



**ST. JAMES ARMENIAN APOSTOLIC CHURCH**  
**ՄԲ. ՅԱԿՈԲ ՀԱՅԱՍՏԱՆԵԱՅՑ ԱՌԱՔԵԼԱԿԱՆ ԵԿԵՂԵՑԻ**

Rev. Father Hovhan Khoja-Eynatyan, Pastor  
816 Clark Street, Evanston, IL 60201  
Tel: 847-864-6263, e-mail: [office@stjamesevanston.org](mailto:office@stjamesevanston.org)  
[www.stjamesevanston.org](http://www.stjamesevanston.org)

**FEBRUARY 22, 2015**  
***Sunday of Expulsion***

**ՓԵՏՐՈՒԱՐ 22, 2015**  
***Արտաքսման Կիրակի***



**Armenian Historical Year 4507 (ՏՇԷ)**  
**Armenian Calendrical Year 1464 (ՌՆԿԴ)**



Morning Service: 9:15 AM  
 Divine Liturgy: 10:00 AM  
 Bible Readings: Isaiah 33:2-22; Romans 12:1-13:10; Matthew 5:17-48

**ԿԻՐԱԿԻ, ՓԵՏՏՐՈՒԱՐ 22, 2015**

Առաւոտեան Ժամ 9:15  
 Սուրբ Պատարագ 10:00  
 Ընթերցումներ Եսայի 33:2-22; Հռոմաիցիներուն 12:1-13:10; Մատթէոսի 5:17-48

**HOKEHANKISD - REQUIEM SERVICE**

For the souls of the 21 Coptic martyrs.

The names of our departed Coptic brothers are as follows: Milad Makeen Zaky, Abanub Ayad Atiya, Maged Solaiman Shehata, Yusuf Shukry Yunan, Kirolos Shokry Fawzy, Bishoy Astafanus, Kamel, Somaily, Astafanus Kamel, Malak Ibrahim Sinweet, Tawadros Yusuf Tawadros, Girgis Milad Sinweet, Mina Fayez Aziz, Hany Abdelmesih Salib, Bishoy Adel Khalaf, Samuel Alham Wilson, Ezat Bishri Naseef, Loqa Nagaty, Gaber Munir Adly, Esam Badir Samir, Malak Faraq Abram, and Sameh Salah Faruz, and all the Christians of the Middle East who have lost their lives.

**SPECIAL PLATE COLLECTION**

Today Diocesan parishes are conducting a special plate collection for the families of the 21 Coptic martyrs; all proceeds will be disbursed by the Coptic Orthodox Diocese of New York and New England.

**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	Archbishop Yeghishe Gizirian	
Alexander Adajian	Shoushan Altun	Karen Demirdjian
Babken Dilanjan	Seda Dilanjan	Lucy Genian
Jirayr Gerardo	Hoyle Green	Pat Green
Mihran Guragossian	Mary Haidarian	Nargez Hamayak
Dn. Garabed Hardy	Vartges Goorji	Diramayr Sirarpi Nalbandian
Yalcin Oral	Berjouhi Moukhtarian	Dn. Hagop Papazian
Anik Sarkis	Surpik Simon	Joseph Summer
Vigen Ter-Avakian	Mari Yegiyayan	Carla Ziegler

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

## HOW COULD IT HAVE HAPPENED?

### A message of Archbishop Khajag Barsamian, Primate of the Eastern Diocese, on the persecution of Coptic Christians in the Middle East.

*How could it have happened?*

*How could such evil and hatred prevail? How could the innocent be made to suffer so greatly? How could the world turn a blind eye and let it proceed?*

*We Armenians know these questions all too well. In this 100th year of remembrance of the Armenian Genocide, they are the questions we will visit—and revisit—as matters of history, and as part of our century-long quest for justice and understanding.*

*But we could hardly have anticipated that we would find ourselves asking the same questions about an event happening in our own day—reported on the news right before our eyes.*

*We were shocked this week by a photograph of 21 Coptic Christians, bound and kneeling in a line, with dagger-wielding killers behind them—killers who later bragged of their deed, and advertised the grisly details to the world.*

*For Armenian Christians, every one of us in the world looked upon that image with the same horrifying thought: That this is the story of our own people, from a century ago. This is the same inhumanity we suffered.*

*Some of us could even identify old photographs from Ottoman Turkey, of Armenian Christians bound and awaiting mutilation at the hands of fanatical monsters; photos which exactly correspond to the images released this week by the terror organization calling itself the Islamic State. In 100 years, only the technology has changed, from photography to digital recording; the quality of barbarity remains the same. The same religious hatred that drove the Turks to torment our people a century ago in the name of “cleansing” Anatolia, is recognizable in these successors of 2015.*

*How could it have happened?*

*Amid all the questions, we received one answer, at least. It came in response to the question, “Surely the world of today—100 years after the massacres of our people—would never allow such atrocities to happen again?”*

*But the answer is bitter to contemplate: for the world did allow it happen. And having happened, will the world’s great powers now heed the lessons of 1915, and respond to this atrocity in a determined way, so that it will not happen again?*

*We cannot say. But we can say that the persecution of Christians in the Mideast and elsewhere is not a new story. It has been percolating for years now. And while each new atrocity receives official statements of sympathy and anger from world leaders, the movement of persecution, destruction, death—genocide—*

*continues, and escalates. The list of outrages in Syria, Iraq, our own enclave of Kessab, and now Libya, grows ever longer, and gets worse with every instance.*

*Yet among global leaders, it fell to His Holiness Pope Francis to state plainly what was clear to anyone with any knowledge of history: that the 21 Coptic Christians are martyrs—struck down because of their adherence to the faith of Jesus Christ. We should add that one day, perhaps soon, those 21 Coptic Christians will be acknowledged alongside the 40 Armenian martyrs of Sepastia, the 1,036 martyrs of Avarayr, the untold thousands of martyrs whose lives were shed in the Genocide.*

*Parishes of the Eastern Diocese will offer the requiem prayer this Sunday, February 22, for the souls of the 21 Coptic martyrs—and for all the Christians of the Middle East who have lost their lives in the madness and barbarity of these long, bitter days.*

*And on April 23, as we welcome the long-awaited canonization of our Genocide martyrs, let us—as our first prayer to these newly-crowned saints—ask them to intercede for their 21 Coptic Christian brothers, who joined them this week in Christian martyrdom, and will surely join them one day in our Lord’s everlasting kingdom.*

*With prayers,  
Archbishop Khajag Barsamian, Primate*

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### READINGS OF THE WEEK

<b>Monday</b>	1 Samuel 1:1-23; Proverbs 1:1-33; Jeremiah 1:1-10
<b>Tuesday</b>	1 Samuel 1:23-2:26; Proverbs 2:1-3:10; Jeremiah 1:11-2:3
<b>Wednesday</b>	Exodus 2:11-22; Joel 2:1-11; Micah 4:1-7
<b>Thursday</b>	1 Samuel 3:21-4:18; Proverbs 3:11-4:14; Jeremiah 2:31-3:16
<b>Friday</b>	Deuteronomy 7:11-8:1; Job 9:1-10:2; Isaiah 40:9-18
<b>Saturday</b>	Proverbs 11:2-11; Isaiah 61:3-7; 2 Timothy 4:1-8; John 10:11-16

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### FEASTS

**February 28** Commemoration of St. Cyril, The Patriarch of Jerusalem, and St. Cyril, The Bishop of Jerusalem, and his mother Anna

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### NAME DAY CELEBRATIONS

If you know of a person whose Name Day or Feast Day is being celebrated, honor the person by presenting them with a lit candle saying, "*Anoonovut abrees*" or "*Anoonovut dzeranas*" ("May you grow old with your name"). Or you can simply say, "Happy Name Day!"

**NAME DAYS celebrated this week:** *Cyril and Anna.*

## SUNDAY OF EXPULSION (*ARDAKSMAN GIRAGI*)

Our church Fathers have dedicated each of the Lenten Sundays to one of the mysteries that symbolize mankind's life—his birth, his sinning, his regret and his repentance. Each Sunday serves as an occasion for us to think of ways we can guide our human nature to do more good so that the period of Great Lent is more fruitful and productive.

The second Sunday of Great Lent is called the Sunday of Expulsion. The origins of this tradition, including its name, can be found in the Book of Genesis. Adam and Eve, having listened to the deceitful words of Satan, disobeyed the Divine Commandments and ate of the forbidden fruit. As reprimand, God deprived Adam and Eve of eternal life, saying unto them, “You were made from soil and you will become soil again” (Genesis 3:19). However, God did not immediately take Adam and Eve’s lives. Instead, He exiled them from the Garden of Eden and relegated them to a life of toil producing their own food: “So the Lord God sent him out of the Garden of Eden and made him cultivate the soil from which he had been formed” (Genesis 3:23). God also punished womankind with the pain of childbirth.



