

P A R O S

ՓԱՐՈՍ

September – October 2009

## From our Deacon-in-Charge



Dear Brothers and Sisters in Christ,

Using PAROS, this wonderful communication tool, I would like to give thanks to our Creator God, for He continuously grants us multiple occasions of unity, brotherhood, and closeness within the family that is commonly known as the Christian Armenian Community of St. Gregory of Narek of Cleveland.

It is a great feeling for many of us, that the understanding of the brotherhood and oneness within our church family day by day gets a new, different emphasis and brighter color, based on the good and solid foundations our predecessors—clergy and laymen—have established and passed to us. It is an encouraging and a strengthening motivation to witness the ongoing process of growth for all of us, when Armenians in this community are not being divided by the different dialects, local customs, timelines of arrival or birth, but are rather learning to pray and work side by side, shoulder to shoulder. Although this is a long process, requiring enormous amount of time, patience, and, most importantly, Love for one another, we can only be grateful to see that we are on the right track and the outcome is going to be an assured continuity of a strong, caring, and growing community of faith, based on the teachings of Jesus Christ.

Our intentions are good. Our goals are noble, and our faith is strong and anyone stepping in and observing our Sunday community life will surely witness the living faith in Christ and the freshness of the true understanding of nationhood among our parishioners. Though it is not proper to divide Sunday Worship in our sanctuary and the following Fellowship one from another, I would still want to mention in this message specifically about the Christian care and Armenian hospitality one can feel during Fellowship in our Cultural hall. As a rational and real follow up to our collective prayer and communion with God, our Sunday life continues in the walls of the Hall, where we are able to share the good of our blessed labor--break bread with each other, get to know the ups and downs of each other's weekly life and offer friendly, brotherly words of advice and actions of care. Thus, this hall becomes the welding power, through which the different parts of the Cleveland Armenian Community are becoming one entity, getting rid of unnecessary negativity with every new event and gathering. The Cultural hall long ago stopped being a mere building and has put on the new clothing. These walls have stopped being a “space” and turned into a “place” where faith, idea, and spirit make anyone change for the better. This is the place where we first learn to repeat, then to add, first to preserve, then to create.

Our Cultural hall has served its main purpose of being an aid and addition to our church and will keep serving our community for many more years. The best examples of it, we will witness soon, when St. Gregory of Narek Church, a true landmark in Ohio, and keeper of Armenian Orthodox faith and traditions, will host our annual Picnic and Bazaar. To some, those can be simple opportunities to taste different food, but to the majority both events are chances to reassure our truthfulness to our roots, to show others our ability to work and socialize as a big family, and use the great opportunity to add our own color to the mosaic of the beautiful diversity of the Greater Cleveland area. Therefore, it is our call to all of the members of the St. Gregory of Narek Armenian Church community--young and adult, male or female, new or old—to engage actively in every possible gathering, to share the God-given

gifts and to enjoy the gifts of the others through our Christian fellowship, so that becoming an essential member and part of this family, each and every one of us can also say: “What we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ. These things we write, so that our joy may be made complete” (1 John 1:3-4).

With Prayers and Love,  
Dn. Artak

## PARISH COUNCIL HIGHLIGHTS

### Being a Part of a Church Family

Being part of the St. Gregory of Narek Armenian Church family is indeed special! It is up to all of us to continue this legacy. Yes, it has its responsibilities and rewards!

In talking to parishioners, encouraging them to be active in church life the question of participation always comes up. It is a fact that personal prayers are imperative to our faith. Participating in church life is about more than personal prayers. Christians participating in a community of faith is like the gathering of a family.

We are all members of a community, and each of us has unique talents and insights to offer. Sharing these gifts with each other strengthens us in our collective goal. One of the greatest joys of a parish family is to come together and participate.

Regular church participation allows us to become part of a church family who loves and cares for one another. When we love our fellow parishioner in this way, we can celebrate our commitment to one another.

Both individual prayer and interaction with other church and community members are vital to a Christian’s spiritual growth. Meeting regularly with other members is an opportunity to be encouraged in our Christian journey.

Participating in church life allows us to help to minister to one another in good times as well when there are bumps in road of life. Along with communicating with each other in actions and words, we have a responsibility to minister to the other members of our greater parish family and to offer support and encouragement, a listening ear, a smile, a hug, and a helping hand.

This is what family is all about -- we can benefit from having a family to offer these things in our moment of need.

**“When He was on the cross, you were on His mind.”**  
**“Faith is not belief without proof, but trust without reservations.”**

Until next time,



Mona Karoghlanian  
Parish Council Chairman

## Although My Blood is Many Things

by Christine Corwin

During the last few months I have been trying to convince my eight year old daughter, Maggie, that we are Armenian. By birth we are German, Irish, Scotch, and Italian (notice the absence of Armenian in that list). You see, when I was six weeks old I was adopted by my loving Armenian mother and wonderful Italian father. I always knew I was adopted, and my family would simply say that although my blood was many things, my heart was all Armenian. This seemed right to me and I never gave it another thought.

Over the years I did all the activities the other Armenian kids did including Armenian language lessons, going to church, pinky dancing, and eating sarma, pilaf, kufta, and paklava. As I got older I served as an officer of the Armenian Relief Society, got married by Fr. Simeon, had my daughter baptized by Fr. Haroutuin . . . I sure felt Armenian. I never thought to question whether this was truly my heritage or not.

Just as I had hoped, Maggie is following in my path, learning the language, going to church, pinky dancing, and eating pilaf, kufta, and paklava (I can't get her to eat sarma). She has even been learning songs and was recently in our church play about the genocide.

At one point during rehearsal for the play she came to me crying because she wasn't "really" Armenian. She wanted an Armenian name (she chose Takouhie), and she wanted darker skin, hair, and eyes. She wanted to be Armenian! "But you are Armenian." I tried to convince her, but she could not understand how it could be true since I was adopted.

It took me longer than it should have to find the right words to explain to her how I can be Armenian even though I am not Armenian by birth. The answer is actually very simple. It is LOVE that makes me Armenian. It is the LOVE that my mother had for me; to adopt me and share her heritage with me. It is the LOVE that I have for Armenia and her people. It is the LOVE that the Armenians give back to me. It is the LOVE that I have for the language and the LOVE I have for pinky dancing. It is the LOVE I have for pilaf. It is God's gift of LOVE that I receive during Badarak. It is the LOVE I have for all the Armenian martyrs who died for believing in this LOVE. This is what my family meant when they said that although my blood was many things, my heart was all Armenian. My heart is ALL Armenian and it is LOVE that makes it so. Yes Hayem!

## THE ORIGINS AND THE BEGINNING OF THE ARMENIAN CHURCH AND THE GOLDEN AGE

According to ancient Armenian tradition, St. Thaddeus, one of the twelve Apostles of Christ, was the first to preach Christianity in Armenia. He is said to have converted many Armenians, including members of the royal family. Foremost among these was Princess San-too'khd, the daughter of King Sa-na-droo'g of Armenia. The Apostle's missionary work, concentrated mostly in southeastern Armenia (now northwestern Iran), was rewarded by the firm rooting of Christianity in Armenia.

The martyrdom of St. Thaddeus, Princess Santookhd and many others at the order of King Sanadroog did not stop the spread of the new faith throughout Armenia. One of the reasons for this was the constant arrival of Christian missionaries. St. Bartholomew, another one of the twelve Apostles, was already preaching in Armenia prior to St. Thaddeus' martyrdom. An old legend maintains that the two men met at Khor Virab at the foot of Mt. Ararat, where three centuries later St. Krikor Loosavorich was to spend thirteen years in a dungeon. Like St. Thaddeus, St. Bartholomew was also martyred in Armenia. St. Thaddeus' grave is in a monastic complex now in northwestern Iran, and is still a popular site of pilgrimage. St. Bartholomew's grave is in a beautiful but ruined church in southeastern Turkey.

According to traditions connected with various sacred sites and monasteries in Armenia other Apostles and disciples of the Lord also preached in different parts of Armenia. For example, St. Thomas is said to have converted many in the region of Ko'ghtun (modern Nakhichevan), where a renowned monastery was later built bearing his name. Also, St. Elisha, one of the seventy-two disciples, is said to have preached in the region of Artsakh [Karabagh], where there is still a semi-dilapidated monastery in his name.

These traditions, some of them preserved in the earliest Armenian records from the fifth century, indicate that Christian missionaries penetrated Armenia from the southeast as well as the southwest. This is corroborated by linguistic studies, according to which the earliest and most basic Christian vocabulary in Armenian, including the word *AVEDARAN* [Gospel], is derived from either Middle Persian or Syriac, a dialect of Aramaic, the language that Christ spoke.

We do have medieval lists containing the names of bishops who succeeded Sts. Thaddeus and Bartholomew. Modern scholars are now of the opinion that some of the personalities mentioned in these are authentic and that the church established by the Holy Apostles bourgeoned in Armenia under cover for two and a half centuries. Ancient Armenian and Western traditions, which have preserved information about saints martyred in the first and the second centuries seem to corroborate the fact that there were active Christian communities in Armenia during that time. Also records about the activities of early Christian sects in and around Armenia is yet another proof that the country had pockets of Christian population that attracted various preachers, including one very famous early Christian personality known as Bardesanes.

By the middle of the third century, we find the Christian community in Armenia organized as a church, attracting the attention of Bishop Dionysius of Alexandria. This fact is recorded by Bishop Eusebius of Caesarea, a late third and early fourth century personality who has the distinction of being the first

historian of the Christian Church. Eusebius states in his *Church History*, a work written in Greek, that Bishop Dionysius “wrote [a letter] to those in Armenia, likewise on Repentance, whose bishop was Meruzanes.” It is obvious that the Armenian Church under Bishop Meruzanes, a well-known Armenian name common in the Ardzrooni clan which was predominant in southwestern Armenia at that time, did not consist of an insulated pocket of Christians but that it was in contact with the church of Alexandria at some distance.

While Christianity spread its roots deeper and wider into the Armenian homeland, a new wave arrived from Cappadocia in the west at the end of the third century, encouraging St. Krikor Loosavorich, a Christian of Parthian origin raised in Caesarea (now Kaiseri, Turkey) to convert Armenia’s King Drtad, the royal family, the nobility and the royal army. As the newly ordained bishop of Armenia, St. Krikor chose a site near the royal residence in the city of Vagharshabad as the center of his jurisdiction. That happened to be the very place where Christ, according to a vision that had appeared to St. Krikor, descended from heaven and struck the Armenian soil with a golden hammer. St. Krikor built an altar at that site and surrounded it with walls. Shortly thereafter, he and King Drtad built the cathedral of Holy Etchmiadzin, which is still extant today and serves as the headquarters of the Catholicate of All Armenians.

In the course of the fourth century, the administrative structure of the Armenian Church and especially the episcopal hierarchy developed independently from that in the West, since at that time Armenia was not a part of the Roman Empire. Christianity in Armenia gradually adapted itself to the local social structure and was completely feudalized. The office of bishop of Armenia was occupied by bishops who were either related to St. Krikor Loosavorich or Bishop Aghbianos, the son of a pagan clergyman from southern Armenia who converted and became a priest.

The fifth century sources already distinguish between celibate and married priests, as an accepted order in the church. All priests belonged to the *azad* [noble] social order. The office of bishop was reserved for celibate priests only. This does not contradict the practice of assigning the throne of Chief Bishop of Armenia to the members of St. Gregory’s family who were already married. In the fourth century and even later it was not unusual for married men and women to leave their families and join a monastic order after taking the vow of celibacy.

While married priests served as pastors tending to the spiritual needs of the people, celibate priests lived in monasteries or in seclusion, some preferring to spend their lives in uninhabited areas, either in total isolation or within the company of a few pupils and followers. Occasionally they visited villages and towns to preach and do missionary work. Such priests excelled in the teachings of the church and the Scriptures and were referred to as *vartabeds* or teachers. St. Nerses the Great, the grandson of St. Krikor Loosavorich’s grandson, is credited for founding the earliest monasteries.

The early liturgy, ritual and rites of the Armenian Church, as in all ancient churches, consisted of psalmody, Scriptural readings and prayers which were obviously recited either in Greek or Syriac. Consequently, the language of the church remained incomprehensible to the faithful. In the fourth century this problem was resolved by appointing priests well versed in both Armenian and either Syriac or Greek, or both, so that they would translate the recited texts into Armenian. Such extemporaneous translations could not have been precise. The priests who translated biblical texts

presented paraphrases or interpretations in order to explain to the faithful the meaning of the unfamiliar idiom.

After 387, with most of Greater Armenia under the control of Persia, Zoroastrianism, the state religion of the Sasanian Empire, posed a serious threat to the Armenian Church. Unless people could understand the liturgy, the Scriptures as well as the teachings of the Church, they could easily convert to Zoroastrianism, since Armenia had a close cultural affinity with Iran. The invention of the Armenian alphabet, the translation of the Bible and the emergence of a literary tradition pulled away the Armenians from assimilation and forged the Armenian identity.

