

ST. JAMES ARMENIAN APOSTOLIC CHURCH  
ՍՐ. ՅԱԿՈԲ ՀԱՅԱՍՏԱՆԵԱՅՑ ԱՌԱՔԵԼԱԿԱՆ ԵԿԵՂԵՅԻ  
Rev. Father Hovhan Khoja-Eynatyan, Pastor  
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MARCH 29, 2018

ՄԱՐՏ 29, 2018

ԱԻԱԳ ՀԻՆԳՇԱԲԹԻ  
GREAT THURSDAY



Canon for Penitence and Absolution	9:00 AM
Divine Liturgy ( <i>Soorp Badarak</i> )	10:00 AM
<i>Bible Readings:</i>	<i>1 Corinthians 11:23-32</i> <i>Matthew 26:17-30</i>

Service of Ten Maidens and	
Order of Footwashing ( <i>Gark Vodnlvai</i> )	7:00 PM
Commemoration of the Passion of	8:30 PM
our Lord Jesus Christ ( <i>Khavaroom</i> )	

Կարգ Ապաշխարութեան եւ Արձակման	Առաւօտեան	9:00-ին
Սուրբ Պատարագ	Առաւօտեան	10:00-ին
<i>Ընթերցումներ</i>	<i>Ա Կորնթացիներուն</i>	<i>11:23-32</i>
	<i>Մատթէոս</i>	<i>26:17-30</i>

Տաս Կուսանաց Կարգ եւ		
Կարգ Ոտնկոյայի	Երեկոյեան	7:00-ին
Խաւարում	Երեկոյեան	8:30-ին
<i>Յիշատակ Չարչարանաց Քրիստոսի</i>		

Armenian Historical Year 4509 (ՏՇԹ)  
Armenian Calendrical Year 1466 (ՌՆԿԶ)



17On the first day of the Festival of Unleavened Bread, the disciples came to Jesus and asked, “Where do you want us to make preparations for you to eat the Passover?” 18He replied, “Go into the city to a certain man and tell him, ‘The Teacher says: My appointed time is near. I am going to celebrate the Passover with my disciples at your house.’” 19So the disciples did as Jesus had directed them and prepared the Passover. 20When evening came, Jesus was reclining at the table with the Twelve. 21And while they were eating, he said, “Truly I tell you, one of you will betray me.” 22They were very sad and began to say to him one after the other, “Surely you don’t mean me, Lord?” 23Jesus replied, “The one who has dipped his hand into the bowl with me will betray me. 24The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born.” 25Then Judas, the one who would betray him, said, “Surely you don’t mean me, Rabbi?” Jesus answered, “You have said so.” 26While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, “Take and eat; this is my body.” 27Then he took a cup, and when he had given thanks, he gave it to them, saying, “Drink from it, all of you. 28This is my blood of the covenant, which is poured out for many for the forgiveness of sins. 29I tell you, I will not drink from this fruit of the vine from now on until that day when I drink it new with you in my Father’s kingdom.” 30When they had sung a hymn, they went out to the Mount of Olives.

**ՄԱՏԹԵՎ 26:17-30**

17Բաղարջակերքի առաջին օրը՝ աշակերտները եկան Յիսուսի ու ըսին անոր. «Ո՛ր կուգես որ պատրաստենք քեզի պէտք եղածը՝ գատիկը ուտելու համար»: 18Ան պատասխանեց. «Գացէ՛ք քաղաքը՝ այսինչ մարդուն, եւ ըսէ՛ք անոր. “Վարդապետը կըսէ. “Ժամանակս մօտ է, քո՛ւ քովդ պիտի կատարեմ Ձատիկը՝ աշակերտներուս հետ”»»: 19Աշակերտներն ալ ըրին՝ ինչպէս Յիսուս հրամայեց իրենց, ու պատրաստեցին գատիկը: 20Երբ իրիկուն եղաւ՝ սեղան նստաւ տասներկուքին հետ: 21Մինչ կուտէին՝ ըսաւ. «Ճշմարտապէս կը յայտարարեմ ձեզի թէ ձեզմէ մէկը պիտի մատնէ զիս»: 22Չափազանց տրտմեցան եւ անոնցմէ իւրաքանչիւրը սկսաւ ըսել անոր. «Տե՛ր, միթէ ե՞ս եմ»: 23Ան ալ պատասխանեց. «Ա՛ն որ ինծի հետ թաթիսեց իր ձեռքը պնակին մէջ, անիկա՛ պիտի մատնէ զիս»: 24Ի՛նչպէս մարդու Որդին կերթայ՝ ինչպէս գրուած է իր մասին, բայց վա՛յ այն մարդուն՝ որուն

