

ԱՆՏԻՍ
Ս. Սարգիս Հայց. Եկեղեցւոյ
Ամսեայ Հրատարակութիւն



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Holy Week: Lazarus Saturday

Lazarus Saturday, along with Palm Sunday, ushers in Holy Week and Christ's gift of Resurrection, as we accompany Him through His Passion.



On Lazarus Saturday, the Eve of Palm Sunday, the following Resurrectional hymn is sung:

"With the raising of Lazarus by which the dead were given hope, the descendants of Adam were also raised..."

Lazarus was Jesus' friend and the brother of Martha and Mary. When he became very ill, his sisters informed Jesus. But before He was able to visit him, Lazarus died. Shedding tears for his friend, Jesus hurried to his tomb and brought him to life again. This foreshadows Christ's own Resurrection and serves to remind us of the new life in Christ. (*John 11*)

Palm Sunday



Palm Sunday is the feast of Christ's triumphal entry into Jerusalem, when Christ was hailed by the people as the Messiah and New King of Israel. As He entered the city on a donkey the people waved branches and cried:

"Blessed is He who comes in the name of the Lord!" (Zech. 9:9)

Christ came to Jerusalem in fulfillment of the prophecies and having chosen the way of the Cross, invited the faithful to witness His passion that they might share in His Resurrection. On this day palms are blessed in church and

distributed to the people. In the service of the **Opening of the Doors** (now usually done right after the Palm Sunday liturgy), the priest and people pray for entry once again into God's glorious Kingdom and wait for the church to symbolically open its doors just as Christ, through the raising of Lazarus, opened the doors for the resurrection of humanity.

There was a time when the faithful would actually gather outside the church building and ritually enter. In fact, in earlier days in Jerusalem, a procession would begin in Bethany and come to stand at the actual gates of the city. After a service of prayer, chanting, and song, the gates would be opened and the faithful would proceed to worship. Today, the clergy and congregation kneel before the closed altar curtain and beseech God to "Open the gates of virtue." (Psalm 119)

Holy Monday through Holy Wednesday

Holy Monday is dedicated to the creation of the world, of Heaven and Earth, as the foundation of Christ's Second Creation. On this day we recall the fig tree that did not bear fruit and was condemned by Christ (Matthew 21:18-22). Christ was disappointed to find that the people of the covenant (Israel) bore no fruit. Like the barren fig trees, Israel had failed to bring forth the fruits of repentance. Nevertheless, Christ points out that faith can move mountains and can overcome death and despair. In church we sing: "O Christ, who is the one who renews our nature; who as a symbol of the oldness made the barren fig tree, renew us from all our sins; Come O sons of men, Let us mourn the venture of Adam, who

took off, because of his sin, the garment of glory and instead of the ineffable light, put on the fig leaf."

Holy Thursday



Morning (Matins and Divine Liturgy)

Holy Thursday marks the institution of Holy Communion, which Christ distributed to His 12 apostles at the Last Supper. During the Passover Meal, Christ broke and distributed unleavened bread and passed the wine. He told the Apostles that this was His Body and Blood of the New Covenant. Humankind could now participate in the Kingdom of God.

At Matins, we hear: "O thou who hast prepared Thy mystic table, and didst this day give drink from the cup of immortality to Thy Holy disciples in the sacred Upper Chamber, we beseech Thee, have mercy."

In the Evening The service of the Washing of the Feet takes place in memory of the Lord's example on Holy Thursday. Jesus took a towel and girded Himself and began washing His disciples' feet, setting an example of humility and love for the earliest members of the Church. The Service ends with the reading of John 13:12-14:

"For I have given you an example, that you should do as I have done to you."

At Night

On Great 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. The crucifixion hymn (*Daradzyal*) relates:

"From hand to hand and foot to foot stretched across wood upon wood the bitter fruit (of Crucifixion) transfers life into death between two unrighteous ones.

"Here was the naked figure of the lawgiver, whom the blind (unbelievers) could not see, except for one of the thieves."

Holy Friday



Holy Friday is the most solemn and sad day for Christians. The Crucifixion service, usually held at midday, recalls the suffering, crucifixion and death of our Lord. The memorial service features readings of the psalms.

