



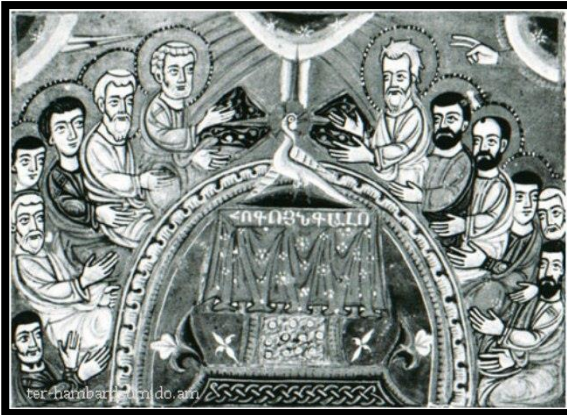
ST. JAMES ARMENIAN APOSTOLIC CHURCH
ՄԲ. ՅԱԿՈԲ ՀՅՅԱՍՏԱՆԵԱՅՅ ԱՌԱՔԵԼԱԿԱՆ ԵԿԵՂԵՑԻ

Rev. Father Hovhan Khoja-Eynatyan, Pastor
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www.stjamesevanston.org

MAY 20, 2018

ՄԱՅԻՍ 20, 2018

ՀՈԳԵԳԱԼԻՈՍ
PENTECOST



Armenian Historical Year 4510 (ՏՇԺ) - Armenian Calendrical Year 1467(ՌՆԿԷ)



Psalms	8:30 AM
Morning Service	9:00 AM
Divine Liturgy	10:00 AM
Bible Readings	Acts 2:1-21; John 14:25-31

ԿԻՐԱԿԻ, ՄԱՅԻՍ 20, 2018

Առաւօտեան ժամ	9:00
Սուրբ Պատարագ	10:00
Ընթերցումներ	Գործք 2:1-21; Յովհաննէս 14:25-31



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:

Arb. Mesrob Moutafian	Vartges Goorji	Nanci Perkhaus
Alexander Adajian	Hoyle Green	Dianne Pillard
Saro Anbarchian	Pat Green	Anik Sarkis
Andre, Servant of God	Michael Green	Virgie Jandegian Saskowski
Carolyn Conger	Nargez Hamayak	Surpik Simon
Veronica Dadourian	Fred Harburg	Fr. Shnork Souin
Sam Davidson	Robert Lapointe	Sarkis Tashjian
Seda Dilanjan	Trey McClure	Vigen Ter-Avakian
Linda Esposito	Varvara Movsesyan	Milan Thakkar
Lucy Genian	Shirley Omartian	Terre Tuzzolino
Karen Gevorgyan	Dn. Hagop Papazian	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.

FREE SPR/AED TRAINING CLASS

AT ST. JAMES ARMENIAN CHURCH



**Sunday, May 20, 2018
12:30 PM**



**Margaret Kamajian, MS, RN
Instructor**

FEAST OF THE PENTECOST

The Feast of the Pentecost is the commemoration of the descent of the Holy Spirit upon the Apostles on the fiftieth day following the Feast of the Glorious Resurrection of Our Lord Jesus Christ. The Armenian Church celebrates this feast fifty days following Easter Sunday.

The Holy Spirit is one of the three persons of the Holy Trinity coexisting with and equal to the Holy Father and the Holy Son. During His earthly life and ministry, Christ spoke to the Apostles about the coming of the Holy Spirit. Recording the words of Christ, St. John wrote, “The Comforter, the Holy Spirit, whom the Father will send in My name, will teach you everything and make you remember all that I have told you” (14:26).

The descent of the Holy Spirit is described in the Acts of the Apostles: “When the day of the Pentecost came, all the believers were gathered together in one place. Suddenly there was a noise from the sky which sounded like a strong wind blowing, and it filled the whole house where they were sitting. Then they saw what looked like tongues of fire that spread out and touched each person there. They were all filled with the Holy Spirit and began to talk in other languages, as the Spirit enabled them to speak” (2:1-4).

In the Book of Acts, St. Luke further records the names of various countries where the apostles traveled and the names of men from those countries who were surprised when each heard his native language spoken. Among the mentioned places are Mesopotamia, Judea and Cappadocia (Acts 2:9). Two of the saints of the Universal Church, both of Roman origin, Tertullian and Augustine, wrote that the word “Armenia” should possibly be substituted instead of “Judea” as it is more logical that Armenia would be mentioned among those “foreign” countries given that the apostles were living in Judea. Moreover, with regards to geographical position, Armenia was situated between Mesopotamia and Cappadocia. Therefore, the people living in Armenia may have been among the first witnesses of the gifts of the Holy Spirit.

Among the Armenian Church songs and hymns, two are dedicated specifically to the Feast of the Pentecost: “The Sent Dove” (referring to the Holy Spirit in the form of a dove that descended upon Christ during His Baptism) and the “Indivisible Trinity.” These are sung during the Morning Service on this feast day. Also, during the Evening Service, *Andastan*, the rite of the blessing of the four corners of the world, is conducted. It is during this service that a prayer written by the 12th century Armenian Church father Nersess of Lambron is read.

In Christianity, the concept of Divine Grace is related to the Holy Spirit: Each virtue is a Divine Grace granted to the faithful by the Holy Spirit. Thus, ascribing any virtue to one’s own self and not to God is a grave sin and leads to another sin, pride. Hence, commemoration of the Pentecost is also an appeal to the faithful to avoid pride and instead use the Divine Graces for righteous purposes and moral goals.

One of the four seasonal fasting periods observed by the Armenian Apostolic Church is the fasting period preceding the beginning of summer. This fasting period, as well as the other ones proceeding the other seasons of the year, is not meant as preparation for any feast. According to tradition, the summer fast is called Elijah's fast as it coincides with the Feast of Commemoration of the Prophet Elijah next Sunday.

ANCIENT CEREMONY OF GENUFLEXION

One characteristic of the Feast of the Pentecost in the Armenian Church and all other ancient Eastern Churches is the ceremony of Genuflexion or kneeling down. After the festivities of Easter are completed on Pentecost Sunday, the Church resumes its normal cycle of fasting on Wednesdays and Fridays. In addition, the prohibition against kneeling down in prayer and penance is lifted. In fact, the churches celebrate this by ceremonially inviting the faithful to bend the knee for the first time since Easter.

In the Armenian tradition, this ceremony takes place during *Badarak* (Divine Liturgy). The celebrant interrupts the Eucharistic Prayer and reads three prayers by St. John Chrysostom that come to us from the ancient liturgy of Jerusalem. Each prayer is addressed to one of the three entities of the Holy Trinity: the Father, the Son and the Holy Spirit.



ՀՈԳԵԳԱԼՈՒՄՍ (ՊԵՆՏԵԿՈՍՏԵ)

Առաքյալների վրա Սբ. Հոգու իջման հիշատակության Տոնն է, որ տեղի է ունեցել Սբ. Հարության հիսուներորդ օրը: Այդ պատճառով էլ Հոգեգալուստը միշտ տոնում են Չատիկից հիսուն օր հետո: Սբ. Հոգին Սբ. Երրորդության երեք անձերից մեկն է, համազոտ եւ հավասար Հորը եւ Որդուն: Քրիստոս Իր երկրային գործունեության ընթացքում առաքյալների հետ խոսել էր Սբ. Հոգու գալստյան մասին. «Իսկ Մխիթարիչը՝ Սբ. Հոգին, որին Հայրը կուղարկի Իմ անունով, Նա ձեզ ամեն բան կուսուցանի եւ ձեզ կհիշեցնի այն ամենը, ինչ Ես ասացի ձեզ» (Հովհ. 14:26):

Սբ. Հոգու գալուստը նկարագրված է Գործք Առաքելոցում. «Երբ Պենտեկոստեի օրերը լրացան, բոլորը միասիրտ, միատեղ էին: Եւ հանկարծակի երկնքից հնչեց մի ձայն՝ սաստիկ հողմից եկած ձայնի նման. և լցրեց այն տունը: Եւ նրանց երեւացին բաժանված լեզուներ՝ նման բոցեղեն լեզուների, որոնք նստեցին յուրաքանչյուրի վրա: Եւ բոլորը լցվեցին Սուրբ Հոգով ու սկսեցին խոսել ուրիշ լեզուներով, ինչպես որ Սուրբ Հոգին նրանց խոսել էր տալիս» (Գործք 2:1-4): Աստվածաշնչյան այս հատվածում նշվում են տարբեր երկրների անուններ, որտեղից եկածները զարմանում են՝ յուրաքանչյուրն իր

հարազատ լեզուն լսելով: Հիշատակված տեղանունների թվում են նաև Միջագետքը, Հրեաստանը եւ Գամիրքը (Գործք 2:9): Եկեղեցական սուրբ հայրերից Տերտուղիանոսն ու Օգոստինոսը պնդում են, որ ավելի ճիշտ կլինի Հրեաստան բառը փոխարինել Հայաստան բառով, քանի որ ավելի տրամաբանական է, որ օտար երկրների շարքում նշված լինի Հայաստանը: Բացի այդ, աշխարհագրական առումով Միջագետքի և Գամիրքի միջև գտնվում է Հայաստանը:

Հետևաբար՝ այս նշանավոր իրադարձությանն ականատես են եղել նաև հայերը: Հայ Առաքելական Եկեղեցում Հոգեգալստյան շարականներից են «Առաքելոյ աղանոյ» (Սբ. Հոգին աղավնու տեսքով իջել է Հիսուս Քրիստոսի մկրտության ժամանակ) եւ «Երրորդութիւն անբաժանելի» շարականները, որոնք երգվում են առավոտյան ժամերգության ընթացքում: Իսկ երեկոյան ժամերգությունում կատարվում է անդաստանի արարողություն և ընթերցվում 12-րդ դարի Հայ եկեղեցու հայրերից Ներսես Լամբրոնացու այս առթիվ գրված աղոթքը:

Քրիստոնեական Եկեղեցում շնորհի վարդապետությունը կապված է Սբ. Հոգու հետ: Ըստ այդ վարդապետության՝ յուրաքանչյուր առաքինություն աստվածային պարզ և, որ տրվում է հավատացյալին Սբ. Հոգուց, և որևէ առաքինության վերագրումը սեփական անձին և ոչ թե Աստծուն, հպարտության տանող մեծ մեղք է: Հետևաբար, Հոգեգալստի հիշատակումը նաև կոչ է յուրաքանչյուր հավատացյալին՝ հպարտությունից խուսափել և աստվածային շնորհներով միայն բարի գործեր կատարել: Երկուշաբթիից սկսվում է Եղիական պահքը:



ԵՂԻԱԿԱՆ ՊԱՀՔ

Հայ Առաքելական եկեղեցու կողմից սահմանված տարվա չորս եղանակի պահքերից սա ամառնամուտի շաբաթապահքն է: Ինչպես մյուս եղանակների պահքերը, Եղիական պահքը ևս եկեղեցական որևէ տոնի պատրաստություն չէ: Ըստ ավանդության՝ Եղիական է կոչվում միայն այն պատճառով, որ նախորդում է շաբաթապահքի հաջորդ կիրակիին՝ Եղիա մարգարեի հիշատակության տոնին: Ամառվա այս պահքն սկսվում է Հոգեգալստյան կիրակիի հաջորդ օրը (պահքի բարեկենդանը՝ Հոգեգալստյան կիրակի): Չատկի օրվա փոփոխման հետ պահքի սկիզբը կարող է փոփոխվել մայիսի 11-ից մինչև հունիսի 14-ն ընկած ժամանակահատվածում: Մյուս եղանակների պահքերի նման, այս պահքը ևս տևում է 5 օր՝ երկուշաբթիից մինչև ուրբաթ:

SCRIPTURE READINGS

Գործք առաքելոց 2:1-21

1Երբ Պենտեկոստեի տօնը հասաւ, բոլորն ալ միաբան՝ մէկ տեղ էին: 2Յանկարծ շառաչ մը եղաւ երկինքէն՝ սաստկաշունչ հովի մը ձայնին պէս, ու լեցուց ամբողջ տունը՝ ուր նստած էին: 3Եւ բաժնուած լեզուներ երեւցան իրենց՝ որպէս թէ կրակէ, ու հանգչեցան անոնցմէ իւրաքանչիւրին վրայ: 4Բոլորն ալ լեցուեցան Սուրբ Հոգիով եւ սկսան խօսիլ ուրիշ լեզուներով, ինչպէս Հոգին իրենց խօսիլ կու տար: 5Երուսաղէմ բնակող Հրեաներ կային, բարեպաշտ մարդիկ՝ երկինքի տակ եղած ամէն ազգէ: 6Երբ այս ձայնը եղաւ, բազմութիւնը համախմբուեցաւ ու շփոթեցաւ, որովհետեւ կը լսէին թէ անոնք կը խօսէին իրենցմէ իւրաքանչիւրին սեփական բարբառով: 7Բոլորն ալ գմայլած էին եւ կը զարմանային՝ իրարու ըսելով. «Ահա՛ ասոնք բոլորն ալ՝ որ կը խօսին, միթէ Գալիլեացի չե՞ն: 8Ուրեմն ի՞նչպէս կը լսենք՝ մեր իւրաքանչիւրին սեփական բարբառով, այն երկրին՝ որուն մէջ ծնած ենք. 9Պարթեւներ, Մարեր ու Եղամացիներ, եւ անոնք որ կը բնակին Միջագետքի, Հրեաստանի, Կապադովկիայի, Պոնտոսի, Ասիայի, 10Փոփղիայի, Պամփիլիայի ու Եգիպտոսի մէջ, եւ Կիւրենէի մօտ՝ Լիպիայի կողմերը, նաեւ Հռոմէն գաղթած Հրեաներ ու նորահաւաստներ, 11Կրետացիներ եւ Արաբներ, կը լսենք թէ անոնք կը խօսին Աստուծոյ մեծամեծ գործերուն մասին՝ մեր լեզուներով»: 12Բոլորն ալ գմայլած էին, ու տարակուսած՝ կ'ըսէին իրարու. «Ի՞նչ կրնայ ըլլալ ասիկա»: 13Ոմանք ալ ծաղրելով կ'ըսէին. «Անոնք լի են անոյշ գինիով»: 14Բայց Պետրոս կանգնեցաւ տասնմէկին հետ, բարձրացուց ձայնը եւ ըսաւ անոնց. «Ո՛վ Հրեաստանցիներ, ու դուք բոլորդ՝ որ կը բնակիք Երուսաղէմ, սա՛ գիտցէ՛ք եւ մտի՛կ ըրէ՛ք իմ խօսքերս. 15որովհետեւ ասոնք ո՛չ թէ արբեցած են՝ ինչպէս դուք կ'ենթադրէք, քանի դեռ օրուան երրորդ ժամն է, 16հապա ասիկա ա՛յն է՝ որ ըսուեցաւ Յովէլ մարգարէին միջոցով. 17“Վերջին օրերը,- կ'ըսէ Աստուած,- իմ Հոգիէս պիտի թափեմ ամէն մարմինի վրայ, եւ ձեր որդիներն ու աղջիկները պիտի մարգարէանան, ձեր երիտասարդները տեսիլքներ պիտի տեսնեն, ու ձեր ծերերը երազներ պիտի տեսնեն: 18Իմ ծառաներուս եւ աղախիններուս վրայ ալ այդ օրերը իմ Հոգիէս պիտի թափեմ, ու պիտի մարգարէանան: 19Վերը՝ երկինքը՝ սքանչելիքներ ցոյց պիտի տամ, եւ վարը՝ երկիրը՝ նշաններ, արիւն, կրակ ու ծուխի մառախուղ. 20արեւը պիտի փոխուի խաւարի, եւ լուսինը՝ արիւնի, դեռ Տէրոջ մեծ ու երեւելի օրը չեկած: 21Եւ ո՛վ որ կանչէ Տէրոջ անունը՝ պիտի փրկուի”:

