

ՏԵՄԻԼԲ DESEELK



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ԽԱՉՎԵՐԱՅ

Տօն Վերագման Սուրբ Խաչի: Վերափոխումն 4 եօթնակ վերջ, դեպ ի սնապտմբերի կիսուն կիրակին: Պարսից թագաւոր Խոսրով Բ 614-ին Երուսաղէմը գրաւելով՝ գերի վարեց Քրիստոսի իսկական Խաչափայտը: Բիզանդիոնի կայսր Հերակլ, երկար պատերազմներէ ետք, 627-ին յաջողեցաւ ազատել զայն եւ մեծահանդէս գնտնդեց Հնդկէն թագուհիին կողմէ կառուցուած Սուրբ Յարութեան տաճարին մէջ 629-ին: Գերեզմարձ Խաչափայտին ի յիշատակ հաստատուեցաւ ահա այս տօնը՝ որուն շքեղ հանդիսութիւնները կը կատարուին եկեղեցիներու մէջ եւ անոնց շուրջ կը թափօրեն ռեհանի (շահասպարաւ) փունջերով զարդարուն Խաչափայտը. բարեպաշտներ գորգուրանօք տուն կը տանին այդ բորբոսմաւետ բոյսին ծիղերէն՝ իբր ցաւահալած: Խաչվերացի նախընթացը՝ շաբաթ, նաւակատիք է. այս ու նոյն տաղաւարին չորեքշաբթի, հինգշաբթի, ուրբաթ օրերը եկեղեցւոյ տօն նկատուած են, ի յիշատակ Մեծն Կոստանդիանոսի մայր Հնդկէի յԵրուսաղէմ կառուցած 4 տաճարներուն, որք են՝ Ս. Յարութիւն ի Գողգոթա, Ս. Ծնունդ ի Բեթլեհէմ, Ս. Համբարձում ի լեւոն Ջիթենեաց եւ Ս. Աստուածածին ի Գնթսեմանի: Ինչպէս վերափոխման տօնը խաղողի եւ այլ պտղոց երախայրիքներուն կապուած է, այնպէս ալ մրգաքաղութեան եւ այգեկութի օր է Խաչվերացը:



Խաչը, որ փոխաբերաբար վիշտ, չարչարանք ըսել է, խորհրդանիշ սրբութիւնն է Քրիստոսի մահու գործիքին՝ որուն մանրանկար կերտուածքովը կը կատարուին այնքան ծէսեր եւ օրհնութիւններ իբրեւ օգնական եւ պահապան մահկանացուներու: Խաչին հանապազորդ վերյուշումն է խաչակնքելը կամ տեառնագրելը (խաչ հանել), որ ժողովուրդին մէջ բանուկ է նաեւ իբր երդում: Խաչին ածականներէն մին է «սեռականածու»ը, դիրքովն ամէն դի նայող, տարածուող: Թագ՝ վերի թնն է, Ակն՝ կենտրոնը, Թեւ՝ 2 բազուկները, Բուն՝ Թեւին վարի շարունակութիւնը: Երբ Ակնին բոլորքը “ճառագայթ”ներ շինուած ըլլան՝ կը կոչուին Ճաճանչք (Փռլուշտանք): Խաչին հոմանիշներն են Կենաց Փայտ եւ Սուրբ Նշան: Բազմոցի խաչով կ’իմացուին ժամի սնդանին աստիճանները զարդարող շքեղ խաչեր՝ հանդիսաւոր օրերու յատուկ, Լանջախաչով՝ արժէքաւոր հոգեւորականաց ընծայեալ կործնի շքանշան, իսկ Խաչանիշով՝ ուշիմ եւ յառաջադէմ ուսանողներու տարուած պատուատոմս են: «Խաչ»ով բարդ՝ խորհրդաւոր բառեր յօրինած է նաեւ ժողովրդական բարեպաշտութիւնը: Այսպէս, Խաչափոխ՝ տոհմիկ արարողութիւն մըն