**1 CORINTHIANS 11:23-32**

23For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, 24and when he had given thanks, he broke it, and said, “This is my body, which is for you. Do this in remembrance of me.” 25In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” 26For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes. 27Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. 28Let a person examine himself, then, and so eat of the bread and drink of the cup. 29For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. 30That is why many of you are weak and ill, and some have died. 31But if we judged ourselves truly, we would not be judged. 32But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

**1 ԿՈՐԻՆԹԱՅԻՆԵՐՈՒՆ 11:23-32**

23Արդարեւ ես Տէրոջմէն ընդունեցի զայն՝ որ ձեզի ալ աւանդեցի, թէ Տէր Յիսուս՝ իր մատնուած գիշերը՝ հաց առաւ, 24ու շնորհակալ ըլլալէ ետք՝ կտրեց եւ ըսաւ. «Առէ՛ք ու կերէ՛ք, ա՛յս է իմ մարմինս՝ որ կը կտրուի ձեզի համար. ըրէ՛ք ասիկա՝ իմ յիշատակիս համար»: 25Նոյնպէս ալ՝ ընթրիքէն ետք՝ բաժակը առաւ ու ըսաւ. «Այս բաժակը նո՛ր ուխտն է՝ իմ արիւնովս. ըրէ՛ք ասիկա՝ քանի՛ անգամ որ խմէք՝ իմ յիշատակիս համար: 26Որովհետեւ քանի անգամ որ ուտէք այս հացը եւ խմէք այս բաժակը, Տէրոջ մահը կը պատմէք՝ մինչեւ որ ինք գայ»: 27Հետեւաբար ո՛վ որ ուտէ այս հացը կամ խմէ Տէրոջ բաժակը անարժանաբար, պարտապան պիտի ըլլայ Տէրոջ մարմինին եւ արիւնին: 28Ուրեմն իւրաքանչիւրը թող քննէ ինքզինք, ու ա՛յդպէս ուտէ հացէն եւ խմէ բաժակէն: 29Որովհետեւ ա՛ն որ կ’ուտէ ու կը խմէ անարժանաբար, կ’ուտէ ու կը խմէ ինքնիր դատապարտութիւնը, քանի որ չի գատորոշեր Տէրոջ մարմինը: 30Այս պատճառով շատեր ձեր մէջ տկար եւ հիւանդ են, ու շատեր ալ կը ննջեն: 31Որովհետեւ եթէ մենք մեզ դատէինք՝ չէինք դատուեր: 32Իսկ երբ կը դատուինք՝ կը պատժուինք Տէրոջմէն, որպէսզի չդատապարտուինք աշխարհի հետ:



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



## GREAT THURSDAY

The liturgy service on Holy Thursday marks the institution of the New Covenant: Holy Communion, which Christ established at the Last Supper. During a Passover meal, Christ broke and distributed unleavened bread and shared the wine with His apostles, identifying these as elements His Body and Blood. Through this sacrament, mankind participates in the Kingdom of God.

Another episode at the Last Supper is recalled during the evening service on Holy Thursday. "The Washing of the Feet" ceremony commemorates how Christ washed the feet of His apostles, setting an example of humility and love. The priest in turn washes the feet of twelve church members, usually young men.

On Holy Thursday, an all-night vigil is kept in memory of the last sleepless night of our Lord on earth. This service is called Khavaroom (darkness). Before He was arrested, Jesus prayed in the Garden of Gethsemane and endured in solitude the agony of His impending death. Six sets of laments are chanted, each followed by a Gospel reading depicting Christ's betrayal, imprisonment, torture, trial, sentence, and crucifixion. Twelve lit candles, 11 white and 1 black (representing Judas), are extinguished in pairs.