Յովհաննէս 14: 25-31

25Այս բաները խօսեցայ ձեզի, քանի դեռ կը մնամ ձեր քով: 26Բայց Մխիթարիչը՝ Սուրբ Հոգին, որ Հայրը պիտի դրկէ իմ անունովս, անկեալ՝ պիտի սորվեցնէ ձեզի ամէնը, եւ ինչ որ ըսի ձեզի՝ պիտի յիշեցնէ ձեզի: 27Իսաղաղութիւն կը թողում ձեզի, ի՛նչ խաղաղութիւնս կու տամ ձեզի. եւ չեմ տար ձեզի ա՛յնպէս՝ ինչպէս աշխարհը կու տայ: Ձեր սիրտը թող չվրդովի ու չերկնչի: 28Լսեցիք թէ ըսի ձեզի. “Ես կ’երթամ, բայց դարձեալ պիտի գամ ձեզի”: Եթէ սիրէիք զիս, պիտի ուրախանայիք՝ որ ես կ’երթամ Հօրը քով, որովհետեւ իմ Հայրս ինձմէ մեծ է: 29Եւ այժմէն՝ դեռ չեղած՝ ըսի ձեզի, որպէսզի երբ ըլլայ՝ հաւատարմ: 30Ա՛յ շատ պիտի չխօսիմ ձեզի հետ, որովհետեւ այս աշխարհի իշխանը կու գայ. բայց ո՛չ մէկ հեղինակութիւն ունի իմ վրաս: 31Սակայն աշխարհը թող գիտնայ թէ ես կը սիրեմ Հայրը, եւ կ’ընեմ ա՛յնպէս՝ ինչպէս Հայրը պատուիրեց ինձի: Ոտքի՛ ելէք, երթա՛նք ասկէ:

Acts of the Apostles 2:1-21

1 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. 12 And they were all amazed, and were in doubt, saying one to another, What meaneth this? 13 Others mocking said, These men are full of new wine. 14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: 15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day. 16 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: 19 And I will

shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: 20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: 21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

John 14: 25-31

25“These things I have spoken to you while I am still with you. 26But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you. 27Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. 28You heard me say to you, ‘I am going away, and I will come to you.’ If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I. 29And now I have told you before it takes place, so that when it does take place you may believe. 30I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me, 31but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go from here.



READINGS OF THE WEEK

Monday	Romans 1:1-17; Matthew 14:25-31
Tuesday	Romans 1:18-25; Matthew 8:5-13
Wednesday	Romans 2:2-11; Matthew 8:18-27
Thursday	Romans 2:12-24; Matthew 8:28-34
Friday	Romans 2:25-3:9; Matthew 9:1-8
Saturday	Jeremiah 1:1-10 Jeremiah 38:1-13; 2 Peter 5:16-20; Matthew 2:16-18



FEASTS

May 20	Pentecost
May 20	Eve (<i>Paregentan</i>) of the Fast of the Prophet Elijah
May 21-25	Fast of the Prophet Elijah



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 DAYS celebrated this week: *Kalust, Aghavnee, Grace, Shnorhik.*

V. REV. FR. DANIEL FINDIKYAN- NEW PRIMATE OF OUR DIOCESE



The 116th Assembly of the Eastern Diocese of the Armenian Church of America on Friday morning, May 4, elected Very Rev. Fr. Daniel Findikyan as its new Primate. The election took place at the Renaissance Westchester Hotel near White Plains.

On Tuesday, May 8, 2018, His Holiness Karekin II, the Catholicos of All Armenians, confirmed the election of Fr. Daniel Findikyan as the new Primate of the Eastern Diocese. His Holiness' official confirmation paved the way for authority to be formally transferred from Archbishop Barsamian to Fr. Findikyan. In an "enthronement" ceremony in St. Vartan Cathedral on May 8, Archbishop Barsamian transferred the Primate's sign of office—a ceremonial walking stick known as the "asa"—into the hand of Fr. Findikyan. The new Primate thereupon took his place on the Primate's throne, as the clergy approached him to kiss his hand and receive his blessing.

Fr. Daniel will be the first American-born Primate of the Diocese. A native of Fort Worth, Texas, he is director of the Krikor and Clara Zohrab Information Center of the Diocese, and Professor of Liturgical Studies at St. Nersess Armenian Seminary in Armonk, NY. He earned his doctorate from the Pontifical Oriental Institute in Rome, and has a Master's of Arts degree from the City University of New York in Musicology (1990), and the Master of Divinity (1989) from St. Vladimir Orthodox Theological Seminary and St. Nersess Armenian Seminary. He has authored numerous academic works. He was ordained a priest in 1997 and served as dean of St. Nersess Seminary from 2000 to 2012.

Congratulations to Very Rev. Fr. Daniel Findikyan!

Our heartfelt thank You to Archbishop Khajag Barsamain who concluded his term as Primate after holding the office for 28 years and seven terms of office, making him the longest-serving Primate of the Eastern Diocese.



12 QUESTIONS ABOUT THE PRIMATE

by Arpi Nakashian

Who is the Primate?

The Primate is the spiritual father, overseer, and shepherd of our Diocese. He is the representative of His Holiness the Patriarch-Catholicos of All Armenians on the East Coast. Among the many tasks of which the Primate is responsible for in his ministry, he aspires to observe the canons, rites, and doctrines of the Armenian Church as he strengthens the spiritual life of our people in each Diocesan parish.

What does Primate mean?

The word Primate in Armenian is *արաչնորդ* (arachnort), is the title used for the head of a Diocese. The Primate shepherds his people and guides them to the path of Christ.

Who is eligible to run for this position?

Both celibate priests (Vartabeds) and bishops of the Armenian Apostolic Church may be candidates for the office of the Primate of the Diocese of the Armenian Church of America (Eastern).

What do we say when we meet/greet our new Arachnort?

Our new Arachnort, V. Rev. Fr. Daniel Findikyan, is a Vartabed (teacher) and Hayr Soorp (celibate priest) of the Armenian Church. When we see him, we greet him by saying *Asdvadz oknagan, Hayr Soorp* (God be your helper, Holy Father). When Fr. Daniel is ordained a bishop (Srpazan) in Armenia, we will address him by saying *Asdvadz oknagan Srpazan Hayr* (God be your helper, your Eminence).

Who elected the Primate?

Among all of the eligible Armenian clergymen, three candidates were nominated. The delegates of our Diocesan parishes, as well as priests within our Diocese, elected Fr. Daniel as our Primate during the 116th Diocesan Assembly, May 2018. The elected Primate, if not a bishop, will eventually get ordained as bishop, because the traditional role of a bishop is to oversee a Diocese, or group of churches.

When did our new primate assume office?

Fr. Daniel assumed his four-year term on May 8, 2018 following a confirmation by His Holiness Patriarch-Catholicos of All Armenians, Karekin II.

How is the authority passed from one Primate to another?

The former Primate passes his duties to the newly elected candidate. This imagery was portrayed during Fr. Daniel's enthronement service, when Archbishop Khajag Barsamian (former Primate) passed on the *asa* (episcopal staff) held by past Primates to Fr. Daniel. This also emphasized the tradition of the Armenian Church passing apostolic authority from one generation to another, starting from our Lord Jesus Christ to his disciples, from them to St. Gregory the Enlightener, all the way to our Catholicoi, Patriarchs, and Primates. A former primate continues his ministry as a servant of God, a shepherd of the faithful of

the Armenian Church, and keeps his rank and order in the Armenian Church, whether he is a priest, bishop, or archbishop.

What is the special Primate's seat in our churches?

Each Armenian Church has a chair or throne in the chancel facing East. This throne signifies the authority of our Primate as the head of our Diocese. His main throne is at St. Vartan Cathedral in New York, where he resides, and each parish has a chair designated for him when he visits. His Vartabed staff stands to the right of his chair; once he is ordained as bishop, a bishop's staff will replace it. The throne also represents the apostolic tradition and authority of the Church.

Whose name will be chanted during Holy Badarak (Divine Liturgy)?

After remembering our saints during Holy Badarak, we pray for our Catholicos and the Primate of our Diocese. For the past 28 years, we chanted Archbishop Khajag's name, but now that we have a new Primate, we include Fr. Daniel's name. The deacons chant:

«...Եւ վիճակիս բարեխնամ ստաջնորդին Տեառն Դանիէլի Վարդապետի...»:

“... and to the diligent Primate of this Diocese, Daniel Vartabed...”

Can our Primate ordain priests and deacons?

When our Primate Fr. Daniel becomes a bishop, he will have the authority to ordain acolytes, sub-deacons, deacons, and priests in our Diocese.

What are some interesting facts about our new Primate?

Fr. Daniel Findikyan

1. is the first American-born Primate of the Armenian Church of America.
2. is a Vartabed and member of the brotherhood of the Holy See of Etchmiadzin.
3. is the 12th Primate of our Diocese.
4. was born in Texas.
5. attended Diocesan Summer Camps and St. Nersess Summer Conferences.
6. was a seminarian at St. Nersess Armenian Seminary.
7. was the Dean of St. Nersess Armenian Seminary for 12 years.
8. has a PhD in Liturgical Studies from the Pontifical Oriental Institute in Rome.
9. has a Master's degree in musicology from the City University of New York.
10. served as the Director of the Zohrab Information Center at the Diocese.
11. runs marathons.
12. is our spiritual father!

What can we do to support our Primate?

Let's rejoice, welcome our new Primate, and together serve our people by spreading and implementing the mission of our Church. Let's all pray for our Primate, together in harmony, and ask God to grant him love, stability, peace, as well as length of days in orthodox doctrine.

WHAT IS THE CORRECT WAY TO LEAVE THE CHURCH AT THE CONCLUSION OF DIVINE LITURGY?

The Divine Liturgy concludes when the priest, standing in the center of the chancel, offers a dismissal benediction: “*Orhnyalt yegherook ee shnorhats soorp Hakvooyrn. Yertayk khaghaghootyamp yev Der yegheetsee unt Tsez unt amenesyant. Amen*” (“May you be blessed by the grace of the Holy Spirit. Depart in peace and may the Lord be with you all. Amen”). At this point, any presiding clergy, the deacons, altar servers, choir members and then all the people approach the celebrant priest and kiss the ornamented liturgical Gospel book which he is holding in his hands.

When kissing the Gospel book say: “*Heeshestseh Der zamenayn Badarakus ko yev zookhdus untoonelee arastseh*” (“May the Lord remember all of your offering and make your sacrifices acceptable”). You are praying that all of the liturgies celebrated by the priest – and by extension, everything the priest does in his ministry – be pleasing and acceptable to the Lord. The priest should say this to you: “*Daseh kez Der usd surdee koom yev zamenayn khorhootus ko na gadarastseh*” (“May the Lord bless you according to your heart, and may he realize all of your intentions”). These lines correspond to Psalm 19 (20):3-4. Make the sign of the cross as you kiss the Gospel book. Before you step out of the church sanctuary, turn toward the alter and cross yourself.



WHY DO WE KISS THE CROSS AND THE GOSPEL?

During certain parts of the Divine Liturgy and other services, Armenian Christians as a form of veneration kiss the Cross (the priest’s bejeweled hand-cross or, on the Feast of the Cross in September, a larger cross decorated with flowers and basil), and the liturgical book of the Gospels. To kiss these sacred objects is a way of expressing our faith in what they stand for. The cross is the symbol of God’s sacrificial love for us, and the Gospel book contains the Word of God, the highest authority in any Christian’s life.

When you kiss the Cross, you are professing its saving power over your life and showing your love for God. It is like a prayer in which you say, “Jesus, I need the protection and life that flow from your crucifixion and resurrection. Help me to know you and to love you more deeply.” When you kiss the Gospel, you are saying, “Christ, you are the meaning of my life. Help me to trust you through your Word.”

Whenever we kiss the Cross, the Gospel or another sacred object, we should cross ourselves

From “*Frequently-Asked QUESTIONS on the Badarak, the Divine Liturgy of the Armenian Church,*” by Fr. Michael Daniel Findikyan

OUTREACH COMMITTEE SUGGESTION

Have you ever had a desire to make an impact on others, but weren't sure how? Have you ever thought about hosting a Sunday Fellowship Table following a hokehankisd, but didn't want to do all the preparation?

The St. James Outreach Committee would like to suggest that you make a \$100 donation to FAR. That \$100 would be used to serve a madagh (sacrificial) meal at the soup kitchen for underprivileged Armenians in Armenia.

If you have questions or need more information, please contact Der Hovhan or check out www.farusa.org or www.weareayo.org.

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

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.

DOWNLOAD ST. JAMES ARMENIAN CHURCH APP *DESEELK*

DESEELK connects users to a variety of helpful resources: details about upcoming events, the latest posts on St. James' Facebook page, photo galleries and other relevant content. You can share the link to the app via Twitter, Facebook or email.

DESEELK is the quickest, simplest and most convenient way to stay current with the goings on at St. James. Download the app today!!!

St. James official mobile app, *DESEELK*, is now available for both Adroid and Apple users.

