

ՃԱՇՈՒ ՇԱՐԱԿԱՆ

Հարեալ Քրիստոս

Հարեալ Քրիստոս ի մեռելոց, Ալելուիա:
Եկայք ժողովուրդքերգեցէք Տեառն Ալելուիա:
Յարուցելոյն ի մեռելոց, Ալելուիա:
Որ զաշխարհս լուսաւորեաց: Ալելուիա:

MIDDAY HYMN

Christ is Risen from the Dead!

Christ is risen from the dead! Alleluia!
Come ye peoples, sing to the Lord: Alleluia!
To Him who is risen from the dead, alleluia!
To Him who has enlightened the world, alleluia!

(translated by Tiran Abp. Nersoyan)

INTROIT FOR EASTER AND EASTERTIDE

Kreesdos haryav ee merelotz (Քրիստոս յարեալ ի մեռելոց)

*Քրիստոս յարեալ ի մեռելոց, մահուամբ ըզ մահ կոխեաց. եւ յարութեամբքն
իլլով մեզ ըզկեաննս պարգեւեաց. Նրմա փառք յաւիտեանս. ամէն:*

*Kreesdos haryav ee merelotz, mahvamp uzmah gokhyats yev harootyampun
voorov mez uzgyanus barkevyats. Numa park haveedyans. Amen.*

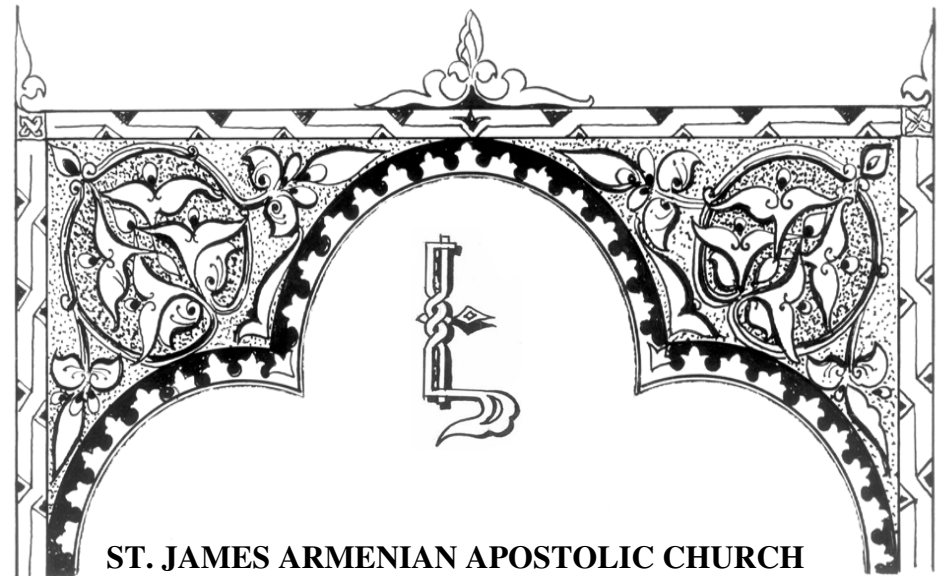
Christ is risen from the dead! By his death he has trampled on death and by his
resurrection he has granted us life. To Him be glory forever. Amen.

Քրիստոս Յարեալ Ի Մեռելոց:
Օրհնեալ է Յարութիւնն Քրիստոսի:

*Kreesdos Haryav Ee Merelotz.
Orhnyal eh Harootiunun Kreesdosee.*

**CHRIST IS RISEN FROM THE DEAD!
BLESSED IS THE RESURRECTION OF CHRIST!**

ՇՆՈՐՀԱԽՈՐ ՍՈՒՐԲ ԶԱՏԻԿ



ST. JAMES ARMENIAN APOSTOLIC CHURCH
ՍԲ. ՅԱԿՈԲ ՀԱՅԱՍՏԱՆԵԱՅՅ ԱՌԱՔԵԼԱԿԱՆ ԵԿԵՂԵՅԻ

Rev. Father Hovhan Khoja-Eynatyan, Pastor

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www.stjamesevanston.org

APRIL 8, 2018

ԱՊՐԻԼ 8, 2018

Կրկնագատիկ- Նոր Կիրակի

Octave of Easter (Grgnazadig) - New Sunday



Քրիստոս Յարեալ Ի Մեռելոց:
Օրհնեալ է Յարութիւնն Քրիստոսի:

*Kreesdos Haryav Ee Merelotz.
Orhnyal eh Harootiunun Kreesdosee.*

**CHRIST IS RISEN FROM THE DEAD!
BLESSED IS THE RESURRECTION OF CHRIST!**

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



SUNDAY, APRIL 8, 2018

NO. 13/2018

Morning Service 9:00 AM
Divine Liturgy 10:00 AM
Bible Readings Acts 5:34-6:7; James 3:1-12; John 1:1-17
ԿԻՐԱԿԻ, ԱՊՐԻԼ 8, 2018
Առաւօտեան ժամ 9:00
Սուրբ Պատարագ 10:00
Ընթերցումներ Գործք 5:34-6: 7; Յակոբ 3:1-12; Յովհան 1:1-17



MERELOTZ REQUIEM SERVICE – HOKEHANKISD

Gospel reading – Matthew 11:25-30 (page 58)

For the souls of:

Archbishop Karekin Hovsepien (later Catholicos of the Holy See of Cilicia)
Archbishop Tiran Nersoyan
Very Reverend Father Varoujan Kabarajian
Reverend Father Vartan Megherian
Dn. Nishan and Angel Cherkezian
Dn. George Guldalian

For the soul of

Richard Callian (40 days)

Requested by:

Zaghig Callian
Christine Callian Hogan
Kaela Anoush Hogan

It is a solemn tradition that on the day following the 5 major feast days of the Armenian Church, a day is observed in memory of those who have passed away, and are asleep in Jesus Christ. On this day, the faithful will visit the gravesides of their dearly departed, and the priest will offer requiem prayers for their souls. According to tradition, a special Divine Liturgy is also held on these days, when the faithful can remember the names of all of the faithful for whom we pray for eternal life. These Divine Liturgies are not typically celebrated in the Diaspora, because of people's work schedules, but the faithful are invited to offer the names of the faithful to be prayed for during the Divine Liturgy celebrated the following Sunday.

If you wish to add names to today's *Merelotz* Special Requiem Service please submit them to one of our deacons before *Der Voghormya*.

ACYOA Jrs. MEETING

TODAY

After Badarak

ILLINOIS HOLOCAUST MUSEUM AND EDUCATION CENTER

ARMENIAN GENOCIDE REMEMBRANCE

Sunday, April 15, 2018

2:00 PM Book signing

3:00- 4:40 PM Lecture

A book presentation by **Adrienne G. Alexanian**, Editor of
**FORCED INTO GENOCIDE MEMOIRS OF AN ARMENIAN
SOLDIER IN THE OTTOMAN TURKISH ARMY**

Free and open to the public. Reservation required.

CHICAGOLAND ARMENIAN CHURCHES' JOINT BADARAK

Sunday, April 22, 2018

10:00 AM

Armenian All Saints Apostolic Church
1701 North Greenwood Road
Glenview, IL 60026

Please Note: There will be no services at the other churches on this day.

IN THE SPIRIT OF CHRISTIAN UNITY

Saturday, April 28, 2018

5:30 – 7:00 PM



PRAYER SERVICE AND SOCIAL GATHERING

St. Nick Parish and St. James Armenian Church
806 Ridge Ave, Evanston, IL 60202

SCRIPTURE READINGS FOR THIS WEEK

Monday	Acts 6:8-7:29; James 3:13-4:6; John 1:18-28
Tuesday	Acts 7:30-8:2; James 4:7-17; John 1:29-34
Wednesday	Acts 8:3-13; James 5:1-11; John 1:35-42
Thursday	Acts 8:14-25; James 5:12-20; John 1:43-51
Friday	Acts 8:26-40; 1 Peter 1:1-12; John 2:1-11
Saturday	Acts 9:1-22; 1 Peter 1:13-25; John 2:12-22



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.

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.

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
Alexander Adajian
Saro Anbarchian
Andre, Servant of God
Carolyn Conger
Veronica Dadourian
Sam Davidson
Seda Dilanjan
Fr. Stepanos Doudoukjian
Linda Esposito
Lucy Genian

Karen Gevorgyan
Vartges Goorji
Hoyle Green
Pat Green
Michael Green
Nargez Hamayak
Fred Harburg
Robert Lapointe
Trey McClure
Varvara Movsesyan
Shirley Omartian

Dn. Hagop Papazian
Nanci Perkhaus
Dianne Pillard
Anik Sarkis
Virgie Jandegian Saskows
Surpik Simon
Fr. Shnork Souin
Sarkis Tashjian
Vigen Ter-Avakian
Milan Thakkar
Terre Tuzzolino
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.

ST. JAMES' 75th ANNIVERSARY



The year 2020 marks the 75th Anniversary - Diamond Jubilee - of St. James Armenian Church, Evanston. In order to mark the historic milestone of our church, the Parish Council is seeking volunteers to form a committee to undertake the activities for a year-long celebration for our community. Please see Der Hovhan or a Parish Council member to offer your support. Thank you.

SUMMER PROGRAMMS FOR THE YOUTH

Available programs, scholarships, financial assistance, etc.
Presentation by St. James' Youth Coordinator Ms. Irina Petrosyan.

Sunday, April 15, 2018

After Badarak

EASTERTIDE - SACRED PERIOD THAT FOLLOWS EASTER

From Easter to the Sunday of Pentecost is a 50-day period called Eastertide (also known as *Quinquagesima*). The first 40 days of Eastertide culminate with the Feast of the Ascension, celebrated on the Thursday of the sixth week. This entire period is dedicated solely to the mystery of the resurrected Savior's encounters with His Apostles and followers, with the exception of four special remembrances that do not detract from the preeminence of the Resurrection.

It is not one day, but forty, filled with joy and gladness, with Alleluias for the Risen Lord who is with us now. The faithful of the Armenian Church greet each other with *Krisdos Haryav ee Merelotz - Christ is Risen from the Dead*: and answer with *Ohrnyal eh Haroutiunun Krisdosee - Blessed is the Resurrection of Christ*. May these words coming from our lips also radiate in our hearts.



OCTAVE OF EASTER – NEW SUNDAY

The Sunday which follows Easter Sunday is called New Sunday because it is the first Sunday after the Resurrection [Easter]. Aside from the Resurrection of Christ, this day also reflects calling of and conversion of the pagans to Christianity; and, the growth and expansion of Christ's Church. Hence, it falls into Church's listing of holy days.

ANALOGICALLY, New Sunday or *Nor Giragi* also reflects the **new** relationship of God's People. The Christian Church had replaced the tribe of Judah as the **new** "Israel". *Israel* means "people of the covenant". The word Israel is **not** a geographical location, but rather the name or reference to a people in a special covenant or relationship with God. With their denial of Christ the Israel of the Old Testament [old covenant] relinquished their role as the "Israel" of God's covenant. The "new" sons of Zion [Arm. *Sioni Vortik*], being the Body of Christ [the Church = Arm. *Ecceghetsi* = Grk. *Ecclesia*] is in fact the "new" Israel. Therefore, in its role of Israel, the people of the covenant [Christian Church] are the heirs to or recipients of the promise of salvation through Christ's death and resurrection.

By virtue of its being the eighth day of Easter [octave] and a day similar to Easter it has been called *Grgnazadig* [Easter Repeated].

The Church has wisely chosen the Gospel of John's prologue as its reading for "New Sunday" because it powerfully proclaims Jesus as the Son of God, *the Word* made flesh. Although Jesus took upon Himself full humanity and lived as a man, he never ceased to be the eternal God who has always existed, the Creator and Sustainer of all things, and the source of eternal life. This is the foundation of all truth.

From *Domar : the calendrical and liturgical cycle of the Armenian Apostolic Orthodox Church*, 2003 A.D. Published by Armenian Orthodox Theological Research Institute.

James 3:1-12

1Let not many *of you* become teachers, my brethren, knowing that as such we will incur a stricter judgment. **2**For we all stumble in many *ways*. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well. **3**Now if we put the bits into the horses' mouths so that they will obey us, we direct their entire body as well. **4**Look at the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder wherever the inclination of the pilot desires. **5**So also the tongue is a small part of the body, and *yet* it boasts of great things. See how great a forest is set aflame by such a small fire! **6**And the tongue is a fire, the *very* world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of *our* life, and is set on fire by hell. **7**For every species of beasts and birds, of reptiles and creatures of the sea, is tamed and has been tamed by the human race. **8**But no one can tame the tongue; *it is* a restless evil *and* full of deadly poison. **9**With it we bless *our* Lord and Father, and with it we curse men, who have been made in the likeness of God; **10**from the same mouth come *both* blessing and cursing. My brethren, these things ought not to be this way. **11**Does a fountain send out from the same opening *both* fresh and bitter *water*? **12**Can a fig tree, my brethren, produce olives, or a vine produce figs? Nor *can* salt water produce fresh.

John 1:1-17

1In the beginning was the Word, and the Word was with God, and the Word was God. **2**He was in the beginning with God. **3**All things came into being through Him, and apart from Him nothing came into being that has come into being. **4**In Him was life, and the life was the Light of men. **5**The Light shines in the darkness, and the darkness did not comprehend it. **6**There came a man sent from God, whose name was John. **7**He came as a witness, to testify about the Light, so that all might believe through him. **8**He was not the Light, but he came to testify about the Light. **9**There was the true Light which, coming into the world, enlightens every man. **10**He was in the world, and the world was made through Him, and the world did not know Him. **11**He came to His own, and those who were His own did not receive Him. **12**But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, **13**who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. **14**And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. **15**John testified about Him and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'" **16**For of His fullness we have all received, and grace upon grace. **17**For the Law was given through Moses; grace and truth were realized through Jesus Christ.



Աստուծմէ: 14Եւ Խօսքը մարմին եղաւ ու մեր մէջ բնակեցաւ, (եւ դիտեցինք անոր փառքը՝ շօրը միածինի փառքին պէս,) շնորհքով ու ճշմարտութեամբ լեցուն: 15Յովհաննէս վկայեց անոր մասին, եւ աղաղակեց. «Ասիկա՛ է ան՝ որուն մասին կըսէի. “Ան որ իմ ետեւէս կու գայ՝ իմ առջեւս եղաւ, որովհետեւ ինձմէ առաջ էր”»: 16Եւ անոր լիութենէն մենք բոլորս ստացանք շնորհք շնորհքի վրայ: 17Որովհետեւ Օրէնքը տրուեցաւ Մովսէսի միջոցով, բայց շնորհքն ու ճշմարտութիւնը եղան Յիսուս Քրիստոսի միջոցով:

Acts 5:34-6:7

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; 35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. 36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. 37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. 38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: 39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. 40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. 41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. 42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

6 1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. 2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 Whom they set before the apostles: and when they had prayed, they laid their hands on them. 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

REQUEM SERVICE IN THE ARMENIAN CHURCH

From "Frequently Asked Questions about the Armenian Church"
by Very Rev. Fr. Krikor Maksoudian

We believe that the faithful who are deceased are still the Lord's: *If we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and the living* (Rom 14: 8-9). The faithful who are dead are merely asleep in Christ. This concept, which is in St. Paul's epistles (1 Cor 15; 1 Thes 4 and 5) is one of the basic teachings of the Armenian Church, and the term 'asleep' in its past participial form [*nunchetsyal*] is used formally in reference to a deceased person. Like the faithful who are alive, the faithful who are deceased are a part of the corporate body of Christ and therefore of the Church. Those who are asleep in Christ and have reached the end of their earthly lives in the faith are referred to as the 'first born' or the Victorious Church.

What are the different requiem services in the Armenian Church?

In the Armenian tradition there are different rituals after the funeral services and the internment of a Christian. These are held at various intervals. For convenience we shall refer to them as requiem services. The Book of Rituals [*Mashdots*] has special services for:

- the morning after the internment, when the ritual is held at the grave site; (For deceased clergymen, services are held at the grave site for six consecutive days.)
- the morning of the seventh day [*yotnorek*] of the internment, when the ritual is held at the grave site; (For deceased clergymen, services are also held on the 15th day.)
- the fortieth day [*karasoonk*] of the internment:
 - for laymen the fortieth-day requiem is the same as the seventh day service
 - for clergy there is a special fortieth-day service
 - in the case of both deceased laymen and a clergymen the fortieth-day requiem is usually held on the closest (Saturday or) Sunday, when the name of the deceased is mentioned by the celebrant during the Divine Liturgy, particularly during the special prayers offered for the deceased;
- the first anniversary [*daerleets*] of the internment:
 - for laymen the first anniversary requiem is the same as the seventh-day service
 - for clergy there is a special first anniversary service
 - the requiem is usually held on a (Saturday or) Sunday that is the closest to the date of the first anniversary, when the name of the deceased is mentioned by the celebrant priest during the Divine Liturgy, especially during the special prayers offered for the deceased;
- memorial days: the common requiem service [*hokehankeesd*], which follows the Divine Liturgy on five memorial days that follow the five major feasts

during the year; the requiem for memorial days at the grave site can also be held on any day.

- In most modern Armenian cemeteries, the Divine Liturgy is celebrated in the cemetery chapels.

In the past, all the requiem services required the preparation of food and its distribution to the poor. This was the Armenian Christian way of providing for the deprived. This tradition has evolved today and is partially observed in the form of the *hokejash*. The blessing of *Madagh* is in most cases a requiem service, and the blessed food or meat is distributed to the poor and the public at large in memory of the deceased person/persons, whose name is/are mentioned in the prayer read by the clergyman. Blessed these, it must be noted that prayers for the deceased are said during the liturgical hours and the Divine Liturgy, and a short requiem service is required during the Night Hour, if the Divine Liturgy will be celebrated on that day.

These services, practices and traditions give us an opportunity to pray for our deceased dear ones and the receive consolation through the grace of the Holy Spirit.

What is the proper mourning period for a deceased?

Before examining the duration of the mourning period and the services following the internment, another question frequently raised by parishioners must be answered. Does one start calculating the time of mourning from the day when the deceased has died or from the day of his internment? This was never an issue in the old days, since the deceased was buried on the day he died. If the death occurred later in the day, the burial took place on the following day. Today, in countries where there is a wake prior to the burial, time should be calculated from the day of the burial services and the internment.

The forty-day mourning period

The forty days of mourning [*karasoonk*], says St. Gregory of Datev, has as precedent the wailing over Jacob/Israel. But his comment and our tradition are based neither on the Hebrew Scriptures nor on the present reading of the Septuagint, but on the ancient Armenian version of the Bible, which reads: and the embalmers embalmed [literally, covered] Israel. And his forty days were fulfilled; for so were the days numbered of those who were buried.

We see in the Old Testament, and know from various Armenian writers that besides wailing for the dead and other similar expressions of grief, the bereaved abstained from eating rich food, drinking and even bathing. The association of mourning with fasting and the example of Jacob presumably led to the present practice of observing a forty-day mourning period we observe today. The practice was probably further developed under the influence of the forty-day Lenten period, during which the Church requires absolute abstinence from rich foods. The fortieth day of the internment marks the end of mourning, when the bereaved make a request for and participate in the celebration of the Divine Liturgy, then go to the gravesite for a requiem service. Today the requiem service is held in the church, with a shorter service at the gravesite.

Յակոբոս 3:1-12

Եղբայրներ՝ րս, ձեր մէջ շատ վարդապետներ թող չըլլան, գիտնալով թէ աւելի խստութեամբ պիտի դատուինք՝: 2Որովհետեւ բոլորս ալ կը սայթաքինք շատ բաներու մէջ. եթէ մէկը չի սայթաքիր խօսքով՝ կատարեալ մարդ է, կարող՝ սանձելու նաեւ ամբողջ մարմինը: 3Ահա՝ ձիերուն բերանը սանձ կը դնենք՝ որպէսզի հնազանդին մեզի, եւ կը կառավարենք անոնց ամբողջ մարմինը: 4Ահա՝ նաւերն ալ, որ ա՛յդչափ մեծ են ու կը քշուին սաստիկ հովերէն, կը կառավարուին ամենափոքր դէկով մը՝ ի՛նչպէս նաւուղիդը փափաքի: 5Այդպէս ալ լեզուն պզտիկ անդամ մըն է, բայց կը պարծենայ մեծ բաներով: Ահա՝ ո՛րչափ նիւթ կը վառուի քիչ մը կրակով: 6Լեզո՛ւն ալ կրակ մըն է, անիրաւութեան աշխարհ մը: Լեզուն ա՛յնպէս դրուած է մեր անդամներուն մէջ, որ կ՛ապականէ ամբողջ մարմինը ու կը բռնկեցնէ բնութեան շրջանը, իսկ ինք կը բռնկի գեհեներն: 7Գազաններու, թռչուններու, սողուններու եւ ծովային արարածներու ամէն բնութիւն՝ կը նուաճուի ու նուաճուած է մարդկային բնութենէն: 8Բայց ո՛չ մէկը կրնայ նուաճել լեզուն. ան անգուսպ չար է, լի մահաբեր թոյնով: 9Անո՛վ կօրհնաբանենք Աստուած ու Հայրը, եւ անո՛վ կ՛անիծենք մարդիկ՝ որ ստեղծուած են Աստուծոյ նմանութեամբ: 10Միեւնոյն բերանէն կըլլեն օրհնաբանութիւն եւ անէծք: Եղբայրներ՝ րս, պէտք չէ որ այս ա՛յսպէս ըլլայ: 11Միթէ աղբիւր մը միեւնոյն ակէն կը բխեցնէ՝ անոյշ ու դառն ջուր: 12Եղբայրներ՝ րս, թզենին կրնա՞յ ձիթապտուղ տալ, կամ որթատունկը՝ թուգ: Նմանապէս ո՛չ մէկ աղբիւր կրնայ տալ թէ՛ աղի, թէ՛ անոյշ ջուր:

Յովհան 1:1-17

1Սկիզբէն էր Խօսքը, ու Խօսքը Աստուծոյ քով էր, եւ Խօսքը Աստուած էր. 2ան սկիզբէն Աստուծոյ քով էր: 3Ամէն ինչ եղաւ անո՛վ. եղածներէն ո՛չ մէկը եղաւ առանց անոր: 4Կէանքը անով էր, ու կէանքը մարդոց լոյսն էր. 5լոյսը կը փայլէր խաւարի մէջ, բայց խաւարը չճանչցաւ զայն: 6Աստուծմէ դրկուած մարդ մը կար՝ որուն անունը Յովհաննէս էր: 7Ասիկա եկաւ վկայութեան համար՝ որ վկայէ Լոյսին մասին, որպէսզի բոլորը հաւատան անոր միջոցով: 8Ինք չէր այդ Լոյսը, հապա եկաւ՝ որպէսզի վկայէ Լոյսին մասին: 9Ճշմարիտ Լոյսը ա՛ն էր՝ որ կը լուսաւորէ աշխարհ եկող՝՝ ամէն մարդ: 10Ինք աշխարհի մէջ էր, եւ աշխարհը եղաւ իրմով, բայց աշխարհը չճանչցաւ զինք: 11Իրեններուն եկաւ, սակայն իրենները չընդունեցին զինք: 12Բայց անոնց՝ որ ընդունեցին զինք - անոնց՝ որ կը հաւատան իր անունին - իրաւասութիւն տուաւ Աստուծոյ զաւակներ ըլլալու: 13Անոնք ո՛չ արիւնէն եւ ո՛չ մարմինի կամքէն ծնան, ո՛չ ալ մարդու կամքէն, հապա՝

SCRIPTURE READINGS

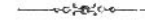
Գործք առաքելոց 5:34-6:7

34Բայց փարիսեցի մը՝ որուն անունը Գամաղիէլ էր, Օրէնքի վարդապետ մը, պատուաւոր մէկը՝ ամբողջ ժողովուրդին առջեւ, կանգնեցաւ ատենին մէջ, եւ հրամայեց որ առաքեալները կարճ պահ մը դուրս հանեն. 35ապա ըսաւ. «Բարայելացի՛ մարդիկ, դուք ձեզի ուշադի՛ր եղէք թէ ի՛նչ պիտի ընէք այս մարդոց հանդէպ: 36Քանի որ այս օրերէն առաջ Թելդաս ելաւ, իր մասին ըսելով թէ երեւելի մէկն է, ու թիւով չորս հարիւրի չափ մարդիկ յարեցան իրեն. ինք սպաննուեցաւ, եւ բոլոր անոնք որ անսացին իրեն՝ ցրուեցան ու ոչնչացան: 37Անկէ ետք Յուդա Գալիլեացին ելաւ՝ աշխարհագիր եղած օրերը, եւ շատ ժողովուրդ քաշեց իր ետեւէն. ի՛նք ալ կորսուեցաւ, ու բոլոր անոնք որ անսացին իրեն՝ ցրուեցան: 38Եւ հիմա կըսեմ ձեզի. “Հեռո՛ւ մնացէք”՝ այդ մարդոցմէն, ու թողուցէ՛ք զանոնք. որովհետեւ եթէ այդ ծրագիրը կամ գործը մարդոցմէ է՝ պիտի քանդուի, 39իսկ եթէ Աստուծմէ է՝ չէք կրնար քանդել ասիկա. որպէսզի Աստուծոյ դէմ իսկ կռուող չգտնուիք”»:

40Անոնք ալ անսացին անոր. եւ առաքեալները կանչելով՝ ծեծեցին, ու պատուիրելով որ այլեւս Յիսուսի անունով չխօսին՝ արձակեցին զանոնք: 41Իրենք ալ մեկնեցան ատենին առջեւէն, ուրախանալով որ արժանացան Տէրոջ անունին համար անպատուութիւն: 42Ու ամէն օր տաճարը եւ տուներուն մէջ չէին դադրեր սորվեցնելէ ու Յիսուս Քրիստոսը աւետելէ: 1Այդ օրերը, երբ աշակերտները շատցան, Հելլենացիներուն կողմէն տրտունջ մը եղաւ Եբրայեցիներուն դէմ. որովհետեւ իրենց այրիները կանտեսուէին ամէն օրուան ողորմութեան սպասարկութեան ատեն: 2Տասներկուքը կանչեցին աշակերտներուն բազմութիւնը եւ ըսին. «Մեզի չի վայլեր ձգել Աստուծոյ խօսքը, եւ սպասարկել սեղաններու: 3Ուրեմն, եղբայրնե՛ր, փնտռեցէ՛ք ձեր մէջ եօթը հոգի՝ բարի վկայուած, Սուրբ Հոգիով ու իմաստութեամբ լեցուն, որպէսզի նշանակենք զանոնք այս զբաղումին համար, 4իսկ մենք յարատեւենք աղօթքի եւ Աստուծոյ խօսքին սպասարկութեան մէջ»: 5Այս խօսքը հաճեցուց ամբողջ բազմութիւնը. ուստի ընտրեցին Ստեփանոսը, հաւատքով ու Սուրբ Հոգիով լեցուն մարդ մը, Փիլիպպոսը, Պրոքորոնը, Նիկանովրան, Տիմովնան, Պարմենան եւ Նիկողայոս նորահաւատ Անտիոքցին: 6Ասոնք ներկայացուցին առաքեալներուն. անոնք ալ աղօթելով՝ իրենց ձեռքերը դրին անոնց վրայ: 7Եւ Աստուծոյ խօսքը կ'աճէր, աշակերտներուն թիւը չափազանց կը շատնար Երուսաղէմի մէջ, ու քահանաներէն մեծ բազմութիւն մը կը հնազանդէր նոր հաւատքին:

First anniversary requiem

The significance of the first anniversary [*dareleets*] of the internment, and the annual observance of the burial is not clear, but the Book of Rituals does mention the *dareleets* and the tradition has been retained. At the first anniversary the family of the deceased makes a request for and participates in the celebration of the Divine Liturgy, and proceeds to the gravesite for a requiem service. Today



EASTER YUGHAKIN

In the Holy Season of Easter, it has become tradition in our church to donate Easter *Yughakins* as gifts of love in memory or in honor of our loved ones.

The *Yughakin* tradition is an ancient custom that goes back to the Old Testament. The faithful would bring oil to the temple of God so that His servants would have enough to eat. Later on, this custom entered Christianity when the faithful would bring oil to church in order to illuminate it by lighting the lamps in the church. *Yughakin* in Armenian means "price of oil."

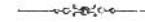
In our churches today, we obviously do not burn oil in order to illuminate the sanctuary, but rather gas and electricity. Thus, *Yughakin* now is simply a donation made to cover operating expenses.

Let us continue the custom of *Yughakin* to keep the lights of St. James forever burning! Please use the special *Yughakin* form and envelope that have been created for your convenience.



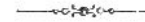
HOME BLESSING

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.



ԻԲՂԱԳԻՆ

ԻԲՂԱԳԻՆԸ Հայկական բարեպաշտական աւանդութիւն մըն է, որով հաւատացեալները հին ատեն իւղ կամ դրամ նուիրելով վառ կը պահէին եկեղեցիին կանթեղները եւ կը հոգային այլազան ծախսերը: Իւղագինը կը խորհրդանշէ նաեւ եկեղեցւոյ ԿԵԱՆՔՆ ՈՒ ԱՌԱՋԵԼՈՒԹԻՒՆԸ: Ներփակեալ պահարանը Սուրբ Զատիկի առթիւ ձեր նուէրի համար է:



ՏՆՕՐՀՆԷՔ

Հայ եկեղեցւոյ աւանդութիւններէն է նաեւ Տուն օրհնելը, որ հովիւը կը կատարէ՝ հաւատացեալները տունները այցելելով: Անոնք, որոնք կը փափաքին իրենց բնակարանները օրհնել տալ, թող բարեհաճին հեռաձայնել Տէր Յովհանին (847) 644-7389:

EASTER YUGHAKINDONATIONS

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

Dory Arakelian
 Peter and Christine Aznavoorian
 Alen Babayan
 Henrietta Babaian
 Suzanne Cafouros
 Aram R. Daronatsy
 Karen Demirdjian
 Roupen and Tatiana Demirdjian
 Ralph & Debbie DerAsadurian
 Steve and Paula Erickson
 Barry and Juraine Golin
 Hakop Goorji
 Hripsime Goshgarian
 Edison and Jacqueline Hanna
 Carol Ipjian
 Mary Ipjian
 Richard Ipjian
 Vahan Janjigian
 Zarouhi Kedjidjian
 Stephan Kerridan
 Mary Anne Koshgarian
 Jirair and Elizabeth Krikorian
 Sevan and Nora Krikorian
 Fransuyi Kurtjian
 Varujan and Anna Kurtjian
 Christina Markarian
 Varant Minatiskan and Shacky Khachik Ishkhanian
 Olga Melkonian
 Svetlana Mkrtycheva
 Antranik and Lena Moujoukian
 Avedis & Vart Noyin
 Yetvart and Agavni Ozartun
 Besros and Zabel Panosyan
 Rshtuni Family
 Robert and Christine Simon
 Margaret Stepanian
 Montsic & Janet Tatevosian
 Gary and Aylin Topalian
 Gibby and Jane Vartan
 Ovsanna and Mari Zakarian

Adom and Amanda
Asadourian

Chuck Boyian

Greg Burns and Lisa
Esayian

Sara Cooper

Heratch and Sonya
Doumanian

Armen and Ani Emrikian

Dn. Larry, Wendy & Troy
Farsakian

Kathy Green

Emil Khatchatourian and
Natallie Santana

Naira Margaryan

Sam Mikaelian

Anna Marie Norehad

In Memory of Dennis Beach

In Memory of Rose Boyian

In Memory of Ron Burns, Varsenic and Charles
Esayian

In Memory of Mr. and Mrs. Harry Aslanian

In Memory of Ohannes and Hripsime
Doumanian

In Memory of Anisa Emrikian

In Memory of Ed Koshgarian, Very Rev. Fr.
Varoujan Kabarajian and Richard Callian

In Memory of Takuye Jandegian Green, Sateney
Steffen, Esahag Haidarian and Mary Haidarian

In Memory of Mary Grigoryan

In Honor of Pastor, Deacons, Choir and Sunday
School staff

In Memory of Vasilii Michaeli Margaryan

In Memory of Christine and Onnig Norehad



FLOWERS, EASTER LILIES AND CANDLES DONATIONS

Richard & Shoushig
Dagdigian

Dn. Larry, Wendy & Troy
Farsakian

Dn. Charles and Araxie Hardy

Sam Mikaelian

Anna Marie Norehad

In Memory of Mr. and Mrs. Avedis Janjigian

In Memory of Sam and Betty Farsakian

In Memory of Jacob and Blanche Hardy

In Honor of Parish Council, ACYOA and
Women's Guild

In Memory of Norehad and Kashian Families