



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

MAY 4, 2014

ՄԱՅԻՍ 4, 2014

Աշխարհամատրան Կիրակի - Կանաչ Կիրակի
Sunday of the World Church - Green Sunday



Քրիստոս Յարևաւ Ի Մննելոց:
Օրհննալ է Յարութիւնն Քրիստոսի:

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



Morning Service: 9:15 AM
Divine Liturgy: 10:00 AM
Bible Readings: Acts 9:23-31; 1 Peter 2:1-10; John 2:23-3:12

ԿԻՐԱԿԻ, ՄԱՅԻՍ 4, 2014

Արարուտեան Ժամ 9:15
Սուրբ Պատարագ 10:00
Ընթերցումներ: Գործք 9:23-31; Ա Պետրոս 2:1-10;
 Յովհաննէս 2:23-3:12



HOKEHANKISD - REQUIEM SERVICE

For the souls of:

Beyatrix Dorter (first year)
 All deceased of Dorter and Panosyan Families

Armineh Simon
 Apcar & Margaret Simon
 Hovaness & Verkine' Kafafian
 Arshag Dadourian
 Raffi Dadourian
 Yervant Kafafian

Requested by:

Panosyan Family

Mr. Simon Simon
 Dadourian Family
 Mrs. Violet Youna
 Ms. Surpik Simon
 Mr. & Mrs. Robert Simon & Family
 Mr. & Mrs. Edward Simon & Family

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 Dilanjan
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.

**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).

SUNDAY OF THE WORLD - GREEN SUNDAY

The second Sunday following the Glorious Resurrection of Our Lord Jesus Christ is the Sunday of the World Church. It commemorates the first Church of Jerusalem established by Christ Himself.

On the first day of the Jewish festival of Passover, Jesus instructed two of the Apostles, Peter and John, to go into Jerusalem and meet a man who would direct them to a house where He and His Apostles could celebrate the Passover Feast. Peter and John were led to the “Upper Room” of the house where they made the necessary preparations for the meal. Later that evening, Christ and the Twelve Apostles sat together to eat supper.

Christ spoke to them and said, “I have desired to eat this Passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And He took the cup, and gave thanks, and said, “Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.” And he took bread, and gave thanks, and broke it, and gave unto them, saying, “This is my body which is given for you: this do in remembrance of me.” Likewise the cup after supper, saying, “This cup is the new testament in my blood, which is shed for you” (Luke 22:15-20).

This “Last Supper” was the event where Jesus Christ established the Sacrament of Holy Communion, which we celebrate every Sunday during Divine Liturgy in Armenian Churches throughout the world. The Upper Room in Jerusalem is considered to be the first Church as founded by Christ.

The Sunday of the World Church is also called “Green” Sunday, which according to Archbishop Malachia Ormanian, is the popular name of the feast as it is linked to the re-awakening of nature in springtime.

TWO PARTS OF THE *BADARAK*

The principal liturgical service of the Armenian Church is the Divine Liturgy or *Badarak*. *Badarak* is not merely one of many rituals of the Church. It is the most important expression of the Church's faith and identity.

In all of the ancient Churches, the Divine Liturgy consists of two large blocks: the Synaxis (*Jashou Zham*) and the Eucharist (*Kohapanoutyoun*). In the Armenian *Badarak*, these two parts are preceded by a preparatory introduction and followed with a brief conclusion, both later additions to the ancient two-part structure.

The Synaxis, which means "Assembly" or "Gathering together," is often called the "Liturgy of the Word," because this part of the Divine Liturgy centers on the reading of passages from the Bible, especially the Holy Gospel. Armenian Church fathers have always emphasized that in reading the Gospel, Jesus Christ himself is revealed. Around the turn of the eighth century, the Armenian theologian Stepanos of Siunik (†735) wrote, "It is not a delegate who pronounces the Gospel, or even an angel, but the Lord of heaven and earth Himself, saying, 'I came from the Father and have come into the world'" (John 16:28). So Christ is revealed in Gospel readings and then again through His body and blood in Holy Communion.

The second block of the *Badarak* is called the "Eucharist," a Greek word meaning "thanksgiving." We give thanks to the Lord because he has saved us and cares for us. The heart of the Eucharist in all ancient Christian traditions is called the Anaphora or Eucharistic Prayer (*Khorhrtamadooyts* or *Kohoutyan Aghotk*). This long prayer is recited by the priest on behalf of the people.

In the Armenian Divine Liturgy, the celebrant takes unleavened bread and wine and offers them to God. He then asks God to sanctify them through his Holy Spirit and change them into the Body and Blood of Jesus Christ as a means for our communion with Him. The Armenian Church believes that when we receive Holy Communion, we are not eating mere bread and wine. By the miraculous power of God, we are receiving Christ himself in a manner that we accept is beyond our comprehension.

We participate most fully in the Divine Liturgy when we receive Holy Communion. It is the greatest Christian privilege, and ideally, baptized members of the Armenian Church should receive communion each time they are present at the celebration of *Badarak*.

HOW OLD IS OUR *BADARAK*?

The heart of the *Badarak*, the Eucharist or Lord's Supper, goes back to Jesus' Last Supper in the Upper Room. The earliest reference to the Eucharist in the New Testament is found in St. Paul's First Letter to the Corinthians, which was probably written in the mid-50s of the first century. St. Paul discusses the Eucharist not as a novelty but as an established practice. So the Eucharist predates even the New Testament.

Even the earliest writings in the Armenian language, which date back to the period right after the creation of the alphabet in the early fifth century, make references to the *Badarak* as an established church practice. Thus, there is no reason to doubt that the *Badarak* was being celebrated by scattered communities of Armenian Christians as soon as the Gospel was brought to Armenia by the apostles Thaddeus and Bartholomew.

Of course the exact shape of the Divine Liturgy ceremony has evolved over the centuries. The *Badarak* celebrated by St. Nersess the Graceful in the twelfth century was surely quite different from the liturgy know to St. Gregory the Illuminator in the fourth century. However, the fundamental structure of the service has remained basically the same. Holy Communion has always been the heart of the *Badarak*, and a number of hymns and prayers sung in today's *Badarak* go back centuries, some of them to the fifth century or earlier.

From Frequently-Asked Questions on the Badarak: The Divine Liturgy of the Armenian Church By Fr. Daniel Findikyan



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 հեռաձայնել Տէր Յովհանին (847) 644-7389:



14TH ANNUAL

ECUMENICAL PRAYER SERVICE FOR CHRISTIAN UNITY ECUMENICAL SUNDAY

June 1, 2014

4:00 PM Opening Reception

5:00 PM Prayer Service

Location:

First United Methodist Church
at the Chicago Temple,
77 West Washington Street

*(Parking vouchers for \$6.00 parking at the "Self-Park"
at 172 W. Madison will be available at registration.)*

Preacher:

The Right Reverend C. Christopher Epting,
Assisting Bishop, Episcopal Diocese of Chicago

Host:

Greater Chicago Broadcast Ministries

Please confirm your attendance on this website:

<http://www.archchicago.org/departments/ecumenical/prayerserviceregistration.aspx>

Sponsored by Ecumenism Metro Chicago (EMC)

On June 1st members of the **AGBU Chicago Young Professionals** organization are again running a 3-mile race to raise money for scholarships to send deserving kids to Hye Camp.

If you prefer to donate by check, please contact Chicago YP at ypchicago@agbuyp.org for details on how to do so.

The YP group would appreciate your support and any donation you are able to give to this great cause!

The ST. JAMES CHAPTER OF f ACYOA

invites you to a special presentation

by **Tatevik Khoja-Eynatyan**

on Fund for Armenia Relief (FAR's) Ayo! Stewardship Training Program

May 18 after Divine Liturgy.

Calling all youth!

ST. NERSESS SUMMER CONFERENCE DATES ANNOUNCED

The dates for St. Nersess' summer conferences have been announced, and registration forms will soon be available. Each conference is limited to 25 participants. Please save these dates as you make your summer plans!

For information regarding this year's special Deacons' Training Program, please contact the program director, Very Rev. Fr. Daniel Findikyan, at frdaniel@stnersess.edu.

High School Summer Conference A: July 14 - 23

High School Summer Conference B: July 26 - August 4

Post High School Summer Conference: August 6 - 12

SCRIPTURE READINGS

John 2:23 – 3:12

23Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing. **24**But Jesus on his part did not entrust himself to them, because he knew all people **25**and needed no one to bear witness about man, for he himself knew what was in man.

3Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. **2**This man came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him." **3**Jesus answered him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God." **4**Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" **5**Jesus answered, "Truly, truly, I say to you, unless one is

born of water and the Spirit, he cannot enter the kingdom of God. **6**That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. **7**Do not marvel that I said to you, ‘You must be born again.’ **8**The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”

9Nicodemus said to him, “How can these things be?” **10**Jesus answered him, “Are you the teacher of Israel and yet you do not understand these things? **11**Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our testimony. **12**If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?”

ՅՈՎՀԱՆՆԷՍ 2:23 – 3:12

23Երբ Զատիկի տօնին աստնը Երուսաղէմ էր, շատ մարդիկ հաւատացին անոր անունին՝ տեսնելով անոր ըրած նշանները: **24**Բայց ինք՝ Յիսուս՝ չէր հաւատար անոնց, որովհետեւ կը ճանչնար ամէն մարդ. **25**պէտք չունէր՝ որ մէկը ուրիշ մարդու մասին վկայէր իրեն, քանի որ ինք գիտէր թէ ի՛նչ կայ մարդուն մէջ:

3Փարիսեցիներէն մարդ մը կար՝ Նիկողեմոս անունով, որ Հրեաներու պետ մըն էր: **2**Ասիկա զիշերուան մէջ եկաւ Յիսուսի քով եւ ըսաւ անոր. «Ռաբբի՛, գիտենք թէ դուն Աստուծմէ վարդապետ եկած ես. որովհետեւ մէ՛կը չի կրնար ընել այն նշանները՝ որ դուն կընես, եթէ Աստուած իրեն հետ չըլլայ»: **3**Յիսուս պատասխանեց անոր. «Ճշմա՛րտապէս, ճշմա՛րտապէս կը յայտարարեմ քեզի. “Եթէ մէկը վերստին չծնի՛ չի կրնար տեսնել Աստուծոյ թագաւորութիւնը”»: **4**Նիկողեմոս ըսաւ անոր. «Ի՞նչ պէս կրնայ ծնիլ մարդ մը՝ որ ծերացած է: Կարելի՞ է, որ երկրորդ անգամ մտնէ իր մօր որովայնը եւ ծնի»: **5**Յիսուս պատասխանեց. «Ճշմա՛րտապէս, ճշմա՛րտապէս կը յայտարարեմ քեզի. “Եթէ մէկը ջուրէն ու Հոգիէն չծնի՛ չի կրնար մտնել Աստուծոյ թագաւորութիւնը”»: **6**Սարմիսէն ծնածը՝ մարմին է, եւ Հոգիէն ծնածը՝ հոգի է: **7**Դուն մի՛ զարմանար որ ըսի քեզի. “Դուք պէտք է վերստին ծնիք”: **8**Հովը կը փչէ ո՛ւր որ ուզէ. կը լսես անոր ձայնը, բայց չես գիտէր ուրկէ՛ կու գայ, կամ ո՛ւր կէրթայ: Ո՞վ որ Հոգիէն կը ծնի՛ ա՛յսպէս է»:

9Նիկողեմոս ըսաւ անոր. «Ի՞նչպէս կրնայ ըլլալ ատիկա»: **10**Յիսուս պատասխանեց անոր. «Դուն Իսրայելի մէջ վարդապետ մըն ես, ու չե՞ս գիտէր այս բաները: **11**Ճշմա՛րտապէս, ճշմա՛րտապէս կը յայտարարեմ քեզի թէ ինչ որ գիտենք՝ կը խօսինք, եւ ինչ որ տեսանք՝ կը վկայենք, ու չէք ընդունիր մեր վկայութիւնը: **12**Եթէ երկրային բաներու մասին խօսեցայ ձեզի եւ չէք հաւատար, ի՛նչպէս պիտի հաւատարք՝ եթէ երկնային բաներու մասին խօսիմ ձեզի: