/M	50	Asariana, Sarkis M/M	25
Kirkorian, Aram Dr.	250	Andreopoulos, Stephen M/M	50	Boudakian-hatem, Zabel Mrs.	25
Manookian, Anna & Jessica Ms.	250	Azarian, Susan Mrs.	50	Candan, Arpi Ms.	25
Milian, Harry M/M	250	Babaian, Vahik M/M	50	Chorbajian, Edward Mr.	25
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Abdalian, Suzane Mrs.	200	Candan, Edward Mr.	50	Galo, Galoust M/M	25
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Mengouchian, Varatkes Mr.	200	Gregorian, Vartan M/M	50	Sagatelian, Anna Mrs.	25
Arslanian, Edward M/M	150	Hamamgian, Gabriel M/M	50	Sagatelian, Anna Mrs.	25
Garabedian, Angela Mrs.	150	Hamamgian, Haig M/M	50	Sookikian, Araxe Miss	25
Kallem, Gary M/M	150	Harutunian, Anthony M/M	50	Tutellian, Lillian, Mrs.	25
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Agopian, Berdj M/M	100	Kalustian, Michael M/M	50	Israeliian, Karabid M/M	20
Alahverdian Hatchik M/M	100	Karakaya, Artin M/M	50	Janesian, Harriet Mrs.	20
Arakelyan, Lusin Mrs.	100	Kasparian, Dirouhie & Mahtessyan Valodya	50	Kalustian, Varujan M/M	20
Baklajian, Haig M/M	100	Kasparian, Kevork M/M	50	Kricorian, Manug M/M	20
Baron, Alex M/M	100	Kayayan, Ognos M/M	50	Masoian, Michael M/M	20
Barsamian, Edward M/M	100	Kevorkian, Leon Dr.	50	Nakashian, Toumas M/M	20
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Dirielyan, Kegham M/M	100	Mengouchian, Jirair M/M	50	Julfaian, Vartan Mr.	10
Garabedian, Hagop M/M	100	Minassian, Antranig M/M	50	Mengouchian, James Mr.	10
Givelekian, Artin M/M	100	Minassian, Dikran M/M	50	Ohanian, Anjel Mrs.	10
Gostanian, Manoug M/M	100	Minassian, Vahram M/M	50		
Hazarian, Nadia Mrs.	100	Moschovitis, Peter M/M	50	<b><u>GENERAL DONATIONS</u></b>	
Kabarajian, Dickran M/M	100	Sagiroglu, Hera Mrs.	50	Anonymous	1,500
Kassabian, Vasken M/M	100	Sarkissian, Azad Mrs. And Family	50	Anonymous	1,000
Kerimian, Garbis Mr.	100	Saroyan, Siranoush Ms.	50	Khachatoorian, Mardig Mr.	500
Krikorian, Melkon M/M	100	Simonian, Hagop M/M	50	Abkarian, Edward M/M	100
Kubikian, Arthur And Luiza Drs.	100	Tahan, Arshalus Mrs.	50	Hazarian, Edward M/M	60
Mangikian, Berge M/M	100	Turbendian, Giragos M/M	50	Mahserdjian, Raffi M/M	50
Manukian, Rita Mrs.	100	Turbendian, Marie & Astghig Ms	50	Norhadian, Edmond Mr.	50
Mashavejian, Annie Mrs.	100	Turbendian, Nigol M/M	50	Yaziciyan, Gary M/M	30
Masoian, Michael M/M	100	Turbendian, Tro M/M	50		
Megerian, Hovaness M/M	100	Voskerijian, Nayda Mrs.	50	<b><u>SHOGHAGAT DONATIONS</u></b>	
Megerian, Raffi M/M	100	Parseghian, Vartuhi Mrs.	45	Ohannessian, Edward M/M	50
Ohannessian, Edward M/M	100	Zobian, Vartouhi Ms.	45	Nazarian, Vartan M/M	25
Ozutucuyan, Kinar Miss	100	Jamgotchian, Kirkor M/M	40	Sagatelian, Anna Mrs.	25
Papazain, Mary And Dorothy Ms.	100	Azarian, Hampik M/M	35	Habeshian, Hratch M/M	20
Sarkissian, Antranig M/M	100	Kadian, Jack M/M	35		
Sarkissian, Bedros Mr. & Family	100	Alahverdian, Krikor M/M	30	<b><u>REQUIEM DONATIONS</u></b>	
		Arkun, Anahit Mrs.	30	Abdalian, Suzane Mrs.	500
		Baklajian, Victoria Mrs.	30	Kubikian, Arthur & Luiza Drs.	500
				Nercessian, Sarkis M/M & Family	500

Giragosian, Rose Mrs.	350	Handjian, Magdalena Mrs.	50	Bekian, Edward M/M	100
Gorgissian, Hagop Dr. & Mrs.	300	Harutunian, Varouj M/M	50	Bodourian, Selma Ms.	100
Magardician, Karnig Dr.	250	Kazandjian, Setrag M/M	50	Boladian, Edward M/M	100
Ohannessian, Edward M/M	250	Kenderian, Vartouhi Mrs.	50	Marcarian, Kricor M/M	100
Ozutucuyan, Kinar Miss	250	Megerian, Michael Mr.	50	Necessian, Sarkis M/M	100
Alahverdian, Hatchik M/M	200	Megherian, Khatchig M/M	50	Shishmanian, Mamoug M/M	100
Boyadjian, Gaydzag M/M	200	Melkonian, Artak M/M	50	Zobian, Alice Ms.	100
Sarkissian, Yervant Mr. & Arev Ms	200	Mengouchian, Jirair M/M	50	Gregorian, Gourgen M/M	75
Yaziciyan, Gary & Meline M/M	200	Nazarian, Hovhannes M/M	50	Kubikian, Arthur And Luiza Drs.	75
Zakarian, Nune And Family	200	Ojorian, Zaroochi Ms.	50	Givelekian, Bedros M/M	60
Babaian, Vahik M/M	150	Serabian, Karekin Mr.	50	Kalikain, Aram M/M	60
Gevorkian, Gourgen M/M	150	Simonian, Arakel M/M	50	Abousham, Asbed M/M	50
Markaryan, Armen And Lily	150	Simonian, Hagop M/M	50	Abrankian, Madelene Mrs.	50
Megerian, Hovaness M/M	150	Takoushian, Henry M/M	50	Aydin, Manug M/M	50
Megerian, Raffi M/M	150	Tashchian, Nazar Mr.	50	Burggraf, Gary M/M	50
Megerian, Toros M/M	150	Telfeyan, Gary M/M	50	Buzantian, Arshag M/M	50
Sarkissian, Azadouhi Mrs. & Family	150	Tutuyan, Agop M/M	50	Cazazian, Aram Dr.	50
Stepanian, Kohrick Mrs. & Family	150	Vanessian, Janet Mrs.	50	Dersarkissian, Jirair Mr.	50
Tokatlian, Onnik M/M	150	Kechelian, Hratch Mr.	40	Farsakian, Souren M/M	50
Baklajian, Haig M/M	100	Tananian, Tamara Ms.	40	Kayaian, Berge Mr.	50
Baron, Alex M/M	100	Janessian, Harriette And Family	30	Kevorkian, George M/M	50
Barsamian, Edward M/M	100	Kaloustian, Rosanne Ms.	25	Kozanlian, Madelina Ms.	50
Bedrosian, Ara Mr.	100	Vasilieu, Angelo M/M	25	Kricorian, Manuk M/M	50
Bekian, Edward M/M	100	Abrimian, Mardiros M/M	20	Ohannessian, Edward M/M	50
Boladian, Edward M/M	100	Kalfaian, Krikor M/M	20	Sharoyan, Edward M/M	50
Chakerian, Hovan M/M	100			Tavitian, Arsineh Mrs.	50
Derashteanu, Rodica Mrs.	100	<b><u>IN LIEU OF FLOWER</u></b>		Tcholakian, Varoujan M/M	50
D'onofrio, Anthony M/M	100	<b><u>DONATIONS FOR THE LATE,</u></b>		Tumanian, Antranig Mr.	25
Gazal, Avedis Mr.	100	<b><u>SOUREN APRAHAMIAN</u></b>		Gorgodian, Georgeta Ms.	20
Holmquist, Isabella Mrs.	100	Aprahamian, Hripsime Mrs.	200		
Jamgotchian, Sogomon Mr.	100	Alahverdian, Hatchik M/M	100	<b><u>IN LIEU OF FLOWER</u></b>	
Kalustian, Varoujan M/M	100	Marcarian, Kricor M/M	100	<b><u>DONATIONS FOR THE LATE,</u></b>	
Kasparian, Kevork M/M	100	Sharoyan, Edward M/M	100	<b><u>VICTORIA MIRZAYANTS</u></b>	
Krastev, Zahari M/M	100	Sharoyan, Evi Ms.	100	Anonymous	110
Kuzukoglu, Nunik Seta Ms.	100	Shishmanian, Manoug M/M	100	Garabedian, Melcon Dr. & Mrs.	100
Mangikian, Berge M/M	100	Tanal, Vahan M/M	100	Megerian, Hovaness M/M	50
Markaryan, Roza Ms.	100	Nisanyan, Arek M/M	75	Moroukian, Elizabeth Mrs.	50
Mengouchian, Vatkes Mr.	100	Babikian, Lolita Mrs.	50	Caprielian, Ara Dr. & Mrs.	30
Minassian, Noel & Parnakian Fimi	100	Barsamian, Edward M/M	50	Parsehian, Aram Mr.	25
Nazaretian, Mariam Ms.	100	Esayan , Kevork M/M	50		
Nigderian, Nerssess M/M	100	Pantikian, Surpuhi Mrs. &		<b><u>IN LIEU OF FLOWER</u></b>	
Ohanessian, Sarkis M/M	100	Edward Mr.	50	<b><u>DONATIONS FOR THE LATE,</u></b>	
Ohanian, Anjel Mrs.	100	Yagliyan, Tamar Mrs.	50	<b><u>TOUCHIG ARSHO YESSAYAN</u></b>	
Pilibossian, Torkom M/M	100	Jamgotchian, Kirkor M/M	40	Sarkissian, Yervant Mr. & Arev Ms	300
Sahadian, Nicola M/M	100	Janikian, Arsen M/M	40	Cazazian, Aram Dr.	200
Saroukhanian, Hartoun M/M	100	Alianakian, Hampo M/M	30	Ablian, Sarkis Mr.	100
Hagopian, Khajadour Mr.	75	Asadourian, Cornel M/M	30	Baklajian, Haig M/M	100
Sakar, Gregory M/M	75	Harian, Madlen Ms.	30	Kalustian, Varujan M/M	100
Demirjian, Hamparsoum Mr.	65	Kelekfian, Hirant M/M	30	Kevorkian, Leon Dr.	100
Agasian, Garbis M/M	50	Tavitian, Parseh M/M	30	Kubikian, Arthur And Luiza Drs.	100
Akserian, Flora Ms.	50	Tavitian, Rafi M/M	30	Megerian, Hovaness M/M	100
Atakhanian, Valot M/M	50	Tokatlian, Chake Mrs.	30	Nardone, Ramon M/M	100
Azarian, Susan Mrs.	50	Tokatlian, Nelly Ms.	30	Ohanessian, Sarkis M/M	100
Basmadjian, Noubar M/M	50	Nourikian, Meri Mrs.	25	Saint Sarkis Ladies Guild	100
Basmajian, Osep M/M	50	Wartanian, Nerces M/M	25	Samsonian, Jack M/M	100
Basrlian, Serop M/M	50			Torossian, Ara M/M	100
Chamras, Arpenik Mrs.	50	<b><u>IN LIEU OF FLOWER</u></b>		Zerdelian, George Mr. &	
Elmokian, Edmond M/M	50	<b><u>DONATIONS FOR THE LATE,</u></b>		Richard Mr.	100
Giveleghian, Hovnan M/M	50	<b><u>VRAM BARSAMIAN</u></b>		Azarian, Susan Mrs.	65
Gulyan Family	50	Andonian, Bergi M/M	100	Alajajian, Karl M/M	50



Babikian, Lolita Mrs.	50	Zerdelian, Garbis M/M	50	<b><u>IN MEMORY OF THE LATE,</u></b>	
Dirielyan, Kegham M/M	50	Parseghian, Vartuhi Mrs.	40	<b><u>EUGENIA SANDA DEBESERIAN</u></b>	
Etmekjian, Zabel Mrs.	50	Arkun, Anahit Mrs.	30	Yazidjian, Eva Ms.	100
Giveleghian, Hovnan M/M	50	Baghdassarian, Aghavni Mrs.	30	Gostanian, Manoug M/M	50
Givelekian, Bedros M/M	50	Milian, Harry M/M	30		
Gostanian, Manoug M/M	50	Zadoyan, Hampo M/M	30	<b><u>IN MEMORY OF THE LATE,</u></b>	
Iradian, Ohan M/M	50	Kalemkiarian, Armen Mr.	25	<b><u>NUBAR KUBIKIAN</u></b>	
Ishkhanian, Armen Rev. Father & Yerestzgin	50	Margesian, Arshalus Mrs.	25	Lynch Family	100
Katrandjian, Angele Mrs.	50	Sagatelian, Anna Mrs.	25	Tumaian, Antranig Mr.	50
Markarian, Anahid Mrs.	50	Sheshedian, Mary Mrs.	25		
Megerian, Raffi M/M	50	Tcholakian, Anais Mrs.	25	<b><u>IN MEMORY OF THE LATE,</u></b>	
Sarkissian, Azad Mrs. & Family	50	Harutunian, John M/M	20	<b><u>ROBERT FROWICK</u></b>	
Sarkissian, Mourad M/M	50	Shamlian, Leon M/M	20	Dr. Kevork & Mrs. Diane Boyadjian	100
Semerdjian, Nercess M/M	50			<b><u>IN MEMORY OF THE LATE,</u></b>	
Setrakian, Zarmair M/M	50	<b><u>IN MEMORY OF THE LATE,</u></b>		<b><u>MARY SAROUKHANIAN</u></b>	
Thomassian, Thomas M/M	50	<b><u>SARKIS ANDONIAN</u></b>		Nevruzian, Anni Ms.	50
Zerdelian, Dzovig Ms.	50	Kalikian, Aram M/M	60	Giritlian, Adrine Ms.	20
		Bodourian, Selma Ms.	50		

**ՅԱՅՏԱՐԱՐՈՒԹԻՒՆ**

Սիրելի տարեց հայրեր ու մայրեր, փոխադրական ղեկավարութեանց պատճառաւ եթէ կը զրկուիք Կիրակնօրեայ Պատարագէն կամ եկեղեցւոյ որեւէ ձեռնարկէ, հաճեցէք հեռաձայնել գրասենեակ՝ (718) 224-2275, որպէսզի ապահովուի ձեր օրհնեալ ներկայութիւնը Աստուծոյ Տան մէջ:

Հոգեհանգիստի համար հաճեցէք հեռաձայնել եկեղեցւոյ գրասենեակ մինչեւ ՈՒՐԲԱԹ կէսօր, որպէսզի կարենանք անունները տպել Կիրակնօրեայ թերթիկին մէջ:

Եթէ հիւանդ պարագայ մը ունիք տան մէջ կամ հիւանդանոցը եւ կը փափաքիք Հովիւին այցելութիւնը, հաճեցէք հեռաձայնել եկեղեցւոյ գրասենեակ կամ Տէր Հօր տունը:

Հաճեցէք եկեղեցւոյս գրասենեակը տեղեակ պահել հասցէի կամ հեռաձայնի որեւէ փոփոխութիւն, որպէսզի կարենանք կանոնաւոր կերպով թղթատարական ամէն տեսակի առաքումներ կատարել եւ ձեզ հաղորդ պահել համայնքիս անցուղարձերուն:

Հաճեցէք մեզ տեղեակ պահել որեւէ մոռացում կամ սխալ արձանագրութիւն, որպէսզի «ՇՈՂԱԿԱԹ»-ի յաջորդ թիւին մէջ սրբագրենք:

**ANNOUNCEMENT**

Dear Senior Citizens, If you are unable to attend the Sunday Badarak or any church activity due to transportation, please call the church office at (718) 224-2275.

For Requiem Service, please call the church office the latest by FRIDAY noon, so we can include the name in the Sunday Bulletin.

Do you have someone who is sick, at home, or in the hospital? Please call the church office or the Pastor's home for a visit from our Der Hayr Nareg Terterian.

Please notify the church office of any change of address and phone number to ensure uninterrupted delivery of your church mailings. Please help us keep our database up to date.

Please inform the church office of any errors or omissions to be considered in the next issue of SHOGHAGAT.

**I Support SHOGHAGAT!**

Enclosed is my donation to keep St. Sarkis Church  
a spiritual and cultural center

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

\$ 10 enclosed       \$ 20 enclosed       \$ 50 enclosed

\$ 75 enclosed       \$ 100 enclosed       Other - - -

Kindly send your donations to the church office  
38-65 234TH STREET DOUGLASTON, NY 11363

**The Religious and Executive Councils of the  
Armenian Apostolic Church of America are  
hosting three Celebratory Banquets  
(New England, Mid-Atlantic and Mid-West)  
in honor of our Prelate His Eminence  
Archbishop Oshagan Choloyan on the  
occasion of the 40<sup>th</sup> Anniversary of  
his Ordination**

**The Parishes of the Mid-Atlantic  
states will join to celebrate  
this joyous occasion on  
Saturday,  
May 12, 2007**

**at**

**The Marriott at  
Glenpointe**

**100 Frank W. Burr Boulevard  
Teaneck, New Jersey**

**Cocktail Reception: 7:00 pm**

**Dinner & Program: 8:00 pm**

**\$150.00 per person**

**For information contact your local  
parish priest, board of trustees or:**

**the Prelacy at (212) 689-7810**



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# SUMMER



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