

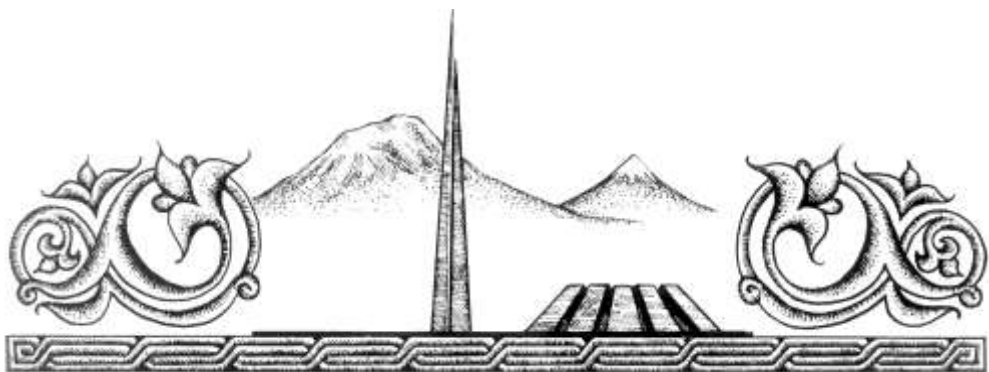


ST. JAMES ARMENIAN APOSTOLIC CHURCH
ՍԲ. ՅԱԿՈՒՔ ՀԱՅԱՍՏԱՆԵԱՅՑ ԱՌԱՔԵԼԱԿԱՆ ԵԿԵՂԵՑԻ
 Rev. Father Hovhan Khoja-Eynatyan, Pastor
 816 Clark Street, Evanston, IL 60201
 Tel: 847-864-6263, e-mail: office@stjamesevanston.org
www.stjamesevanston.org

APRIL 27, 2014

ԱՊՐԻԼ 27, 2014

Կրկնազատիկ- Նոր Կիրակի
Octave of Easter (Grgnazadig) - New Sunday



Armenian Historical Year 4506 (ՏՇԶ)
Armenian Calendrical Year 1463 (ՌՆԿԳ)



Morning Service: 9:15 AM
Divine Liturgy: 10:00 AM
Bible Readings: Acts 5:31-6:7; James 3:1-12; John 1:1-17

ԿԻՐԱԿԻ, Ապրիլ 27, 2014

Արարուտեան Ժամ 9:15
Սուրբ Պատարագ 10:00
Ընթերցումներ: Գործք 5:31-6:7; Յակոբ 3:1-12; Յովհան 1:1-17



HOKEHANKISD- REQUIEM SERVICE

For the souls of The Martyrs of the Armenian Genocide in 1915.

For the souls of Mardiros Tatosian, Zumrut Tatosian, Oscar Isberian, Lucinetak Isberian, Heranush Salvakoglu, John Louden
Requested by Tatosian family

For the souls of Levon Galstyan and the deceased members of Khoja-Eynatyan, Simonyan, Ayvazyan, Arakelian families.
Requested by Der Hovhan.

If you wish to add names to today’s **Merelotz Special Requiem Service** please submit them to one of our deacons before *Der Voghormya*.

PLEASE PRAY FOR OUR SICK

Let us remember all those here at St. James who are suffering health problems and are in need of God’s healing and comfort. Let us keep them in our prayers and thoughts, especially:

- | | | |
|----------------------------|----------------------|------------------|
| Patriarch Mesrob Moutafian | | |
| Alexander Adajian | Shoushan Altun | Sona Artinian |
| Varsenik Avagyan | Karen Demirdjian | Babken Dilanjian |
| Yn. Maireni Donikian | Lucy Genian | Jirayr Gerardo |
| Hoyle Green | Mihran Guragossian | Mary Haidarian |
| Nargez Hamayak | Yn. Shushan Hazarian | Pat Green |
| Vartges Goorji | Marie Ipjian | Mary Ipjian |
| Carnig Kahaian | Berjouhi Moukhtarian | Yalcin Oral |
| Terry Peterson | Anik Sarkis | Joseph Summer |
| Vigen Ter-Avakian | Mari Yegiyayan | Carla Ziegler |

If you know of anyone that needs our prayers, please call the church office (847) 864-6263 or Der Hovhan (847) 644-7389 so that their name can be included on this list.

OCTAVE OF EASTER – NEW SUNDAY

The Sunday which follows Easter Sunday is called New Sunday because it is the first Sunday after the Resurrection [Easter]. Aside from the Resurrection of Christ, this day also reflects calling of and conversion of the pagans to Christianity; and, the growth and expansion of Christ's Church. Hence, it falls into Church's listing of holy days.

