



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

Rev. Father Hovhan Khoja-Eynatyan, Pastor  
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[www.stjamesevanston.org](http://www.stjamesevanston.org)

**FEBRUARY 14, 2016**

*Sunday of Expulsion*

**ՓԵՏՐՈՒԱՐ 14, 2016**

*Արտաքսման Կիրակի*



***Feast of the Presentation of Our Lord to the Temple***

**ՏԵԱՌՆՐՆԴԱՌԱԶ**

**(Տօն Քառասնօրեայ Գալստեանն Քրիստոսի ի Տաճարն)**

Armenian Historical Year 4508 (ՏՇԸ) - Armenian Calendrical Year 1465 (ՌՆԿԵ)



**Morning Service:** 9:00 AM**Divine Liturgy:** 10:00 AM**Bible Readings:** Isaiah 24:21-25:8; Acts 7:47-50; Galatians 4:1-7; Luke 2:41-52**ԿԻՐԱԿԻ, ՓԵՏՐՈՒԱՐ 14, 2016****Արարտեան Ժամ:** 9:00**Սուրբ Պատարագ:** 10:00**Ընթերցումներ:** Եսայի 24:21-25:8; Գործք Առաքելոց 7:47-50; Գաղատացիս 4:1-7; Դուկասի 2:41-52.**ՀՈԳԵՀԱՆԳԻՍ – HOKEHANKISD - REQUIEM SERVICE**Scripture Reading: *Mark 4:26-34* (page 58)

For the souls of Varsenik Sato Avakian (1 year), Gregory Khoudanian and Samvel Khoudanian. Requested by Hovsepien and Khoudanian Families.

**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          | Jirayr Gerardo               | Dn. Hagop Papazian |
| Shoushan Altun             | Karen Gevorgyan              | Ernest Petrosyan   |
| Saro Anbarchian            | Vartges Goorji               | Anik Sarkis        |
| Jack Coloian               | Hoyle Green Pat Green        | Surpik Simon       |
| Veronica Dadourian         | Mary Haidarian               | Joseph Summer      |
| Karen Demirdjian           | Nargez Hamayak               | Vigen Ter-Avakian  |
| Babken Dilanjian           | Nona Israyelyan              | Mari Milan         |
| Seda Dilanjian             | Berjouhi Moukhtarian         | Thakkar Yegiyayan  |
| Lucy Genian                | Araxie Movsesian             | 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 or if a name should be removed.*

**FEASTS AND FASTS**

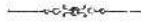
**February 14- February 20** Second Week of Great Lent. Fast  
**February 20** Commemoration of Saints Cyril of Jerusalem, Cyril the Bishop and Anna

## **FEAST OF THE PRESENTATION OF OUR LORD TO THE TEMPLE (DYARNUNTARACH)**

When Mary and Joseph took the baby Jesus to the temple, he was seen by Simeon, an elderly and devoutly religious Jew who had prayed to God to keep him alive so he would see the Savior promised to mankind. When he saw Mary and her baby, Simeon suddenly sensed God's presence and said: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation which Thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to Thy people Israel" (Luke 2:29-32).

On February 14 each year (40 days after Armenian Christmas), the Armenian Church celebrates this glorious occasion in a ceremony called *Dyarnuntarach*, literally "the bringing forward of the Lord." (Another name for the Feast is *Derendas* (possibly a contraction of *Dyarnuntarach*). In English the Feast is called Candlemas.

For Armenians, the Feast of the Presentation of Our Lord to the Temple has traditionally included a number of rituals. The night before the feast, Armenians light candles during an evening church service that concludes with parishioners carrying the candles out into the darkness to symbolize bringing light into the void. They then take these candles home to light their lamps. Another tradition is borrowed from Armenians' pre-Christian paganism: Parishioners dance around a bonfire in the church courtyard and young men leap over the flames.



## **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.

## ԱՐՏԱՔՄՄԱՆ 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, պատվիրանագանց 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, զղջում, ապաշխարանք: Սա ինքնին մարդուն խորհելու ևս մեկ առիթ է սեփական անձին անդրադառնալու, պահոց շրջանն արդյունավետ անցկացնելու համար



## 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 ASH WEDNESDAY?

All the ancient churches observe Lent (*Medz Bahk*, meaning “Big Fast”) over a period of forty days. The Latin name *Quadragesima* corresponds to the Armenian *Karasnortats Bahk* (‘Fast of Forty Days’). The traditions differ in how to calculate the forty-day period.

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 later added 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 a period of fasting, is not included as a part of Lent but as a separate unite of time. Lent in our tradition begins six weeks prior to Palm Sunday, and is actually of forty-two days duration. The first Sunday of Lent is Poon Paregentan (‘Good-living Day’). All the curtains in church must be closed on the Saturday evening preceding Poon Paregentan.

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



### **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.

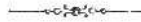
The first mention of the Sunrise Service in the Armenian Apostolic Church was by Catholicos John of Otsoon, the Patriarch of the Armenian Church during the 8th century, who reported that one of his immediate predecessors, Catholicos Ezz of Paraznakert, had initiated the Sunrise Service during the 7th 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. Nersess 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, *Indhanrakan*, 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 Nersess receive them back into his flock. Subsequently, besides formulating the conditions for the lapsed to return canonically to the Armenian Apostolic Church, St. Nersess 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.)



## **GREAT LENT BEGINS ON FEBRUARY 8**

This year, the Armenian Church calendar designates Monday, February 8, as the first day of Great Lent: the season when Christians consciously turn away from worldly matters and make the effort-through prayer, fasting, study, and introspection-to prepare for the spiritual drama of Holy Week and Easter Sunday.

The Scriptural basis for Lent resides in the 40-day period Christ spent in the wilderness following his baptism. In the words of St. Matthew's Gospel (4:12): "Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And he fasted forty days and forty nights, and afterward he was hungry." During Lent we are called to follow the Holy Spirit to confront our own "inner wilderness"-the realm of spiritual emptiness engendered by sin, laziness, and vanity. Through prayer, fasting, Bible-reading, and self-examination, we are given an opportunity to renew our commitment to God, and gain the strength to work at being more loving, humble, and gentle.

## Ժամանակացոյց 2016 Մեծ Պահքի Արարողութիւններու

### Հսկում Չորեքշաբթի

Փետրուար 10, 17, 24 Մարտ 2, 9, 16

Երեկոյեան 7:00-ին

Իտաղադական եւ Հանգստեան Ժամ

Պահոց ընթրիք

### Կիրակի

Գիշերային ժամ - առաւոտեան 9:00-ին

Արեւազալի ժամ - առաւոտեան 10:00-ին

Սուրբ Պատարագ - առաւոտեան 10:30-ին

Ուխտագնացութիւններ դեպի շրջանի Հայկական եկեղեցիները եւ դեպի

Սբ. Մարթայ Կաթողիկէ Եկեղեցի պիտի կազմակերպուեն ուրբաթ

օրերուն:

## NAME DAY CELEBRATIONS

Whenever you know a friend or loved one whose Name Day/Feast Day is soon to be 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 DAY** celebrated this week: *Cyril, Anna*.



## HOME BLESSING

All parishioners who wish to have their homes blessed should call Der Hovhan (847) 644-7389 to make arrangements. Have a piece of bread, dish of salt and glass of water available for the blessing.

## Տ Ն Օ Ր Հ Ն Ը Զ

Անոնք, որոնք կը փափաքին իրենց բնակարանները օրհնել տալ, թող բարնհաճին հեռաձայնել Տէր Հովհանին (847) 644-7389:



**St. James Armenian Apostolic Church (Evanston, IL)**

**Schedule of Worship Services**

**2016 Great Lent**

**Wednesdays**

February 10, 17, 24, March 2, 9, 16

7:00 PM

**PEACE AND REST SERVICES**

**LENTEN POTLUCK SUPPER**

**Sundays**

Night Service – 9:00 AM

Sunrise Service - 10:00 AM

Divine Liturgy - 10:30 AM

*Pilgrimages to the local Armenian Churches to the Shrine of all Saints at St. Martha Catholic Church will be organized on Fridays during the Great Lent. Please check the Parish Calendar.*

**St. James Armenian Apostolic Church**

Cordially invites you and your family to

**SATURDAY AFTERNOON WORSHIP SERVICE**

Saturday, February 20, 2016

5:00 pm – 5:45 pm (sharp)

No fellowship hour

Service will be conducted entirely in English.

Let us enjoy the gift of prayer with other families and our friends and share our worship time.

**ST. NERSESS 2016 SUMMER CONFERENCES**

**DATES ANNOUNCED**

|                                  |   |
|----------------------------------|---|
| <b>Deacons' Training Program</b> | Saturday, June 25 - Sunday, July 3      |
| <b>High School Session A</b>     | Friday, July 15 - Sunday, July 24       |
| <b>High School Session B</b>     | Friday, July 29 - Sunday, August 7      |
| <b>Post High School</b>          | Tuesday, August 9 - Saturday, August 13 |



## **VARTANANTZ COMMEMORATION**

Sponsored by the  
KNIGHTS AND DAUGHTERS OF VARTAN and  
ARMENIAN EVANGELICAL CHURCH OF CHICAGO  
*Sunday, February 21 , 2016 - 4:00 PM*

### **Featured Speaker**

**Very Rev. Fr. Ghevont Pentezian**  
Pastor of All Saints Armenian Church of Glenview  
*"The Spirit of Vartan in Today's Life"*  
Presentation will be in English & Armenian

**Introduction by Pastor Jeremy Tovmassian**  
**Pastor of Armenian Evangelical Church of Chicago**

*St. James' Zadig Youth Choir will perform  
under the direction of Dn. Kavork Hagopian*

Armenian Evangelical Church of Chicago  
905 W Golf Rd, Mt Prospect, IL 60056

AGBU CHICAGO PRESENTS

**"IN THE RUINS" by Zabel Yessayan**  
**translated into English Edited by Judy Saryan**  
**Sunday, February 28, 2016**

2:00pm meet & greet  
2:30pm presentation by Judy Saryan  
reception to follow

AGBU Chicago Center  
7248 N Harlem Ave, Chicago, Illinois 60631

## **AGBU FAMILY NIGHT**

Every Third Friday  
February 19, March 18, April 15, and May 20.

6:00 PM to 10:00 PM  
7248 North Harlem Ave Chicago

Scholarships are available for the 2016-2017 academic year from:

**AGBU SCHOLARSHIP PROGRAM**

Go to [www.agbu-scholarship.org](http://www.agbu-scholarship.org) to learn more and apply.

**ARMENIAN INTERNATIONAL WOMEN'S ASSOCIATION**

Go to <http://aiwainternational.org/initiatives/scholarships/> to apply.

**ACYOA ARMENIA SERVICE PROGRAM**

*Affirm your faith. Discover your homeland. Serve your people*

**July 2-17, 2016**

All young adults ages 18 to 30 are welcomed to participate.

Register by March 20 to secure a discounted rate of \$1975.00.

For more information visit [www.acyoa.org](http://www.acyoa.org) or contact Jennifer Morris at [jenniferm@armeniandicoese.org](mailto:jenniferm@armeniandicoese.org) or at 248-648-0702.

For more details see the flyer in the Nishan Hall

**CALENDAR OF WORSHIP SERVICES & EVENTS AT ST. JAMES**

**February 14, Sunday**

*February 17, Wednesday*

February 19, Friday

February 19, Friday

February 20, Saturday

February 20, Saturday

**February 21, Sunday**

February 21, Sunday

*February 24, Wednesday*

February 26, Friday

February 27, Saturday

**February 28, Sunday**

February 28, Sunday

February 28, Sunday

**Presentation of the Lord to the Temple.**

*Lenten Vigil at St. James*

Pilgrimage to All Saints (Lenten Vigil)

Family Lenten Dinner at AGBU

Acolyte Training

Saturday Afternoon Worship (in English)

**Sunday of the Prodigal Son**

*Vartanantz* Commemoration (Armenian Evangelical Church)

*Lenten Vigil at St. James*

Pilgrimage to St. Gregory (Lenten Vigil)

Regional Sainly Women's Day (St. Gregory)

**Sunday of the Steward**

St. James Women's Guild Baking

Cultural Event at AGBU

## SAVE THE DATE!



Regional Saintly Women's Day at St. Gregory Armenian Church

February 27, 2016

More details will follow.