Android users can download the app from Google Play store.

Apple users scan the code below.



Contact church office if you have any questions or need assistance.

ST. JAMES ARMENIAN APOSTOLIC CHURCH
PRAYER OF INTERCESSION TO THE HOLY MARTYRS

May 23 and June 20 at 8:00 pm
Multilanguage. With full participation of the faithful.

ARMENIA AND ARTSAKH ON CNN



Don't forget to tune in on Sunday May 20th at 8 PM, for a very special Artsakh and Armenia themed episode of famed chef **Anthony Bourdain's *Parts Unknown*** on CNN.

Among other features, the episode will show Bourdain breaking bread with musician of Armenian descent Serj Tankian (System of a Down) and a restaurant in downtown Yerevan, as well as during dinners with locals, the host explores the native and Diaspora Armenian populations' survival and achievements against the odds.

2015 MEMBERSHIP DUES

If you are not already a 2018 dues-paid member, please consider becoming one. New members must pay dues by JUNE 30 in order to be eligible to vote during the Parish Assembly on January 2019.

Do you know that now you can pay your dues with your credit card? Ask Vahan Janjigian or Vartan Paylan or make a secure payment on our website.

Forms are available in the church office.

ALTAR GUILD'S WISH LIST

Cruet (small container for the wine
to be used in the celebration of the Eucharist) \$25.00

Lectionary book cover \$150.00



YOUTH NEWS

May 27, 2018

CHILDREN'S SUNDAY

Assembly

Classes

Children's confession

Communion

Children's sermon

VOLUNTEERING OPPORTUNITY



Join our Youth group
on Saturday, June 9, 2018
4:30- 6:30 pm

FEED MY STARVING CHILDREN

1072 National Pkwy, Schaumburg, IL 60173

To sign up or with questions please contact

Rachel Simon, ACYOA Jrs. Chair at bsimon@wowway.com

Or Ms. Irina Petrosyan, Youth Director at xorodiik@gmail.com

CELEBRATING GRADUATES OF 2018

If you have a graduate in your family or know of someone who is graduating, please send us their information.



If you are a graduate, please submit the school you are graduating from, the school you will be attending (if applicable), a course of study (if applicable), degree earned and future plans.

We are planning to host a reception to honor our graduates in June. Call or [e-mail](mailto:) the Church office before June 5.

WANT TO JOIN OUR YOUTH GROUP

Rachel Simon, ACYOA Jrs. Chair at bsimon@wowway.com

or Ms. Irina Petrosyan, Youth Director at xorodiik@gmail.com

HYE CAMP DATES

Staff Training: Wednesday, July 25 - Saturday, July 28

Camp Session: Saturday, July 28 - Saturday, August 4

Need a financial assistance? Talk to Der Hovhan or Parish Council members.

ST. NERSESS SUMMER CONFERENCE DATES

Deacons' Training:

Thursday, June 28 – Saturday, July 7

High School Summer Conference:

Friday, July 20 – Sunday, July 12

Post High School Summer Conference:

Friday, August 3 – Sunday, August 12

FINANCIAL ASSISTANCE IS AVAILABLE FROM ST. JAMES PARISH COUNCIL TO ATTEND DIOCESAN SUMMER CAMPS

The Parish Council would like to remind young parishioners and their families that scholarship funds are available to attend the various Diocese-sponsored activities at Hye Camp and St. Nersess this summer.

For questions or to request a scholarship please see Der Hovhan or Parish Council members.

DIOCESAN SCHOLARSHIPS

Applications for Diocesan scholarships are now available online. The application deadline for the 2018-19 academic year is June 1, 2018.

Each year the Diocese awards scholarships to promising youth who are headed to college. The Diocese seeks students who are active in their local parishes and have assumed leadership roles in their communities. To be eligible, applicants must be U.S. citizens enrolled in four-year undergraduate programs.

For information, contact Maria Barsoumian at (212) 686-0710 or visit

<https://armenianchurch.us/scholarships/>

AGBU SCHOLARSHIPS

The AGBU Scholarship Program is accepting applications for the 2018-2019 academic year. Apply Now!

Visit www.agbu-scholarship.org to check your eligibility, to see application deadlines, available scholarships, and other important information.