## ADDRESS OF ST. BASIL

### Read During the Divine Liturgy on Great Thursday

Hearken unto me, my sons, and I shall openly and freely instruct you, as my own beloved children, in the fear of God, because it is my duty to do so, and woe be unto me, if I do not expound the word of God to you daily, that I may be able to acquaint you with what is the will of God, and with which is good, pleasant, and perfect. For the prophet Ezechiel daily inspires awe unto me when he says, as on behalf of God, with regard to the duties of priests, as follows:

*I set thee as a watchman over this people; if thou seest the sword coming and thou blowest not the trumpet, and they do not take warning, and the sword come and find any one of them unprepared, he will die in his iniquity, but his blood shall I require at any hand.*

Now that sword means the menace of hell, and the trumpet means the commandment of God, which now I place before you, my brethren. I am a human being like yourselves, and sunk still deeper in sin, but, as I am appointed an overseer and counselor, with tears and many heartfelt sighs do I lovingly place before you the will of God. Not that I intend to say any new thing, and with fictitious words to distract your minds, for verily, in truth I have myself to give an account before God, therefore I shall speak to you from the established rules and canons of the holy fathers, only in simpler language. But you must first know, that the rank of priesthood was not entrusted to the angels for this reason – that they are beings without sin, - but to mankind, in order that, as we sin, and hope to be forgiven by Christ, we should in the same way be enabled to give you the hope of forgiveness and repentance. And now I beg of everyone with patience to listen to me.

Now the heavens open from above, and Christ, descending, rests on this holy altar, and all the hosts of heaven descend invisibly to the earth to serve the Son of God, and they circle round this altar, and the Holy Ghost unsparingly His gifts of goodness to those who draw nigh in holiness. And now do you, my brethren, with great fear and reverence, impress on your hearts not to contemplate only this visible bread and wine but {to contemplate} the great Mystery which is hidden from our bodily sight, and which may be seen only with the eyes of the soul by those who in holiness seek This, by which the spirit is nourished, and is gladdened with divine joy. For God has the power of converting it into flesh and blood, as has happened to one of the Saints. But because our senses can not tolerate actual flesh and blood, therefore has God manifested it to us under the semblance of bread and wine. But do not you look on it as bread, and do not you contemplate it as wine, for this is the true Body and Blood of Christ. No one should dare to draw near to It with familiarity or contempt, as to a slight thing, for this is a flaming fire which will burn and consume sinners, therefore it is a necessity first to purify oneself by repentance, that we may not with our many sins be burned by this fire. For the souls of those who will not quit their sins, and are nailed to them, shall by it be consumed. And at the same time let no one despairingly turn aside from this, or

## HOME BLESSING

One of the holy traditions of the Armenian Church is the Home Blessing Service, which according to St. Gregory of Datev was established by Our Savior Jesus Christ, when after His Resurrection He entered the upper room and blessed the disciples. When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." (John. 20:19). During the apostolic times, the twelve apostles of Jesus visited the homes of the faithful to bless them and to spread the good news of Christ's birth and His Resurrection. Likewise their followers - priests and bishops, entered the homes of the faithful on the occasions of Theophany and Easter (Holy Resurrection) to tell the good news of our Lord's Nativity and to bless them and their homes through a special Service.

Through the Home Blessing Service, the house of the faithful becomes a small church. 1:2 Grace to you and peace from God our Father and the Lord Jesus Christ. (Philippians 1:2). During the Service the priest prays to God and asks Him to keep the home, its inhabitants, and the children in good health, so that they live a devout life, glorify the name of Almighty God and heighten the Holy Church.

Love and peace are established in the sanctified home. Therefore, it is desirable that the faithful devoutly keep the graces from heaven, which filled their homes. But if sinful behavior dominates in the house it can never become a church inhabited by the Holy Trinity, saints and angels.

According to the sacred traditions of the Armenian Church, God's blessing is asked for homes on different occasions, like on the Nativity and the Resurrection of Christ, as well as on the joyous occasion of moving into a new home.



## EASTER HOME BLESSING

Easter season is the time when homes are blessed by the Pastor. All parishioners who wish to have their homes blessed on the occasion of Easter 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.

## ՏՆՕՐՆԵՔ

Անոնք, որոնք կը փափաքին Ս. Զատիկի աղթով իրենց բնակարանները օրհնել տալ, թող բարեհաճին հեռաձայնել Տէր Յովհաննին (847) 644-7389:

## PARABLE OF THE TEN VIRGINS

The theme of the parable of the Ten Virgins is the wisdom of the wise virgins who, unlike their foolish sisters were prepared for the Lord when he came. The reading- Matthew 25:1-13- clarifies what it means to be ready for Christ's return (Second Coming) and how we should live until He comes again.

The message is clearly identified at the end of the passage wherein Matthew records: "Watch therefore, for you know neither the day nor the hour" ... when the Lord shall come.



## GIFT OF LOVE

### EASTER YUGHAKIN



*Yughakin* tradition is an ancient custom, which goes back to the Old Testament times. The faithful would bring oil to the temple of God so that its servants would have enough to eat. Later on this custom entered into the Christian religion when oil was brought to Church by believers in order to illuminate it by lighting the lamps in the Church. Today, *Yughakin* is simply the price or the value of oil donated to the Church. *Yughakin* in Armenian means "price of oil." In our church, today, we of course do not burn oil in order to illuminate the sanctuary, but we use electricity, gas and other operating expenses. Let us continue the custom of *Yughakin* to keep the lights of St. James always burning!

## ԻԻՂԱԳԻՆ

**ԻԻՂԱԳԻՆԸ** Հայկական բարեպաշտական աւանդութիւն մըն է, որով հաւատացեալները հին ատեն իւր 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 աղթիւ ձեր նուէրի համար է:

## FLOWERS AND CANDLES FOR HOLY WEEK AND EASTER

Our church needs palms for Palm Sunday, flowers and plants for Good Friday (to decorate Christ's Tomb), lilies and candles for the altar and sanctuary during the Easter Sunday. Donations toward purchase of flowers and candles in memory or in honor of your loved ones are welcome.

entertain vain fear in his heart, because such is not fear, but contempt of God. For this is the gate of kingdom of heaven, and the very kingdom of heaven itself, which is Christ the Son of God, and our God, and they who approach it with purity shall become the adopted children of the Heavenly Father. But it is to be remembered that every true son bears a resemblance to his father, and when you say, Our Father which art in heaven, and you offer prayers, you ought to show in yourselves a resemblance to Him, that your prayers may be heard. For, if you bear no resemblance to the Heavenly Father in His perfection and benevolence, He will not hear you, and He will not incline to your supplications, but the father of evil, who is in hell, and after whose works you follow, he will hear you. Now, hearing this, cast away all wickedness, and all deceit, forgive from your hearts each one his brother his offences, and put aside all ill feeling against each other, in order that you may receive mercy from the Heavenly Father and may become worthy of this sacrifice. Expel all of you from amongst you all unbelief and want of faith, and cleanse your consciences from all such. Purify yourselves of jealousy, deceit, wickedness, hypocrisy, pride, conceit, arrogance, flattery, contradiction, hatred; of usury, and the root of all evils, the love of money, and all greed; and of feminine affectation; of witchcraft and charms, and all wicked things, and enmity, and of lust; especially should you expunge from your conversation all unseemly, profane and blasphemous words by which you insult each other; cast off also unrighteous idolatry, and disorderly and shameful vice, the mention of which offends and disgusts the mind of the speaker as well as of the hearer. Because in the Day of Judgment, full of worms shall be the mouths of those who do not avoid these sins. For the Lord hath said, whosoever calleth his brother a fool, he shall be condemned to hell fire. Now you must uproot this from amongst you. There should be (amongst you) no adulterer, no fornicator, no thief, no robber, no glutton, no drunkard, no evil wisher, no plotter of evil, no murderer, no breaker of the peace, no one of cruel ruthless nature, no intriguer, no unclean person, no profane, or malevolent person, no perjurer, no breaker of promises, no person unrighteous or unjust, no evil speaker, and no one guilty of any other sin. Because there are other sins which are mortal, and which I do not consider fit to mention in this place. And in addition to all this {let there be amongst you} no heretic, and by saying this, I advise you entirely to cast off the old man with all his evil deeds. But, arousing yourselves, clothe yourselves with modesty, holy behavior, and good intentions, and be ye humble, gentle, forgiving, peaceful, merciful towards the sick and afflicted; compassionate, pitiful to the homeless, to the poor, and to those in want. Adorn yourselves with all virtues, with love, with faith, and with hope, and have in you perfect love both to God and man, because the crown of all virtues is love, from a pure heart and simple faith. Honor your fathers and mothers; love your wives as yourselves; and you, women, be obedient to your husbands as you would be to God. All of you, have the fear of God in you, and keep holy the first day of the week. Young men and maidens, love purity, that by receiving this holy food you may shine as a crystal on which are reflected the rays of the sun, and thus

growing in virtue, you may live, and you may not be condemned, according to the words of the apostles. Because in truth there are plagues and many troubles and unbearable afflictions, leprosy and all other such things, that arise from the approaching unworthily to this holy table.

No one should enter here on the pretense of showing to the outsiders that he is one of the communicants, because such a pretender has nothing in unity with God, for God is not deceived; do not feel ashamed before man, because in this is there no shame whatever, but the great shame will be that which one feel at the Day of universal Judgment. And that which you conceal from me now, and which you do not confess, and which you do not repent of, there in the presence of the great Judge will be publicly laid bare. There shall you not be able to conceal your actions, for there your accuser shall be your own soul.

Now I have told you all unreservedly, and hereafter am I blameless; your blood be on your own heads, I am innocent of it. My responsibility extends only thus far. But I know there are some amongst you that despise my words, therefore I call as evidence these very words which I have spoken to-day to you from this sanctuary, and on the Day of Judgment, before the throne of Christ, I shall quote them, this holy Gospel bearing witness. Then at that hour, the despiser shall not be able to show contempt, but he will be disgraced and punished, and he will be sent into the unquenchable flames.

Here I bring my words to a conclusion, as whatever was necessary to be said regarding this holy mystery we have stated briefly and in fitting words. Now those who communicate worthily, adorned with good works, will be honoured and crowned with Peter and the apostles by Christ our God; and those who partake in a rebellious spirit, they, as it were, a second time crucify the Son of God; and those who shamefully and unworthily communicate shall receive the portion of Judas the traitor, and of the crucifiers. Now you know in what your duty consists.

But may the Holy Ghost, Who is the Dwelling of the Saints, and is the source of all goodness, cleanse your souls and bodies, and make the communion of this salvation-giving Mystery the forgiveness of your sins; to whom with the Father, and Only Begotten Son, Jesus Christ our Lord, be glory to all eternity. Amen.



## **WHY DO WE ATTRACT ATTENTION WITH OUR *VODNLUVAH* (FOOT-WASHING) SERVICE ON HOLY THURSDAY?**

***by Very Rev. Fr. Krikor Maksoudian***

*from “Frequent Asked Questions about The Armenian Church”*

Many faithful Armenian Christians both here and abroad indeed yearn anxiously to witness their children’s feet washed during the order of the *Vodnluvah* (literally “foot-washing”) once a year on Holy Thursday evening. The service attracts people from various denominations and walks of life, and Armenian Catholics observe the Order of *Vodnluvah* as we do.

The ceremony is unique and colorful, and has thus attracted the news media in the past and today, making it a Holy Week highlight outside the secular publication to present pictures of this ceremony held in the Cathedral of St. James in Jerusalem several decades ago.

In most Armenian churches Holy Thursday is commemorated most solemnly. The night and morning services, with their proper litanies and hymns, are followed by the Order of Absolving the Repentant. This is a most touching ceremony, whereby the repentant are formally accepted into the sanctuary. At noon, the short service on the Sixth Hour (Noon) is read and is immediately followed by the celebration of the Divine Liturgy, which commemorates the Last Supper. In many places the Sixth Hour and the Divine Liturgy are held earlier in the day. During all of these services special hymns are chanted, and lengthy excerpts are read from the Old and the New Testaments as well as from the inspirational homilies of St. John Chrysostom and St. Basil the Great.

The Order of *Vodnluvah* was originally held in the late afternoon, at the 10<sup>th</sup> hour, which corresponds to our 4:00 p.m. The author of the service is St. Ephrem the Syrian, one of the great fourth century church fathers of the East. The service was translated into Armenian and put to use at the order of Catholicos St. Gregory the Martyrophile at the end of the 11<sup>th</sup> century.

Unlike some churches, we do not practice Holy Unction on the Holy Thursday. That is, we do not anoint the faithful with holy oil (which is to be distinguished from Holy Chrism, used for Chrismation and for ordination) on that or any other day while they are in church. The Extreme Unction in our tradition is given at the time of the Chrismation right after Baptism. But the priest in the Armenian Church blesses oil during the Order of *Vodnluvah*. The blessed oil is either olive oil or butter. While the priest applies a smear of butter to the top of the washed foot, the remaining blessed butter is distributed to the faithful. The prayer over the butter refers to Christ’s anointment by Mary Magdalene and to the Holy Apostles who, receiving the same kind of blessing through the grace of the Holy Spirit bequeathed it to the faithful. In a like manner butter is blessed to anoint the feet of the faithful so that the same Spirit of God’s Grace would dwell in them and cure the sores of their souls. The faithful who take the butter home can use it for a variety of purposes, such as anointing the sick and elderly members of the family unable to attend the services. We use butter as substitute for olive oil, since olive trees did not grow in the harsh climate of historic Armenia.