Mesrob Mashdots invented the Armenian alphabet in A.D. 404. The original alphabet of Mashdots consisted of thirty-six letters. In the thirteenth century it became necessary to borrow the letters f and o from Latin and Greek, thus raising the number of letters to thirty-eight. Soon after the new alphabet was officially put to use, St. Mashdots translated the Bible with the help of his pupils, presumably from an old Syriac version. St. Sahag, the chief bishop of Armenia and a descendant of St. Krikor Loosavorich, revised this first draft and edited it in A.D. 434, using a Greek Septuagint version. The scriptural corpus is referred to as *Asduadzashunch kirk* [‘God-inspired books’].

The Armenian version of the Bible had a tremendous impact on the development of Armenian literature as well as the Armenian mind. The translators engaged in the task of rendering the Holy Scriptures into Armenian created a literary idiom drawn directly from the language of the epics, sagas, folk tales and other forms of oral literature popular in the central regions of Armenia. The language of the Bible served as the foundation of an Armenian literary style referred to as the idiom of the “Golden Age.”

The translation of the Holy Scriptures is assumed to have taken a number of decades, during which time the Armenian fathers also translated a large number of religious works from Greek and Syriac. These as well as the original writings in Armenian constitute the “Golden Age” literature of the fifth century. The translated works include, besides the Holy Scriptures, a body of Biblical books not included in the Scriptural canon, liturgical books, canonical literature, hagiographical writings (lives of saints), historical books, homiletics (sermons), and exegetical works (commentaries on the Bible). Some of these translations are indispensable, since the originals in Greek or Syriac are now lost. One of these lost books is the *Lectionary* [a liturgical book containing the daily Scriptural readings] of the Church of Jerusalem in the fourth century, which is extant in Armenian and comprises the core of the Armenian Church Lectionary in use at present.

The original works of the fifth century consist of Agathangelos’ *History of Armenia*, a narrative about the historical background of the conversion of the Armenian people and the events that led to the enlightenment of Armenia. Another work attributed to Pavsdos Buzand, *Buzandaran patmutiwnk*, is a collection of epic stories about the events of the fourth century and the establishment of the Christian church as a part of the social order of Armenia. Koriwn [Goryoon], a pupil of St. Mesrob Mashdots, wrote a biography of his teacher, and his schoolmate Eznik [Yeznig] produced a valuable philosophical work that refuted the teachings of contemporary heresies and presented arguments in favor of a free will. There were also a number of minor writings such as the Life of St. Thaddeus and Princess Santookhd, the canons of the Armenian Council of Shahabivan (444), the letter of the Armenians to the

King of kings of Iran (449) and other documents. These comprise the earliest layer of a literary tradition that is still thriving today in Armenia and in the diaspora.

While the colossal undertaking of translating the Bible into Armenian was under way in the 420s, the Persian court terminated the rule of the Armenian royal dynasty in 428 and deposed St. Sahag, the collaborator of St. Mashtots, as bishop of Armenia. This left the Church of Armenia in a politically precarious state until the 480s. Nevertheless, the cultural work and missionary activities of St. Mashtots and his pupils unified the Armenians living in the Persian as well as the Roman empires and defined the identity of the Armenian people in terms of their Christian faith and language. Thanks to this identity the Armenians survived and are still making their contribution to human civilization as a member of the world community.

The first major challenge that the Armenians confronted in their new identity as a Christian people speaking and writing in a Christianized idiom was in the year 451. The Persian Sasanian court had become intolerant of Christianity in Armenia, now mostly under its direct control, and tried to impose Zoroastrianism as state religion. The Armenians decided not to forsake their Christian identity, and instead of converting they organized a massive rebellion in 449 that lasted two years, ending in the martyrdom of Vartan Mamigonian, Commander-in-chief of the Armenian forces, several Armenian princes and over one thousand soldiers. The Vartanants rebellion served as an example for the Armenians to follow throughout their history. Saving and ensuring the Christian identity of the young generation and of posterity provided a noble purpose for which people worked and even died as martyrs at the hands of foreign oppressors.

Compiled by Very Rev. Fr. Krikor Maksoudian

## **ST GREGORY OF NAREK SUNDAY SCHOOL**

St. Gregory of Narek Sunday School is already preparing for the next school year after a quiet summer. Hope all of you enjoyed your summer vacations. We are also planning the Chagrin River Walk and picnic again this year on Sunday, August 30, 2009, see flyer for more information.

Registration for Sunday School will begin on September 13, 2009. We will paint rocks for a craft, so please have your child bring their own rock and we will supply the paint. A suitable size would be a rock as large as their hand. Classes will officially begin on September 20, 2009. We will be asking for volunteers to assist in the classroom, so please email or call if you are interested. Cheryl Arslanian 440-289-8734 or [aucaa@yahoo.com](mailto:aucaa@yahoo.com). Looking forward to seeing you in September!



Join St. Gregory of Narek Armenian Church  
Community for a

## Chagrin River Walk

And Barbecue Lunch

**Sunday, August 30, 2009**

**Immediately following Services  
1pm-4pm**

**RAIN OR SHINE!**

Sulphur Springs Picnic Pavilion at Cleveland  
Metroparks South Chagrin Reservation  
(near park entrance at intersection of Miles Rd. and Chagrin River  
Rd.)

Enjoy an afternoon in the park, including a family friendly hike through the shallow river and waterfalls, identifying features specific to the Chagrin River. We will have a hamburger and hotdog picnic and special prayer for God's blessings of the earth.

### What To Bring

- Side Dish or Dessert
- Bathing Suit, Waterproof Shoes/Flip Flops, Towel
- Balls, gloves, nets, bug boxes

**Hosted by St. Gregory Church School. Please RSVP with the number of people and dish you will bring to Lisa Richardson, 216-360-0900 home, 216-403-2996 cell or [lsrichardson@sbcglobal.net](mailto:lsrichardson@sbcglobal.net)**

### Directions:

- Take Richmond Road South.
- Left onto Miles Road. Cross over 91/SOM.
- Enter park by bearing Right onto Chagrin River Road.
- First Right onto Sulphur Springs Drive.
- First Right onto access road that leads to the Sulphur Springs Picnic Area. Picnic Pavilion is at end of road.

# Report from the Women's Guild

It's been a quite summer! The Women's Guild members have been working on our BIG event – the **8th Annual Armenian Food Festival and Bazaar** which will be held October 3rd & 4<sup>th</sup>. This year's Co-Chairmen are Leslie Bagdasarian & Nina Setrakian. We need everyone's help to make this event a huge success for our great church community!

Please note the following dates. We will be preparing food/bakery for the Bazaar and need lots of help! Call Volunteer Coordinator Louise Demirjian at 440-331-1668 to let her know that you will be coming! Remember, many hands make light work!

## **COOKING DATES:**

**August 29<sup>th</sup> - Yalanchi @ 9:30am**

**September 10<sup>th</sup> - Kufteh prep @ 9:30am**

**September 12<sup>th</sup> -Kufteh @ 9:30am**

**September 19<sup>th</sup> - Cheese Beoreg @ 9:00am.....**

**Week of Bazaar (Weds, Thursday, Friday) All Day!!**

The Women's guild is always welcoming of new members! If you are interested, or have questions, please contact anyone on the Women's Guild executive board: Dina Walworth, Cindy Russell, Christine Corwin, Caryn Candisky, or Alice Patena. We look forward to growing together!

## **CHURCH BAZAAR – “HYE BAKERY”**

"The Hye Bakery" committee for our church bazaar has set the following baking dates to be held at the Cultural Hall. We will be preparing a variety of Armenian sweets on the various dates and welcome the communities help as we prepare the numerous items needed for the bazaar. For further information, please contact Jeanne Arslanian - 440-338-3000, or Marge Nardell - 330-665-5860."

Sept. 15th & 16th  
Sept. 22nd & 23rd  
Sept. 29th & 30th



## **Summer Sunday Worship Schedule (weekend after Memorial Day through Labor Day)**

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

Jashoo Badarak: 10:30 a.m. - 11:15 a.m.

Beginning September 13, we will resume our normal Sunday worship schedule

Morning Service: 10:30 a.m. - 11:00 a.m.

Jashoo Badarak: 11:00 a.m. - 12:00 a.m.

## **FELLOWSHIP HOURS**

Fellowship time is a great moment for our community to come together after Church Service. If you want to host a fellowship hour for the Community or a special occasion or in memory of a loved one, please contact Dn Artak for guidelines and availability of dates.

## **HOKEHANKISD SERVICE**

If you wish to request a *hokehankisd* for your loved ones on a given Sunday, please be sure to submit their names to Dn Artak or Parish Council Chair Mona Karoghlanian on Thursday for printing in the Sunday bulletin.

## **SUNDAY SCHOOL**

Come learn about Armenian faith, Christianity and enjoy fellowship through fun crafts activities, field trips and participating in worship. There's something for everyone!

There is a fun, safe environment in the nursery for children ages birth to three years, a preschool/kindergarten class, an elementary grade classroom, as well as an advanced teen group. Church School meets each Sunday, September through May, between the hours of 10:30 a.m. and noon. For more information, call Cheryl Arslanian 440-779-1913 or Yn. Patty 440-446-0699

## **MILESTONES**

### ***Baptism & Chrismations***

June 12 – Narek Yerosian; Anton & Hasmig are the proud parents. Murad Demirjian is the godfather.

July 5 -- Martun Minasyan. Vahagn Zakaryan is the Godfather

***You have been Baptized in Christ. Alleluia.***

### ***Wedding***

July 4 – Murad Demirjian and Lusinae Baghdasaryan -- in Brussels, Belgium.

***Congratulations to the newly wed!***

### ***Resting in the Lord***

July 18 -- Armine McDonough – The Armenian community extends its condolences to her son, John McDonough.

July 31 – Artine Tenkerian -- The Armenian community extends its condolences to his daughter, Alice Yessayan.

*May God rest their souls in peace and comfort the family members.*

### ***Donation for Paros***

Russ & Jeannie Arslanian; Dick & Sandy Aurslanian; Mitch & Cathy Barry; Dr. John Bashian; Queenie Chakerian, N. Hollywood, CA; Ralph Chakerian; Anna Davidian; Richard & Alice Demirjian, Chatsworth, CA; Krikor & Carol Ghazarian; Elizabeth Giammaria; Alice Hacherian; Vahe Hoshafian & Diana Bosnoian; Karine Kasiyants; Allen Kosharian; Marlene Murzo; Mary Walsh; Leigh Walton; Dina Walworth: \$850.

**Thank You!**

### ***Celebration in Honor of Yn. Patty Dagley's 50<sup>th</sup> Birthday***

D.H. & Theresa Arpiarian, Deborah & Ralph Derasadourian, Nona & Arthur Makaryan, and Armine Sarges (Boston); \$1150 donation.



On Sunday, July 12th, family and friends from near and far; as well as, the St. Gregory of Narek Community joined in a "Surprise" celebration in honor of Yeretzhin Patty Dagley's 50th birthday.

# Hall for Rent for all occasions

BIRTHDAYS  
BAPTISMS  
CONFIRMATIONS  
SHOWERS  
PARTIES  
BANQUETS  
FUND RAISING EVENTS

## ST. GREGORY OF NAREK CULTURAL HALL

678 RICHMOND ROAD

RICHMOND HEIGHTS, OH 44143

PHONE: 216-381-6590



**AFFORDABLE RATES**

**PROVIDE YOUR OWN FOOD OR USE A CATERER**

**CALL FOR A TOUR AND MORE INFORMATION!**

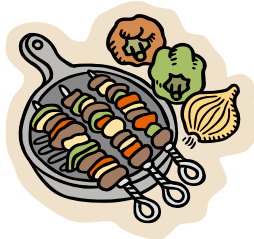
**ST. GREGORY OF NAREK ARMENIAN CHURCH**

# 8TH ANNUAL ARMENIAN FOOD FESTIVAL & BAZAAR

Sponsored by St. Gregory of Narek Women's Guild

Saturday October 3, 2009      11 am - 9 pm  
Sunday October 4, 2009      12 - 6 pm

St Gregory of Narek Armenian Church Cultural Hall  
678 Richmond Road, Richmond Heights, Ohio  
(across from Richmond Town Center)



**Armenian Food & Pastries,  
Cultural Display,  
Nearly New Shoppe,  
Armenian Music & Live Entertainment,  
and much more...**

*Festival Hotline for Information: 216-543-5350*



Start saving your gently used & clean household items now for the...

## Nearly New Shoppe

at

St. Gregory of Narek Armenian Church  
8<sup>th</sup> Annual Armenian Food Festival & Bazaar  
678 Richmond Road, Richmond Heights, OH 44143  
Saturday & Sunday, October 3<sup>rd</sup> & 4<sup>th</sup>, 2009

*Drop off location and dates: Starting at the Church Picnic on Sunday, August 16<sup>th</sup> and every Sunday until September 27<sup>th</sup>, 2009. Drop off location will be in the Parish house (front room).*

**ITEMS WANTED:** Gently used and clean household items such as:

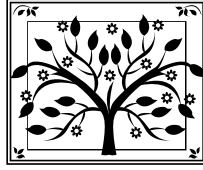
giftware  
decorative items  
toys  
CDs, videos, DVDs, books  
costume jewelry  
sports equipment  
linens  
games  
puzzles  
holiday items

**No clothing, footwear, computers, TV's or furniture please.**

Tax exempt receipts will be available on request.

Please suggest prices for items of higher value.

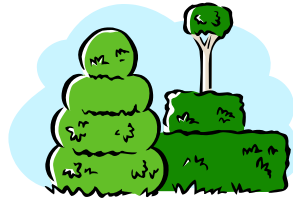
For more information, call Cheryl Arslanian at 440-289-8734  
or e-mail her at [aucaa@yahoo.com](mailto:aucaa@yahoo.com).



## Church Grounds Beautification Project

### We Need Your Help!

Thank you for Bob & Thelma Bagdasarian, Ralph Chakerian, Alice Hacherian and Lisa & Sean Richardson for covering the entire cost for this year's mulching and beautification of our Church grounds (\$955).



## STEWARDSHIP

Dear Members of our Parish Family,

Thank you for the positive response – we've had 8 individuals step forward to become new stewards since the last edition of Paros!

The stewardship program is critical for the Church to fulfill its important mission. *Without the generosity of Stewardship donations, our church cannot make ends meet.*

A common myth is that the annual dues we pay are enough to support our church. The fact is that our ***membership dues only represent about 5% of our church net income.***

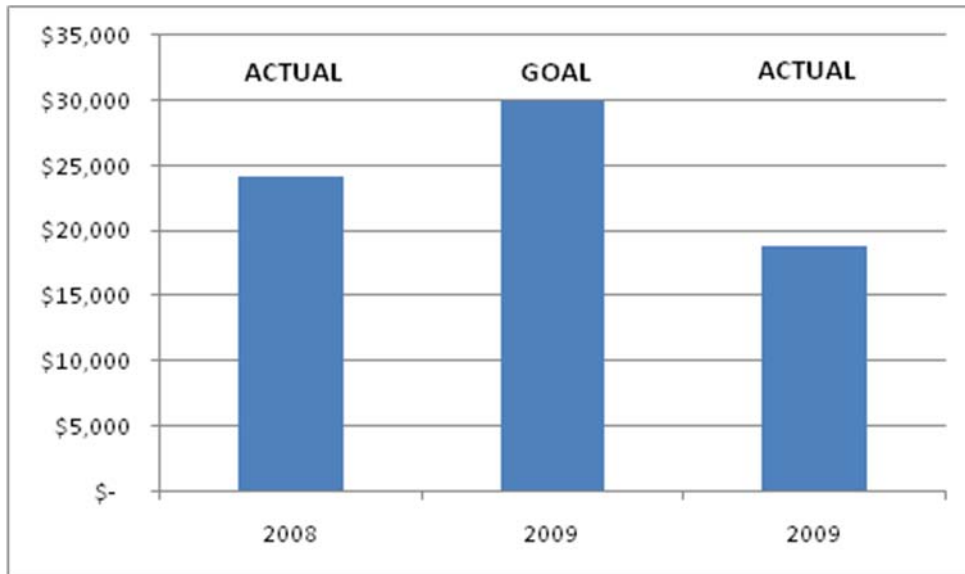
Our parishioners and the Armenian Community of Northeast Ohio care about preserving our Christian life and values in Cleveland.

If you haven't already, we encourage each of you to become a steward of your St. Gregory of Narek Armenian Church. It will take a committed effort from each one of us to meet our annual budget.

If each of us pledges an average of **only \$6.00 per week or \$300.00 per year** we will reach our goal!

Thank you in advance for doing your part to support our Armenian Church Community.

Ara Bagdasarian  
Stewardship Coordinator



**STEWARDSHIP DONATION 2009**

Ara & Leslie Bagdasarian	\$ 1,000
Dr. John Bashian	\$ 100
Wanda Bodosian	\$ 25
Queenie Chakerian, N Hollywood, CA	\$ 100
Ralph Chakerian	\$ 2,000
Dr. Boghos Cutujian	\$ 350
Krikor & Carole Ghazarian	\$ 250
Alice Hacherian	\$ 300
Ara & Liesl Emrikian	\$ 25
Jack & Mary Kananian	\$ 80
Anna Karayan	\$ 25
Joseph Kurkul	\$ 15
George & Muriel Markarian	\$ 1,700
Zohrab & Agnes Markarian	\$ 500
Koharig Meketarian	\$ 100
John & Joyce Menasyan	\$ 100
Hratchia Odabashian	\$ 1,000
Sean & Lisa Richardson	\$ 250
Sebouh & Nina Setrakian	\$ 250
John & Kathy Shahinian	\$ 10,000
Vahan Tootikian	\$ 100
Debra Venditti	\$ 650
	<b><u>\$ 18,920</u></b>

## **St. GREGORY OF NAREK ARMENIAN APOSTOLIC CHURCH**

---

YES, I WISH TO SUPPORT THE STEWARDSHIP PROGRAM and I PLEDGE FOR 2009

\$5000    \$2500    \$ 1000    \$500    \$250    \$100    \$50    \$25    Other\_\_\_\_\_

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Telephone: \_\_\_\_\_

Please return with your check to: St. Gregory of Narek Armenian Church  
Stewardship Program  
678 Richmond Road  
Richmond Heights, OH 44143

### **An Appeal to Become a Voting Member of the Church**

As many of you know, one of the Church outreach growths involves getting more families to become "voting members." This is a cordial invitation to you to become a voting member. A parish is as strong as its membership.

We know your participation in the life of our parish is meaningful already. However, the Diocese considers the number of "voting" or "dues paying" members another indication of the growth of a parish. Therefore, we simply and respectfully ask you to consider joining the other members of our church, who are on our membership roster and use your voice at assemblies to speak for various programs, future plans, and progress. In case you already are a member, then we ask you for advocating this with your friends and other fellow Armenians, who are not dues paying members.

This year is the 45-th anniversary of the consecration of our church. It is certainly an important landmark and a significant occasion to join and use your right for full participation in administrative life of St. Gregory of Narek Armenian Apostolic Church.

We look forward to the pleasure of welcoming your full membership at St. Gregory of Narek.



Any question or concern, please feel free to contact Mona Karoghlanian, Parish Council Chairman, via e-mail

[monakaroghlanian@windstream.net](mailto:monakaroghlanian@windstream.net) or cell phone at 330-256-4955.

---

**Deacon-In-Charge:** Dn. Artak Khachikian

Telephone: 216-381-6590

E-mail: [StGregoryofNarek@Yahoo.com](mailto:StGregoryofNarek@Yahoo.com)

Website: <http://www.st-gregory-narek.org>

**PARISH COUNCIL MEMBERS**

Chairman	Mona Karoghlanian
Vice Chairman	Anoushavan Yeranosyan
Secretary	Anita Arpajian
Treasurer	Sebouh Setrakian
Assistant Treasurer	Zhan Askaryan
Advisors	Nonna Makaryan
	Dn. Serop Demirjian

Diocesan Delegate                    Dn. Serop Demirjian

Sunday School, Superintendent	Cheryl Arslanian Gideon, <a href="mailto:aucaa@yahoo.com">aucaa@yahoo.com</a>
A.C.Y.O.A. juniors, Co-Chairs	Valerie Gideon, <a href="mailto:valgid818@yahoo.com">valgid818@yahoo.com</a>
	Lisa Setrakian, <a href="mailto:sourskittles27@roadrunner.com">sourskittles27@roadrunner.com</a>
Women's Guild	Dina Walworth, <a href="mailto:aurslanian@yahoo.com">aurslanian@yahoo.com</a>

**PAROS** is the official newsletter of St. Gregory of Narek, Armenian Apostolic Church  
It is being published 6 times a year.

**Editor:** Sebouh Setrakian, [setrakian@roadrunner.com](mailto:setrakian@roadrunner.com)

Submit your articles or announcements to the editor.

If you would like to receive **PAROS** in printed version, please notify the editorial staff.

Parish Council and Editorial Committee gratefully accept contribution to help defray the expenses of publishing and mailing the Paros, which amount to approximately \$500 per issue.

.....

To: St. Gregory of Narek  
678 Richmond Road  
Richmond Heights, OH 44143

PLEASE ACCEPT MY DONATION FOR PAROS

AMOUNT: \$ -----

NAME -----

ADDRESS -----

E-MAIL -----