է Պասկի ատեն. Լաւադէր՝ հարսուփեսի պսակադիր կնքահայր. Լաւաւոր՝ Ջորփնէքի խաչը բռնողը (Լաւաբարձ) ժամին տրուած կամաւոր նուէրով. Լաւօրհնէք՝ խաչով՝ այլ եւ խաչի օրհնութիւն. Լաւ(ա)-հանգիստ կամ Լաւ(ա)լոյս՝ խաւմասունքի օրհնեալ ջրոյ մէջ թաթախմամբ աղօթք հանգստեան. Լաւաւաւոր՝ ժամին գանձանակը ձգուած կամ օրհնասաց քահանայի տրուած դրամ. Լաւաւաւ կամ Լաւալէմ՝ հանդիսական թափօրներու ատեն եկեղեցական նկարէն դրօշ ձողամբարձ. Լաւաթոռ՝ պատուանդան Քառաթելի. Լաւկալ՝ վեմբարի (Մեղան) վրայէն բարձրացած կառոյցը. Լաւ(ա)բլուր՝ Գողգոթա. Լաւքար եւ Յասման-խաչ բնական աղէտներու դէմ խաչածել կոթողք ուխտաւայրերու եւ գերեզանստանց. Լաւքակ՝ եկեղեցւոյ արեւելակողմի արտաքին բակը. Լաւերկաթ՝ թոնիրին վրայի սանը վեր բռնող եռանկիւն երկաթը՝ գոր դուրս կը հանեն կաշկուտի ատեն, զայն դադրեցնելու հաւատքով. Լաւուկ, Լաւքութ կամ Լաւփունջ՝ ցորենի հասկերէ կազմուած խաչ գոր արտհունձը տուն կը տանի կամ կը նուիրէ կալատիրոջ, իր հողի դատանքներուն իբր յիշատակ. Լաւմէրուկ կամ Լաւկապ՝ խաչածել (բազուկ, հրացան): Յիշենք 1915-ի ահաւոր հալածանքին՝ Հայոց ծովեզրէն պարգած Լաւ-դրօշն ալ գոր ֆրանսական նաւ մը նշմարեց ու փոխադրեց զիրենք ի Բորդ -

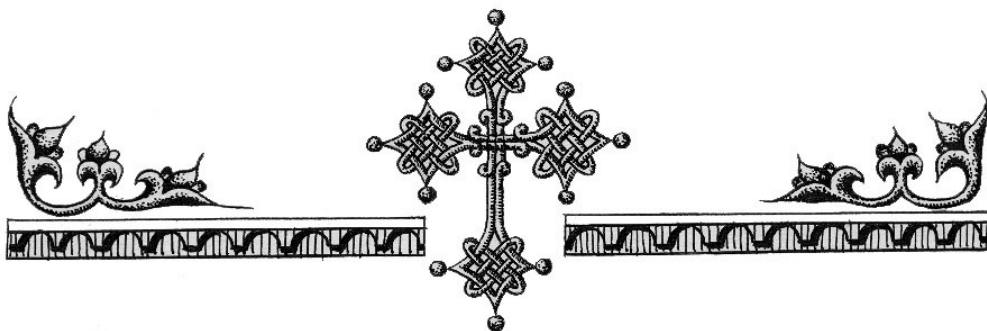
Սայիտ: Դրան շնորք կը խաչեն՝ երբ մէկը երկար ատեն բացակայելէ վերջ մտնէ իր երդիքէն ներս: Տօնախմբութիւնն է այսօր՝ Լաւատուր (Լաւիկ, Լաւերես, Լաւեր, Լաւէօ) եւ Ռեհան անուններն ունեցողներուն:

ՎԱՐԱԳԱՅ ԼԱՎ, «տօն Վարագայ Ս. Լաւի», Լաւերագէն 2 եօթնեակ վերջ, սեպտեմբերի ետքերը, զուտ ազգային-կրօնական: Ըստ աւանդութեան, Հռիփսիմեան կուսանք՝ իրենց թափառումներուն ընթացքին՝ ատեն մըն ալ ապաստանեցան Վանի մօտ Վարազ լեռը. Հռիփսիմէ ապահովութեան համար Գալիլիա կոչուած ժայռի մը ճեղքին մէջ պահեց իր կործքէն կախած Լաւափայտի մասունքը՝ որ կոյսին նահատակութեամբ անյայտ մնաց: Ներսէս Գ Ծինող կաթողիկոսի օրով, 653-ին, Թորիկ ճգնաւոր լուսնդէն տեսիլքով գտաւ զայն, որուն ի յիշատակ հաստատուեցաւ այս տօնը: Վարագայ Լաւի նախընթացը՝ շարաթ, Ս. Գեորգ է, որուն պահքը կը բռնէ ժողովուրդը, մինչ այդ պահքը 4 եղանակէն երէն Աշնանամուտինն է: «Ս. Գեորգ» արարատեան բարբառով կը կոչուի Մուղնուխտ՝ Մուղնու գիւղի անուամբ: Ահա մետէորական տոհմիկ առած մը՝ որ եղանակին աստիճանական ցրտացումը կը բնորոշէ. «Աստուածածին արա՝ բակը մտիր, Սուրբ Լաւն արա՝ ծակը մտիր, Մուղնուխտն արա՝ դուր հետ արա», այսինքն գոցէ:

Տօնախմբութիւնն է այսօր՝ Թորիկ ու Նշան անուններն ունեցողներուն:

ԳԻԻՏ-ԼԱՎ կամ Լաւ(ա)գիւտ, Վարագայ Լաւէն 4 եօթնեակ վերջ՝ հոկտեմբերի ետքերը: Հռմի կայսր Մեծն Կոստանդիանոսի մայր Հեղինէ դշխոյ 326-ին երբ Յուդա անուամբ բանգէտ Հրեայի մը ցուցմունքով Երուսաղէմի Գողգոթա բլուրին վրայ պնդում կատարել կու տար՝ Փրկչին յիշատակը պատուելու համար Ս. Յարութեան տաճարին շինութեան, երեսն ելան 3 խաչափայտեր. պէտք եղաւ զանազանել աւագակներունը Քրիստոսինէն. տղու մը մեռել փոխնի փոխ անոնց վրայ պաշկեցուցին, մինչեւ որ սպասուած հրաշքը կատարուեցաւ՝ տղուն ողջընալովը, Հրեային ալ խաչապաշտ դառնալովը (վերջէն՝ նշանաւոր Կիւրեղ Եպիսկոպոսը): Իրական խաչափայտը գետնիցաւ մեծ տաճարին մէջ եւ լման 4 դար մնաց հոն: Այս գիւտին տարեդարձն է ահա գոր նուիրագործեց Եկեղեցին: Այսօր մեծահանդէս թափօր կը կատարուի Քրիստոսի Գերեզմանին շուրջ՝ Երուսաղէմ: Տօնախմբութիւն՝ Պատուական անունն ունեցողներուն:

Քաղուած է <<ՏՈՄԱՐԱԿԱՆ. Օրացոյց ըստ տոմարի Հայաստանեայց Եկեղեցւոյ>> զիրքէն (տպուած 1929)



Parish Council Corner

The Parish Council would like to thank **Arda Paylan** for her dedicated service to St. James Armenian Church during the past two years. Arda's hard work as the assistant treasurer included weekly data entry, preparation of income statements, paying the bills, and reconciling accounts. Without all these necessary activities, it would have been impossible to effectively manage the finances of the Church and ensure budgeted targets were met. We will certainly miss Arda but wish her years of happiness and health along with her new husband, Jack.

As a result of Arda's departure, we are excited to announce the appointment of **Chicki Tatosian** to the Parish Council, effective immediately. Chicki is a longstanding member of our Church. This is Chicki's first term serving on the Parish Council. Please join us in congratulating Chicki.

Policy Updates

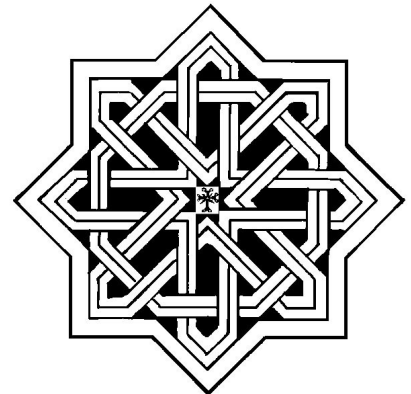
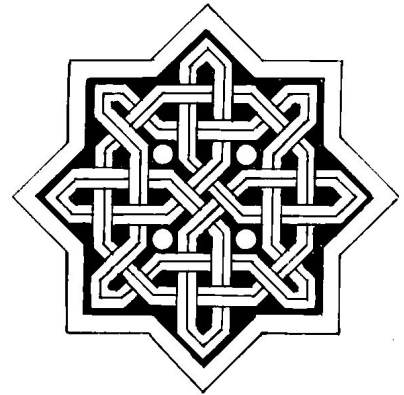
The Parish Council has been working hard to update and formalize Church policies and procedures.

Families wishing to donate In Lieu collections will now have three options:

- 1) Make a one-time monetary donation.
- 2) Make recurring monetary donations.
- 3) Purchase a gift in memory of the deceased in conjunction with making a one-time or recurring monetary donation.

For more information, the In Lieu policy can be found on our website.

Regards,
Bob Simon
Parish Council Chair



Mission of the Armenian Orthodox Apostolic Church

The Mission of the Armenian Apostolic Orthodox Church is to preach the Gospel of Our Lord Jesus Christ and to proclaim its message of salvation. This mission is realized through worship, education, witness, service, and a common life in Jesus Christ as expressed in the distinctive faith - experience of the Armenian people. All members of the Armenian Church - both clergy and lay - are called to participate fully in its mission.

The Celebrations of the Cross

EXALTATION OF THE HOLY CROSS

(*Khachveratz*)

Importance: Armenians are part of the cross' rescue and adoration. The most important feast of the cross, it is one of the five major feasts of the Armenian Church.

What: The Persians had seized the cross when they conquered the city of Jerusalem. Leading a coalition of forces (including Armenians), the Emperor Heraclius recaptured the cross and passed through Armenia with it where it was repeatedly raised up and venerated.

When: 7th century, 629 being the year of Heraclius' march through Armenia

Who: Emperor Heraclius

Where: Jerusalem, Persia (modern Iran), Armenia

Celebrated in the Armenian Church: The Sunday nearest September 14; the liturgy is marked with an "*antasdan*" service (blessing of the fields) during which the processional cross is adorned with basil (a symbol of royalty) and the four corners of the church are blessed as a symbol for all the world.

HOLY CROSS OF VARAK (*Varaka Khach*)

Importance: An authentic relic of the cross is cradled in Armenian soil—a cross feast unique to the Armenian Church.