### ԱՐՏԱՔՍՄԱՆ ԿԻՐԱԿԻ

Մեծ Պահքի երկրորդ կիրակին կոչվում է նաև Արտաքսման: Օրվա խորհ-րդի և անվան մասին Աստվածաշունչ մատյանի Ծննդոց Գրքում գրված է. «...Եվ արտաքսեց նրան Աստված Եդեմի պարտեզից, որպեսզի մշակի հողը, որից և ստեղծվել էր»: (Ծննդ. 3:23): Նախապատմությունը հետևյալն է. մարդն ունկնդիր լինելով Սատանայի խաբեբայական խոսքերին, պատվիրանազանց գտնվելով՝ համտեսեց արգելված պտղից: Որպես պատիժ, մարդն իհարկե, անմիջապես չմահացավ, սակայն գրկվեց Աստծո կողմից շնորհված անմահությունից և անիծվեց: Այսուհետ, մարդն իր քրտինքով պետք է վաստակի օրվա հացը և կինը պետք է ցավով ու տառապանքով զավակ ունենա և վերջում էլ ասվեց նրան. «...հող էիր և հող կդառնաս» (Ծննդ.3.19): Եկեղեցական հայրերն իմաստուն կերպով Քառասնորդաց Պահքի շրջանի կիրակիներն այնպես են դասավորել և այնպիսի անվանումներ ու խորհուրդներ տվել, որոնցով ի հայտ է գալիս մարդկության կյանքի ուղին՝ ծնունդ, մեղսագործություն, զոջում, ապաշխարանք: Սա ինքնին մարդուն խորհելու ևս մեկ առիթ է սեփական անձին անդրադառնալու, պահոց շրջանն արդյունավետ անցկացնելու համար

## **AREVAKAL: THE SUNRISE SERVICE**

*By Fr. Zaven Arzumian*

The Sunrise Service is one of the seven services found in Armenian Church breviary (*Jamagirk*): *Kisherayin* (midnight), *Aravodyan* (morning), *Arevakal* (sunrise) one unit; *Jashu* service at noon, and *Yeregoyan* (evening service) *Khaghaghagan* and *Hanksdyan* services (Peace and Rest). The last two are specifically for Lenten season.

The Sunrise Service is traditionally performed during Lent on Wednesday and Friday mornings for six consecutive weeks. For the sake of convenience, in the United States we perform the Sunrise Service on Sundays following the closed *Badarak*. The purpose of the Lenten Sunrise Service is to celebrate Christ bringing Light to the world to rid it of its dark evils. However, the traditional title of the service prescribes tells us that the Sunrise Service is addressed specifically to the Holy Spirit in celebration of Christ's Resurrection and appearance before his disciples.

The first mention of the Sunrise Service in the Armenian Apostolic Church was by Catholicos John of Otsoon, the Patriarch of the Armenian Church during the 8th century, who reported that one of his immediate predecessors, Catholicos Ezz of Paraznakert, had initiated the Sunrise Service during the 7th century. Its present structure and form, however, is the one set by St. Nerses Shnorhali, the talented 12th century Armenian Catholicos who enriched both the hymnal and breviary of the Armenian Church.

To render the history of the Sunrise Service more complete, we may look into the causes which brought about its formation and canonization. In my opinion, St. Nerses Shnorhali was reacting to the activities of a certain sect, known as the *Arevordik* ("sons of the sun"), who claimed to be Christians but who emphasized sun worship. They were the remnants of the early medieval Paulician and Tontrakian sects and were not in communion either with the Armenian or Byzantine Orthodox Churches because they rejected the sacraments of the church, the priestly orders and the apostolic succession.

St. Nerses, in fact, included in his famous collection of encyclicals, *Indhanakan*, the possibility of the conversion of the *Arevordiks*. My opinion has even more validity when we consider the fact that a group from this particular sect had requested that Catholicos Nerses receive them back into his flock. Subsequently, besides formulating the conditions for the lapsed to return canonically to the Armenian Apostolic Church, St. Nerses composed this beautiful Sunrise Service, including its inspiring music, as a substitute for the *Arevordiks'* worship practices as a compromise to win back those who had gone astray. He simply juxtaposed the Son of God with the sun of the universe and emphasized the shining of Christ's intelligent light above and beyond the physical light of the sun in a deeply spiritual perspective.

(To be continued.)

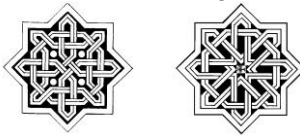
## THE CLOSED ALTAR (*PAGYAL KHORAN*)

Today is the second Sunday of **Great Lent** (*Medz Bahk*) in the Armenian Apostolic Church. The altar curtain was drawn on February 14 during Saturday evening vespers and will remain closed for the forty days of Great Lent. It will not be reopened until Palm Sunday, which this year falls on March 29. In addition to the drawn altar curtain, Holy Communion will not be offered during Divine Liturgy until Palm Sunday. (Should anyone desire Holy Communion during Great Lent due to illness or some other emergency, please contact Father Hovhan for special dispensation.)

In addition to these two major changes, the following changes will also take place during the celebration of Divine Liturgy throughout the period of Great Lent:

- There will be no Kiss of Peace.
- The Holy Gospel Book will not be venerated after service.
- The organ will not be played as congregants are departing from the sanctuary at the end of service.
- Congregants will remain silent when exiting the sanctuary after worship to respect those who remain to offer devotional prayers.

Finally, weddings will not be celebrated during Great Lent.



## ARMENIAN LENTEN SERVICES

The Peace Service, Rest Service and Sunrise Service are performed more often during Great Lent than at other times of the year. (Usually, Peace and Rest Services are performed only on Friday evenings.) These three services are part of the Church's cycle of seven daily worship services but are of particular significance during Great Lent because they are penitential in nature and remind us of the effort we are making to restore our pure and joyous relationship with God.

The evening **Peace Service** consists of prayers for peace to end each day. These prayers remind us that God is with us even in the face of trial and temptation.

The **Rest Service**, which comes just before retiring for the night, asks God's continuing care through the night. It includes the prayer of St. Nersess.

The **Sunrise Service**, performed first thing in the morning, reminds us that God is the giver of the light of morning and the light of salvation. Its beautiful prayers and hymns reflect the fresh and serene quality of the most beautiful time of day. This service is performed in our churches before or after Sunday morning liturgy.

## **WHY DOES OUR LENT BEGIN ON A MONDAY INSTEAD OF ON ASH WEDNESDAY IN THE ARMENIAN APOSTOLIC CHURCH?**

All the ancient churches observe Great Lent (*Medz Bahk*) for a period of forty days. The Latin name Quadragesima corresponds to the Armenian Karasnortats Bahk (“Fast of Forty Days”). However, the traditions in how to calculate this forty-day period differ from church to church.

In the Western Church, Lent originally began six weeks before Easter. Since Sundays during that period were not fasting days, the Quadragesima was four days short. As a result, four days were added later, and the beginning of Lent was set on Ash Wednesday, which is six and a half weeks before Easter.

In the Eastern churches, the forty-day period is calculated differently. Holy Week, which immediately precedes Easter and is also a period of fasting, is not included as a part of Lent but as a separate unit of time. Lent in our tradition begins six weeks prior to Palm Sunday and is actually forty-two days in duration. The first Sunday of Lent is *Poon Paregentan* (“Good living Day”). All the curtains in church must be closed on Saturday evening preceding *Poon Paregentan*.

From *Frequently Asked Questions about The Armenian Church*  
by Very Rev. Fr. Krikor Maksoudian

### **ST. JAMES' KHACHKAR PROJECT**

Please consider contributing to the historic purchase of our parish *khachkar*. Refer to the *khachkar* letter sent home in November for details or ask Der Hovhan or any Parish Council member.

### **PRAYER CARD REQUEST**

St. James has recently begun sending parishioner-requested prayer cards to mark occasions such as baptisms, weddings, bereavement and healing. A copy of the request form was sent to parishioners' homes. You can also pick up additional copies in the sanctuary or in Nishan Hall. Please see Der Hovhan if you have any questions.

### **ACYOA JUNIORS: LENTEN RETREAT**

**Ages 13-18**

Friday, March 20 - Sunday, March 22

Retreat will be held at Camp Hickory (the home of Hye Camp) in Ingleside, IL.  
The cost is \$125.00 per participant for lodging, food and materials.

*See flyer in Hall for more details.*



# **St. James Armenian Apostolic Church**

## **2015 Lenten Series: *Legacy of Our Martyrs***

### **WEDNESDAY VIGILS**

February 25; March 4, 11, 18, 25  
7:00 PM

- Worship Service (Peace/Rest Service)
- Reading from *On This Day: Armenian Church Synaxarion*
- Lenten Supper

### **FRIDAY PILGRIMAGES**

Details will follow

### **SUNDAY WORSHIP SERVICES**

Morning Service - 9:15 AM

Sunrise Service - 10:00 AM

Divine Liturgy - 10:30 AM

### **ACYOA Jrs. BOOK DRIVE**

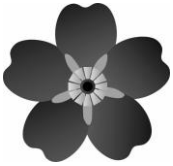
Please help us collect materials for Open Books, a local non-profit working to promote literacy in Chicago and beyond. There will be a box in the church foyer to collect any new or used books in good condition as well as CDs and DVDs in playable condition. Examples of types of books include fiction, nonfiction, craft books, cookbooks, children's books, textbooks, encyclopedias, and more! Thank you for helping support literacy in our community!

For more information contact **Selena Groh**.

### **STREET FAIR 2015 UPDATE**

As the follow-up to our Parish Assembly, the Parish Council, Women's Guild and Street Fair Committee met on Sunday, February 15 to discuss modifications to Street Fair. At the meeting it was agreed upon that the Street Fair Committee will look into ways to revamp certain aspects of the annual event to make it logistically more practical for the parish, including possibly moving its date to earlier in the summer to allow college age students and their parents to be able to participate before they leave for college. Larry Farsakian as Street Fair Committee Chair will let the parish know of changes in the coming weeks and months.

**100<sup>th</sup> 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.

**Saturday, March 7 at 8:05 PM –**  
**"The Martyred Armenian Writers of 1915"**  
Armenian All Saints Apostolic Church  
Dr. Hrand Markarian presents the literary works of  
Thirteen Armenian Martyred Writers.



**Friday, March 20 at 7:00 PM - "Orphans of the Genocide" Movie**  
Movie Max Cinemas, 9180 West Golf Road, Niles IL 60714  
Ticket Price: \$15.00. Not recommended for children under 10.



**Sunday, April 19 at 10:00 AM –**  
**All Chicagoland Armenian Churches Badarak**  
Armenian All Saints Apostolic Church  
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 –**  
**Armenian Genocide Commemorative Program**  
Daley Plaza, 50 West Washington Street, Chicago, IL 60602  
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**  
***Beast on the Moon - The International Hit By Richard Kalinoski.***  
Raven Theatre Company, 6157 N. Clark Street, Chicago, IL 60660

## **ARMENIA SERVICE PROJECT (ASP) 2015**

The Armenia Service Program (ASP) provides young adults an opportunity to travel to Armenia not only to tour their ancestral homeland but also to give back to their brothers and sisters there. This trip is truly a pilgrimage in which hundreds of ACYOA members have developed a connection to their Armenian heritage that continues to inspire them throughout their lives.

The program, initially called the Armenia Studies Program, began in the 1970's as an opportunity for ACYOA members to travel to Armenia for educational purposes, though it always included a service component at Camp Siranoosh in Yeghegnadzor, a camp for underprivileged children from Armenian villages. Several years ago, in response to the growing need for aid in Armenia, the focus of the trip shifted completely to service. ASP recently joined Habitat for Humanity, which has had a considerable impact in Armenia for many years, in building homes for a better, stronger homeland.

Application deadline is March 20.

*See Der Hovhan for more information.*

## **ST. NERSESS SUMMER CONFERENCE DATES ANNOUNCED!**

Deacons' Training: June 24 - July 2

High School Summer Conference A: July 3 - 12

High School Summer Conference B: July 17 - 26

Post High School Summer Conference: July 28 - August 2

## **AGBU 2015 - SUMMER INTERNSHIP PROGRAMS**

**Yerevan 2015:** June 22-August 1 (6 weeks)

YSIP 2015 Application Deadline: March 16, 2015

Arrival days: June 20-21

First day of work: June 22

Last day of work: July 30

Departure days: July 31-Aug 1

**London 2015:** June 30 - August 7 (6 weeks)

LSIP 2015 Application Deadline:

March 8, 2015

Arrival day: June 29

First day of work: June 30

Last day of work: August 7

Departure days: Aug 8-9

## LOVING HEARTS – SERVING HANDS

A reminder of our new initiative to reach those parishioners in need of assistance during times of illness, death and other life difficulties. Please bring to the Parish Council or Der Hovhan's attention when need arises. And as always, we are looking for volunteers to lend their time in making this a successful initiative in our parish.

### Events at A.G.B.U. Chicago:

**March 7** (7:30 PM) – Parev Monthly & A.G.B.U.

Present a lecture by Missak Kelechian

*Near East Relief: How the World United In Service to Humanity*

**March 13** - *Tour de Armenia*: Author & cyclist **Raffi Youredjian** tells his story of a 1000 kilometer cycling journey through Armenia

**March 15** - *Knights of Vartan* Vartanantz program

**March 28** (3:30 PM) – Children's dance party: Parev Monthly & A.G.B.U.  
Present ***Taline Live in Chicago!*** (tickets \$25.00)

A.G.B.U. Onnig Norhad Community Center

7248 N. Harlem Ave, Chicago, IL

## DUMPLINGS AND LAHMAJOON FOR SALE

There are still several dozen frozen dumplings left over from the recent Fall Food Bazaar, \$10/dozen. Also we have some lahmajoon left for sale, \$20/dozen. Please see any Women's Guild or Parish Council Member to purchase. Thank You!

## FEBRUARY 22 - WOMEN'S GUILD MEMBERSHIP MEETING



## CALENDAR OF WORSHIP SERVICES AND EVENTS

February 25	Lenten Series: <i>Legacy of Our Martyrs</i>
March 4	Lenten Series: <i>Legacy of Our Martyrs</i>
March 7	Saintly Women's Day hosted by Holy Resurrection Armenian Church (South Milwaukee, WI)
March 11	Lenten Series: <i>Legacy of Our Martyrs</i>
March 15	<i>Vartanantz</i> Program hosted by KOV at the AGBU Center
March 18	Lenten Series: <i>Legacy of Our Martyrs</i>
March 20-22	ACYOA JRS: Lenten Retreat
March 25	Lenten Series: <i>Legacy of Our Martyrs</i>
April 19	Joint Divine Liturgy at All Saints Armenian Church
April 24	Ecumenical Service at St. James Armenian Church

### JASHOU (Midday) HYMN FOR THE SECOND SUNDAY OF LENT, THE SUNDAY OF EXPULSION

Lord, who didst commit first in paradise the law of holy abstinence unto the first-created, who broke it by tasting the fruit and thereby tasting the bitterness of sin and death, grant unto us that we may taste the sweetness of thy commandments.

We have been smitten in our souls by the Enemy with diverse wounds of sin, and in our manifold infirmities we are in need of thee, the lover of man, to relieve our pains; therefore, O Christ, that lovest man, heal us.

Thou who didst come for the salvation of man by being born of the Virgin Mary, and by thy life-giving resurrection didst call us, the dead, unto the resurrection of immortality, through the prayers of thy mother, O Saviour, quicken us.



### SCRIPTURE READINGS

#### *Մատթեոս 5:17-48*

17 «Մի՛ կարծեք թէ եկայ՝ արելու Օրէնքը կամ Մարգարէները: Եկայ ո՛չ թէ արելու, հապա՛ գործադրելու: 18 Որովհետեւ ճշմա՛րտապէս կը յայտարարեմ ձեզի. «Մինչեւ որ երկինքն ու երկիրը անցնին, Օրէնքէն յովտ մը կամ նշանագիր մը պիտի չանցնի՝ մինչեւ որ բոլորն ալ կատարուին»: 19 Ուրեմն ո՛վ որ այս ամենափոքր պատուիրաններէն մէկը լուծէ եւ մարդոց ա՛յնպէս սորվեցնէ, անիկա ամենափոքր պիտի կոչուի

երկինքի թագաւորութեան մէջ. բայց ո՛վ որ գործադրէ ու սորվեցնէ, ան-  
իկա մեծ պիտի կոչուի երկինքի թագաւորութեան մէջ:

**20**Որովհետեւ կը յայտարարեմ ձեզի. “Եթէ ձեր արդարութիւնը չգեր-  
ազանցէ դպիրներու եւ Փարիսեցիներու արդարութիւնը, բնա՛ւ պիտի  
չմտնէք երկինքի թագաւորութիւնը”»: **21**«Լսեր էք թէ ըսուեցաւ  
նախնիքներուն. “Մի՛ սպաններ”: Ո՛վ որ սպաննէ, արժանի պիտի ըլլայ  
դատաս-տանի: **22**Բայց ես կը յայտարարեմ ձեզի. “Ո՛վ որ զուր տեղը  
բարկանայ իր եղբոր դէմ՝ արժանի պիտի ըլլայ դատաստանի: Ո՛վ որ  
“ապուշ” ըսէ իր եղբոր՝ արժանի պիտի ըլլայ ատեանի  
դատապարտութեան: Ո՛վ որ “յիմար” ըսէ իր եղբոր՝ արժանի պիտի  
ըլլայ գեհե՛նի կրակին”»: **23**Ուրեմն եթէ քու ընծադ գոհասեղանին վրայ  
բերես, ու հոն յիշես թէ եղբայրդ բա՛ն մը ունի քեզի դէմ, **24**հո՛ն ձգ  
ընծադ՝ գոհասեղանին առջեւ. նա ի՛նչ գնա՛ հաշտուէ՛ եղբորդ հետ, եւ ա՛յն  
ատեն եկուր՝ որ մատուցանես ընծադ: **25**Շուտո՛վ համաձայնէ քու  
ոտխիդ հետ, մինչ ճամբան ես անոր հետ, որպէսզի հակառակորդդ  
չյանձնէ քեզ դատաւորին, ու դատաւորը՝ ոստիկանին, եւ բանտը  
չնետուիս: **26**Ճշմա՛րտապէս կը յայտարարեմ քեզի. “Բնա՛ւ դուրս պիտի  
չելլես անկէ, մինչեւ որ վճարես վերջին նաքարակիրը”»:

**27**«Լսեր էք թէ ըսուեցաւ. “Շնութիւն մի՛ ըներ”»: **28**Բայց ես կը  
այտարարեմ ձեզի. “Ո՛վ որ կը նայի կնոջ մը՝ անոր ցանկալու համար,  
արդէ՛ն անի-կա իր սիրտին մէջ շնութիւն ըրած է անոր հետ”»: **29**Ուստի  
եթէ աջ աչքդ կը գայթակղեցնէ քեզ, հանէ՛ գայն ու նետէ՛ քեզմէ.  
որովհետեւ աւելի օգտակար է քեզի՝ որ անդամներէդ մէկը կորսուի,  
բայց ամբողջ մարմինդ չնետուի գեհե՛նը: **30**Եթէ աջ ձեռքդ կը  
գայթակղեցնէ քեզ, կտրէ՛ գայն ու նետէ՛ քեզմէ. որովհետեւ աւելի  
օգտակար է քեզի՝ որ անդամներէդ մէկը կորսուի, ու ամբողջ մարմինդ  
չնետուի գեհե՛նը»: **31**«Նաեւ ըսուեցաւ. “Ո՛վ որ արձակէ իր կինը, թող  
տայ անոր ամուսնալուծումի վկայագիր մը”»: **32**Բայց ես կը  
յայտարարեմ ձեզի. “Ո՛վ որ կ’արձակէ իր կինը՝ առ-անց պոռնկութեան  
պատճառի, ի՛նք շնութիւն ընել կու տայ անոր, եւ ո՛վ որ կ’ամուսնանայ  
արձակուածին հետ՝ շնութիւն կ’ընէ”»: **33**«Լսեր էք դարձեալ թէ  
ըսուեցաւ նախնիքներուն. “Սուտ երդում մի՛ ըներ, հապա հատուցանէ՛  
Տերոջ ըրած երդումներդ”»: **34**Բայց ես կը յայտարարեմ ձեզի. “Երբէ՛ք  
երդում մի՛ ընէք, ո՛չ երկինքի վրայ՝ որ Աստուծոյ գահն է, **35**ո՛չ երկրի  
վրայ՝ որ անոր ոտքերուն պատուանդանն է, ո՛չ Երու-սաղէմի վրայ՝ որ  
Մեծ Թագաւորին քաղաքն է, **36**ո՛չ ալ գլուխիդ վրայ երդում ըրէ,  
որովհետեւ չես կրնար մէ՛կ մագ ճերմկցնել կամ սեւ-ցնել: **37**Հապա ձեր  
խօսքը ըլլայ՝ այո՛ն՝ այո՛, եւ ո՛չը՛ ո՛չ. ասկէ աւելին յառաջ կու գայ  
Չարէն”»: **38**«Լսեր էք թէ ըսուեցաւ. “Աչքի տեղ՝ աչք, եւ ակոռայի տեղ՝  
ակոռայ”»: **39**Բայց ես կը յայտարարեմ ձեզի. “Չարին մի՛ դիմադրեր.

հապա ո՛վ որ ապտակէ աջ այտիդ, դարձո՛ւր անոր միւսն ալ: **40**Եթէ մէկը ուզէ դատ վարել քեզի հետ ու բաճկոնդ առնել, թո՛ղ տուր անոր հանդերձդ ալ: **41**Եւ ո՛վ որ ստիպէ քեզ մղոն մը երթալ, գնա՛ անոր հետ երկու մղոն: **42**Տո՛ւր քեզմէ ուզողին, ու երես մի՛ դարձներ անկէ՝ որ կուզէ փոխ առնել քեզմէ՛»: **43**«Լսեր էք թէ ըսուեցաւ. “Սիրէ՛ ընկերդ եւ ատէ՛ թշնամիդ”: **44**Բայց եւ կը յայտարարեմ ձեզի. “Սիրեցէ՛ք ձեր թշնա-միները, օրհնեցէ՛ք ձեզ անիծողները, բարի՛ք ըրէք անոնց՝ որ կատեն ձեզ, եւ աղօթեցէ՛ք անոնց համար՝ որ կը պախարակեն ու կը հալածեն ձեզ, **45**որպէսզի ըլլաք ձեր երկնաւոր Հօր որդիները. Որով-հետեւ իր ար-եւը կը ծագեցնէ թէ՛ չարերուն եւ թէ՛ բարիներուն վրայ, եւ անձրեւ կը դրկէ թէ՛ արդարներուն եւ թէ՛ անարդարներուն վրայ: **46**Որովհետեւ եթէ դուք սիրէք ձեզ սիրողները, ի՞նչ վարձատրութիւն կունենաք. Մաքսա-ւորնե՛րն ալ նոյնը չե՞ն ըներ: **47**Ու եթէ բարեւէք միայն ձեր եղբայրները, ի՞նչ աւելի կընէք ուրիշներէն. Մաքս-ւորնե՛րն ալ նոյնը չե՞ն ըներ: **48**Ուրեմն դուք կատարեա՛լ եղէք, ինչպէս ձեր երկնաւոր Հայրը կատարեալ է՛»:



### *Matthew 5:17-48*

**17**“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. **18**I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. **19**Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. **20**For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven. **21**“You have heard that it was said to the people long ago, ‘Do not murder, and anyone who murders will be subject to judgment.’ **22**But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, ‘Raca,’ is answerable to the Sanhedrin. But anyone who says, ‘You fool!’ will be in danger of the fire of hell. **23**“Therefore, if you are offering your gift at the altar and

there remember that your brother has something against you, **24**leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift. **25**“Settle matters quickly with your adversary who is taking you to court. Do it while you are still with him on the way, or he may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. **26**I tell you the truth, you will not get out until you have paid the last penny. **27**“You have heard that it was said, ‘Do not commit adultery.’ **28**But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. **29**If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. **30**And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell. **31**“It has been said, ‘Anyone who divorces his wife must give her a certificate of divorce.’ **32**But I tell you that anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress, and anyone who marries the divorced woman commits adultery. **33**“Again, you have heard that it was said to the people long ago, ‘Do not break your oath, but keep the oaths you have made to the Lord.’ **34**But I tell you, Do not swear at all: either by heaven, for it is God’s throne; **35**or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. **36**And do not swear by your head, for you cannot make even one hair white or black. **37**Simply let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No’; anything beyond this comes from the evil one. **38**“You have heard that it was said, ‘Eye for eye, and tooth for tooth.’ **39**But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. **40**And if someone wants to sue you and take your tunic, let him have your cloak as well. **41**If someone forces you to go one mile, go with him two miles. **42**Give to the one who asks you, and do not turn away from the one who wants to borrow from you. **43**“You have heard that it was said, ‘Love your neighbor and hate your enemy.’ **44**But I tell you: Love your enemies and pray for those who persecute you, **45**that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. **46**If you love those who love you, what reward will you get? Are not even the tax collectors doing that? **47**And if you greet only your brothers, what are you doing more than others? Do not even pagans do that? **48**Be perfect, therefore, as your heavenly Father is perfect.

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**Writing above altar:**

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