In the evening, at the entombment or burial service, a white tomb is placed in the chancel of the church. It is adorned with flowers and during the service is taken in procession around the church. The hymn is heard:

"The Son of Righteousness, Christ, was placed in a dark pit, and the ray of glory from the Father was hidden under a stone in the midst of the earth."

As they leave the church, the faithful approach the tomb, kiss the Gospel book and take a flower.

Holy Saturday

At the Easter Vigil of Holy Saturday, the mystery of salvation in the Resurrection of Christ is celebrated. The lights of the church are dim until the reading of Isaiah 60, when they are suddenly turned on. Already, in the dramatic candle lighting ceremony of *Jrakalouytz*, the joy of Easter Eve has begun.

The Reading of the 12 Lessons:

Genesis 1:1-3,24 Genesis 22:1-18

Exodus 12:1-24 Jonah 1:1-4,11

Exodus 14:24-15:2 Isaiah 60:1-13

Job 38:1-30 IV Kings 2:1-22

Joshua 1:1-9 Jeremiah 31:31-34

Ezekiel 37:1-14 Daniel 3:1-90

This last reading of Daniel is read by a chorus leader and three other readers who represent the three young men who were thrown in the fire but were not burned, symbolizing the entombment of

Jesus who, although buried, did not see corruption. The Resurrection chant is sung:

"Praise the Lord, O Jerusalem. Christ is risen from the dead. Alleluia! Come ye people, sing unto the Lord. Alleluia! To Him that is risen from the dead, Alleluia! To Him that enlightened the world, Alleluia!"

Easter Sunday

Easter Sunday celebrates the joy of the Resurrection; the choir and congregation exult: "Christ is risen from the dead! He trampled down death by death and by His Resurrection He granted life unto us. Glory unto Him for all ages. Amen." The Resurrection of our Lord is the prorrilise of salvation for all humanity. The faithful exchange the Easter greeting: "*Krisdos haryav ee merelotz*" and "*Orhnyal eh harootiunun Krisdosee*". The faithful share a joyous Easter feast, often including lamb and colored eggs (symbols of new life) and Easter bread (*choereg*). On the Monday after Easter, Armenian families in some parts of the world visit the graves of loved ones, share *choereg* and eggs among themselves, and whisper to their departed loved ones, "*Krisdos haryatz ee merelotz!*" Easter Sunday is followed by a period of 40 days, during which time there are no saints' days or fasting days. This period is dedicated to the glory of Christ's Resurrection and to the 40 days He spent on earth after His Resurrection. The 40th day after the Resurrection is Ascension Day, commemorating our Lord's entry into heaven. Fifty days after Easter is Pentecost, on which day the Holy Spirit descended upon the apostles and gave them the power to preach in various tongues. This is marked as the birthday of the Church



Announcements and Upcoming Events

April 5- Palm Sunday Der Hratch Sargsyan
ACYOA Luncheon

April 9-10-11- Holy Week (check the calendar)

April 12- Easter, Hayr Haygazoun Najarian
Women's Guild Luncheon

April 19- Der Hratch Sargsyan

April 22- The Seniors plan to meet on
Wednesday at 10:30 am at Kechejian Hall
for Bingo, Tavli and lunch.

April 24- 94th anniversary of Arm. Genocide
Memorial Service at 10:30 am

April 26-Genocide Program TBA

May 10- Der Hratch Sargsyan

May 21- Ascension Day-Hampartsum

May 24- Der Hratch Sargsyan

May 31- Pentecost

Requiem Lunches: All those who would like to host or cater Requiem Lunches please contact women's Guild.