What: The Feast of the Holy Cross of Varak is unique to the Armenian Church. In the 7th century, a monk named Totig saw a vision of a brilliant cross descend Mount Varak (in historic Armenia) and came to rest on its monastery. The monk raced to where the vision had led him, and there he found a miraculous Christian relic: a fragment of the True Cross of Jesus Christ. The relic had been brought there by St. Hripsime, who came to Armenia in the 3rd century to seek refuge from the pursuit of the Ro-

man emperor. When St. Hripsime was martyred by King Drtad, the hiding place of the cross was forgotten—and the holy relic had remained in this secret place for nearly three hundred years, before being found again by the monk Totig. To commemorate this discovery, the catholicos of the time, St. Nersess the Builder, established a feast day. And the Holy Cross became a relic of great power in Armenia, moving from Varak to Sebastia and finally to Van, where it still could be seen until the time of the Genocide.

When: 650 A.D.

Who: The monk Totig

Where: Mt. Varak in historic Armenia

Celebrated in the Armenian Church: Nearest Sunday to September 28, always two weeks after the Exaltation.

DISCOVERY OF THE HOLY CROSS

(*Kyood Khachee*)

Importance: The rediscovery of all three of the crosses of Golgotha—our Lord's and the two on which the thieves were hung.

What: Empress Helena, the mother of Constantine, commissioned an army to find the true cross. After many years, they found three in Jerusalem in a rubble heap. When the body of a deceased man was taken from a passing funeral procession and placed before each cross, the man miraculously came to life on what was thereafter designated as the one True Cross.

When: 327 A.D.

Who: Empress Helena

Where: Jerusalem

Celebrated in the Armenian Church: The closest Sunday to October 26

APPARITION OF THE HOLY CROSS (Yerevooom Khachi)

Importance: Commemorates the luminous apparition of the cross over the city of Jerusalem from the Mount of Olives to Golgotha.

What: A cross shining brighter than the sun appeared over Jerusalem in the 4th century. Cyril, the Patriarch of Jerusalem, referred to the apparition in his letter to Emperor Constans of Byzantium, in which the Patriarch

urged the emperor to return to orthodoxy in a period marked by the Arian heresy within the church.

When: 351 A.D.

Who: Emperor Constans of Byzantium and Cyril, Patriarch of Jerusalem

Where: Jerusalem

Celebrated in the Armenian Church: The fifth Sunday after Easter

Ճանապարհ Խաչի

Դանիել Վարուժան



Ո՛վ մատնըված Հիսուս,
Դու որ փրշապատ գրլուխ մ'ունեցար՝
Գըթա՛ իմ գրլխուս.
Դերաներդ զայն քարկոծեցին հար
Եկեղեցիին սալաքարերով:
Վերքերես բըղխող ըղերդ կերան
Իշամեղուններն ամբարըշտության:
Տե՛ս, մագերուս վրա եղյամն է նըստեր.
Ես շա՛տ եմ տանջվեր:

Տառապա՛ծ Հիսուս,
Դուն որ ունեցար արտասվող աչքեր՝
Գըթա՛ աչքերուս.
Անոնք ավելի արտո՛ւր են քամեր
Քան թե խըմեր լույս: Դագաղներու վրա
Միշտ մահն են հըսկեր մոմերու հետ շեջ
Բիբերս են ընկեր վիշտի հորի՛ն մեջ:
Տե՛ս, կոպերուս վրա աճյուն է ցանվեր.
Ես շա՛տ եմ տըքներ:

Ապտակվա՛ծ Հիսուս,
Դուն որ ունեցար ձեռքեր կալ ու կապ...
Գըթա՛ ձեռքերուս.
Ափերս են տաղեր պայտերով հրատապ,
Եվ մատվըներս, ըստինքներու նման
Արյունս են կրեր: Դաստերս ճաթած են
Կըրելեն երկաթ, հողը փորելեն:
Տե՛ս, եղունգներըս սիրտս ե հոշոտեր.
Ես շա՛տ եմ խոցվեր:

Թըքնըվա՛ծ Հիսուս,
Դու որ ունեցար ձաղկըված կողեր՝
Գըթա՛ կողերուս.
Անոնք աղբյուսի վըրա են պառկեր՝
Եվ վիշտը քունեն ճանչցրեր հաղթական.
Բուծաներ են միշտ գըրկած Մահը կույր՝
Իրենց քաղցն անոր տալով կերակուր:
Տե՛ս, փողոցի շուն մ'է կողըս պատուեր.
Շա՛տ եմ հալածվեր:

Մահապա՛րտ Հիսուս,
Դու որ բևեռված ոտքեր ունեցար՝
Գըթա՛ ոտքերուս.
Արյուն սըրսկելով թափառեցան հար
Ավերակներու եղիճներուն մեջ:
Զանոնք չըլըվաց ձեռք մը սիարկան
Ո՛չ մեկ լալկանի մեջ ասպընջական
Ոտնամաններս կ'հոսին մոխիրներ.
Ես շա՛տ եմ քալեր:

Ո՛վ խաչված Հիսուս,
Դուն որ նիզակված սիրտ մը ունեցար՝
Գըթա՛ սըրտիս հույզ.
Օր մ'որ անոր մեջ բաբախեց աշխարհ՝
Հույսին տեղ այսօր Ոչի՛նչը կ'ապրի:
Միրտըս սափոր մ'է, աճյունս՝ անոր մեջ,
Զոր պիտի հովե՛րն առնեն մահես վերջ:
Տե՛ս, տե՛ս, սըրտիս վրա դաշույն մ'է խըրվեր.
Ես շա՛տ եմ սիրեր:

Altar Servers Ordained at St. James Church



On July 6-7 Archbishop Khajag Barsamian, Primate of the Diocese of the Armenian Church of America (Eastern), visited St. James Church of Evanston, Ill., where He celebrated the Divine Liturgy and ordained altar servers.

On Saturday, July 6, the Primate ordained Jesse Arlen, Antranik Balian, Haig Hagopian, Malkoon Malkoonian, Vartkes Minatiskan, and Andrew Rejebian to the rank of acolyte. The Rev. Fr. Hovhan Khoja-Eynatyan, parish pastor, and the Rev. Fr. Paren Galstyan, pastor of St. George Church of Waukegan, IL and Holy Resurrection Church of South Milwaukee, WI, took part in the ordination service.

The teenagers and young men worked with Fr. Khoja-Eynatyan and church deacons to prepare for their new responsibilities. Many of them took part in a summer camp for acolyte training, and gained experience by serving regularly at the church.

During a reception following the ordination service, the community gathered to congratulate the newly ordained altar servers. The acolytes' family members had an opportunity to speak with Archbishop Barsamian and to receive his blessings.

"Love towards the church begins in the family," Fr. Khoja-Eynatyan said. "We are grateful to the parents of these young altar servers for planting the seeds of service in their chil-

On Sunday, July 7, the Feast of the Transfiguration, Archbishop Barsamian celebrated the Divine Liturgy, with Fr. Khoja-Eynatyan assisting. During the service, Aras Korogluyan and Arie Zakarian were ordained to the diaconate. The newly ordained deacons then served on the altar for the remainder of the *badarak*.

Both men are active in the local ACYOA. Aras chairs the ACYOA Juniors group while Arie, who recently moved to the Evanston area, leads the ACYOA Seniors. "It is great to see two young men step forward to answer their call in serving our church and community," Fr. Khoja-Eynatyan said. "It is this new generation that will carry forward our ancient traditions here in America."

"After growing up all these years in the Armenian Church, it was such an honor and privilege to be ordained as a deacon by Archbishop Khajag Barsamian," Arie Zakarian said. "I was so grateful to have my parents, my friends, and my new St. James 'family' attending and sharing in this special, meaningful ceremony."

"Without such an active, devout youth, who keep our various Diocesan programs thriving, and an older, wiser generation to support us, I don't think I would have been able to acquire the tools needed to be ordained," added Aras Korogluyan.

More than 100 people took part in the service on Sunday. In his sermon, Archbishop Barsamian spoke about the significance of Christ's transfiguration on Mount Tabor, and how it relates to our lives today.

"We are like the disciples in the story of the Transfiguration. Christ has called us to walk with him. Why did He choose us? Where is He taking us? We cannot say for certain. All we know is that He is leading us upward," Archbishop Barsamian said. "With his hand on our shoulder, and his voice in our ear saying 'Be not afraid,' Christ has come to lead us out of the darkness."

"The young altar servers ordained over the past two days are walking with Christ, and with Him they will reach new heights," He went on. "May God continue to guide them as they embark on this journey in their lives as Armenian Christians."

During a banquet following services, a video was screened highlighting the many activities at St. James Church. Loucine Emrikian gave a musical performance.

On this occasion, the parish also marked the third anniversary of Fr. Khoja-Eynatyan's ordination to the holy priesthood. A celebratory cake was presented to Fr. Khoja-Eynatyan and the newly ordained altar servers.

Archbishop Barsamian expressed his appreciation to the parishioners of St. James for their dedication to the Armenian Church. He noted that the parish has produced a number of lay leaders who have served the Diocese in many capacities.

"As Armenian Christians, we must always be aware of our roots. We have a very special identity, and it is our duty to preserve and enrich that identity for future generations," Archbishop Barsamian said.



Two Millennium Long Eighth Day

Rev. Fr. Hovhan Kohja-Eynatyan

Eighth...Let's first talk about numbers. Say, "one", and you think about a unity, say, "three", and you think about the Holy Trinity, say, "four", and you think about the Four Gospels or four sides of the world, say, "six", and you think about six points of the Star of David, say, "seven", and you think about the seven days of the week, seven days of creation, or the seven gifts of the Holy Spirit. Say "forty" and you think about the forty days of the flood. Say, "eight", and there is not much to associate with this number. In fact, there are many references to the eighth day in the Old Testament. All of them are mostly about the tradition of circumcision on the eighth day or the tradition of offering animals to the Lord. Is that it? It is a new number and it must be connected to Jesus as everything new in our life.

The Eighth Day. What is this mysterious day? One may ask, "God created the Universe in seven days, we have seven days in the week. Do we need that eighth day?" What should I answer him, this naïve (simple- hearted) man? Is it a regular day that comes after the seventh day? Is it an extra day of the week that we Christians made up?

No, this is not just "a day", not just "one of the days" Yes, the eighth day comes after the seventh day, but it never returns to the first day. The eighth day is not the end of the cycle; the eighth day is beyond the cycle. It is the first day of the new world, the new reality, the new times of the Messiah. Seven days follow each other in order, the eighth day does not have another day to follow it; the Eighth Day is final. It is not a date, but an atmosphere.*

Sunday is the Day of the resurrection of our Lord Jesus Christ. Sunday is a reality of two worlds, the world we live and the world to come.* It is the Kingdom that is granted to us, the Palace that is built for us by our Lord. It is the day of joy and happiness. We work all week to take care of our earthly needs, but on Sunday we change. We speak differently, we dress differently, we appreciate life differently, and we are different. On Sunday we get a taste of the world that is coming (*parousia*). It is a "dress rehearsal" for what is going to happen when the Messiah comes again. It is the day when we can come as close as possible to the days of God still living on Earth. The Eighth Day is the Day of our Lord Jesus Christ.

Some of the biggest questions for me are: do we substitute Saturday (Sabbath) with Sunday and does our Sunday (Eighth day) contradict the Sabbath; do we offend Jews by celebrating the Eighth Day?

First let us go back to the beginning of everything, the Holy Bible. In Genesis 2:2-3 we read: "By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done." We must note that the description of this seventh day is quite different from the description of previous six days of creation. "And there was evening, and there was morning—the ...day." The seventh day did not end like previous six days, it was not an ordinary day because it must be followed by a new time, new reality, new world, the coming of new era- which is our Eighth Day. So, the coming of the Eighth day is implied in the first sentences of the Holy Bible.

I don't think we offend anybody celebrating the Eighth Day. Only those who entered God's eternity can be in the Eighth Day. I believe that anybody who remembers (celebrates) Sabbath sooner or later will enter God's rest and will understand and appreciate the Eighth Day. Those who are not there yet, he will make that final step to enter eternity.

Will this day ever end? My thoughts have two sides. On one hand, no- this day will never end, because it is the day of the resurrection. On the other hand, however, we know that we live in the waiting for Christ next coming (*parousia*). He will come, and what is going to happen? I think the Ninth Day will come, where we will not have a seven-day week with Sunday that still confuses many people (is this the first day or the eighth day?) There will be no dead and live, there will be no militant and victorious members of the Church, but only one- victorious- seating at the table with our Lord Jesus Christ. If only we can be awarded that Day!

* *Thought adopted from Abraham Joshua Heschel, author of "The Sabbath. Its Meaning for Modern Man."*

Epistle of Barnabas (c. 80-120 CE)

Finally He saith to them; "Your new moons and your Sabbaths I cannot away with." Ye see what is His meaning; it is not your present Sabbaths that are acceptable [unto Me], but the Sabbath which I have made, in the which, when I have set all things at rest, I will make the beginning of the eighth day which is the beginning of another world. Wherefore also we keep the eighth day for rejoicing, in the which also Jesus rose from the dead, and having been manifested ascended into the heavens. (Barnabas 15:8-9)

Justin Martyr (c.160 CE)

"Now, sirs," I said, "it is possible for us to show how the eighth day possessed a certain mysterious import, which the seventh day did not possess, and which was promulgated [intimated] by God through these rites."

Clement of Alexandria (c. 190 CE)

And the Lord's day Plato prophetically speaks of in the tenth book of the Republic, in these words: : "And when seven days have passed to each of them in the meadow, on the eighth they are to set out and arrive in four days." By the meadow is to be understood the fixed sphere, as being a mild and genial spot, and the locality of the pious; and by the seven days each motion of the seven planets, and the whole practical art which speeds to the end of rest. But after the wandering orbs the journey leads to heaven, that is, to the eighth motion and day. (*The Stromata*, Book V, 14; cf. also IV, 25; VI, 6)

Tertullian (c. 200 CE)

To the heathens each festive day occurs but once annually: you have a festive day every eighth day. (*On Idolatry* 9)

Origen (c. 250 CE)

Before the arrival of the eighth day of the Lord Jesus Christ the whole world was impure and uncircumcised. But when the eighth day of the resurrection came, immediately we were cleansed, buried, and raised by the circumcision of Christ. (*Selecta in Psalms* 118)

Cyprian (c. 250 CE)

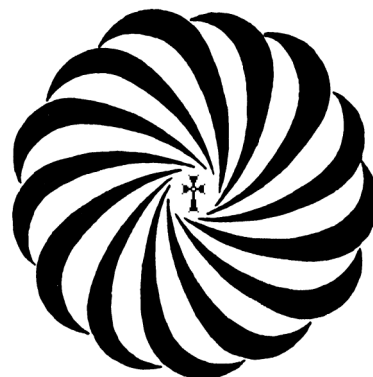
For in respect of the observance of the eighth day in the Jewish circumcision of the flesh, a sacrament was given beforehand in shadow and in usage; but when Christ came, it was fulfilled in truth. For because the eighth day, that is, the first day after the Sabbath, was to be that on which the Lord should rise again, and should quicken us, and give us circumcision of the spirit, the eighth day, that is, the first day after the Sabbath, and the Lord's day, went before in the figure; which figure ceased when by and by the truth came, and spiritual circumcision was given to us. (Letter LVIII, 4)