ANALOGICALLY, New Sunday or *Nor Giragi* also reflects the **new** relationship of God's People. The Christian Church had replaced the tribe of Judah as the **new** "Israel". *Israel* means "people of the covenant". The word Israel is **not** a geographical location, but rather the name or reference to a people in a special covenant or relationship with God. With their denial of Christ the Israel of the Old Testament [old covenant] relinquished their role as the "Israel" of God's covenant. The "new" sons of Zion [Arm. *Sioni Vortik*], being the Body of Christ [the Church = Arm. *Ecceghetsi* = Grk. *Ecclesia*] is in fact the "new" Israel. Therefore, in its role of Israel, the people of the covenant [Christian Church] are the heirs to or recipients of the promise of salvation through Christ's death and resurrection.

By virtue of its being the eighth day of Easter [octave] and a day similar to Easter it has been called *Grgnazadig* [Easter Repeated].

The Church has wisely chosen the Gospel of John's prologue as its reading for "New Sunday" because it powerfully proclaims Jesus as the Son of God, *the Word* made flesh. Although Jesus took upon Himself full humanity and lived as a man, he never ceased to be the eternal God who has always existed, the Creator and Sustainer of all things, and the source of eternal life. This is the foundation of all truth.

From *Domar : the calendrical and liturgical cycle of the Armenian Apostolic Orthodox Church, 2003 A.D.* Published by Armenian Orthodox Theological Research Institute.

IN COMMEMORATION OF THE MARTYRS OF THE ARMENIAN
GENOCIDE AND IN CELEBRATION OF THE SPIRIT OF SURVIVAL
AND VICTORY THROUGH THE RESURRECTION
OF OUR LORD JESUS CHRIST

THE ST. JAMES ACYOA PROUDLY PRESENTS

YOUNG TALENTS Commemorative Concert

featuring talented performers of our community

and

Screening of 28 minute documentary

"Where Are My People" by Michael Hagopian

TODAY at 12:30 PM

REQUEM SERVICE IN THE ARMENIAN CHURCH

From "Frequently Asked Questions about the Armenian Church"

by Very Rev. Fr. Krikor Maksoudian

We believe that the faithful who are deceased are still the Lord's: *If we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and the living* (Rom 14: 8-9). The faithful who are dead are merely asleep in Christ. This concept, which is in St. Paul's epistles (1 Cor 15; 1 Thes 4 and 5) is one of the basic teachings of the Armenian Church, and the term 'asleep' in its past participial form [*nunchetsyal*] is used formally in reference to a deceased person. Like the faithful who are alive, the faithful who are deceased are a part of the corporate body of Christ and therefore of the Church. Those who are asleep in Christ and have reached the end of their earthly lives in the faith are referred to as the 'first born' or the Victorious Church.

What are the different requiem services in the Armenian Church?

In the Armenian tradition there are different rituals after the funeral services and the internment of a Christian. These are held at various intervals. For convenience we shall refer to them as requiem services. The Book of Rituals [*Mashdots*] has special services for:

- the morning after the internment, when the ritual is held at the grave site; (For deceased clergymen, services are held at the grave site for six consecutive days.)
- the morning of the seventh day [*yotnorek*] of the internment, when the ritual is held at the grave site; (For deceased clergymen, services are also held on the 15th day.)
- the fortieth day [*karasoonk*] of the internment:
 - for laymen the fortieth-day requiem is the same as the seventh day service
 - for clergy there is a special fortieth-day service
 - in the case of both deceased laymen and a clergymen the fortieth-day requiem is usually held on the closest (Saturday or) Sunday, when the name of the deceased is mentioned by the celebrant during the Divine Liturgy, particularly during the special prayers offered for the deceased;
- the first anniversary [*darleets*] of the internment:
 - for laymen the first anniversary requiem is the same as the seventh-day service
 - for clergy there is a special first anniversary service
 - the requiem is usually held on a (Saturday or) Sunday that is the closest to the date of the first anniversary, when the name of the deceased is mentioned by the celebrant priest during the Divine Liturgy, especially during the special prayers offered for the deceased;

- memorial days: the common requiem service [*hokehankeesd*], which follows the Divine Liturgy on five memorial days that follow the five major feasts during the year; the requiem for memorial days at the grave site can also be held on any day.
- In most modern Armenian cemeteries, the Divine Liturgy is celebrated in the cemetery chapels.

In the past, all the requiem services required the preparation of food and its distribution to the poor. This was the Armenian Christian way of providing for the deprived. This tradition has evolved today and is partially observed in the form of the *hokejash*. The blessing of *Madagh* is in most cases a requiem service, and the blessed food or meat is distributed to the poor and the public at large in memory of the deceased person/persons, whose name is/are mentioned in the prayer read by the clergyman. Blessed these, it must be noted that prayers for the deceased are said during the liturgical hours and the Divine Liturgy, and a short requiem service is required during the Night Hour, if the Divine Liturgy will be celebrated on that day.

