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Volume IV, Issue IV

WINTER 2014/15



NEVER FORGET

Fellow St. James Parishioners,

I hope 2015 has so far been a healthy and prosperous year for you and your families.

We have now entered the Lenten Season, a somber time when we deny ourselves the pleasures of life in order to reflect more deeply on the true meaning of Christ's sacrifice as we prepare to celebrate the glorious Resurrection of Our Lord and Savior. This Lenten Season is particularly meaningful for our Armenian people as we commemorate the centennial of the Armenian Genocide.

Thus, I am writing to encourage all of my fellow St. James parishioners to make every effort in the coming months to participate in both the local and national events marking the hundredth anniversary of the world's first genocide. On Sunday, April 19, all local Armenian Churches will be celebrating a combined Divine Liturgy at All Saints Armenian Church in Glenview, and on Sunday, April 26 you are invited to attend the Chicago area's official public Genocide commemoration. And needless to say, all Armenian Americans are encouraged to travel to Washington, D.C. the week of May 4 to participate in the national events commemorating the Genocide.

Of course, St. James will be having its own Genocide commemoration on Friday, April 24 at our church. We will be inviting the entire Evanston community, including dignitaries and public officials, to come bear witness to not only the tragedy that befell our people a century ago but also to our resilient rebirth in Evanston, the United States, Armenia and the world over.

There are a number of committees made up of countless people from Chicagoland's Armenian community that have been working long and hard on these and other events for the past several months. Without your support and participation, these events will lack the energy necessary for a meaningful expression of our people's commitment to NEVER FORGET this unspeakable human tragedy that certain forces have shamelessly tried to erase from human memory.

Please look for the details regarding these events on St. James publications and our church website. You can also see Der Hovhan and Parish Council members if you have questions.

Best Wishes

Gevik Anbarchian, Parish Council Chair



Encyclical of His Holiness Karekin II, the Supreme Patriarch and Catholicos of All Armenians announcing the canonization of the martyrs of the Armenian Genocide of 1915

KAREKIN II, SERVANT OF JESUS CHRIST, BY THE MERCY OF GOD AND THE WILL OF THE NATION CHIEF BISHOP AND CATHOLICOS OF ALL ARMENIANS, SUPREME PATRIARCH OF THE PAN-NATIONAL PREEMINENT ARARATIAN SEE THE APOSTOLIC MOTHER CHURCH OF UNIVERSAL HOLY ETCHMIADZIN.

CHRIST-BEQUEATHED GREETINGS OF LOVE AND PONTIFICAL BLESSINGS TO THE CATHOLICOSATE OF THE GREAT HOUSE OF CILICIA, TO THE ARMENIAN PATRIARCHATES OF HOLY JERUSALEM AND CONSTANTINOPLE, TO ARCHBISHOPS, BISHOPS, PRIESTS AND DEACONS, TO DIOCESAN ASSEMBLIES, DIOCESAN AND PAROCHIAL COUNCILS AND OFFICERS, AND TO ALL BELOVED FAITHFUL ARMENIAN PEOPLE.

“The path of the righteous is as the dawning light that shines brighter and brighter unto the perfect day.” (Proverbs 4:18)

The centennial of the Armenian Genocide is before us, and our souls resound with a powerful call for justice and truth that will not be silenced.

Each day of 2015 is a day of devotion for our people, a spiritual journey to the memorials of our martyrs in the homeland and in the diaspora, before which we kneel humbly in prayer for the souls of the innocent, who rest in unmarked graves, having accepted death rather than reject their faith and nation. Indeed, “the path of the righteous is as the dawning light that shines brighter and brighter unto the perfect day.”

In 1915, and in the years that followed, Ottoman Turkey committed genocide against our people. In Western Armenia—our historic homeland—and in Armenian communities throughout other parts of the Ottoman Empire, one and a half million sons and daughters of our

nation were subjected to slaughter, famine, and disease, as they were deported and forced to march to their deaths. A centuries-old inheritance was pillaged. Thousands of monasteries and churches were

desecrated and destroyed. National institutions and schools were razed to the ground. Our spiritual and national values were uprooted. Western Armenia—where our people had lived since the time of Noah, where we forged an identity and shaped a distinctive culture—was savagely wrested from its native population. Eastern Armenia—the birthplace of our church, where the Only Begotten descended, and from where our people received the light of St. Gregory—was threatened out of existence.

In this time of darkness—when Armenia was splintered, when its fragments

were scattered the world over—it was hard to believe that a new day would come. But our people persevered. By the Lord's grace, our people rose up from the ashes, and they began to build anew.



In Eastern Armenia, a country was built out of ruins, a homeland of light and hope—where Armenians once again harnessed our people's creative force in education, in the sciences, and the arts. Today, though we still face hardships, we continue to strengthen our independent homeland, where our people live in freedom, and look with hope to the future. The Armenian spirit also flourished in far-flung lands, where our exiled people set down roots, built schools and churches, and gave generously of their talents in these new places they now called home.

Glory to you, O Lord, boundless glory. "Like a shield you protect us with your good favor" (Ps. 5:12). By placing our hope in You, O Lord, our people were illuminated and empowered. Your light kindled the ingenuity of our spirit. Your might propelled us to our victories. We created in the face of destruction. We lived in the face of annihilation. It was your will, O Lord our God, that our nation should live and rise again, so that we might seek justice where there has been oppression, concern where there has been indifference, and truth where there has been denial.