Seniors Program: The Seniors Program is a community service for elderly. Up to 25 of our cherished Seniors participate in events, lunches at restaurants, lectures, games, Bingo, sightseeing tours and visitation to the sick and elderly. We are happy to mention that in 2008 Senior Gentlemen joined The Seniors Program. The Programs included Bingo and Tavli for men at the Kechejian Hall, lunches at different restaurants, games, poetry reading, study of biography of Armenian artists and day trip to Winstar Casino in Oklahoma. Once again our Seniors helped wholeheartedly for the ArmeniaFest by working countless hours behind the scene in the kitchen. We appreciate and welcome anyone who would like to donate a few hours of their time during the year to assist the Program, as this will really brighten a Senior's day. I would like to express my deep gratitude to our devoted drivers and helpers. This Program could not function without their kind assistance and support. God bless you all and God bless our Seniors. Respectfully yours,

Annie Graham

Stay Informed: Do You want to get information about events and programs in our church? Please send your e-mail address to newsletter@stsarkis.org

Արարողութիւններու Սակերու ցանկ

Պսակ-Սուրբ Պսակի կարգադրութիւնները պէտք է ըլլան երէք ամիս առաջ: Ըստ Հայ Առաքելական Եկեղեցւոյ օրէնքներուն, Սուրբ Պսակի արարողութիւնը կարելի չէ կատարել Մեծ Պահքի եւ ուրիշ տաղաւար տօներու շրջանին:

Պսակ- \$500

Սարկաւազ- \$150

Օրկանիստ- \$100

Թաղում-

Թաղման Կարգ-\$ 350

Սարկաւազ- \$75

Օրկանիստ- \$100

Մկրտութիւն

Կնունքի արարողութեան կարգադրութիւնները պէտք է կատարուին երէք ամիս առաջ: Մեր եկեղեցւոյ պայմաններէն մէկն է, որ կնքահայրը կամ կնքամայրը պէտք է մկրտուած ըլլայ Հայ Առաքելական եկեղեցւոյ մէջ: Նաեւ, Մեծ Պահքի շրջանին կարելի չէ կնունքի արարողութիւն կատարել:

Ծնողներ որ կը փափաքին մկրտել իրենց երեխաները թող կապ պահեն Սարկաւազ Սարգիս Ալթունեանի հետ 469-358-7364, կամ Ծխական Խորհուրդի ատենապետ Ստեփան Թափանեանի հետ 214-354-0615. Հայ Առաքելական Եկեղեցին սակ չի պարտադրեր կնունքի ծէսը կատարելու համար, սակայն սովորութիւն է որ մկրտուած երեխային ընտանիքը պատշաճ գումար մը նուիրէ եկեղեցիին , ընդհանրապէս \$ 250:



Sacramental Guidelines

Weddings-

Arrangements for weddings in our Holy Sanctuary are to be made at least three months in advance. According to Armenian Church Cannon Law, weddings may not take place on Sunday mornings, during Great Lent, or on the five major feast days.

Wedding Fee- \$ 500

Deacon fee- \$ 150

Organist- \$ 100

Funerals-

Funeral Service Fee- \$ 350

Deacon- \$ 75

Organist- \$ 100

Baptisms-

All Baptisms must be scheduled no less than three months in advance. At least one of the Godparents must be a member of the Armenian Church, i.e. baptized in the Armenian Apostolic Orthodox faith. Baptisms are not celebrated during the season of Great Lent according to Armenian Church Cannon Law. Parent of a child who is in need of baptism should contact deacon Sarkis Altunian at 469-358-7364, or Parish Council chairman Steve Tapanian at 214-354-0615. There is no fee for the Sacrament of Baptism in the Armenian Church, for it is one of the key responsibilities of the church. However, it is quite permissible for families to make a donation to the church on the joyous and blessed day of their child's baptism. Suggested gift to the church for Baptism \$ 250.



Տիկնանց Միութիւն

**Տիկնանց Միութեան Տարեկան Ընդհանուր
Ժողովը եւ Ընտրութիւնը**
գրեց՝ Մարի Բիքա

Սուրբ Սարգիս Եկեղեցւոյ Տիկնանց Միութեան Ընդհանուր ժողովը տեղի ունեցաւ Յունուար 25, Կիրակի կէսօրէ ետք, ժամը 1:30-ին, 25 անդամուհիներու ներկայութեամբ: Տէր Հայրը աղօթքով բացաւ ժողովը, օրուան ատենապետուհին էր Անի Կրահամ: Ատենապետուհին կարգաց նախորդ տարուայ օրակարգը որ շատ օրինաւոր ձեւով ներկայացուած էր: Ընտրուեցան հինգ նոր անդամուհիներ եւ ունեցանք ինը հոգինոց վարչութիւն: Հետեւեալներն են անուններն ու պաշտօնները:

Ատենապետուհի- Սիլվա Սիմոնեան
Փոխ Ատենապետուհի- Նատիա Շիրինեան
Գանձապահ-Անիթա Շիրինեան
Փոխ Գանձապահ-Պարպրա Քուրաճեան
Քարտուղար-Անի Ղաննուն
Փոխ Քարտուղար-Նորա Տայեան
Խորհրդատու- Սիրարբի Տէօքմէճեան
Խորհրդատու- Ազնիւ Ալթունեան
Խորհրդատու-Նունէ Աքիլեան
Փոփոխակի անդամ- Թուֆօ Շիրինեան, եւ Սելմա Տէրմեսրոպեան
Մասնաւոր շնորհակալութիւն ամէնուն որոնք ներկայ գտնուեցան այս ժողովին ու նեցուկ կանգնեցան տիկնանց միութեան: Կը շնորհաւորենք նոր եւ հին վարչութիւնը մաղթելով յաջող եւ առատաբեր յարատեւութիւն:



**Տիկնանց Միութեան Տարեկան Երկրորդ
Ժողովը**
գրեց՝ Մարի Բիքա

Սուրբ Սարգիս Եկեղեցւոյ Տիկնանց Միութեան Երկրորդ ժողովը տեղի ունեցաւ Մարտ 7-ին, Շաբաթ կէսօրէ ետք, ժամը 1:30-ին, եկեղեցւոյ սրահին մէջ: Ատենապետուհի Սիլվա Սիմոնեան բարի գալուստ մաղթեց բոլոր ներկայ տիկնաներուն: Յետոյ հրաւիրեց գանձապահ Անիթա Շիրինեանը որպէս ներկայացնէ տարեկան հաշիւները: Ճաշի դադարէն վերջ ատենապետուհի Սիլվա Սիմոնեան ծանօթացուց օրուայ հիւրը, Քէլլի Քորիան: Քէլլին մանրամասն տեղեկութիւններ տալով ազնութեամբ բացատրեց ձեռային աշխատանքները ու ցուցադրեց մեր տիկնաներուն: Բոլոր ներկաները մեծ ուրախութեամբ սկսան աշխատիլ ու կազմել սիրուն խաչեր: Անդամուհիները այնքան խանդավարուած էին որ ուզեցին մնալ ու չմեկնիլ սրահէն: Մեծապէս շնորհակալութիւն կը յայտնենք Նորա Տայեանին իր յղացած շատ գեղեցիկ գաղափարին, շնորհակալութիւն նաեւ Սիլվա Սիմոնեանին, նորակազմ վարչութեան ու բոլոր ներկաներուն որոնք եկան եւ քաջալերեցին այս ծրագիրը:



Prayer of Forgiveness

All-merciful Lord, have mercy on all believers in you, those who are close to me and those whom I know and those whom I don't know, those who are living and those who are dead. Forgive my enemies and those who hate me the offenses they have committed against me, and turn them away from the malice they hold toward me, that they too may be worthy of your mercy. Have mercy on your creatures and on me, a great sinner.

—*St. Nersess the Graceful*

ԲԱՆԱՍՏԵՂԾՈՒԹԻՒՆՆԵՐ

ՀԱՅԱՍՏԱՆԻ ԱՂՋԻԿՆԵՐԸ

Հուրն են սիրո սելի սիրուն լույս
 աղջիկներն Հայաստանի,
 Սրտիս վրա քայլող գարունն՝ կույս
 աղջիկներն Հայաստանի,
 Իմ սիրտն ի՛նչ է, ախ, թե ուզեն՝ բերդեր
 կառնեն մի հայացքով,
 Անառիկ բերդ ու սիրո սյուն՝ հույս
 աղջիկներն Հայաստանի:

Մեկը մեկից պարզ ու կախարդ, մեկը մեկից
 խոսքով քաղցր,
 Ետ կբերեն ալեւորին, օձ կթովեն աչքով
 քաղցր,-
 Մեկը՝ աստղիկ, մեկը՝ լուսնյակ, մեկն՝ արելի
 տեսքով քաղցր,-
 Իմ Հայաստանն են գարդարում նուրբ
 աղջիկներն Հայաստանի:

Ու չգիտեմ՝ որի՞ն սիրեմ, որի՞ն թողնեմ
 անհագ սրտով,
 Ամենքին է սրտիս աչքը արելի պես կրակ
 սրտով,
 Երբ հուր ծովի պես են քաշում՝ ո՞նց
 դիմանաս վտակ սրտով,-
 Ինձ աստղերից ցած են բերում սուրբ
 աղջիկներն Հայաստանի:

Իմ Սեւանը ո՞նց ցամաքեց, երբ սեւածով
 աչքերը կան,
 Իրենց նման հարբեցընող գինին քամող
 ձեռքերը կան,
 Վարդ շուրթերին բուրմունքի պես
 Կոմիտասի երգերը կան,
 Քարից անգամ լույս են քամում բյուր
 աղջիկներն Հայաստանի:

Բայց մի գանգատ ունի կյանքս՝ այն, որ ինձ
 մի վարդ չտվին,
 Սուրբ են Արա Գեղեցիկի պես՝ ինձ մի սուրբ
 Նվարդ չտվին,
 Ինձ թողեցին գիրկն ընկածի, դեռ ասում են՝
 դարդ չտվին,
 Գերեզմանս են աչքով փորում գուր՝
 աղջիկներն Հայաստանի:

Առանց նրանց՝ երգս պաղ էր՝ արել բացին
 իմ երգի մեջ,
 Նրանց սիրո ձեռագործն է ծիածանը
 երկնքի մեջ,
 Բայց քաջ կասեմ՝ մեկին սիրես, լավի՛ն
 սիրես ու լավ՝ սիրես,
 Որ քեզ պաշտեն բոլո՛ր սիրուն, լույս
 աղջիկներն Հայաստանի:

ԳԱՐՆԱՆԱՍՈՒՏ

Մանուշակներ ոտքերիս ու շուշաններ
 ձեռքերիս,
 Ու վարդերը այտերիս, ու գարունը կրծքիս
 տակ,
 Ու երկինքը հոգուս մեջ, ու արելը աչքերիս,
 Ու աղբիւրները լեզուիս՝ սարից իջայ ես
 քաղաք,-
 Ու քայլեցի խայտալով ու շաղ տալով
 մայթերին
 Մանուշակներ ու վարդեր ու շուշաններ
 ձիւնաթոյր,
 Ու մարդիկ ինձ տեսնելով՝ իրենց յոզնած
 աչքերին
 Տեսան ուրիշ մի աշխարհ, գարուն տեսան
 նորաթոյր.
 - Ի՛նչ թարմութիւն,- ասացին,- ի՛նչ
 թարմութիւն,-
 ու բացին

Լուսամուտներն իմ առջեւ, ու ես իմ սիրտը
 բացել՝
 Անցնում էի երգելով ու շաղ տալով
 մայթերին
 Մանուշակներ ու վարդեր, ու յասմիկներ
 հոգեթով,
 Կարծես մի ողջ բնութիւն մի պատանի էր
 դարձել,
 Քաղաք իջել լեռներից՝ կ'անցներ գմբուխս
 հեքիաթով...
 Երկրէ երկիր շաղ տալով կակաչներն իր
 ձեռքերի,
 Մեր երգերի լուսաբացն ու գարունը
 լեռների

ՀՈՎՀԱՆՆԵՍ ՇԻՐԱԶ

Hovhannes Shiraz (1915-1984)