These services, practices and traditions give us an opportunity to pray for our deceased dear ones and the receive consolation through the grace of the Holy Spirit.

What is the proper mourning period for a deceased?

Before examining the duration of the mourning period and the services following the internment, another question frequently raised by parishioners must be answered. Does one start calculating the time of mourning from the day when the deceased has died or from the day of his internment? This was never an issue in the old days, since the deceased was buried on the day he died. If the death occurred later in the day, the burial took place on the following day. Today, in countries where there is a wake prior to the burial, time should be calculated from the day of the burial services and the internment.

The forty-day mourning period

The forty days of mourning [*karasoonk*], says St. Gregory of Datev, has as precedent the wailing over Jacob/Israel. But his comment and our tradition are based neither on the Hebrew Scriptures nor on the present reading of the Septuagint, but on the ancient Armenian version of the Bible, which reads: and the embalmers embalmed [literally, covered] Israel. And his forty days were fulfilled; for so were the days numbered of those who were buried.

We see in the Old Testament, and know from various Armenian writers that besides wailing for the dead and other similar expressions of grief, the bereaved abstained from eating rich food, drinking and even bathing. The association of mourning with fasting and the example of Jacob presumably led to the present practice of observing a forty-day mourning period we observe today. The practice was probably further developed under the influence of the forty-day Lenten period, during which the Church requires absolute abstinence from rich foods. The fortieth day of the internment marks the end of mourning, when the bereaved make a request for and participate in the celebration of the Divine

Liturgy, then go to the gravesite for a requiem service. Today the requiem service is held in the church, with a shorter service at the gravesite.

First anniversary requiem

The significance of the first anniversary [*dareleets*] of the interment, and the annual observance of the burial is not clear, but the Book of Rituals does mention the *dareleets* and the tradition has been retained. At the first anniversary the family of the deceased makes a request for and participates in the celebration of the Divine Liturgy, and proceeds to the gravesite for a requiem service. Today the requiem service is held in the church, with a shorter service at the gravesite.



HOME BLESSING

One of the holy traditions of the Armenian Church is the Home Blessing Service, which according to St. Gregory of Datev was established by Our Savior Jesus Christ, when after His Resurrection He entered the upper room and blessed the disciples. When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." (John. 20:19). During the apostolic times, the twelve apostles of Jesus visited the homes of the faithful to bless them and to spread the good news of Christ's birth and His Resurrection. Likewise their followers - priests and bishops, entered the homes of the faithful on the occasions of Theophany and Easter (Holy Resurrection) to tell the good news of our Lord's Nativity and to bless them and their homes through a special Service.

Through the Home Blessing Service, the house of the faithful becomes a small church. 1:2 Grace to you and peace from God our Father and the Lord Jesus Christ. (Philippians 1:2). During the Service the priest prays to God and asks Him to keep the home, its inhabitants, and the children in good health, so that they live a devout life, glorify the name of Almighty God and heighten the Holy Church.

Love and peace are established in the sanctified home. Therefore, it is desirable that the faithful devoutly keep the graces from heaven, which filled their homes. But if sinful behavior dominates in the house it can never become a church inhabited by the Holy Trinity, saints and angels.

According to the sacred traditions of the Armenian Church, God's blessing is asked for homes on different occasions, like on the Nativity and the Resurrection of Christ, as well as on the joyous occasion of moving into a new home.

Easter is the time when homes are blessed by the Pastor. All parishioners who wish to have their homes blessed on the occasion of the feast should call Der Hovhan (847) 644-7389 to make arrangements. Have a piece of bread, dish of salt and glass of water available for the blessing.

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Անոնք, որոնք կը փափաքին Ս. Զատիկի առիթով իրենց բնակարանները օրհնել տալ, թող բարնհաճին հնաճայնել Տէր Յովհաննիսն (847) 644-7389:

Քրիստոս Յարնաւ Ի Մննլոց: Օրհնալ է Յարուօիւնն Քրիստոսի:

INSTRUCTIONAL DIVINE LITURGY IN ARMENIAN May 4, 2014

During the celebration of the Divine Liturgy we will stop to offer explanations of what is going on. This program is ideal for those who shy away from the *Soorp Badarak* because of lack of understanding.

To receive the full teaching it's essential that you are present from the **beginning at 10:00 AM**, when we explain the vestments worn by the celebrant priest.

10TH ANNIVERSARY COMMEMORATION OF DEATH OF VERY REVEREND FATHER VAROUJAN KABARAJIAN (1928–2004)

Saturday, May 10, 2014

4:15 PM – Graveside Prayer Service*

5:00 PM – Vespers and Requiem Service (*Hokehankisd*) at St. James
Followed by Memorial Dinner in Nishan Hall

RSVP by May 4, 2014

by calling (847) 864-6263 or by e-mail office@stjamesevanston.org

*Those wishing to join area clergy for this prayer service should gather by 4:00 PM at the front gates of Memorial Park Cemetery (9900 Gross Point Rd, Skokie, IL 60076).

ARMENIAN DANCE COMPANY OF CHICAGO JUNIORS Present

“NOR SEROUNT”

“NEW GENERATION”

Saturday, May 3 at 6:00PM

performance followed by dinner

\$20 adults and children (dinner included)

For tickets call Annie Kerkonian: 847.830.3881

AGBU Center 7248 N. Harlem Ave. Chicago

SCRIPTURE READINGS

John 1:1-17

1In the beginning was the Word, and the Word was with God, and the Word was God. **2**He was in the beginning with God. **3**All things came into being through Him, and apart from Him nothing came into being that has come into being. **4**In Him was life, and the life was the Light of men. **5**The Light shines in the darkness, and the darkness did not comprehend it.

6There came a man sent from God, whose name was John. **7**He came as a witness, to testify about the Light, so that all might believe through him. **8**He was not the Light, but he came to testify about the Light.

9There was the true Light which, coming into the world, enlightens every man. **10**He was in the world, and the world was made through Him, and the world did not know Him. **11**He came to His own, and those who were His own did not receive Him. **12**But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, **13**who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

14And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. **15**John testified about Him and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'" **16**For of His fullness we have all received, and grace upon grace. **17**For the Law was given through Moses; grace and truth were realized through Jesus Christ.

ՅՈՎՀԱՆՆԷՍ 1:1-17

1Սկիզբէն էր Խօսքը, ու Խօսքը Աստուծոյ քով էր, եւ Խօսքը Աստուած էր. 2ան սկիզբէն Աստուծոյ քով էր: 3Ամէն ինչ եղաւ ան'վ. եղածներէն ո՛չ մէկը եղաւ առանց անոր: 4Կեանքը անով էր, ու կեանքը մարդոց լոյսն էր. 5լոյսը կը փայլէր խաւարի մէջ, բայց խաւարը չճանչցաւ զայն: 6Աստուծմէ դրկուած մարդ մը կար՝ որուն անունը Յովհաննէս էր: 7Ասիկա եկաւ վկայութեան համար՝ որ վկայէ Լոյսին մասին, որպէսզի բոլորը հաւատան անոր միջոցով: 8Ինք չէր այդ Լոյսը, հապա եկաւ՝ որպէսզի վկայէ Լոյսին մասին: 9Ճշմարիտ Լոյսը ան էր՝ որ կը լուսաւորէ աշխարհ եկող՝՝ ամէն մարդ: 10Ինք աշխարհի մէջ էր, եւ աշխարհը եղաւ իրմով, բայց աշխարհը չճանչցաւ զինք: 11Իրեններուն եկաւ, սակայն իրենները չընդունեցին զինք: 12Բայց անոնց՝ որ ընդունեցին զինք - անոնց՝ որ կը հաւատան իր անունին - իրաւասութիւն տուաւ Աստուծոյ զաւակներ ըլլալու: 13Անոնք ո՛չ արիւնէն եւ ո՛չ մարմինի կամքէն ծնան, ո՛չ ալ մարդու կամքէն, հապա՝ Աստուծմէ: 14Եւ Խօսքը մարմին եղաւ ու մեր մէջ բնակեցաւ, (եւ դիտեցինք անոր փառքը՝ Հօրը միածինի փառքին պէս.) շնորհքով ու ճշմարտութեամբ լեցուն: 15Յովհաննէս վկայեց անոր մասին, եւ աղաղակեց. «Ասիկա՛ է ան՝ որուն մասին կըսէի. "Ան որ իմ ետեւէս կու գայ՝ իմ առջեւս եղաւ, որովհետեւ ինձմէ առաջ էր": 16Եւ անոր լիութենէն մենք բոլորս ստացանք շնորհք շնորհքի վրայ: 17Որովհետեւ Օրէնքը տրուեցաւ Մովսէսի միջոցով, բայց շնորհքն ու ճշմարտութիւնը եղան Յիսուս Քրիստոսի միջոցով: 18Ո՛չ մէկը երբէք տեսած է Աստուած. բայց միածին Որդին՝ որ Հօրը ծոցն է, ի՛նք պատմեց անոր մասին»: