



FEAST OF ASSUMPTION AND BLESSING OF GRAPES

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“Bless O Lord these bunches of grapes and grant remission of sins and physical and spiritual health to all who partake with faith of this blessed offering.” With these words, on Sunday, August 14, Der Nerses blessed the grapes presented to the altar by devout parishioners. Centuries-old tradition came alive once again in our church. Our church fathers through the mouth of Der Nerses spoke to their progenies in a sacramental moment.

On the feast day of St. Mary the-God-Bearer, blessing of the grapes speaks about the motherhood of earth which keeps feeding and sustaining the humanity. Grapes, “The queen of the fruits” as it perceived by Armenians, coming from earth, is symbolic of our physical livelihood, as our Lord, Jesus, born of the Virgin, is of our spiritual livelihood. During this ceremony amongst the scriptural readings, the Gospel reading is from John 15 where Jesus portrays his relationship with his followers with the picture of vine-stock and grapes. “I am the vine you are the branches;” he says and expects that all the branches become fruitful; meaning all his followers should speak with works and not words.

After the church services, the congregation was treated to shish kebob and trimmings prepared by our diligent committee headed by Bill Arthin, our Board chairman.

Exaltation of the Holy Cross



BOARD OF TRUSTEES REPORT

Glenn Papazian



As Summer becomes Autumn it is a change in seasons, and when our Church becomes more alive with activities. There are many functions on the horizon for us to be aware of and support. The functions help us in many ways, but they really provide a life blood for the congregation, and a chance for us to be a part of something much bigger than ourselves.

Our Lobster fest will take place on Sunday, September 25, 2011. Silva Santerian once again is chairing the event. We can help her by attending and by getting ads for the ad book. The ad book is a big part of the fund raising effort for the event. Therefore, we ask that each parishioner think of someone who provides a service for us and ask that service provider to make a donation for an advertisement in the book. We can provide you with a letter of request to use as a guide. We employ many people in our daily lives, and asking for an advertisement donation is a good way to help the Church and to recommend those we utilize. Detailed information and reservation forms will be available in the near future.

The Golf Outing is a popular event for the Church. The event will be on Monday, September 19, 2011 at the Penn Oaks Golf Club in West Chester, PA. Arthur and Tania Selverian and their committee are planning the event. They offer more than golf. Food, raffles, and an enjoyable afternoon are a big part of the day. We always want more golfers, so get some people together to enjoy the day. Hole Sponsorships are available. You may contact the committee members or the Office for more information.

The program for the St. Gregory's Gala Affair scheduled for Saturday, October 15, 2011 is being finalized. The Gala is an evening of dinner and dancing to celebrate the completion of Founders' Hall. The event will provide more than just that. A commemorative book will be published. Participation in the book is a perfect opportunity for families, church organizations, and the St. Gregory's extended family to show their love and appreciation for those who came before us, and to those who have built this beautiful hall for years to come. The Committee asks that we share a message and family photo in this keepsake book to be a part of St. Gregory's history. Forms have been sent to our members, and are available at the Church. Our thanks the Committee and its Chairperson Cindy Selverian for all of their work and dedication put forth in planning the event.

The Board has been active with other projects and activities during the summer. We have received our second donation from TD Bank as part of the Affinity Program. We asked our parishioners to link their TD Bank accounts with St. Gregory's as part of the program. Last year we received \$2,700.00 as part of the program. This year St. Gregory's will be given a check from TD Bank in excess of \$4,700.00. We can continue to enroll members in the program. The more people means a larger donation from the bank. This is income realized with minimal effort on our part.

Along the lines of realizing income in this manner, the Church is working with Ignite, an electricity supplier. We are all aware that many companies are offering billing plans for consumer electricity. Ignite is such a company. The benefit to our Church is not in reduced electricity costs. The financial benefit for the Church will be realized in the number of people who sign up with Ignite as their provider. St. Gregory's will receive a monthly donation for each person above ten that links with us. (Read page 8 for more information.)

The Founders Hall Administration Committee continues to put its plan in place for marketing, advertisement, and administration. The idea is to enhance the visiting experience for those who come to view the Hall for rental. More information will be published, and we look forward to a virtual tour of the Hall that will be on our website.

We owe a great debt of thanks to Bill Arthin for running the Grape Blessing Picnic. He is the Chairman of the Board, continues a role on the Construction Committee, and runs the picnic. We all need to say a kind word of thanks to Bill for his continual and tireless efforts, and for being a leader.

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Մանուկը Աստուածաշունչին Մէջ: (Դ)Նոր Կտակարան



S. Ներսէս Աւագ Գինյ. Մանուկեան

Մեր Տիրոջ Յիսուս Քրիստոսի կեանքին մէջ կը հանդիպինք դէպքերու ուր ան կը շեշտէ մանուկներուն կարեւորութիւնը: Հոն մանուկը միայն ընտանիքի դաստիարակուելիք անդամ մը չէ, բայց ընկերութեան յարգանքը եւ պաշտպանութիւնը վայելող արարած մը: Քրիստոսի հետեւողները իրենց հոգեւոր անման ընթացքին մէջ կը հրաւիրուին օրինակելու մանուկի բնածին նկարագրային գիծերը, պարզութիւն, խոնարհութիւն եւ հոգիի անապականութիւնը:

Ա.-- Յիսուս կ'օրհնէ իրեն քերուած մանուկները: (Մարկոս 10:13-16) Մինչ աշակերտները արհամարական վերաբերմունք կ'ունենան մանուկներու հանդէպ, Քրիստոս կը գրկէ զանոնք կարեւորութեամբ եւ այդ պահը կը վերածէ ուսուցման պահի մը: «Աստուծոյ թագաւորութիւնը կ'ըսէ այսպիսիներուն կը պատկանի» (Մարկոս 10:13-16) Այսինքն անոնք որոնք մանուկներու հաւատքի պարզութեամբ կը վստահին Աստուծոյ, անոնք պիտի մտնեն Աստուծոյ թագաւորութեան մէջ: Մանուկի հաւատք ունենալ անշուշտ կը նշանակէ վստահիլ Աստուծոյ՝ բոլոր սրտով, ինչ որ ալ ըլլան կեանքի պարագաները, միշտ գիտնալով որ Աստուած մեր լաւութիւնը ի մտի ունի: Ինչպէս որ մանուկը կը սիրէ իր ծնողները եւ կը վստահի անոնց բնածին եւ հարազատ մղումով մը, այնպէս եւ իւրաքանչիւր Քրիստոնեայ նոյն հարազատ մղումով եւ վստահութեամբ պէտք է երթայ Աստուծոյ, եւ այսպիսիները, ինչպէս Քրիստոս կը վստահեցնէ, տեղ պիտի ունենան Աստուծոյ թագաւորութեան մէջ: Մանուկները ուրեմն տիպար կերպարներ են Աստուծոյ թագաւորութեան բնակիչներուն: «Ան որ Աստուծոյ թագաւորութիւնը չընդունիր մանուկի մը պէս, հոն պիտի չկրնայ մտնել»: (Մարկ. 10:15)

Բ. Յիսուս կը յորդորէ մանուկներուն նմանիլ:
*«Նոյն պահուն Յիսուսի աշակերտները մօտեցան իրեն եւ հարցուցին.
- մեզմէ ո՞վ է մեծը երկնքի արքայութեան մէջ:
Յիսուս մանուկ մը կանչեց եւ զայն անոնց մէջտեղ կանգնեցնելով՝ ըսաւ.
- Վստահ գիտցէ՛ք, որ եթէ չսիրտուիք եւ մանուկնորու պէս չըլլաք, երկնքի արքայութիւնը պիտի չմտնէք: Արդ, ով որ իր անձը այս մանուկին պէս կը խոնարհեցնէ՝ անկա է մեծը երկնքի արքայութեան մէջ: Եւ ով որ այսպիսի մանուկ մը իմ անունովս կ'ընդունի՝ զիս ընդունած կ'ըլլայ»:* (Մատթ. 18:1-5)

Այս յայտարարութիւնը շատ նշանակալից էր իր ժամանակին, որովհետեւ, եփրայական գրականութեան մէջ երբեւիցէ մանուկը հասուն մարդուն որպէս տիպար չէ ներկայացուած: Յունա-Հռոմէական մտածողութեան մէջ

եւս, մէկը մանուկի նմանցնելը արհամարական էր: Բայց ինչպէս յայտնի է, Յիսուս չէր ֆարոգէր որ մարդիկ խելով մանկանան այլ անոնց հաւատքի եւ վստահութեան որակը որդեգրեն իրենց Աստուծոյ հետ ունեցած յարաբերութեան մէջ:

Այս հատուածին մէջ մանուկներուն նմանիլ կը նշանակէ խոնարհ ըլլալ: Աստուծոյ թագաւորութեան մէջ մեծութիւնը դիրք չէ այլ ծառայութիւն է: Արամբրէնի մէջ «մանուկ»ը եւ «ծառան» նոյն բանն է: Ուրեմն երբ Յիսուս մանուկը ձեռքին մէջ առաւ մեծութեան իմաստը աւելի մասնաւորեց — մեծ ըլլալու համար մէկը պէտք է ծառայէ: Աստուծոյ ժողովուրդը կոչուած է խոնարհութեան: Անոնք որոնք միշտ համբաւի եւ դիրքի ետեւէն են պիտի չկարենան մտնել արքայութեան մէջ. ընդհակառակը, անոնք որոնք խոնարհ են եւ իրենց կեանքին մէջ կը գտնեն փրկիչի մը պէտքը եւ կ'ընդունին զայն եւ կը մտնան աշխարհ ծառայելու, ոչ թէ միշտ պիտի մտնեն թագաւորութեան մէջ այլ պիտի ըլլան նաեւ մեծ այդ թագաւորութեան մէջ:

Մեր ապրած ներկայ ընկերութեան մէջ մեծ եւ կարեւոր ըլլալու տխուր մոգաւանջ մը կայ որ շատ անգամ խանգարումներ կը յառաջացնէ ընկերութեան մէջ եւ մինչեւ իսկ սպաննութիւններ կ'ըլլան նախանձ շարժուած: Երկնքի թագաւորութեան ֆաղափացին մեծութիւնը նոյնիսկ իր մտքէն պէտք չէ անցնէ այլ մանուկի պէս խոնարհ ըլլալ:

Յատկանշական է այս հատուածի վերջին տողը. — «Ով որ այսպիսի մանուկ մը իմ անունովս կ'ընդունի՝ զիս ընդունած կ'ըլլայ»: Մանուկները ընդունիլ. — սա նոր մօտեցում մըն է մանուկներու հանդէպ՝ ընկերութեան մը մէջ ուր մանուկները երկրորդ կարգի ֆաղափացիներ են: Յիսուս մանուկ մը ընդունիլը հաւասար կը նկատէ զինք ընդունելու:

Գ. Քրիստոս կ'ազգարարէ որ փոքրիկները չգայթակղեցնեն:
« Ով որ ինծի հաւատացող այս փոքրիկներէն մէկը գայթակղեցնէ, աւելի լաւ կ'ըլլայ, որ գայթակղեցնողին վիզին մեծ երկանափար անցուի եւ ծովուն խորքը ձգուի:» (Մատթ. 18:6)

Մանուկները իրենց բնութեամբ վստահող արարածներ են: Անոնք կը վստահին իրենց մեծերուն եւ իրենց ունեցած այդ վստահութեան պատճառով, Աստուծոյ վստահելու իրենց կարողութիւնն ալ կը մեծնայ: Աստուած ծնողները եւ ուրիշ չափահասները պատասխանատու նշանակած է մանուկը Աստուծոյ մօտեցնելու: Մանուկ մը եւ կամ աշակերտ մը գայթակղեցնողը եւ զայն հաւատքէ հեռացնողը, պիտի պատիժ կրէ. — «աւելի լաւ կ'ըլլայ կ'ըսէ անանկներու վիզին մեծ երկանափար մը անցուի եւ ծովուն խորքը ձգուի»:

Մանուկները Պօղոս Առաքելի Թուղթերում մէջ

Պօղոս Առաքելի թուղթերում մէջ մանուկներու ակնարկութիւնը երբեմն փոխաբերական իմաստ ունի: Մանուկ բառով կը նշուին ոչ թէ միայն նորածինները եւ կամ անչափահասները, այլ եւ անոնք որոնք հաւատքի մէջ նոր մտած են եւ աճելու ընթացքին մէջ են: Աստը ամենէն ակնյայտ օրինակներէն մին Ա. Թեսաղոնիկեցւոց 2:7-8-ն է. «Ճիշդ ինչպէս մայր մը իր գաւակները կը սնուցանէ, այնպէս ալ մենք գործովանձով վերաբերեցանք ձեզի հետ»: Այլապէս ուղղակի մանուկներու մասին գրուած երկու հատուածներ ունի ան.– Կորոսացւոց 3:20-21 եւ Եփեսացւոց 6:1-4: Երկու հատուածներն ալ մանուկներու դաստիարակութեան հետ աղերս ունի:

Ա. Կոր. 3:20-21.– «*Ձաւակներ ամէն բանով հնազանդեցէ՛ք ձեր ծնողներուն, որովհետեւ Տէրը այդպէս կ'ուզէ: Հայրեր, մի գայրացնէ՛ք ձեր գաւակները, որպէսզի չյուսալուին»:*

Մանուկները կը հրաւիրուին հնազանդելու իրենց ծնողներուն: Այս հնազանդութիւնը բացի անկէ որ պիտի օգնէ անոնց առողջ աճման, նաեւ անոնց մէջ կամաց կամաց պիտի արմատաւորէ Աստուծոյ հնազանդելու առաքինութիւնը: Մանուկներու հնազանդութիւնը սակայն, Պօղոս Առաքել կը հաւասարակշռէ հայրերուն ուղղած պատգամով.– «Հայրեր մի գայրացնէ՛ք ձեր գաւակները»: Սա կը նշանակէ որ մանուկներու հետ պէտք է վարուիլ խնամով: Անոնց կրթութիւնը պէտք է ըլլայ սիրով: Մանուկները նուաստացնելը եւ անոնց կարելորութիւնը չտալը տեղ չունի քրիստոնեայ ընտանիքին մէջ:

Դաստիարակութեան նպատակը մանուկին առողջ աճումն է եւ ոչ թէ գայն ցնչել եւ կամ յուսահատեցնելն է: Դաստիարակութեան մեկնակետը պէտք է ըլլայ սէրը, այն տեսակ սէրը որով Յիսուս դիմաւորեց իրեն եկողները:

Բ. Եփեսացւոց 6:1-4.– «*Ձաւակներ, երբեւ Տիրոջ հետեւողներ՝ ձեր պարտականու–թիւնն է հնազանդիլ ձեր ծնողներուն, որովհետեւ այդ է շիտակը: «Պատուէ հայրդ եւ մայրդ» պատուիրանը առաջինն է՝ որ իրեն կապուած խոստում ունի. »որպէսզի միշտ բարիք գտնես եւ երկրի վրայ կեանքդ երկար ըլլայ»:*

Ինչպէս կը տեսնէք, Պօղոս Առաքել ուղղակի խօսելով մանուկներու հետ կարելորութիւն կու տայ անոնց եւ անոնց դիրքը կը բարձրացնէ Քրիստոսի մարմնին մէջ: Մանուկը պէտք է հնազանդի իր ծնողներուն որովհետեւ անոնք կեանքի փորձա–նութիւն ունին: Յիսուս ինք եւս, Մեսիա ըլլալով հանդերձ հնազանդեցաւ իր ծնողներուն ինչպէս կը կարդանք Դուկ. 2:51-ն մէջ. «Յետոյ Յիսուս ծնողներուն հետ միասին նազարէ՛ք գնաց, եւ հնազանդ մնաց անոնց»:

Մանուկներ շատ անգամներ չեն հնազանդիլ իրենց ծնողներուն: Բայց երբ մեծնան կը հասկնան որ Աստուած կ'ուզէ որ հնազանդին. եւ գնհատելով իրենց ծնողներուն հեղինակութիւնը կը սորվին գնահատել Աստուծոյ հեղինակութիւնը: Աստուծոյ ծրագիրը իր ժողովուրդին կը ներառէ ընտանեկան առողջ յարաբերութիւն, լի յարգանքով, հնա–զանդութեամբ եւ սիրով: Մանուկ-ծնող յարաբերութիւնը այն դաշտն է ուր մանուկը կը սորվի հնազանդիլ իր մեծերուն եւ անոնց որոնք հեղինակութիւն ունին իր կեանքին վրայ՝ մէջը ըլլալով նաեւ Աստուած: «Պատուէ հայրդ եւ մայրդ» պատուիրանը առաջինն է՝ որ իրեն կապուած խոստում ունի.– որպէսզի միշտ բարիք գտնես եւ երկրի վրայ կեանքդ երկար ըլլայ»: Հոս Պօղոս Առաքել Աստուածային օրէնքը կը միացնէ ընտանեկան օրէնքին մէջբերելով 5-րդ պատուիրանը (Ելից 20:12) Սակայն տարբերու–թիւն մը կայ հնազանդելու եւ պատուելու

միջեւ: Հնազանդիլ կը նշանակէ կատարել այն ինչ որ ուրիշը կը պատուիք բեզի: Բայց պատուել կը նշանակէ յարգել եւ սիրել: Ծառաները եւ գերիներն ալ կը հնազանդին բայց չեն սիրել կամ յարգել իրենց տէրը: Իրենց հնազանդութիւնը վախի արդիւնք է: Իսկ մանուկները երբ կը հնազանդին պարտին նաեւ սիրել եւ յարգել իրենց ծնողները մինչեւ իրենց կեանքին վերջը: Քրիստոնեան կոչուած է ընդհանրապէս յարգելու Աստուծոյ բոլոր արարածները բայց մասնաւոր իր երեցները: Այն ընկերութեան մէջ ուր երեցները կը յարգուին հոն օրհնութիւն կայ:

Բ. Եփես. 6:4 «*Իսկ դու՛ք հայրեր մը գայրացնէ՛ք ձեր գաւակները այլ զանոնք մեծցուցէ՛ք քրիստոնէական դաստիարակութեամբ»:* Ինչպէս կը նկատէք, Առաքելը ժխտական պատուիրանէն ետք (մի գայրացնէ՛ք ձեր գաւակները) կ'աւելցնէ դրական պատուիրան մը (զանոնք մեծցուցէ՛ք Քրիստոնէական դաստիարակութեամբ):

Ծնողական դաստիարակութիւնը պէտք է օգնէ մանուկին սորվիլ եւ ոչ թէ եւ ջղայնանալ: Ինչպէս Կորոսացւոց 3:21-ին մէջ ալ ըսաւ, եթէ գաւակները անպատասխանատու կերպով դաստիարակուին կրնան յուսալուիլ:

Ծնողները իրենց գաւակները մեծցնելու առաքելութեան մէջ ունին նաեւ շատ կարեւոր պարտականութիւն մըն ալ, որ է զանոնք մեծցնել Աստուծոյ խօսքով: Սա ծնողական պարտականութիւն մըն է որ արձանագրուած է Բ. Օրինաց Գրքի 6:5-7 «Սիրէ Տէր Աստուածդ՝ ամբողջ սրտովդ, ամբողջ անձովդ եւ ամբողջ գորութեամբդ: Այս խօսքերը որ եւ այսօր բեզի պատուիրեցի, քու սրտիդ մէջ թող ըլլան. զանոնք կրկնելով սորվեցուր քու որդիներուդ: Անոնց մասին խօսէ երբ տունին մէջ նստած ես, երբ քնաւքան կը քալես, երբ կը պառկես կամ երբ կ'ելլես»: Յիսուս ինք ալ այս պատուիրանը մէջբերեց երբ օր մը օրէնքի ուսուցիչ մը մօտեցաւ իրեն եւ փորձելու համար հարցուց թէ ինչ պէտք է ընէ որպէսզի յաւիտեանական կեանքը ժառանգէ: (Տես Դուկ. 10:25-27)

Եզրակացնելով, իւրաքանչիւր մանուկ որ կը ծնի այս աշխարհին իր վրայ կրէ Աստուծոյ պատկերը, ուստի ունի պատիւ եւ արժէք յաջա Աստուծոյ եւ աշխարհին: Մարդիկ պէտք է անոնց հետ վերաբերին յարգանքով եւ չենթարկեն զանոնք շահարկման եւ բռնաբարման: Վիժումը, որեւէ ձեւով կամ յղիութեան որեւէ ժամակաշրջանին մէջ կատարուած՝ կը նկատուի մանկասպանութիւն եւ կը հակադրուի Աստուծոյ մեզի տուած «Անեցէ՛ք եւ բազմացարուք եւ լցէ՛ք գերկիր» առաքն – լութեան:

Հին Կտակարանին մէջ մանուկին արժէքը կը սահմանա–վակուի հրեա ժողովուրդի եւ կամ Աստուծոյ ընտրեալ ժողո–վուրդի սերունդներու պահպանման ծիրին մէջ: Մանուկը Աստու–ծոյ օրհնութիւնն է եւ խոստումը Աքրահամին եւ իր գաւակնե –րուն՝ անոնց Աստուծոյ հետ կնքուած ուխտին պահպանութեան եւ յարատեւութեան համար: Այլ խօսքով, մանուկը օղակ մըն է ուխտի ժողովուրդի շղթային վրայ: Մինչ նոր Կտակարանին մէջ մանուկը կ'ըստանայ անլի կարելորութիւն եւ իր տեղը կը գտնէ քրիստոնեայ ընտանիքին մէջ: Ան միայն թիւ մը չէ սերունդի յարատեւութեան համար, այլ անհատ մըն է որ կը բաժնէ իր ծնողներուն հաւատքը: Ան միայն կոչուած չէ կազմաւորուելու այլ տիպար մըն է նմանելու: Ան միայն «մանուկ» մը չէ բայց Քրիստոսի ներկայացուցիչը: Յիսուս հրաւիրեց մանուկները որ իրեն գան ոչ թէ զանոնք խառնելու մեծերուն հետ այլ որպէսզի ստանան ինչ որ կը պատկանի իրենց.– Աստուծոյ թագաւորու–թիւնը:

CHILDREN IN THE BIBLE - New Testament, II -

Archpriest Fr. Nerses Manoogian



In the life of our Lord Jesus Christ, children had a significant value. For him, children are not only family members who need to be educated and brought up, but fellow human beings who deserve the respect and protection of their society. The followers of Christ, in their spiritual growth, are invited to emulate the traits of a child, which are simplicity, humility and innocence.

A. Jesus blesses the children. (Mark 10:13-16).

While the disciples were talking sternly to the children, Jesus embraces them with the importance they deserve and turns it into a teaching moment: *"It is for such as this that the kingdom of God belongs."* In other words, those who trust God with the simplicity of faith of children, will enter into the kingdom. To have child's faith means to trust God wholeheartedly no matter what the circumstances are, always knowing well that God has our welfare in mind. As a child loves and trusts his parents with natural instincts, likewise Christians should go to God with the same intensity of trust and natural instinct if they desire to be in the kingdom. Children then are the ideal residents of the kingdom of Heaven *"Whoever does not receive the kingdom of God as a little child will not enter it."* (Mark 10:15)

B. Jesus exhorts to emulate children.

"At that time the disciples came to Jesus and asked, "Who is the greatest in the kingdom of heaven?" He called a child, whom he put among them, and said, "Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven. Whoever becomes humble like this child is the greatest in the kingdom of heaven. Whoever welcomes one such child in my name welcomes me." (Matthew 18:1-5)

In its own time, this declaration of Jesus was very significant, because nowhere in Hebrew literature a child was presented as a norm to emulate. In the Greco-Roman world as well it was an insult to equate an adult to a child. But, as it was obvious, Jesus was not suggesting people adopt the child's reasoning ability but their quality of faith and trust in their relationship with God. To be like a child means to be humble. In the kingdom of God greatness is not a position but service. Aramaic language has the same word for "child" and "servant." Therefore, when Jesus took in his hands a child, specified the meaning of greatness; in order to be a great person one needs to fold the sleeves. People of God are called to serve. Those who are only after fame and prestige will not be able to enter into the God's kingdom. Conversely, those who are humble and find the need of a savior in their life and after finding they enter into world to serve, not only they will enter into the kingdom, but they will be great in that kingdom.

In our world, unfortunately there is a craze to look

great and important. This creates abnormality in our society and sometimes even leads people to criminal acts. The citizens of heaven should not even think about greatness but need to be humble and trusting like a child. The last sentence of this passage is very significant: *"Whoever welcomes one such child in my name welcomes me."* (Matt. 18:5) This was a revolutionary thinking in an era when children were considered second class citizens. Jesus equates the act of receiving a child to receiving Him.

C. Jesus exhorts to refrain us from becoming a stumbling block to children. *"If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were fastened around your neck and you were drowned in the depth of the sea."* (Matt. 18:6)

Children by nature are trusting creatures. They trust their elders and because of their trust, their ability of trusting God as well comes naturally. Having said this, God had appointed the parents and other adults as responsible people to bring the children to God. Anyone who tries to distance the child from faith or scandalize him will be punished. *"It would be better for you if a great millstone were fastened around your neck and you were drowned in the depth of the sea,"* which is a way to say, the presence of that kind of person is not desirable in society.

"Take care that you do not despise one of these little ones for, I tell you, in heaven their angels continually see the face of my Father in heaven." (Matt.8:10)

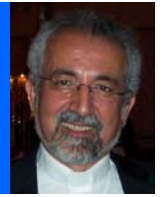
This verse is only recorded in the Gospel of Matthew. This admonition was directed against Jewish leadership who constantly despised anyone who was below their class. (The parable of the Pharisee and the Tax Collector is a good example in Luke 18:9-14.) And the reason to not despise children is that *"for, I tell you, in heaven their angels continually see the face of my Father in heaven."* The angels watch over children and they have direct access to God. This verse actually speaks loudly in those societies where children are ignored and abandoned or aborted. Not only the child's parents but the entire society is responsible for the child and should be a front line defense for the child, speaking up against child pornography, abortion and child abuse, and last but not least advocating the child's sound education in public schools.

Children in Pauline Epistles.

In Pauline Epistles the word child, in many cases, has a metaphorical meaning. The word "child" does not always define a newborn or minor, but those Christians who are newly entered into faith and are in the process of growth. The most evident example of this is found in I

CHILDREN IN THE BIBLE - New Testament, II -

Archpriest Fr. Nerses Manoogian



Thessalonians 2:7-8: *“But we were gentle among you, like a nurse tenderly caring for her own children.”* Other than that, Paul has only two references about children and both deal about the education of children.

Colossians 3:20-21. *“Children, obey your parents in everything, for this is your acceptable duty in the Lord. Fathers, do not provoke your children, or they may lose heart.”* Children are directed to obey their parents. Their obedience not only will help their growth, but gradually will plant in them the virtue of obeying God. St. Paul, however, balances the children’s obedience with this message addressed to their fathers: *“Fathers, do not provoke your children, or they may lose heart.”* This implies that children should be dealt with delicately and their education and upbringing should be done with love, knowing well that the purpose of education is the healthy growth of the child and not suppression. Love should be the governing force of education; the kind of love Jesus offered to all those who came to him.

Ephesians 6:1-4. *“Children, obey your parents in the Lord, for this is right. “Honor your father and mother”—this is the first commandment with a promise: “so that it may be well with you and you may live long on the earth.” And, fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.”* As you see, speaking directly to children, Paul gives importance to them and elevates their standing in the body of Christ. Children should obey their parents because they have life experience and have their welfare in mind. Jesus himself obeyed his parents and set an example to all children as we read in the Gospel of Luke 2:51. *“Then he went down with them and came to Nazareth, and was obedient to them.”*

God’s plan for His creatures includes a healthy family relationship, full of mutual respect, obedience and love. The child-parent relationship is an arena where the child learns to obey his parents and all those who have authority over his/her life including God. *“Honor your father and mother”—this is the first commandment with a promise: “so that it may be well with you and you may live long on the earth.”* Here, St. Paul merges the divine law with the human law by quoting the fifth commandment found in the Book of Exodus 20:12. But there is a difference between obeying and honoring. To obey means to execute whatever is commended. But to honor means respect and love. Servant and slaves obey their masters but do not love nor respect them. Their obedience is coupled with fear. But when children obey their parents they ought to love and respect them all their lives. Christians are invited to

love and respect generally all creatures and especially their elders. In those societies where the elders are respected there is ample blessing.

The second part of Ephesians 6:1-4 is directed to fathers: ***And, fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.*** As you notice, the Apostle, after a negative commandment (do not provoke your children,) interjects a positive one (but bring them up in the discipline and instruction of the Lord.) He is telling us that the parental education should help the children to learn but to not be entangled in the web of anger and hopelessness. As he indicated in Colossians 3:21, if children were brought up irresponsibly, they might lose heart and get disoriented. Parents in their mission of educating their children have responsibility as well to nurture them with the words of God. This is a parental obligation which is recorded in Deuteronomy 6:5-7: *“You shall love the LORD your God with all your heart, and with all your soul, and with all your might. Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise.”*

Conclusion

Every child who is born to this world carries the image of God and has value in the eyes of God and the world. People should deal with them with respect and sanctity and should not subject them to abuse. Abortion, in any shape or form and in any stage of pregnancy is considered infanticide and goes contrary to divine commission given to humanity at the time of the creation: *“Increase and multiply and replenish the earth.”* (Genesis 1:28)

In the Old Testament the value of child is limited to the preservation of the race of chosen people, where a child is a blessing and a promise given to Abraham and his progenies for the perpetuation of the covenant. In other words, a child is another link on the chain of the people of covenant.

Meanwhile, in the New Testament the child finds more value and finds its place in the Christian family. There he/she is not only a number for the perpetuation of the race but someone who shares the faith of the parents. The child is not called to be nurtured but someone to be emulated. A child is not just a child but representative of Christ. Jesus invited the children not only to mix them with the elders but to let them receive what belonged to them: the kingdom of God.

Sunday School - Director's Thoughts and More

By Jeanette Nazarian, Director



"Let the little children come to me, and do not hinder them for the kingdom of heaven belongs to such as these"

What better time to recall this verse from the Gospel of Matthew (19:14) than now... the beginning of the Sunday School year?

In a patriarchal, biblical society where children were not highly looked upon, Jesus is calling the children to come to Him; He is inviting them to be a part of His family, His kingdom.

In the 21st century, He continues to call the children, inviting them into His kingdom, not only His heavenly kingdom but also to His earthly kingdom, the church: "the church of believers."

Interestingly, too, the "children" does not imply only those young in age, but those young in and still growing in their faith. Yes, that includes you and me. We are all His children (no matter how old or young), always able to learn more about our Lord, His love and His plans for us, able to delight in being in His home, singing, praising and worshipping Him.

Jesus is inviting all of us to come to Him, to the church, to His kingdom. Now that the summer has come to an end, let us all return to Jesus' kingdom on earth.

Sunday School starts on September 11 at 10:30 A.M. and whether it's the children or the adults leading the way to the church or walking together hand in hand, let's have one joyous reunion on the 11th and may it continue throughout the year!!

Specifics about the new school year will be posted in the next Illuminator; until then, registration may be completed online (stgregory-philly.org) or see the director for forms.



25 Years of Datev and Still Counting

Program brings Armenian youth closer to Church, heritage, each other

By Christopher Selverian, Third Year Datev Student

For 25 years, St. Gregory of Datev Summer Institute has been enriching young lives throughout the Armenian Prelacy. This year's program from July 3 through 10, in conjunction with the 25th Datev Institute's Anniversary celebration, drew hundreds of students, graduates, alumni, clergy, and families together for this momentous anniversary occasion in the Philadelphia community.

The annual week-long retreat at St. Mary of Providence Center in Elverson, PA, brought each young participant closer to God, the Armenian Church, language, and culture, and most importantly, to each other. The students, ages 13 and older, shared prayer, heritage, and camaraderie for seven to 10 days, while participating in daily services, language lessons and a spectrum of classes and old-fashioned fun. Armenian food, dance, song, swimming and sports encouraged friendships of a lifetime. Emily my younger and I, were privileged to be a part of the festivities, following in the footsteps of our two older sisters, Katrina and Sara, both Datev graduates.

An elaborate banquet, complete with a time-capsule video, detailed program booklet, speeches and musical performances, was presented to a full house of Datev supporters from throughout the Prelacy on Saturday, July 9, at the new banquet hall of St. Gregory the Illuminator Church in Philadelphia. His Eminence Archbishop Oshagan Choloyan, Prelate of the Armenian Apostolic Church of the Eastern United States, commended the efforts, dedication, and labor of love set forth by His Grace, Archbishop Anoushavan Tanielian, the longtime dean of the program, as he then bestowed the title of dean to Rev. Fr. Nareg Terterian. Datev participants danced the night away to Armenian music to commemorate the many successes of the longtime program.

The Datev program began in 1987 as a dream of the former Prelate, the late Archbishop Mesrob Ashjian, and under the leadership of the then Very Rev. Fr. Tanielian. The Datev Institute's student roster was originally comprised of deacons, but, soon after, included other altar and church servers as well.

Early on, Archbishop Ashjian assigned Rev. Nerses Manoogian, who was newly ordained, as well as Archpriest Mesrob Tashjian, Archpriest Khoren Habeshian, and Rev. Fr. Antranig Baljian, to serve as teachers. Der Nerses was assigned the task of preparing all musical material. Rev. Baljian conducted Bible studies. Rev. Tashjian taught Armenian language including krapar (classical Armenian). Rev. Habeshian focused on the deacons' liturgical responsibilities.

For countless years, Datev graduate Deacon Shant Kazanjian, Director of the Prelacy's Armenian Religious Education Council, has coordinated the program; as Datev graduate Jeanette Nazarian, superintendent of the St. Gregory Church Sunday School, has helped oversee operations. The first Datev programs were held in New Jersey and Massachusetts. Later, the program moved to a more permanent site in the Philadelphia area, St. Mary of Providence Center.

New St. Gregory/Stream Energy Fundraiser Kicks Off

The Board of Trustees has recently approved a new and easy fund raising effort involving the supply of electricity to your home in Pennsylvania or Maryland.

Most of you know about the deregulation of electricity generation in Pennsylvania that took effect on January 1st of this year. It means that you can now shop around for your electric generation supplier. We have looked around and teamed up with a large company called Stream Energy (you can Google them) that gives very competitive rates compared to PECO and other suppliers. In most cases, you will save with the new rate; the only exception we have found is that some homes using heat pumps may not see a savings until next year when government sponsored heat pump discounts are no longer in effect or if we have a very mild winter, heat pumps are most efficient at higher temperatures. Even if your cost remains the same, by switching you will benefit St. Gregory's Church.

Stream Energy will send St. Gregory's \$4.00 EVERY MONTH for everyone who signs up thru St. Gregory's by going to our website, www.stgregory.streampowerup.biz. If you need any help or have questions, call Barge Deirmenjian Miller, program administrator, at 610-613-5025 and he will guide you thru. Barge has pledged to donate any commissions that he receives as the administrator to the church.

The \$4.00 goes to reducing the monthly electric bill at our church. Go to the website for all the deregulation details, current rates, options, and how you can sign up with St. Gregory's as your energy supplier. It's quick and easy, takes only 5-10 minutes of your time. We believe you will save some money and at the same time help St. Gregory to lower energy costs too!

Here is how it works:

You can now choose the electric generation supplier you want to use.

The local utility is still responsible for delivering the electricity thru the transmission lines (the poles and wires). They are still be responsible for ALL services, downed power lines, power outages, etc.....you still call them for ALL services nothing changes except the

generation line item on the bill, which will be your St. Gregory/Stream Energy rate ...you will still get the same one and only one bill at the end of the month. Note: If you live in New Jersey, this program is not yet available.

Here is how to sign up

Have your current electric bill account number handy.

Go to: www.stgregory.streampowerup.biz

Click on: Request for service

Select a state: PA or Maryland

Select your customer type: Residential

Select your local utility:

Select your plan: Choose between several fixed or variable plans.

You are signed up! You will be asked to call in to verify your information. The change will be made to your electric bill in the next billing cycle.

Thank you for supporting
our Church!

*The St. Gregory's Gala Committee
is seeking an **Event Sponsor**
at \$25,000 and
a **Commemorative Book**
Sponsor at \$15,000 for the upcoming
Gala Affair.*

*If interested in either of these
sponsorships please call Der
Nereses at the church office. The
Gala committee thanks you for
your consideration.*

Vibes from Bible Study Fellow Seekers

September 2006 marked a milestone at St. Gregory's Church: Der Nerses started a monthly Bible study. In the course of five years, the group has completed the study of the Gospel of Luke, the Parables of Jesus, the Beatitudes, and just last month started St. Paul's epistle to the Galatians.

Meeting the second Wednesday of every month from 10:00 to 11:30 A.M., the core group remains the same with occasionally some new faces present. But as we learned after reading about the parable of the yeast or the mustard seed, we want to grow larger as a group; we want our numbers to multiply; we want to spread the Good News of Jesus Christ and see it reach out to our people – just as a little yeast will yield abundant dough or as a tiny mustard seed will yield bushes of plants.

Everyone is invited to attend the Wednesday Bible study, which is conducted in English. Just show up!!!

But Der Nerses wants to accommodate as many people as possible and so he is making himself available for evening Bible studies for those who cannot attend the morning sessions; he is also prepared to conduct sessions in Armenian. Contact him at dernerses@aol.com to register or for any questions.

And just as a picture is worth 1000 words, the comments below reflect the impressions of some of the Wednesday group's participants.



The Bible comes alive....on the second Wednesday of each month!! Under the tutelage of Der Nerses, a varied group of men and women have been meeting for over five years for Bible Study to learn, to understand, to question and mostly to grow in faith. The teaching is done in an elementary way and yet, those who are more knowledgeable are never bored. Der Nerses does a wonderful job answering our many questions and then works hard at keeping us on track for the lesson we are doing that day. We have learned about the thinking of those Biblical days and how the very familiar names of people in the Bible acted and reacted in the happenings of their time. As a result they become REAL people to us, not just a name in a book, and that inspires us to seek and grow.

It's a group that does not take attendance; there are

no meetings; there is no homework; there are no commitments....just people with an earnest desire to grow and strengthen their faith in Jesus Christ. We are inspired to live better and do better, keeping our eye on heaven – our real home.

A Fellow Seeker

Being a part of the Bible study is the highlight of my day and for the next few days that follow. I'm so uplifted; my reality is re-established; I feel rejuvenated. Der Hayr conducts a fantastic Bible study by teaching us what life was like in the Middle East during Jesus' time, why He told the stories or spoke the way He did. This is not only mental learning, but it's also a spiritual reawakening that brings me so much closer to God. There's just so much we don't know and through the group discussions and studying the Scripture, I've seen my faith and trust in God grow.

A Fellow Seeker

ST. GREGORY'S CHURCH IS INVITING EVERYONE TO A NEW BIBLE STUDY ON
Galatians

Every second Wednesday of the month
 10:00 - 11:30 A.M.

Bring your own Bible and join us

'Man shall not live by bread alone, but by every word that comes from the mouth of God.' Matthew 4:4

Come and study with us what our Lord says about life and Christian Living.

Ladies Guild And Men's Club News

As summer draws to a close, the Saint Gregory Ladies' Guild is gearing up for its Annual Food Festival. Preparations are already underway. This year's Food Festival will be held on Friday, November 4 from 5:00 pm to 8:00 pm and on Saturday, November 5 from 4:00 pm to 8:00 pm. Once again, we plan to provide vendors for your shopping pleasure and entertainment for the youngsters and young-at-heart members of our parish.

The church kitchen will soon be filled with the enticing aromas of kufte, manti and sou boreg being made. If you are interested in helping out or learning how to make these delicious, traditional Armenian recipes, please contact one of our Food Festival co-chairs Haigoush Karakelian or Mari Degirmenci for information about the cooking schedule.

As always, the Saint Gregory's Ladies' Guild Food Festival proves to be a huge success thanks largely to the support of our church members. You will soon be receiving a packet of information about this year's Food Festival which includes an Order Form for take-home food items such as sou boreg, manti and kufte among other delicacies, raffle tickets and a sponsorship form. We look forward to your continued support!

We would like to take this opportunity to introduce our new executive which was elected on Palm Sunday:

Chairlady – Karine Shamlian
 Vice Chairlady – Tania Selverian
 Corresponding Secretary – Nancy Carlin
 Treasurer – Roubina Yeremian
 Recording Secretary – Hourig Stepanian
 Advisor – Ashkhen Setrakian
 Advisor – Shnorig Karakelian

Finally, the Guild always welcomes new members. The Ladies Guild regularly meets on the first Monday of the month at 7:30 pm in Terhanian Hall. If you are interested in joining the Guild, please contact Karine Shamlian at 610-688-0676.

Men's Club Q2 300 Club winners

Q2

\$ 1,000	186 Ani Proodian White
\$ 800	42 Joe Kazanjian
\$ 600	224 Bearj Jehanian Jr.
\$ 400	229 Zarmine Soltanian
\$ 200	177 Kaloust Karakelian



ST. GREGORY'S MEN'S CLUB

ANNUAL STEAK DINNER DANCE



You will need your dancing shoes!!!

**FOR THE FIRST TIME ON
 THANKSGIVING WEEKEND**

SATURDAY, NOV. 26, 2011

HOLD THE DATE

Last Chance!!

Fund Raising Committee Report

We are happy to report that thanks to your generosity the Building Expansion Project is in its final phase. The Memorial Wall Committee has approved the final design for Memorial Wall which will be at the entrance of Founders Hall. Soon we will be constructing the wall and mounting all of the recognition plaques. We are planning an unveiling ceremony in the near future.

This is your last chance to make a donation, or increase your donation, for a plaque prior to the unveiling. The plaque can be a permanent remembrance for a loved one, your family or yourself. There are a limited number of spaces available, so please respond within ten (10) days to the church office.

Our addition provides us a wonderful facility to study our religion, culture, history and provide a place for social events. However, we have an outstanding loan of \$200,000 and would like to pay it off as quickly as possible.

If you would like to make a pledge or increase your pledge to become a permanent part of St Gregory's history, please fill out the form below and submit it to the church office.

The Fund Raising Committee felt it would be most appropriate to mount all of the recognition plaques at the same time. We regret the delay.

We thank you for your generous support. Upon completion of the project the Fund Raising Committee will publish a detailed list of all pledges and donations.

We look forward to having everyone join us for the unveiling.

Stephen R. Selverian, Chairperson

<p>Saint Gregory The Illuminator Armenian Apostolic Church <i>Growing Our Church, Strengthening Our Faith</i> Աճեցնենք մեր եկեղեցին, զորացնենք մեր հաւատքը</p>		<p><u>General Donor Opportunities</u> * Gold \$ 10,000 to \$ 24,999 * Silver \$ 5,000 to \$ 9,999</p>	
<p><input type="checkbox"/> Enclosed is my donation \$ _____ <input type="checkbox"/> I would like to pledge \$ _____ <input type="checkbox"/> I would like to increase my pledge to \$ _____ Please accept my donation/pledge <input type="checkbox"/> in honor of _____ <input type="checkbox"/> in memory of _____</p>		<p>FOUNDERS HALL I would like to be a: <input type="checkbox"/> Benefactor \$100,000 and up <input type="checkbox"/> Founder \$25,000 to \$49,999</p>	
<p>Name _____ Address _____ City _____ State _____ Zip _____</p>		<p>* Permanent recognition will be given to these donors</p> <p>For credit card payment contact church office</p> <p>Make your tax deductible donation payable to: St. Gregory Church, 3701 Ridge Avenue Philadelphia, PA 19128 (P) 215 482 9200 (F) 215 482 7460 (E)stgregphil@aol.com (W) www.saintgregory-philly.org</p>	

"Church Life for Our Youth in the 1930s and 40s"

By Paul Sookiasian



As a young member of this church, I am quite familiar with our involvement in the life of this church. I found it interesting though to consider what life was like for our youth of the past, specifically those who grew up in the 1930s and 1940s. This article is a recounting of the activities and aspects of youth culture at St. Gregory's during that time and will serve as a way to compare their similarities and differences to the life of youth today.

As is well-known, during this period the church was located at 16th & Oxford Streets in Philadelphia, which even then was a mainly African-American neighborhood. This meant a long commute to church was the case for many parishioners as it is today. Although instead of driving, most trips to church for children of that time involved traveling by El or trolley, specifically the number 2 for the many who lived in West Philadelphia. Just like today, the AYF was a major activity for the church's youth; however unlike today, they did not have the benefit of a Sunday School as we know it. While our Sunday School was founded in 1923, its operation was interrupted in 1932 and did not resume in earnest for a long time to come. The late thirties and early forties saw very little Sunday School activity, in part due to the church's closure during the turbulent times of 1933-35, after which it did not resume. The on-going Depression and then World War II meant it continued to be dormant until the Ladies' Guild intervened in 1948. Mrs. Margaret Sookasian Stepanian was appointed Superintendent and the slow rebuilding of the school began. There was also a St. Gregory's Armenian school which included students from St. Mark's as well; teachers included Mrs. Arshalois Djergaian.

The AYF held socials every Friday night, which involved dancing to the popular big band music of the time. Meetings were held once a month and chairmen during this period included Mike Vosbikian and George Dombalagian. Virginia Tourigian was one of the most popular members of the chapter and played an important social role along with recruiting new members. Other AYF members of this period included Secretary Rose Basmajian, future church leaders Harry Dombalagian and Naz Emlikian, Dick Dermenjian, Mary Ayjian, and Franny & Charlotte Nouskajian. Many of them were active in organizing the 1949 Olympics in Philadelphia.

One of the more unique aspects of the youth activities at that time was staging plays. Directed by Antranig "Uncle Andy" Dombalagian, the church youth acted in Armenian plays and musicals for the congregation. Examples include Hovhannes Tumanyan's tragic love story musical

"Anush," with Betty Sadjian and Richard Necessian in the leading roles, and the play "Bebecus," starring Sebouh Der Abrahamian and Rose Basmajian. After his time on the St. Gregory stage, Sebouh moved to Hollywood where he became known as the actor Val Avery. His brother Pete Der Abrahamian was a fellow actor in these plays known for his talented impressions.

During this time, singing in the choir was seen as a job for young women and so many of that generation's youth filled its ranks. Choir members included Maritza Shamlan, Alma Meshejian, Madeline Basmajian, Margie Shelengian, and Grace Maloomian. Some of these same girls were also members of the church's Armenian dance group, instructed by New Yorker Mary Yeretjian. The group performed both for the church and for American audiences, such as in the University of Pennsylvania's international folk dance performance. The girls of that time were much more involved than the boys, as even some of our future leaders preferred going down to the Atlantic City beach every Sunday instead! World War II then of course intervened at which time the girls had to take over running the AYF and all church youth functions. After the boys returned from the war they became much more involved.

Our church has a rich history of activities for and by the youth which continues today. Hopefully it can be an inspiration to our youth to read about what their grandparents did at their age and how they grew to become such important figures in our church.

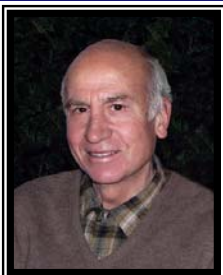
This article is not meant to be a comprehensive listing of all who were involved with these activities, and many people may not have been mentioned. I would be glad to expand on it with names, events, and stories remembered by parishioners. You can send them to me at vartan84@gmail.com

Paul is our historian who is trying passionately to shed light on many social and cultural issues of Philadelphia. He found the unmarked grave of an Armenian soldier who fought and died while serving in the confederate army during the American civil war.

We admire his passion and ask you to share with him pictures, articles and any story pertaining to yesterday.

Editor

Obituary



Sarkis Hagop Pahlawanian

Sarkis Hagop Pahlawanian was the second child born to Vartouhi Aghajanian and Hagop Nishan Pahlawanian. Sarkis was born in Beirut, Lebanon on December 25, 1935. He grew up in Lebanon with his parents and five siblings, Nishan, Anahid, Astghig, Libarid and Setrak.

In 1959 he moved to Chicago, Illinois and attended the Illinois Institute of Technology. The following year he moved to Philadelphia and completed his education at the prestigious Drexel University. In 1964 he was conferred a Bachelors of Science in Mechanical Engineering. His zeal for learning earned him a second Bachelors of Science, one in Civil Engineering the following year. While at Drexel University, Sarkis excelled at varsity soccer, a sport for which he was both talented and greatly passionate.

He began his professional career in 1965 working as an HVAC Engineer and Designer at Catalytic Inc. In 1970 he attained his Professional Engineering License. He subsequently worked for several engineering companies including Ballanger Company before returning again to Catalytic Inc. in 1978. Since then he continued to work in engineering for both DuPont and Raytheon. In each company, Sarkis was valued as an integral member of the team and contributed significantly to each project.

Even though Sarkis was a diligent and hard worker, he always made time for his family. Sarkis married Maria Pilar Gutierrez at St. Gregory the Illuminator Church in Philadelphia on July 30, 1966. Sarkis and Maria were blessed with their first daughter, Rose Marie, on April 18, 1969. Their son, Joseph Sarkis was born on September 27, 1972, but sadly passed away on November 8, 1972. They welcomed their second daughter, Anahid Maria, to their family on December 23, 1974. His daughter Rose honored him with three precious grandsons, Grady, Connor,

and Mason. Sarkis loved his wife, children, and grandchildren very much. He was a kind, thoughtful, and most importantly a gentle husband, full of understanding and compassion. He was a dedicated father who loved, cared for, and protected his children. Sarkis's pride in his grandchildren was immeasurable and they gave him endless joy. He succeeded in providing for his family and was the best husband, father, and grandfather that anyone could ever have asked for.

Throughout his life, Sarkis maintained an active social life and thoroughly enjoined spending time with his friends. He loved to garden, engage in tennis, and play the accordion. He was truly skilled at backgammon and participated in numerous tournaments, always coming home with a new trophy. While working for Catalytic Inc., he captained a bowling team, the Buicks, in the W. Graham Jamison Bowling League. In recent years he frequently visited his local YMCA in Lionville, PA and there he forged many new friendships. He spent countless hours selflessly volunteering his time at the YMCA and was awarded the President's Volunteer Service Award in February of 2011.

Sarkis celebrated every moment of his life and kept a positive attitude no matter what adversities life threw at him. Even after being diagnosed with lymphoma in 2010, he never gave up hope and fought bravely. Sarkis was an altruistic man who went out of his way to help anyone in need and would gladly have given you the shirt off his back. Whoever was lucky enough to meet him found a cherished friend for life. Everyone who knew him immediately recognized his qualities and knew he was a good and generous man. Sarkis was a rare individual, and will be greatly missed by his wife, his two daughters, his grandchildren, brothers and sisters, nieces and nephews, and by all his friends whose lives he enriched.

Funeral services were held on Friday June 10, 2011 at St. Gregory's Church in Philadelphia, PA. The interment was at Arlington Cemetery in Drexel Hill, PA. In lieu of flower donations in his memory

Obituary



Ramela Najarian

Ramela Najarian, maiden name Ramela Djirikian, was born in Turkey in 1915. She and her widowed mother Vergin and older brother Hagop Djirikian escaped the Turkish massacres by relocating to Romania after Ramela's father was murdered by the Turks.

Ramela was a bright student and an independent young lady, one of the few women who graduated from the University in Bucharest, Romania in the late 1930's with a Business Degree. Following her graduation, she established her own private business in dry goods and amply supported her mother and herself, until the communists take over Romania in 1944, at which time all private businesses were closed and deemed illegal. Subsequently Ramela worked for the State as an accountant and business analyst.

Ramela was married in the mid 1940s, had a son who died at the age of two. She was soon widowed after her husband also passed away from an incurable illness. After Ramela's mother Vergin passed in the early 1960s, Ramela decided to join her brother Hagop and his family in Philadelphia and in 1964 she emigrated to Lebanon. Ramela rejoined her brother Hagop and his family in Philadelphia in 1965 and subsequently married Sam Najarian from Brockton, Massachusetts. She and Sam lived in Philadelphia.

Ramela worked as a business analyst in Philadelphia for the Kessler Corp. Ramela and Sam lived as a retired couple until Sam's passing. She was a good wife and ultimately Sam's caregiver who suffered and died from Alzheimers.

Ramela lived independently until mid-2006 at which time she became a resident of Paul's Run, a retirement community. While at Paul's Run, Ramela was assisted in some matters by her friends and by ARS "Artemis" chapter members. Her friends' and ARS members' efforts and deeds are greatly appreciated.

Ramela was a member of St. Gregory 's Ladies Guild and Philadelphia Armenian Relief Society (ARS) "Artemis" chapter for over 25 years. She was honored by the Ladies Guild and ARS "Artemis" chapter for her 25 years of service. She was a dedicated and conscientious person who believed in the church's mission and ARS's charitable and public service work. She always donated whenever they needed support.

Ramela Najarian will be remembered as an independent, strong willed, smart and determined woman who was "ahead of her time."

She is survived by her sister-in-law Hermine Djirikian her nephew Ara Djirikian and wife Brentalynn from Knoxville Tn. and sons David and Daren Djirikian who live in Chicago, Il. and Memphis, Tn. respectively.



Annig Karakashian

Annig was born on January 15, 1915 in Turkey during the genocide.

Soon after, her father and brother were killed, she was placed in an orphanage while her family escaped to

France. Because she was only an infant, the orphanage was her only hope for survival.

At the age of seven, she was adopted by Arshaluis and Neshan Kehaian from an orphanage in Romania where she had ended up during the war.

She married Dertad Karakashian at the age of 19 and had her only child, Renee, at the age of 22 in 1937.

In 1958, she was reunited with her birth family when her brother came searching for her in Romania. He came looking for the girl with red curly hair and found her. Her mother, sister, nieces and nephews had been living in France while her brother and his family had been living in Armenia.

In 1963, she became a grandmother when her daughter Renee gave birth to her only grandchild Edward.

Soon after in 1965, Annig and her family emigrated to America to start over and make a better life for themselves. She worked at Delaware County Memorial hospital in Drexel Hill until 1978 when she retired to enjoy life with her husband. Unfortunately, within a few years, her husband Dertad developed cancer and died in 1982.

As in the past, determined, Annig with her unmistakable smile and grace, made the best of life and lived it to the fullest.

In 2001, at the age of 86, Annig became a great grandmother with the birth of Mark. She was never happier as she spent her last ten years watching him grow into a young boy.







Arianna Pax Gharadaghian-Riccio, daughter of Stephen Riccio and Meghan Gharadaghian-Riccio was baptized on June 25, 2011. Godfather Aghassi Gharadaghian.

Zabelle Tamar Alahydoian, daughter of Dork and Lena Alahydoian was baptized on July 10, 2011. Godfather Armen Sedrakian.

Quinn Kathryn Der Ohannessian, daughter of Vram and Stephanie Der Ohannessian was baptized on July 10, 2011. Godfather Brice Shirbach.

Samvel Pavel Yanbekov, son of Pavel Yanbekov and Ayarpi Nazaretyan was baptized on July 17, 2011. Godfather Varik Saroyan.
 Alyssa Beth Yanbekov, daughter of Pavel Yanbekov and Ayarpi Nazaretyan was baptized on July 17, 2011. Godfather Varik Saroyan.




BIRTHS



It's A Girl! 

Quinn Kathryn Der Ohannessian, daughter of Vram and Stephanie and sister of Lane, was born on May 12, 2011. 7 lbs 13 ounces and 21 inches.

It's A Girl! 

Noami Anoush Panossian, daughter of Khajag and Carol was born on May 24, 2011.

It's A Girl! 

Lilit Ayanian, daughter of Garo and Stephanie was born on May 31, 2011. 8 lbs 12 oz and 21 ½ inches.

It's A Boy! 

Peter Garo Vosbikian, son of Peter S. and Linda, was born on June 21, 2011, 7 lbs 8 oz. Grandparents – Garo & Bertha Sekdorian and Sam and Diana Vosbikian



Carl Karig Deirmengian 6 lbs.11oz. and **Robert Kirkwood Deirmengian**, 5 lbs.11oz. sons of Carl and Ann Deirmengian were born on July 21, 2011.

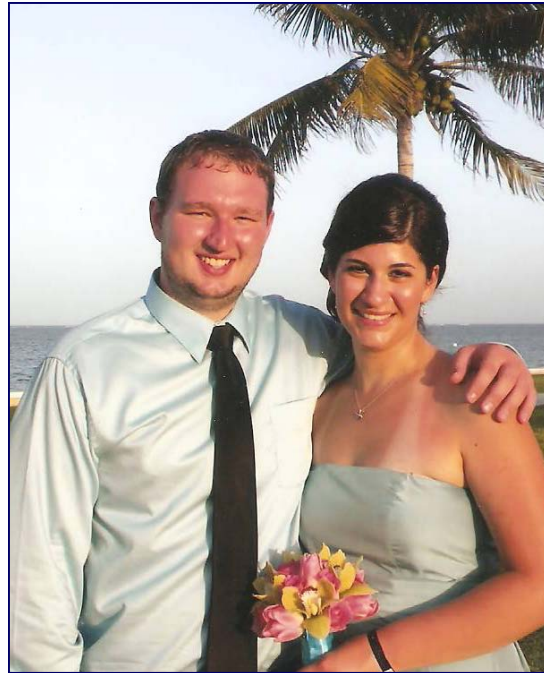
Welcome



Engagements



Mikael V. Garabedian and Maria Lapchenko were engaged on June 12, 2011.



Mr. & Mrs. Michael Injaian and Mr. & Mrs. David Hoover are proud to announce the engagement of their children, Lisa Injaian and Jarrod Hoover. The wedding is planned for April, 2012.



Weddings



Haig Aghajanian and Sarah Walsh were married on July 30, 2011. Bestman Shant Aghajanian.



Travis Sladicka and Niherie Miller were married in St. Thomas of Villanova Church on August 13, 2011.

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Ramela Najarian

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 Marcelle Chamavonian
 Ohanes and Caroline Chamavonian
 Anahed Chanakjian
 Marie Kakoyan
 Vartouhi Koumrigian
 Kayaneh Shirozian
 Sarkis and Baizar Shmavonian
 Total \$230

Annig Karakashian

Renee, Edward and Karen Sarkissian
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Doris Thomas

Total \$795

Additional ILOF Donations For Albert Bagian

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 Grand total \$5,710

Grace Keshgegian

Mr. & Mrs. Sam Dibari
 Hrayr and Margaret Boyajian
 Grand total \$22,930

Roose Giragosian

Armen and Rose Zartarian
 Grand Total \$2,540

Misc. Donations

Mrs. Anahid Karagelian, in honor of two grandchildren's graduations Mark James Karagelian and Sonya Elizabeth Karagelian \$100
 Robert Mukalian, for new refrigerator \$1,500
 Daniel Takoushian \$25
 A. Kechichian \$25
 Mr. & Mrs. Michael Injaian in honor of Lisa Injaian's engagement \$50
 St. Gregory Ladies' Guild \$10,000
 TD Bank Affinity Program \$4,721.25
 Asdghig Kazanjian \$150

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 Mariam Yeremian
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Misc. Donations

Easter Youghakin

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Building Fund

Mr. & Mrs. Kurt Ajdaharian \$300
Estate of K. Yervant Terzian
\$19,175.62
Total Pledged \$ 1,759,755.06
Total Paid \$ 1,703,055.06

Thank You
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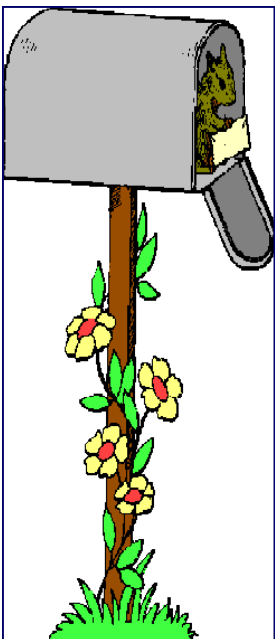
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You have been very generous with your donations all these years, it is time that you bring your warm bodies to the sanctuary.

Remember, fund raising and spiritual life go hand in hand. Thank you for giving, but God wants your living faith more than your monetary generosity.

Step forward! Bring your family to church and start growing in your faith!

Der Nerses



Letters From Parishioners

I would like to thank the Pastor and the Board of Trustees of St Gregory's church, the Ladies Guild, ARS Ani chapter and many caring friends and parishioners for their flower arrangements, get well cards, phone calls and visits during my recovery.

*Your prayers and kindness is much appreciated.
Affectionately,*

Asdghig Kazanjian

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 † Edward Zartarian

COMPLIMENTS OF

Mr. & Mrs. Frank Chookagian - ARS Artemis Chapter - In memory of Dorothy Mukalian

Mini Bible Lesson

“No one who puts a hand to the plow and looks back is fit for the kingdom of God.” (Luke 9:62)

What does Jesus want from his followers? Total dedication, not halfhearted commitment. His followers must accept the cross along with the crown, judgment as well as mercy. They must count the cost and be willing to abandon everything else that has given them security. Nothing should distract them from service for the kingdom.

In our spiritual journey we are directed to stay focused and go forward gazing always at the cross of our Lord.



Remember



St. Gregory's church
 in your will

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 Ձեր Կտակին մէջ