### SCRIPTURE READINGS FOR THIS WEEK

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

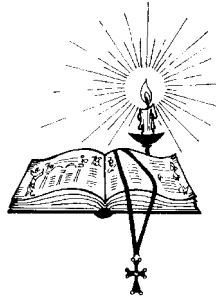


### SCRIPTURE READINGS

#### Ավետարան ըստ Գուկասի 2:41-52

**41**Արդ, նրա ծնողները ամեն տարի Չատկի տօնին Երուսաղէմ էին գնում: **42**Եւ երբ նա տասներկու տարեկան եղաւ, տօնի սովորութեան համաձայն՝ Երուսաղէմ եկան: **43**Եւ երբ տօնական օրերը լրացան, ու նրանք վերադարձան, մանուկ Յիսուսը մնաց Երուսաղէմում, եւ նրա ծնողներն այդ չիմացան: **44**Կարծում էին, թէ նա իրենց ուղեկիցների հետ է. մի օրուայ չափ ճանապարհ եկան եւ նրան փնտրեցին ազգականների ու ծանօթների մէջ: **45**Ու երբ չգտան, Երուսաղէմ վերադարձան նրան փնտրելու համար: **46**Եւ երեք օր յետոյ նրան գտան տաճարում. վարդապետների հետ նստած՝ նա լսում էր նրանց ու հարցեր էր տալիս: **47**Եւ բոլորը, որ նրան լսում էին, զարմանում էին նրա իմաստութեան եւ պատասխանների վրայ: **48**Երբ ծնողները նրան տեսան, հիացան. իսկ մայրը նրան ասաց. «Որդի՛, այս ի՞նչ արեցիր դու մեզ. ահաւասիկ, հայրդ ու ես տազնապած քեզ էինք

փնտրում»: **49**Եւ նա պատասխանեց նրանց. «Ինչո՞ւ էիք ինձ փնտրում, չգիտէի՞ք, որ ես Հօրս տանը պէտք է լինեմ»: **50**Բայց նրանք չհասկացան այն խօսքը, որ նա իրենց ասաց: **51**Եւ Յիսուս նրանց հետ իջաւ ու Նազարէթ գնաց. եւ նա հնազանդ էր նրանց: Եւ նրա մայրը այս բոլոր բաները պահում էր իր սրտում: **52**Իսկ Յիսուս զարգանում էր իմաստութեամբ, հասակով ու շնորհով Աստծոյ եւ մարդկանց առջեւ:



### Luke 2:41-52

**41**Now His parents went to Jerusalem every year at the Feast of the Passover. **42**And when He became twelve, they went up there according to the custom of the Feast; **43**and as they were returning, after spending the full number of days, the boy Jesus stayed behind in Jerusalem. But His parents were unaware of it, **44**but supposed Him to be in the caravan, and went a day's journey; and they began looking for Him among their relatives and acquaintances. **45**When they did not find Him, they returned to Jerusalem looking for Him. **46**Then, after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. **47**And all who heard Him were amazed at His understanding and His answers. **48**When they saw Him, they were astonished; and His mother said to Him, "Son, why have You treated us this way? Behold, Your father and I have been anxiously looking for You." **49**And He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in My Father's house?" **50**But they did not understand the statement which He had made to them. **51**And He went down with them and came to Nazareth, and He continued in subjection to them; and His mother treasured all these things in her heart.

**52**And Jesus kept increasing in wisdom and stature, and in favor with God and men.

*Writing above the main altar:*

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