St. Basil the Great (c. 330- 379)

But the visible symbol, the sacrament, meant to guide our spirits towards this unique aeon [the Parousia], is the first day of the week, that on which light was created, on which the Savior rose from the dead, of which the Sunday of each week is the liturgical commemoration; it is called one to signify that it is the figure of the oneness of the age to come. The whole theology of the Sunday is now seen clearly; it is the cosmic day of creation, the biblical day of circumcision, the evangelical day of the Resurrection, the Church's day of the Eucharistic celebration, and, finally, the eschatological day of the age to come.

Jean Danielou (1905- 1974)

The seven days, figure of time, followed by the eighth day, figure of eternity, appeared to the Fathers of the fourth century as being the symbol of the Christian vision of history.



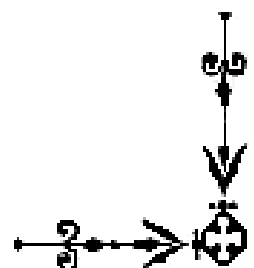
Meditation Before Confession

Concerning other persons and you ...

Is there somebody I have hurt by my words or actions?
Have I gossiped about anybody? Have I told lies?
Did I sit passively listening to derogatory tales about another?
Do I envy somebody else their talents and attributes?
When I lead others, do I expect more from them than from myself?
Do I earn the salary paid me?
Have I been the cause of arguments?
Have I been the reason for another's punishment?
Was I the cause of another's unhappiness because of my bad attitude?
Do I concern myself with my parents' well being?
Have I done enough for those unable to help themselves?
Would I like to have me for a neighbor or a friend?
Do I contribute generously of money and time to my church?
Do I donate to charitable causes willingly?
Do I make every effort to encourage the troubled?
Do I look down on others, as inferior to me and my standards?
Am I using somebody else for my own purposes, as a stepping stone to get where I wish to go?
Do I bully those too weak to withstand me?
Can others, looking at me, learn something of the example of Jesus Christ?
Do I like only people who praise and flatter me, or do I truly welcome criticism of my habits?
Do I visit the sick, the shut-ins and the hospitalized?
Am I doing all I am able to care for and love my parents?

Concerning yourself ...

Have I been so absorbed with my own cares that I haven't looked to others?
Do I keep the fasts of the church?
Am I overly concerned with my appearance? Am I always looking into mirrors?
Do I spend too much time thinking about food and clothing?
Am I obsessed with thoughts of sex? Have I been to obscene movies, or looked at pornographic literature?
Have I sinned adulterously? Have I flirted or teased?
Do I crave what others have?
Am I obsessed with money, or the lack of it? Do I never have enough?
Do I drink in excess? Am I hiding, denying this problem?
Am I a coward, afraid to stand for what I believe to be true and right?



Are All The Ethnic Orthodox Churches Linked?

There are two different families of Orthodox churches: the Eastern Orthodox and the Oriental Orthodox.

The Eastern Orthodox Churches consist of the following:

The Four Ancient Patriarchates of:

1. Constantinople
2. Alexandria
3. Antioch
4. Jerusalem

The Five Patriarchates of Later Origin:

1. Russia
2. Serbia
3. Romania
4. Bulgaria
5. Georgia

The Orthodox Churches of:

1. Cyprus
2. Greece
3. Albania
4. Poland
5. Czech Republic
6. Slovakia
7. America

The Autonomous Orthodox Churches of:

1. Finland
2. China
3. Japan
4. The Monastery of Sinai

All of these churches have the same faith, including the same dogma and doctrines, and are in communion with one another. They all acknowledge the primacy of the Greek Patriarch of Constantinople, who is referred to as the Ecumenical Patriarch.

Oriental Orthodox Churches

1. Armenian Church
2. Coptic Church
3. Ethiopian Church
4. Malabar Malankara Church of India
5. Syrian Orthodox Church (Jacobites)

These five independent churches have the same dogma, similar doctrines, and are in communion with one another.

The Oriental Orthodox churches differ from the Eastern Orthodox churches in matters of dogma, doctrine and liturgy. Each has its own liturgical tradition. Doctrinally the Coptic, Ethiopian, Malabar and the Syrian churches are closer to the Eastern Orthodox than the Armenian is to the later.

Historically the Ethiopian Church was closely affiliated with the Coptic Church and was for a long time under its jurisdiction. The Malabar Malankara Church of India was closely affiliated with the Syrian Church. Although entirely independent now and with its own catholicos, the Malabar Malankara Church still recognizes the Syrian patriarch as its supreme head.

Since these five Oriental Orthodox churches are in communion, the Armenian Church administers the sacraments to the members of other four churches. We have provided our sanctuaries, including St. Vartan Cathedral, to them for worship. The heads of these churches visit Holy Etchmiadzin on important occasions, such as the consecration and burial of catholicos as well as the consecration of the St. Gregory the Illuminator Cathedral in Yerevan; they participate in the Divine Liturgy and receive Holy Communion.



25th Annual Street Fair

Business Sponsors

\$500

Donnellan
Forrester Clinic
Dr. Leon Tcheupdjian
Dr. John Hagopian & Dr. Alice Boghosian

\$250

Abt
Autobarn
Dental Technologies
Oscar Isberian
First Bank & Trust
Wilmette Auto Care

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Underground Printing

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Major Donor

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Dr. Sam Mikaelian
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Level 4 *Pilaf* Sponsor - \$50

Mary Ipjian

Level 5 *Boureg* Supporter

Alex & June Bargamian
Mary Ipjian
Badgdassar Kouyoumdjian
Alexis Sarkisian

As every year, the event is an enormous undertaking for our parish. The Taste of Armenia Street Fair has become the major fundraiser for St. James, allowing us to maintain our church culturally and religiously. We are grateful for the generous donations received and sponsorship contributions. Their continued support is needed and most appreciated. But most of all, it is the workers, our committee members and volunteers, who give of their time that make this event a reality. Their commitment, dedication and service provide the foundation for our success. Thank you to all.

Larry Farsakian & Vartan Paylan, Co-Chairs

2013 TASTE OF ARMENIA \$100 RAFFLE WINNERS

First Prize \$3000	The Groh Family
Second Prize	Walter "Gibby" Vartan
Third Prize	John Paklaian
Fourth Prize	Jessica Tatevosian
Fifth Prize	The Groh Family

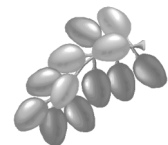
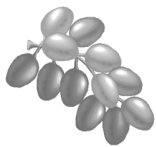
APPLE RAFFLE WINNERS

Apple iPad mini	Ziggy Osak
Apple iPod Touch	Joel Cory
Apple iPod Shuffle	Linda Leigh
\$25 Gift Card	Alice Gregorian
Bag of Apples	Paul Mardoian

Blessing of College Students (August 11, 2013)



Blessing of the Grapes



The Grapes are generously donated by:

Mr. Hovsep Babayan

Mr. Vardges Goordji

Mr. and Mrs. Coscun Chaliskan

Mr. Simon Simonian

Ms. Surpik Simonian

Mr. and Mrs. Montsic Tatevosyan

Ms. Victoria Karakash

Mrs. Mary Ipjian

Mr. and Mrs. Krikor and Nadia Mirijanian

Mr. and Mrs. Anik and James Sarkis

Mrs. Ankine Yazicioglu

In honor of Her children Karine, Gilbert, and Meline

In memory of John D. Ipjian

In memory of Serpuhi Mirijanian and
Serpuhi Nacar

In memory of Anahed Ohanesian and Aida Wedman

In memory of Avedis Yazicioglu

Congratulations to Our Graduates!

Daniel Dakessian (grandson of Veronica Dakessian) received Master's Degree in International Business Administration on September 17, 2013. He studied at the University of Dubai (United Arab Emirates) and Changhai University (China).

Baptism

Anahit (Anna) Gomtsian
was baptised on June 8, 2013
Godfather: Valery Tadevosyan

Luke Anthony Puckett
son of Anthony and Asmik Puckett
was baptised on June 9, 2013
Godfather: Boris Harutyunyan

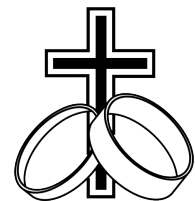


Sophia Lena Mehrabian
Daughter of Alexander and Heather Michelle Mehrabian
was baptised on July 13, 2013
Godfather: Alexander McKnight
Godmother: Elizabeth Diana Mehrabian

We welcome them to the Armenian Church and pray that they will grow under the guidance of the Holy Spirit with faith, hope and love.

Wedding

Alexander Baghdasarian and Rita Jane Yonan
Became one during the Ceremony of Matrimony on July 6th, 2013.
Best Man: Sako Babayan
Maid of Honor: Fiona Yonan



Congratulations to the happy couple!

Resting in the Lord

Yerchanig Janjigian passed away on July 2, 2013
Yousif Movsesian passed away on July 7, 2013

May Almighty God grant rest, peace and light to their souls.



Hokehankisd– Requiem Service

Deceased women's guild members	June 9
Beyatrix Dorter (40 days)	June 23
Rev. Fr. Garen Gdanian (40 days)	August 11
Yerchanig Janjigian (40 days)	August 11
Srapion Palyan (40 days)	August 11

O Christ God, grant eternal rest and have mercy upon the souls of our departed.

ST. JAMES ARMENIAN APOSTOLIC CHURCH
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Rev. Father Hovhan Khoja-Eynatyan, Pastor

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