

ST. JAMES ARMENIAN APOSTOLIC CHURCH
ՍՐ. ՅԱԿՈՒ 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

August 17, 2014

**Feast of the Assumption of the
Holy Mother-Of-God**

Օգոստոս 17, 2014

**Տօն Ս. Աստուածածնի
Վերափոխումին**



Armenian Historical Year 4507 (ՏՇԷ)
Armenian Calendrical Year 1464 (ՌՆԿԳ)



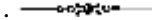
Morning Service:	9:15 AM	
Divine Liturgy:	10:00 AM	
Bible Readings:	Song of Solomon 4:9-15, 8:14	Isaiah 7:10-16
	Galatians 3:29-4:27	Luke 2:1-7

ԿԻՐԱԿԻ, ՕԳՈՍՏՈՍ 17, 2014

Արատունեան ժամ:	9:15	
Սուրբ Պատարագ:	10:00	
Ընթերցումներ:	Երգ 4:9-15, 8:14	Եսայի 7:10-16
	Գաղատացի 3:29-4:27	Ղուկաս 2:1-7

**Blessing of the Grapes Service
Blessing of the College Students Service**

St. James' ZADIG Youth Choir, under the direction of Dn. Kavork Hagopian, joins our choir in singing today's festive Badarak.



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

Dn. Garabed Hardy	Alexander Adajian	Shoushan Altun
Varsenik Avagyan	Karen Demirdjian	Babken Dilanjan
Yn. Maireni Donikian	Lucy Genian	Jirayr Gerardo
Hoyle Green	Pat Green	Mihran Guragossian
Mary Haidarian	Nargez Hamayak	Vartges Goorji
Marie Ipjian	Mary Ipjian	Carnig Kahaian
Zarouhi Kedjidjian	Elizabeth Krikorian	Diramayr Sirarpi Nalbandian
Berjouhi Moukhtarian	Yalcin Oral	Dn. Hagop Papazian
Anik Sarkis	Surpik Simon	Joseph Summer
Vigen Ter-Avakian	Mari Yegiyayan	Carla Ziegler



GRAPES for the Blessing of the Grapes Service are donated by Babayan Family, Montsic and Janet Tadevosyan, and Goorji Family.

DONATIONS IN LIEU OF GRAPES for the Blessing of the Grapes Service were received from: James and Anik Sargis in Memory of Anahid Ohanesian and Aida Wedman; as well as from Victoria Karakash, Sourpik Simon, and Zarouhi Kedjidjian.

MAIN ALTAR FLOWERS are donated to the Glory of God by Zarouhi Kedjidjian.



Վերափոխումն Սուրբ Աստուածածնի

Աստուածածինի նուիրումն օրը կը տօնուի Օգոստոս 12-17 օրերուն մէջ հանդիպող Կիրակին: Տիրամօր վախճանում ին կամ վերափոխում ին տօնն է:

Սուրբ Կոյսը 15 տարիներ Երուսաղէմ ապրելէ վերջ ան կնքեց իր մահկանացուն: Բոլոր առաքեալները, բացի Բարթողիմէոսէ, որ բացակայ էր այդ ատեն, մեծ հանդիսութեամբ եւ ջահալոյց թափօրով կատարեցին յուղարկաւորութիւնը եւ թաղեցին զայն Գեթսեմանիի պարտէզին մէջ: Իր թաղումէն վերջ երեք օր եւ երեք գիշեր հրեշտակային երգեր կը լսուին անոր գերեզմանին վրայ:

Քիչ ատենէն կը հասնի Բարթողիմէոս, որ կը փափաքի Տիրամայրը տեսնել վերջին անգամ մը: Անոր փափաքին գոհացում տալու համար, առաքեալները կը բանան գերեզմանը, ուր չեն գտներ սակայն Տիրամօր մարմինը: Կը հետեւցնեն թէ անիկա չէր մեռած, այլ քնացած էր միայն, թէ հրեշտակներու երգաբանութիւնը այդ միայն կը նշանակէր, թէ Յիսուս իր մօրը խոստացած էր արդէն երկինք փոխադրել, եւ թէ Սուրբ Կոյսին մարմինն բացակայութիւնը իր գերեզմանին մէջ՝ այդ խոստումին կատարումը միայն կրնար նշանակել:

Այս է պատճառը որ աւելի ննջում բառը կը գործածուի անոր երկրաւոր կեանքին վախճանին համար, եւ ոչ թէ Մահ բառը:

Ընդհանուրութեան օր է՝

Թագուհի, Սրբուհի, Մաքրուհի, Իսկուհի, Արեւիկ, Արփի, Արփենիկ, Աղաւնի, Գեղուհի, Գեղանոյշ, Մարգարիտ, Երանուհի, Տիրուհի, Բերկրուհի, Ազնիւ, Երջանիկ, Լուսաբեր, Լուսնթագ, Պերճուհի, Վերգինէ, Կուսինէ, Անթառամ, Արուսեակ, Մարիամ, Մարի, Մարիա, Մարինէ, Մարօ, Մարիճա, Մայրանոյշ անունները ունեցողներուն:

On the occasion of the Feast of the Assumption of Soorp Asdvadzadin, Der Hayr and the Parish Council congratulate all those with the following names and wish them a happy and healthy life:

Mariam, Mary, Maria, Marine, Maritsa, Mayranoosh, Maro, Arevig, Arpi, Keghoohi, Margarit, Eranoohi, Arpenig, Aghavni, Diroohi, Isgoohi, Srpoohi, Makroohi, Takoohi, Berjoohi, Pergroohi, Azniv, Yerchaneek, Loosaper, Loosyntag, Goosineh, Antaram, Aroos, Aroosyag, Vergine, Arshaloosy, Aghavni, Denchali, Loosarpi, and Keghanoosh.

FEAST OF THE ASSUMPTION OF THE HOLY MOTHER-OF-GOD

St. Mary is known in the Armenian Church as Asdvadzamayr or Asdvadzadzin, the "Mother of God" (*Theotokos*) or the "Bearer of God," a title doctrinally established at the Ecumenical Council of Ephesus in the 5th century. Her life of holiness and purity, and her graceful acceptance of the role which God assigned her, together make Mary one of the preeminent exemplars of Christian faith. Thus, her birth and very conception are occasions for celebration in the church. Only those aspects of St. Mary's life that are directly related to Christ are recorded in the Gospel. The remainder of her biography is attributed to oral tradition and ancient ecclesiastical literature. In all likelihood, Mary was born in Bethlehem or Nazareth some twenty years before Christ's nativity. Her parents, Joachim and Anna, were a devout couple whose earnest prayers for a child were answered with the birth of a daughter.

Although she was born through natural childbirth, St. Mary is considered morally pure and immaculate. It is for this reason that the church celebrates not only her birth but also her conception, which the Armenian and the Greek Orthodox churches observe on December 9 and the Roman Catholic Church celebrates on December 8. Because of Mary's moral purity, in 1854, the Catholic Church accepted the position that she too was born of an Immaculate Conception. The Armenian Church, however, does not accept this doctrine as we believe that only Christ was Immaculately conceived.

Nonetheless, Mary's purity is unquestioned in our Church. According to Church doctrine, at the time of the Annunciation, when the Holy Spirit entered Mary, she was cleansed of all original sin as she was to be the vessel through which God Manifest was to be incarnated. According to tradition, following Christ's Ascension, St. Mary lived out the rest of her days in Jerusalem and was cared for by St. John the Evangelist. She died in Jerusalem some fifteen years after the Ascension and was buried in her family tomb in Gethsemane.

After she passed away, all the apostles--except Bartholomew who was absent at the time--conducted her funeral with great ceremony at a cave-like tomb in the Garden of Gethsemane. Later, St. Bartholomew returned and wished to see Mary one last time. He convinced the apostles to open the tomb, but they could not find her body inside. Instead, angelic voices were heard for three days and three nights. The apostles interpreted the angels' singing as a sign that our Lord had assumed, or taken up, His mother into heaven as He had promised her. They accepted the empty tomb as confirmation of Christ's promise to His mother for she had not died but had merely fallen asleep. For this reason, the church refers to the end of Mary's earthly life as "dormition" rather than "death."



**Սուրբ զԱստուածածինն եւ զամենայն սուրբք բարեխօս արասցուք առ
Հայր ի յերկինս, զի կամեցեալ ողորմեսցի եւ գթացեալ կեցուսցէ
զարարածս իւր: Ամենակալ Տէր Աստուած մեր, կեցո եւ ողորմեա:**

BLESSING OF THE GRAPES

On the day of the Feast of the Assumption of the Holy Mother-of-God, the blessing of the grapes takes place immediately after the Divine Liturgy. The ceremony is rich in symbolism and emphasizes the important role the Virgin Mary assumed in the revelation of God.

The custom of blessing of the grapes, the first fruits of the harvest, can be traced back to Old Testament times, when farming was a common vocation. Of the vast variety of produce, grapes had a special place of honor and were considered the "first fruits" because they were the first produce of harvest.

Among the Israelites, as among many neighboring cultures, grapes were regarded as belonging in a special way to God since they were the first fruits. It was He who gave the gift of the whole harvest and to offer Him the first fruits was to acknowledge complete dependence on Him. Special services of thanksgiving were conducted by priests in the temple, a tradition that prevailed to the time of Christ.

With the birth of Jesus, these dedications took on a new meaning. Jesus Christ was the first born-or the first fruit-of Mary and, as such, was offered to God in the temple. (Luke 2:25-30)

St. James Armenian Church (Evanston, IL)

BLESSING OF COLLEGE STUDENTS

Following *Badarak* TODAY, we invite all college students who will be leaving their family homes and St. James, their spiritual home, to participate in a short Blessing of College Students. This short ceremony will give each of us an opportunity to wish our students all the best in their educational endeavors.



ACYOA Jrs. of St. James Armenian Church (Evanston, IL)

Invites you to

Daniel Nersesian's Presentation

"MY FIRST TRIP TO ARMENIA"

TODAY After Divine Liturgy

THE ARMENIAN LETTER "Eh" (Է)

from vozzmosis blog



If you walk into any given Armenian Orthodox Church, or at least most of them, you may notice something over the altar- the single letter 'Eh' (Է) directly above the arch.

What is so special about the letter 'Eh' (Է) that it deserves such a prominent place over the church altar? First, let's look at its meaning. In the phrase 'God is Love', the word for is is 'eh', thus, 'Asdvadz Ser Eh' (transliteration: 'God Love Is'). So, the letter/word 'Eh' (Է) literally means 'is' or

'he is', which, to those familiar with the Old Testament, may sound like a reference to God Himself.

In Exodus chapter 3, the prophet Moses encountered God in the burning bush. As God was instructing Moses to deliver His people from Egypt, Moses asked, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I am who I am." He said further, "Thus you shall say to the Israelites, 'I am has sent me to you.'

God told Moses that His name is 'I am', or technically 'Is', or 'He Who Is'. Thus, God is a being who just IS, and it is only the eternal God who can call Himself by this name. In Armenian, it is the letter/word 'Eh' (Է) that serves as the name for 'I am' or 'he is', and just as Moses realized the 'Eh' (Է) to be dwelling in the burning bush, so too does the Armenian Church realize that God (Eh) dwells at the church altar.

Furthermore, 'Eh' (Է), when pronounced, makes the sound of a breath, and so the idea of God being the breath of life is attached to this letter. Also, the letter 'Eh' (Է) happens to be the 7th letter of the Armenian alphabet. Symbolically, 7 is known as the number of perfection, or completion. Throughout the Bible, the number 7 is attributed to several acts of God, and to God Himself, so the letter 'Eh' (Է) takes on even further significance.

Thus, for the Armenian Church, the letter 'Eh' (Է) and its meaning is considered to be Holy. It is not only symbolic, but 'Eh' (Է) is the name of God.



The newly installed letter Eh (Է) you see above the altar was crafted and donated to St. James by the renowned Armenian artist KUMRO (Karen Gevorkyan) in memory of his father, the prominent Armenian sculptor Grigor Gevorkyan. It is an exact wooden replica of the cast bronze Eh (Է) KUMRO's father crafted as part of his unique Armenian alphabet wall design for the complex of the St. Vartan Cathedral in New York City.

ARTICLES USED IN THE SANCTUARY

(By Very Rev. Haigazoun Vartabed Melkonian)

VEIL (*DZADZGOTZ*)

The word *Dzadzgotz* is used for a number of items within the church, first and foremost for the piece of material covering the Communion chalice. It can refer also to any of the covers of holy objects like the fine cloth over the Holy Dove.

WAFER (*NUSHKHAR*)

The *Nushkhar* is a wafer prepared with unleavened and unsalted flour usually by the priest, though it may be prepared by a sub-deacon or deacon. Imprinted on the bread is commonly a scene of Christ's suffering on the cross. During preparation the back side is pricked, symbolizing Christ's sufferings (nail holes). During the Divine Liturgy the *Nushkhar* is first dipped into the wine, and then cracked in four pieces to represent Christ's death. The celebrant receives communion each time he celebrates the Liturgy and also saves a portion called the *Reserved Sacrament*.

WINE (*KEENEE*)

Only pure Red wine is used during the Divine Liturgy and is spiritually transposed to the blood of Christ.



ԽՈՐԱՆԻՆ ՎՐԱՅ ԳՈՐԾԱԾՈՒՈՂ ՍՊԱՍՆԵՐ

ԾԱԾԿՈՑ

Ծածկոց եկեղեցիէն կը նշանակէ այն կտաւը որ կը ծածկէ սկիհը: Կրնայ նաեւ գործածուիլ նշանակելու միւս սպասներու ծածկոցները, ինչպէս Աղանիի ազնիւ կտաւը:

ՆՇԽԱՐ

Նշխարը բաղաբջ եւ առանց աղի հաց է, որ կը պատրաստուի քահա-նային կողմէ. Կրնայ նաեւ պատրաստուիլ կիսասարկաւազի կամ սարկաւազի մը կողմէ: Յիսուսի խաչելութեան չարչարանքներուն նկարը կ'ըլլայ նշխարին վրայ: Պատրաստութեան ատեն ետեւի կողմը ծակծկուած կ'ըլլայ, խորհրդանշելու համար Քրիստոսի չարչար-անքները (զամի ծակերը): Սուրբ Պատարագի ընթացքին նշխարը նախ կը թաթխուի գինիին մէջ, ապա չորս կողմէն կը կտրուի՝ Քրիստոսի մահը խորհրդանշելու համար:

ԳԻՆԻ

Միայն անապակ կարմիր գինի կը գործածուի Սուրբ Պատարագի համար որ կը փոխուի Քրիստոսի Արեան:

ALTAR FLOWERS

Please consider donating flowers to adorn the Holy Altar. You may either bring flowers yourself or make a monetary donation towards their purchase.

Sign-up sheet is in Nishan Hall.

LET'S LEARN ARMENIAN

Did You Know That...

The *Badarak*, not counting the priest's prayers, is about 4,700 words long but has only 1,400 different roots, of which 200 constitute approximately 80% of the text. Եւ (*Yev* = and) is the most common word; it occurs 438 times and constitutes nearly 10% of the text. This means that if you knew only the word Եւ, you'd already understand 1 out of every 10 words of the Mass. Moreover, if you knew 199 other words and their variants, you would understand 8 out of every 10 words in the Mass.

Over the next few months, each week you can learn 2 of the 50 most commonly used words in the *Badarak* in our parish bulletin:

Armenian	Phonetic	English
Գառն	<i>karn</i>	lamb
Լույս	<i>luys</i>	light

Here are the words you have already learned: Եւ (*yev*), սուրբ (*soorp*), ի (*ee*), Տէր (*der*), Աստուած (*Asdvadz*), օրհնէա, օրհնէալ (*orhnyaya, orhnyal*), ես, է (*es, e*), իմ (*im*), Քն, քեզ, դու (*ko, kez, tu.*), Ինք, իւր (*ink, yur*), մեր, մեք, մեզ (*mer, mek, mez*), հայր (*hayr*), որդի (*vorti*), հոգի (*hoki*), թող (*togh*), փորձուքիւն (*portsutyun*), փրկէա, փրկիչ (*prgyaya, prgich*), արարիչ (*araritch*), չար (*char*), փառք ի բարցունս (*park i partsuns*), տուր, տայ (*dur, da*), խաչ (*khach*), մարմին (*marmin*), հաց (*hats*), արիւն (*aryun*), զինի (*kini*).

DEFIBRILLATOR TRAINING

The Parish Council asks that all committee leaders and anyone else interested be present for our annual defibrillator training on **Sunday, September 7** immediately after *Badarak* in the vestibule area. This is a very important skill to have in the unfortunate event of an emergency medical condition requiring the use of automated external defibrillator (AED). Meg Kamajian, a registered nurse, will be leading the training.

BECOME A STEWARD

St. James' Stewardship Committee encourages you to become a steward. To date we have already pledged \$26 K. Please consider becoming a steward of St. James and help our parish meet its \$50K goal for 2014. Pledges of any amount are welcome.

Contact Parish Council Chair and Stewardship Committee Chair, Gevik Anbarchian, for additional information.

**St. James Armenian Church (Evanston, IL)
SUNDAY SCHOOL**

Proudly welcoming students for the
2014-2015 academic year!

Open House & Registration: September 14

First Day of Classes: September 21

*Learn more about the history, practice, and structure of the Armenian Church
while building strong friendships and having fun!*

Children ages 3-12 are welcome.

**ARMENIAN GENERAL BENEVOLENT UNION – CHICAGO
Sisag H. Varjabedian Saturday Armenian School
SCHOOL OPENING and Open House**

September 6, 2014

We teach Western and Eastern Armenian for all ages.
Classes are held on Saturdays 9:30 AM to 1:00 PM at the AGBU Center
(7248 N Harlem Ave. Chicago, IL 60631)

For more information call:

Aline Nigoghossian
Principal (708-785-1374)

Dr. Tamar Wasoian
Education and Program Director (630-706-1753)

or email agbuchicago@yahoo.com

CALENDAR OF MIDWEST ARMENIAN PICNICS

- August 15-17** All Saints Armenian Church (Glenview, IL)
August 17 St. George Armenian Church (Waukegan, IL)
August 24 St. James Armenian Church (Evanston, IL)
September 7 Knights of Vartan (Lincolnwood, IL)

CALENDAR OF WORSHIP SERVICE AND EVENTS

- August 24** Taste of Armenia Street Fair
August 24 Vespers (5:00 PM)
September 14 Feast of the Exaltation of the Holy Cross
Sunday School Open House
September 20 Annual Church Family Picnic at Flick Park (NEW DATE!)

AUGUST 24, 2014



Taste of Armenia Big Raffle Tickets are available.

\$100.00 per ticket.

Five cash prizes totaling \$6,000.00 will be given away.

Only 200 tickets will be sold.

**TASTE OF ARMENIA STREET FAIR
RESTAURANT RAFFLE**

One thousand dollars (\$1,000) in restaurant gift certificates will be given away,
including:

Brindille - \$100

Trattoria #10 - \$100

Sayat Nova - \$100

Trattoria #10 - \$100

Wildfire - \$100

Union - \$150

Dinotto Ristorante - \$100

Siunik Armenian Grill - \$150

L. Woods - \$100

Raffle tickets are being offered for \$5.00 each or 6 tickets for \$25.00.

WORKERS NEEDED

The St. James Taste of Armenia Street Fair is fast approaching on Sunday, August 24th. In order to have another successful event, everyone's help will be needed both on Saturday, August 23rd, and in all areas during the day on Sunday, August 24th. If you can help skewer meat, make hamburgers, set up tents and tables, serve food and desserts, cut bread, help in the cultural tent, supervise games, sell tickets or do any of the many tasks that need to be done, PLEASE VOLUNTEER.

Contact Debbie DerAsadourian (847.259.6053/derfamily@wowway.com) or Wendy Farsakian (847.657.0027) to be scheduled. We appreciate everyone's efforts. Thank You!

ՃԱՇՈՒ ԾԱՐԱԿԱՆ

Անթառամ ծաղիկ (Վերափոխման)

Անթառամ ծաղիկ, Յեսսէի արմատէն վերաբուսած անդատապարտ շառաւիղ, Եսային կանուխէն քեզ Սուրբ Հոգիի եօթնալոյս շնորհքներուն ընդունարան վերագոչեց. Աստուածածին եւ կոյս, քեզ կը մեծարենք:

Համեղաճաշակ պտուղի բանաւոր բարունակ, որմէ քաղուեցաւ մեզի անսպառ ողկոյզը՝ գիտութեան ծառին ճաշակումէն տրտմածներուն որպէս ուրախութիւն. անարատ սրբուհի, բոլորս քեզ կը մեծարենք:

Մարմնի մէջ անարատ վարքով ապրելով, այսօր առաքեալներուն կողմէ ամփոփուելով երկնային ակնարկութեամբ վերափոռուեցար քու Որդիիդ եւ մեր Աստուծոյն արքայութիւնը. ո՞վ բարեխօս խոստովանողներու, քեզ կը մեծարենք:

(Աշխարհաբարի վերածնց Եփրեմ Արք. Թրապազեան)

MIDDAY HYMN

For the Assumption of the Holy Virgin

Unfading flower, uncondemned scion, come forth anew from the foot of Jesse; Isaiah had aforetime proclaimed thee to be the vessel of the sevenfold gifts of the Spirit; Mother-of-God and Virgin, we magnify thee.

Of our savory fruit thou reasonable bough, from which was gathered for us the cluster of grapes for the inexhaustible joy if those who were sorrowful because of the tasting of the tree of knowledge. O holy immaculate, we magnify thee.

Having led a spotless life in the flesh, thou wast this day shrouded by the apostles, but at the behest from above thou wast translated into the kingdom of thy Son and our God. O intercessor for us confessors, we magnify thee.

(translated by Tiran Archbishop Nersoyan)



Lord, receive, our supplications through the intercession of the holy Mother of God, the immaculate bearer of your only-begotten Son, and by the supplications of all your saints. Hear us, Lord, and have mercy on us; forgive, expiate and remit our sins; make us worthy to give you thanks and to glorify you together with the Son and the Holy Spirit, now and always and unto the ages of ages. Amen.

SCRIPTURE READINGS

Ղուկաս 2:1-7

1Այդ օրերը Օգոստոս կայսրեն հրամանագիր էլաւ, որ ամբողջ երկրագունդը արձանագրուի: 2(Այս առաջին աշխարհագիրը եղաւ՝ երբ Կիրենոս Սուրիայի վրայ կառավարիչ էր:) 3Բոլորը կերթային արձանագրուելու, իւրաքանչիւրը՝ իր քաղաքին մէջ: 4Յովսէփ ալ՝ Գալիլէայէն, Նազարէթ քաղաքէն, բարձրացաւ դէպի Հրեաստան՝ Դաւիթի քաղաքը, որ Բեթլեհէմ կը կոչուի, (քանի ինք Դաւիթի տունէն եւ գերդաստանէն էր,) 5արձանագրուելու Մարիամի հետ, որ իր նշանաձեւ էր ու յղի էր: 6Երբ անոնք հոն էին՝ անոր ծնանելու օրերը լրացան. 7եւ իր անդրանիկ որդին ծնաւ, խանձարուրով փաթթեց զայն ու մտուրիս մէջ պատկեցուց, որովհետեւ իջեւանին մէջ տեղ չկար իրենց:



Luke 2:1-7

1In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. 2(This was the first census that took place while Quirinius was governor of Syria.) 3And everyone went to their own town to register. 4So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. 5He went there to register with Mary, who was pledged to be married to him and was expecting a child. 6While they were there, the time came for the baby to be born, 7and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no guest room available for them.



Writing above the main altar:

"Draw near to God, and He will draw near to you." (James 4:8)