We will continue our fight without retreat, working together in unity until justice triumphs over darkness. Our innocent martyrs and the suffering of our people cry out for justice. Our destroyed shrines and the falsification and distortion of our history cry out for justice. Our people believe that the countries, national and civic organizations, and individuals who have recognized the Armenian Genocide will be joined by others who believe that the affirmation of truth will lead to a world free of hostility and violence.

We express our gratitude to all those who had the courage and conviction to recognize and condemn the Armenian Genocide, and also to the countries and individuals who gave a new home to our people. These acts of justice and compassion are glimpses of humanity at its best, and they are lessons we can pass on from one generation to the next, to guide our world toward peace and harmony.

It is a spiritual consolation for us, as the Catholicos of All Armenians, to announce to our

people that during the Divine Liturgy on April 23, 2015, our Holy Church will perform a special ceremony canonizing as saints our sons and daughters who became martyrs for their faith and for their homeland. With this encyclical, we pronounce April 24 as the Day of Remembrance of the Holy Martyrs of the Armenian Genocide of 1915.

My dear Armenian people—a nation martyred and resurrected—live boldly, go forward with confidence, never lose sight of our beloved Mount Ararat, and always keep faith and hope alive in your hearts. For it is to you that our Lord speaks: "I know that you have but little power, and yet you have kept my word and have not denied my name...Hold fast what you have, so that no one may seize your crown" (Rev. 3:8-11).

Let us remain steadfast in our faith, which dispels darkness and brings into view the horizons of hope. We walk with God, and the life of faith is our victory. May the memory of our martyrs guide us as we walk uprightly on the path to justice. In this milestone year, let us draw strength from the firm determination of our people, who trampled death and rose again to rebuild, to renew, and to reassert the spirit of our ancestors. And let this be the lesson we teach our children and our grandchildren, so that they, too, keep our Armenian spirit burning bright. Before the Holy Altar of the descent of the Only Begotten, we ask God to keep our people everywhere in peace, safety, and prosperity. May the innocent souls of our martyrs rest in peace, and may love, justice, and truth reign over humankind. May the ways of the righteous shine upon the world until the dawn of a new day brings peace to all. May our Lord Jesus Christ be with us, now and always. Amen.

With blessings,

Karekin II Catholicos of All Armenians



The Armenian Apostolic Church will be canonizing the victims of the Armenian Genocide on April 23, 2015



According to the Director of the Office for Church Conceptual Issues of the Mother See of Holy Etchmiadzin, Bishop Bagrat Galstanyan, the canonization will be an unprecedented event since the last saint that was proclaimed and is remembered is Hayrapet Movses Tatevatsi, who was canonized in the 18th century.

“The Armenian Church doesn’t sanctify. It recognizes the sanctity of saints or of those people that is already common among people or has been shown with evidence. This also means that the Church recognizes what happened, that is, the genocide,” His Holiness informed, adding that the decision on canonizing the martyrs of the Genocide was taken during the Episcopal Meeting

held at the Mother See of Holy Etchmiadzin last year.

According to His Holiness, there will be a ritual for canonization during which saints will be proclaimed with a special formula. The canonization committee has set specific terms and conditions for the creation of the icon. As for the selection of psalms, during the Episcopal Meeting held in Etchmiadzin in 2014, it was established that the rule of the psalm “Martyrs of April” by the late Bishop Zareh Aznavouryan of the Great House of Cilicia has been selected as the psalm for canonization of the victims of the Armenian Genocide. His Holiness also said the leaders of the Sister Oriental Churches and their delegations will also be attending the canonization ceremony. As for the Pope of Rome, negotiations are in progress, but there is no final answer yet.

The canonization ceremony will be held at the Mother See of Holy Etchmiadzin and will probably start at 16:00 and end at 19:15, which will symbolize the year 1915. At the end, the bells of all Armenian churches of the world will ring, after which there will be a moment of silence and the Lord’s Prayer.

Coptic Orthodox Pope Canonizes the 21 New Martyrs of Egypt & Libya

The Coptic Orthodox Church has announced that the murder of the 21 Egyptian Christians killed by the so-called Islamic State in Libya will be commemorated in its Church calendar.

Pope Tawadros II announced that the names of the martyrs will be inserted into the Coptic Synaxarium, the Oriental Church’s equivalent to the Roman Martyrology. This procedure is also equivalent to canonization in the Latin Church.

The martyrdom of the 21 Christians will be commemorated on the 8th Amshir of the Coptic calendar, or February 15th of the Gregorian calendar. The commemoration falls on the feast day of the Presentation of Jesus at the Temple.



Canonization of the Genocide Victims

excerpts from "Canonization of the Genocide Victims. Are We Ready?" by Hratch Tchilingirian
Window view of the Armenian Church, Vol. I, No. 3, January 1990

...Canonization is the final declaration by the head of the Church, whereby the soul of a person or a group of persons are declared to be in heaven. After the declaration, the veneration of the person(s) as a saint is not only permitted, but ordered for the entire Church. Normally, the process of canonization is conducted by the Synod of Bishops in the Orthodox Church and the Sacred Congregation of Rites in the Roman Catholic Church, afterwards, the final declaration is made by the Patriarch or by the Supreme Pontiff. Canonization as a formal process and declaration started in the tenth century. In the primitive Church, martyrs and later confessors were the first to be publicly venerated by the faithful. Until the tenth century, individuals among the faithful who had lead exemplary and "venerable" lives were accepted as "saints" without formal canonization by the Church.

WHO ARE THE SAINTS?

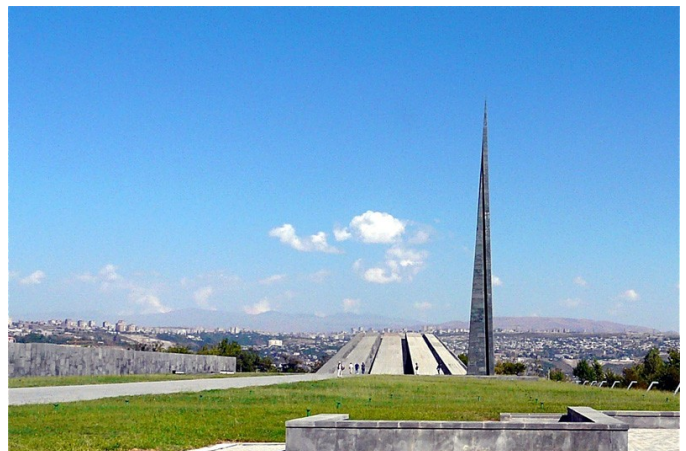
The saints are an integral part of the Tradition of the ancient Churches. "The doctrine of the Church comes alive in the lives of the true believers, the saints. The saints are those who literally share the holiness of God. 'Be holy, for I your God am holy.' (Leviticus 11:44; I Peter 1:16) The lives of the saints bear witness to the authenticity and truth of the Christian gospel, the sure gift of God's holiness to men."

When a person is canonized, certain honors are conferred upon that individual:

- 1) The name of the saint is listed among the other saints of the church and thus included in the liturgical calendar of the Church.
- 2) The name of the new saint is invoked in public prayers.
- 3) Churches are dedicated to God in the saint's memory.
- 4) Festive days are designated to celebrate his/her memory.
- 5) The name of the saint is mentioned in the Divine Liturgy on the day of the celebration of his/her memory and sometimes special hymns are sung to mention the virtuous deeds of the saint.

- 6) Pictorial or iconographical representations are made in which the saint is surrounded by a heavenly light of glory.
- 7) When available, the relics of the saint is enclosed in precious or decorated vessels and are publicly honored.

Theologically, once the victims of the Genocide are canonized, the Armenian Church will be put under a dogmatic imperative, i.e., they are no longer victims, but victors of Christ. Once the victims of the Genocide are canonized, we can no longer hold *Hokehankists* (requiem services) to mourn their death, to which we have accustomed ourselves. Instead, we will celebrate the Divine Liturgy invoking their names, asking for their intercession and celebrate their victory over death, in and through Christ. Once the victims of the Genocide are canonized, we can no longer hold candle light vigils. The mournful, dark atmosphere of commemorations of the Genocide will have to be changed into a "festive" glorious atmosphere. The victims are no longer victims, but saints who live in the glory of God, i.e., those who have joined God in an endless sharing of a divine life beyond all corruption and have found the true life with God. Hence, the question is whether Armenians are willing to see themselves as witness to the Death and Resurrection of Christ--for whom hundreds of thousands of Armenians gave their lives--rather than perpetually identify themselves as the victim.



100th Anniversary of the Armenian Genocide Commemoration in Chicago



The Chicago community is organizing events throughout 2015. Below you will find the list of the upcoming events. You can visit chicagogenocidecentennial.com for the latest updates.

Saturday, March 7 at 8:05 pm

Armenian All Saints Apostolic Church (1701 N. Greenwood Rd, Glenview, IL 60026)

"The Martyred Armenian Writers of 1915".

Dr. Hrand Markarian presents the literary works of Thirteen Armenian Martyred Writers.

Friday, March 20 at 7:00 pm

MovieMax Cinemas, 9180 West Golf Road, Niles IL 60714 **"Orphans of the Genocide" Movie** *Orphans of the Genocide is an emotional visual journey through never-before-seen archival footage and discovered memoirs of orphans who lived through the last century's first, fully documented and least recognized Armenian Genocide of 1915. The documentary follows Maurice Missak Kelechian whose research findings unveil the site of an Armenian orphanage located at the present day Antoura College near Beirut, Lebanon where 1,000 Armenian Genocide Orphans had lived and were forcefully converted and "Turkified" during W.W. I.*

Ticket Price: \$15.00. Not recommended for children under 10.

Sunday, April 19 at 10:00 am

Armenian All Saints Apostolic Church, 1701 N. Greenwood Rd, Glenview, IL 60026

All Chicagoland Armenian Churches Badarak

A requiem will be held for the final time for the victims of the Armenian Genocide, as they will be canonized into Sainthood on April 23rd in Etchmiadzin, Armenia. Details to follow.

Friday, April 24 at 11:00 am

Daley Plaza, 50 West Washington Street, Chicago, IL 60602

Armenian Genocide Commemorative Program

Public program to commemorate the 100th Anniversary of the Armenian Genocide.

Featuring Chris Bohjalian among other notable figures and dignitaries. Details to follow.

Friday, April 24 from 7:30 pm

Vesper Service

Service will follow the commemorative program held in Daley Plaza at each respective Armenian church.

Details to follow.

April 21 - 26, 2015 - Previews

April 27 - June 6, 2015 - Regular Run


Raven Theatre Company, 6157 N. Clark Street, Chicago, IL 60660

Phone: (773) 338-2177 Email: info@raventheatre.com


Beast on the Moon - The International Hit By Richard Kalinoski.

A refugee from the Armenian Genocide seeks to build a new family with his mail-order bride in 1920's and 1930's Milwaukee. He succeeds in unexpected ways. Staged in conjunction with observances of the Genocide's 100th Anniversary. To purchase tickets please visit the Raven Theater web-site at

<http://www.raventheatre.com/2014-15-season>



ARMENIAN GENOCIDE 100

1915-2015  100th Year of Remembrance

NATIONAL COMMEMORATION OF THE
ARMENIAN GENOCIDE CENTENNIAL

info@armeniangenocidecentennial.org

www.armeniangenocidecentennial.org

On May 7, 8 and 9, 2015, thousands will gather in Washington, D.C. to commemorate the centennial of the Armenian Genocide. While remembering those who were lost, we will also give thanks for the creation of a new Armenia and for thriving Armenian communities around the world.

Grateful for the opportunities our ancestors found on arrival in this country, we are also deeply indebted to those institutions and individuals who helped the survivors during the Genocide. In the nation's capital this May, we will thank those who have helped to spread awareness of the Armenian Genocide, and those who work tirelessly to prevent genocide elsewhere in the world.

Four major events will carry these themes forward:



THE NATIONAL CATHEDRAL, MAY 7 AT 7:00 P.M.

Prayers of remembrance, respect, and unity will make a powerful beginning for the weekend, as His Holiness Karekin II, Supreme Patriarch and Catholicos of All Armenians, and His Holiness Aram I, Catholicos of the Great House of Cilicia, jointly lead Armenian clergy and representatives of other faiths in an ecumenical service. Armenia's President Serge Sargsyan will attend, and senators, congressmen, diplomats and other dignitaries will remember the lost in the Genocide, and show gratitude for the regeneration of life that the survivors worked to create. The service will include musical contributions and speakers who will inspire awareness and a sense of purpose.



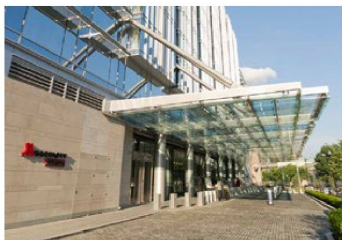
THE MUSIC CENTER AT STRATHMORE, MAY 8 AT 8:00 P.M.

Armenian culture will come alive in "A Journey Through 100 Years of Armenian Music." The acclaimed Hover Chamber Choir of Armenia and other renowned musicians will present a range of music, from the classic melodies of Komitas Vartabed to contemporary pieces composed especially for the Genocide centennial. A program full of surprises and ending with a truly "grand" finale will engage and delight the audience.



NATIONAL SHRINE OF THE IMMACULATE CONCEPTION, MAY 9 AT 10:00 A.M.

His Holiness Karekin II and His Holiness Aram I will lead a unified celebration of the Armenian Divine Liturgy. The liturgy will be sung by a united choir of representatives from Armenian churches around the country. The 3,000-seat Basilica of the National Shrine of the Immaculate Conception, on the campus of Catholic University, will provide a stunning atmosphere for the occasion.



THE MARRIOTT MARQUIS HOTEL, MAY 9 AT 6:00 P.M.

A reception and banquet offer "A Time to Give Thanks"—an opportunity to honor those who have helped Armenians in the past and present. The themes of Awareness, Unity, and Gratitude will be expressed through inspiring words, images, and the presentation of awards of recognition. Mark Geragos will host the evening, and the *a capella* trio Zulal will perform.

EXHIBITIONS & CULTURAL ACTIVITIES, MAY 7-9

Throughout the weekend, innovative workshops, films, and exhibits will be mounted in public spaces in the nation's capitol and around the Marriott Marquis. Themes of the commemoration will be explored by well-known authors and speakers. Events will be designed in cooperation with young people, bringing in new generations and looking to the future. Activities will be provided for children, with entertainment and childcare available during the banquet.

TO OBTAIN THE NCAGC SPECIAL ROOM RATE OF \$159 PER NIGHT, BOOK THROUGH THIS LINK:

<https://aws.passkey.com/g/40367221>



AWARENESS **UNITY** **GRATITUDE**

Roman Catholic and Oriental Orthodox Church Meet at Vatican

The 12th meeting of the International Joint Commission for Theological Dialogue between the Catholic Church and the Oriental Orthodox Churches took place in Rome from January 24 to 31, 2015.

Meeting at the Vatican, delegates from the Roman Catholic Church met with representatives of the Armenian, Antiochian Syrian, Coptic, Ethiopian Tewahdo, and Malankara Syrian churches—the latter group comprising the "Oriental Orthodox" family of churches who share deep, apostolic roots in antiquity as well as theological understandings from the earliest history of the Christian movement.

Archbishop Khajag Barsamian, Primate of the Diocese of the Armenian Church of America (Eastern), was part of the delegation representing the Armenian Church. Also representing the Catholicate of the All Armenians was Bishop Hovakim Manukyan, Ecumenical Officer of the Mother See of Holy Etchmiadzin; and the Rev. Fr. Shahe Ananyan, Etchmiadzin's director of publishing. Delegates from the Catholicate of Cilicia were Archbishop Nareg Alemezian and Bishop Magar Ashkarian.

Also, Titular-Archbishop Boghos Levon Zekiyan, of the Armenian Catholic Mkhitarist order, and Armenian Catholic Archbishop Peter Marayati of Aleppo, were members of the Roman Catholic delegation.

The 12th meeting of the joint Commission was hosted by the Vatican's Pontifical Council for Promoting Christian Unity, and its president, Cardinal Kurt Koch, jointly chaired the meeting with Metropolitan Anba Bishop of the Coptic Church.

The major achievement of the meeting was the final approval of a document titled, "The Exercise of Communion in the Life of the Early Church, and its Implications for our Search for Communion Today." As the second "common document" to be produced by the Joint Commission, it examines the relations that anciently existed among the member churches, showing they were in full communion throughout the early Christian period, until the divergences along theological lines in the 5th century.

The next phase of the ongoing dialogue, on sacraments of initiation, will go forward on the foundation laid by the latest common document, and several papers on this next phase were read during the



January meeting, including one by Fr. Shahe Ananyan, titled "Sacraments of Initiation in the Armenian Church Tradition: An Overview of Historical and Theological Development."

During their time in Rome, Archbishop Barsamian and Bishop Manukyan met separately with Cardinal Koch; Cardinal Leonardo Sandri, the Prefect of the Congregation for the Oriental Churches; and Cardinal Pietro Parolin, the Vatican's Secretary of State.

In the course of those meetings, they discussed the April 12 mass that Pope Francis will conduct at St. Peter's Basilica, in memory of victims of the 1915 Armenian Genocide.

They also continued discussions begun last year by His Holiness Karekin II, the Supreme Patriarch and Catholicos of All Armenians, regarding the possibility of a papal visit to Armenia during the current centennial year of the Genocide.

Meeting with Pope

His Holiness Pope Francis personally received the Joint Commission participants on the afternoon of Friday, January 30, at the Vatican's Apostolic Palace.

In remarks prepared for the occasion, Pope Francis praised the progress of the Joint Commission in its dozen years of work, and called on all participants to continue their journey in a spirit of brotherhood. "I express my hope that this work will bear rich fruit

for our common theological research and help us to experience ever more fully our fraternal friendship," he said.

Pope Francis went on to note with "dismay and deep sadness" the ongoing crises in the Middle East, especially in Iraq and Syria. "I join you in praying for a negotiated solution and in imploring God's goodness and mercy upon all those affected by this immense tragedy," he said.

Pope Francis continued: "All Christians are called to work together, in mutual acceptance and trust, in order to serve the cause of peace and justice. May the intercession and example of the many martyrs and saints who have borne courageous witness to Christ in all our Churches sustain and strengthen you and your Christian communities."

Pope Francis concluded his remarks by thanking the participants for their visit, invoking the Lord's blessings, and asking in turn for their continued prayers for him.

The Joint Commission for Theological Dialogue began in January 2003 as a joint initiative of the ecclesiastical authorities of the Oriental Orthodox family of churches and the Roman Catholic Pontifical Council for Promoting Christian Unity. In the last decade the commission has discussed the pursuit of communion among the member churches, by considering historical studies on the status of communion that existed among the geographically dispersed churches in the earliest centuries of the Christian movement. The next meeting of the Joint Commission will take place in early 2016 in Cairo, Egypt, hosted by the Coptic Orthodox Church.

Pope Francis declares Armenian saint Doctor of the Church

On Saturday, February 21, a 10th-century Armenian monk was acknowledged as a Doctor of the Universal Church, in a special—and according to some, unprecedented—announcement from the Vatican.

His Holiness Pope Francis approved the designation for St. Gregory of Narek during a meeting with Cardinal Angelo Amato, prefect of the Vatican's Congregation for Saints' Causes.

The Roman Catholic Church confers the designation "doctor" on saints whose writings are considered to offer key theological insights for the faith. Throughout its history, the Roman Catholic Church has recognized only 35 doctors of the church, including Augustine of Hippo, John Chrysostom, and Thomas Aquinas. Narek will be the 36th.

For Armenians, St. Gregory of Narek is among our greatest thinkers and artists, author of the most mystical prayers in the Divine Liturgy. Born around A.D. 950 in Andzevatsik, he lived at the monastery at Narek his whole priestly life, and taught at the monastic school. It was there that he composed his masterpiece of spiritual poetry, known as the "Book of Lamentations" or "Narek." He died at the monastery around 1005.

He will be remembered in the Roman Catholic Church on February 27; in the Armenian Church calendar, St. Gregory of Narek is remembered on several occasions each year, and is reckoned among the Holy Translators.



*I was born in sin, the child of mortal labor.
Now, in one day, a penalty of countless thousands
has come due.*

*I turn to you for forgiveness not on the meager human
scale, but with the full undiminishing measure
of loving kindness shown toward us
by our Savior Jesus Christ:*

Before I was, you created me.

Before I could wish, you shaped me.

Before I glimpsed the world's light, you saw me.

Before I emerged, you took pity on me.

Before I called, you heard me.

Before I raised a hand, you looked over me.

Before I asked, you dispensed mercy on me.

Before I uttered a sound, you turned your ear to me.

Before I sighed, you attended me.

*Knowing in advance my current trials,
you did not thrust me from your
sight. No, even foreseeing my misdeeds,
you fashioned me.*

GREAT LENT: A SEASON OF PRAYER, FASTING AND ALMSGIVING

ՄԵԾ ՊԱՀՔ

Եկեղեցւոյ օրինադրած պահքերուն ամենէն երկարը «Մեծ Պահք» կը կոչուի: Բուն Բարեկենդանի Երկուշաբթին կը սկսի եւ կը վերջանայ Ասգ Շաբաթ օր, որ կը տեսէ առանց ընդհատուելու 48 օր: Այդ պահքին առաջին 40 օրերը, մինչեւ «Ղազարու Յարութեան» Ուրբաթ օրը (Ծաղկազարդին նախորդող Ուրբաթը), «Բուն Քառասնորդական» Մեծ Պահքն է:

Մեծ Պահքի օրերը կը կոչուին «Աղուհացի օրեր», որովհետեւ հին ատեն այդ պահքի որոշ օրերուն միայն աղ ու հաց կ'ուտէին, մանաւանդ ճգնաւորներն ու անապա-տականները: Այժմ, պէտք է հրաժարիլ կենդանական բոլոր տեսակի արտադրանքներ ուտելէն (բացի մեղրէն):

Մեծ Պահքը նաեւ հոգեւոր, ներանձնական խոկումի, ինքնաքննութեան, զոյումի, աղօթքի, ապաշխարութեան, բարոյական կատարելագործման, գործած մեղքերու բողոքեան ու քաւութեան շրջան է: Քառասուն օրերը կը խորհրդանշեն անապատ քաշուած Քրիստոսի քառաս-նօրեայ ծոմապահութեան շրջանը, որ իր տնօրինական կեանքի նախապատրաստութեան շրջանն էր: Մեծ Պահքի Շաբաթ օրերուն կարելի է տօնել սուրբերու յիշատակը: Իսկ եթէ այդ շրջանին, Տեառնընդառաջի եւ Ս. Աստուածածնի Աւետման տօները հանդիպին, վարագոյրը կը բացուի, Պատարագ ալ կը մատուցուի, բայց կերակուրներու պահեցողութիւնը չի խախտուիր: Մեծ Պահքի շրջանին եկեղեցւոյ վարագոյրը փակ կը մնայ եւ ամուսնութիւնն եր չեն կատարուիր: Իրաքանչիւր Կիրակին նուիրուած է Սուրբ Գրային դրուագի մը, ուրկէ ալ կը ծագի Կիրակիներուն անուանումը՝ Բուն Բարեկենդան, Արտաքսման, Անառակի, Տնտեսի, Դատաւորի, Գալստեան եւ Ծաղկազարդ:

GREAT LENT IN THE ARMENIAN CHURCH

Great Lent (Arm. *Medz Bahk*), is also called "*Karasnork*" since it lasts forty days. The days of lent are referred to as *Karasnortagan* and the Sundays- *Karasnortagan Giragi*. Great Lent is the longest of the fasts prescribed in the liturgical calendar and it begins on the Monday following *Poon Paregentan* and lasts for forty days (six weeks) up until the Friday prior to Lazarus Saturday. Great Lent is therefore the preparatory spiritual journey with its destination of Easter, "the Feast of Feasts." It is the preparation for the "fulfillment of Pascha, the true Revelation."

LITURGICAL STRUCTURE OF LENT

Lent originated in the very earliest days of the Church as a preparatory time for Easter, when the faithful rededicated themselves and when catechumens were instructed in the faith and prepared for baptism. By observing the forty days of Lent, the individual Christian imitates Jesus' withdrawal into the wilderness for forty days and rededicates himself to the church through prayer, fasting and learning (Matt. 4:2).

To understand the various liturgical particularities of the Lenten period, we must remember that they express and convey to us the spiritual meaning of Lent and are related to the central idea of Lent, to its function in the liturgical life of the Church it is the ideal of repentance. In the teaching of the Armenian Church however, repentance means much more than a mere enumeration of sins and transgressions to the priests. Confession and absolution are but the result, the fruit, the "climax" of true repentance. And, before this result can be reached, becoming truly valid the meaningful, one must make a spiritual effort- go through a long period of preparation and purification. Repentance means a deep, radical reevaluation of our whole life, of all our ideas, judgments, worries, mutual relations, etc. It applies not only to some "bad action," but also to the whole of life. At every moment of life, but especially during Great Lent, the Church invites the penitent to concentrate attention on the ultimate values and goals, to measure life by the criteria of Christian teaching, to contemplate human existence in its relation to God. This is repentance and it consists therefore, before everything else, in the acquisition of the Spirit of repentance, i.e., of a special state of mind, a special disposition of our conscience and spiritual vision. The Lenten worship is thus a school of repentance. It teaches us what repentance is and how to acquire

the spirit of repentance. It prepares us for and leads us to the spiritual regeneration, with which "absolution" remains meaningless. It is, in short, both teaching about repentance and the way of repentance. And, since there can be no real Christian life without repentance, without this constant "reevaluation" of life, the Lenten worship is an essential part of the liturgical tradition of the Church. The neglect of it, its reduction to a few purely formal obligations and customs, and the deformation of its basic rules constitute one of the major deficiencies of Church life today.

Ամանոր եւ Ջրօրհնէք 2015 New Year and Blessing of Water



Evanston Faithful Come Together for “Week of Prayer for Christian Unity”



Christians representing the diverse churches and denominations in Evanston congregated on Thursday, January 22, 2015, for Prayer & Worship for Christian Unity, at St. Paul's Lutheran Church of Evanston.

The theme for the 2015 observance was taken from the Gospel of John where Jesus said: "Give me a drink." (John 4:7) We are invited to try water from a different well and also to offer a little of our own.

The Rev. Dr. Karen E. Mosby, pastor of Second Baptist Church, preached. Special music was provided by a combination of choirs and soloists from many congregations. Participating churches include: St. James Armenian, Fisher Memorial AME Zion, NU Alice Millar Chapel, St. Nicholas Catholic, New Hope CME, St. Mary's Catholic, Mt. Pisgah Ministry, St. Paul's Lutheran, Second Baptist, Northminster Presbyterian, St. Mark's Episcopal Church, Ebenezer AME, Grace Lutheran, and First Presbyterian.



Final Tribute to Mother

Mother went home to the Lord on the last Sunday in December 2014. Twenty-four years earlier in 1990, father also passed on the last Sunday in December. Both of their funerals were held on January 3rd. Connection or coincidence? They were married for over 60 years. Possibly, father was just tired of waiting, and called her home. For whatever reason, they were not meant to see the New Year. Mother became ill Thanksgiving week and, due to her advanced age, she could not recover despite all of our efforts.

Up until her final illness, mother was remarkably well her whole life, and never had a surgery or really a major health concern. She never had cataract surgery, and could still see fairly well even without her glasses. Her hearing was good, and she never needed a hearing aid. Her skin, hair, and nails were beautiful up to the end. She never had a broken bone. She had no arthritis and no pains. She exercised her whole life, and was "pumping iron" and walking just six weeks before her passing. She liked to play catch with a tennis ball, catching the ball easily one-handed with both her left and right hand from a far distance. She was doing "ladies push-ups" at age 95, but we made her stop because she started having trouble getting up from the floor. Even though she was experiencing increasing age related memory loss, she was reading, writing, spelling, doing basic arithmetic, and speaking three languages into her late 90's. Mother always did things in moderation: one small cup of coffee in the morning, small portions at meals, only a bit of dessert, and a heavily Mediterranean diet full of fresh fruits and vegetables. And yes, mother did enjoy a very, very occasional drink.

Mother was a homemaker whose top priority was taking good care of her husband and four children. She devoted countless volunteer hours to her church and her children's schools. She was an outstanding cook who hand rolled her own multiple layers of super thin baklava dough (a delicacy which always won top prizes at the school bake sales), and her "lamojun" meat pies would melt in our mouths. We cannot remember a bad meal on Darrow Avenue. She was an outstanding seamstress, and loved gardening. She was always meticulously dressed, and loved dressing up for church and social events. Despite the hardships in her life, she was always optimistic and lived life to its fullest, traveling to visit her California relatives when she was in her late 80s. She knew what she could change, and what she could not change. Father used to say, "Mother works harder than any of us." Both mother and father were good role models, gave us sound advice, and always encouraged us in our endeavors.

To record her history, mother wrote her own autobiography, which is attached. At age 97, she also did an audio recording of her autobiography. The attached recent photo of mother is from July 1, 2014, when she was 99 years and 7 months old.

Mother was a deeply devoted Christian, rarely missed church, and she lived her life by her faith. We know that she is in a better place with her husband, daughter, and her parents (who she never knew). But mother, we will always deeply miss you, have a big place for you in our hearts, and cherish the endless care and love that you provided.

With Love, the Family of Marie Ipjian



Marie Ipjian – A Brief Autobiography

I wrote this brief autobiography so that my children, grandchildren, great grandchildren, and possible other future generations will have some knowledge of their background, heritage, and ancestry.

I was born Marie Arabanlian, on January 1, 1915, in Aintab, Turkish Armenia, to Armenian parentage. My parents were Yeghia and Arousiag (nee Der Bedrossian) Arabanlian. I was the third child, but my older brother and sister both died in infancy. When I was six months old, the Turkish genocide of the Armenians began to affect my community, and my family was forced to leave our home and flee into Syria. My mother died in Selemia, Syria, of typhoid at an age believed to be about 25, and I do not remember her at all. My father died in Hama Hama, Syria, of pneumonia at an age believed to be about 30, and I can remember very little of him. At the time of my father's death, I was about 2 and ½ years old, and I was very ill with a childhood disease. It was very uncertain as to whether or not I would survive; however, after a few days the illness disappeared, and I was well again. I was raised by my father's brother, Vartan Arabanlian, and his wife, Mennous. I was raised with my aunt's and uncle's four children named Avedis, Minas, Mareia, and Negtar. The family loved me, and accepted me as their own child.

In 1919, we along with many other Armenians went back to Aintab from Syria to reclaim our homes when the French army advanced into Turkey. However, we only stayed in Aintab for about six months due to the withdrawal of the French army, and the approaching Turkish forces. As a result, we fled to the relative safety of Aleppo, Syria, where I spent my childhood, and attended school up to the ninth grade.

In 1930, my family arranged a marriage for me with Charles G. Ipjian (Charlie), who was a young Armenian immigrant living in Evanston, Illinois. We agreed to meet in Marseille, France, and get married after a brief courtship. We were married on September 16, 1930. I was chaperoned to France by Garabed Kouyoumjian (my future husband's cousin), his wife, and their four small children. The Kouyoumjian family stayed in France until my marriage (about 2 months) and then they left for Brazil, South America. After our marriage, we went to Paris for a few days. Before departing for Paris, an Armenian priest asked us to take a small orphaned Armenian girl to an orphanage in Paris, and we agreed. It was hard for us to give up the small girl in Paris because we were getting attached to her. We departed France for America via boat. The voyage was not easy, and took 5 and ½ days. When I arrived at Ellis Island, one of my eyes was pink. I was quarantined, and luckily a couple of days later my eye cleared. In those days, if the illness persisted, you were sent back to the port of origin. Finally, we arrived in Chicago, Illinois, on November 2, 1930, after a train trip from New York. All of Charlie's family greeted us at the train station.



Charles and Marie Ipjian
Wedding Picture, 9.16.1930

In 1931, our first child Rose was born. She was a beautiful child, and everyone called her "baby doll." In 1936, our son John was born, who was named after Charlie's father who died in 1915 during the Armenian genocide. During the depression years, money was scarce; however, we managed to get by and keep our house while many foreclosures were taking place. In 1946, our son Allen was born. Since it had been ten years since we last had a baby, we all enjoyed our new baby. In December 1949, our last child and son Richard was born. My mother-in-law Youmma (who was widowed with 4 children when her husband perished during the genocide) lived with us, and was a great help in raising our family.

"I certainly consider myself to be very blessed and fortunate."

Fortunately, all of my children were healthy, and Charlie and I worked hard to raise them, and provide them with a good home. Three of my children were married (Rose to Richard Daley, John to Alice Kupelian, and Allen to Mary Geraghty), and I am fortunate to have seven wonderful grandchildren (Robin, Eileen, Ida, Lisa, John, Allen, Kelley)

and ten wonderful great grandchildren (Brian, Matthew, Brett, Rosie, Colin, Brennan, Joshua, Daniel, Matthew, and Ryan).

One highlight of my life was a family reunion that took place in Beirut, Lebanon, in 1971. After more than 40 years, I met again with my brothers and sisters, and many members of their extended families. I even went back to Syria to visit my old house, and the current occupants graciously let me in. Also during this trip, we went to then Soviet Armenia for one week, which was also a very enjoyable experience.

Another highlight of my life was a 50th wedding anniversary party that was held at my daughter's house in September 1980. At that party, which was attended by many people, Charlie and I reaffirmed our wedding vows. We also celebrated our 60th wedding anniversary with a party in the hall of St. James Armenian Church in Evanston, Illinois.

Charlie was shot in the back and critically wounded on June 4, 1975, during a robbery at his dry cleaning store in Roger's Park, (Chicago, Illinois), and miraculously survived to attend our son's wedding one month later on July 5, 1975. On November 29, 1990, my beloved eighteen month old great granddaughter Caitlin passed away from a brain tumor. Also on December 30, 1990, my beloved Charlie passed away suddenly from congestive heart failure at the age of 82. We were shocked when my beloved daughter Rose passed away six months later from pancreatic cancer on June 28, 1991, at only age 59. They are all greatly missed.

I am one of the founding members of St. James Armenian Church, and I have been continuously active in helping my church. I have devoted myself to raising and taking care of my family. I was always an active volunteer in many school activities. I am now particularly enjoying my extended family. I certainly consider myself to be very blessed and fortunate.



Ipjian Family. Easter, 1953

Birth

Ani Danilyan was born on February 3, 2015.
Parents: Armen and Marina Danilyan



Baptisms

Edna Hripsime Louise Wetmore
daughter of Christian and Sandra Wetmore
and granddaughter of Miran Mirzabegian
was baptized on November 29, 2014



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.

Resting in the Lord

Marie Ipjian passed away on December 28, 2014.
Varcinik (Sato) Avakian passed away on February 16, 2015.



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

Announcements

Home Blessings: Parishioners are encouraged to have their homes blessed. Please invite Der Hovhan to bless your home. Have a piece of bread, dish of salt and glass of water available for the blessing.

Տնօրհնութիւն. Անոնք, որոնք կը փափաքին իրենց բնակարանները օրհնել տալ, թող բարեհաճին հեռա-ձայնել գրասեննակ (847) 864- 6263 կամ Տէր Յովհաննին (847) 644-7389:

Dear Members of the St. James Family, If you find yourself in seeking care in a hospital or if you know someone who is, please notify me directly or make sure that you or your loved ones are registered as Armenian Christian and ask that hospital personnel notify Der Hovhan.

Fellowship Hour: Please consider sponsoring a Fellowship Hour on the occasion of a *Hokehankisd* (in memory of a loved one), birthday, anniversary, etc. or to provide a wonderful service for our church.

Do you receive our weekly E-Bulletin?

If not, please send your e-mail address to office@stjamesevanston.org

ST. JAMES ARMENIAN APOSTOLIC CHURCH

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Rev. Father Hovhan Khoja-Eynatyan, Pastor

Dn. Larry Farsakian, Sacristan

816 Clark Street, Evanston, IL 60201

Tel: 847-864-6263, e-mail: office@stjamesevanston.org

www.stjamesevanston.org

THEOPHANY *YUGHAKIN* DONATIONS

We gratefully acknowledge the following contributions made in the spirit of New Year and Theophany. We thank our parishioners who remember the church on such joyous occasions:

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