One of the great Soviet Armenian Poets and writers of Eastern Europe. The deportation and massacres of Western Armenians had widowed many thousands of mothers and children who became orphaned and helpless. The city of Alexandropol, (formerly Leninagan, now Gyumri), had turned to an enormous orphanage. In those tragic days, on April 27, 1915, only three days after the terrible massacre of Armenian writers and other intellectuals, was born Hovhaness Onnig Garabedian. He passed his childhood during the most tragic times of Armenian history, starving, thirsty and barefoot. Shiraz's poetry is popular in Armenia. "Memorial for my Mother", had a printing of 50,000 and sold out in a week. Shiraz lost his father in the Turkish invasions six years later. Shiraz worked in trades, in mills, and in various other jobs until the publication of his first book of poems, Spring Dawn (1935), which brought him instant recognition. In 1935, he attracted attention by publishing his first work, "BEGINNING OF SPRING". His fame spread everywhere. Novelist Adrbed named the talented poet "Shiraz", because "this youth's poems have the fragrance of roses, fresh and covered with dew, like the roses of Shiraz." In 1937 he entered the Armenian Literature Department of Yerevan State University, where he studied until 1941. In 1941 he graduated from Yerevan State University. His early writing, between 1937 and 1941, when other poets were producing a party line brand of poetry called social realism, remained independent. Until his death on March 14, 1984, Shiraz published many books, mostly poetry, but also quartets, parables and translations, and enjoyed the love and recognition of Armenians everywhere as one of the greatest Armenian poets of this century. His poetry has become even more nationalistic over the years, demanding the return of captured lands and the return of the diaspora to the homeland. He was married to another great Armenian poet, Silva Barunaki Kaputikian, of Eastern Europe with whom he entered political circles and introduced masses of other accomplished writers. Together they had a son, Ara Shiraz - an accomplished sculptor and artist.

He is immortalized by such lines as:

"Let all nations reach the moon, But Armenians to Massis." "As long as you never have a hut in the fatherland, You are just a forgotten orphan under foreign moon." Shiraz, like his contemporary Baruyr Sevag, was an anti-establishment poet who was very popular with the people of Soviet Armenia but despised and fought against its corrupt leadership all his life. He also had a unique way of expressing his feelings. One night, after having a few drinks which he often did, he stood at the statue of Lenin in the central square of Yerevan and publicly urinated on it. By doing so, he showed more courage by urinating than many of his "literary" colleagues showed with their books.

New

new day has come
 new dawn, new pages
 I have been thinking since yesterday
 Saint Mary
 she represents love and devotion, salvation and
 comfort
 I have many drawings of her
 here at home, at my very own comfort
 I touch them in the most worldly way
 to feel the truth behind
 colors of an idol
 I try to sense her
 her womanhood, motherhood
 her angel ways
 her innocence and strength
 once I read she was the brain
 behind the teachings of her Son
 this beautiful print that I have
 in one of my book
 is a presentation of intelligence,
 with certain ways
 feminism in feminine way
 is there such a thing?
 Love conquers all after all
 the biggest power, biggest mystery

Nirva 2009

Sacred Music In Armenian Church

Armenian Church music originated in the fifth century A.D., but its roots lie even further back, in Jewish biblical cantillations, Zoroastrian ritual melodies and pre-Christian folk songs. The earliest known examples of Armenian liturgical chant are credited to such figures as St. Mesrob, deviser of the Armenian alphabet (for example, the chant "*Anganim arachi ko*"), the catholicos St. Sahag ("*Aysor kolov i petania*"), and the historian Movses Khorenatsi ("*Khorhourt medz yev skancheli*").

The crown jewel of Armenian sacred music is the *sharagan*, or canonical hymn, and the sheer volume of *sharagan* created over the centuries indicates how beloved the genre was among Armenian monks. Eventually, these hymns were compiled in the *sharagnots* (or "book of *sharagan*"), and were canonized by assigning specific *sharagan* to particular days in the church calendar.

Arguably the most eloquent creator of Armenian Church music was the twelfth-century Catholicos Nerses Shnorhali, who perfected the *sharagan* form and added several hundred by his own hand (e.g., "*Norahrash*") to an already large repertoire. Like other hymnographers, Shnorhali created both the melody and the text, and chanted the music he authored.

Traditional Armenian music is distinctive not only in terms of its sound, but also in its structure, which differs in major ways from the more familiar Western forms. It is monophonic, consisting of a single melodic line without support of harmony. It is built on melody-modes, as opposed to the major and minor scales used in the West. Its rhythm is organized in intricate cyclical forms, rather than in regular metric divisions. The most ancient chants were written as prose, with versified hymns becoming prominent later. The setting of the text evolved over time from syllabic (one note to a syllable) to neumatic (a few notes to a syllable) to melismatic (extended melodic patterns to a single syllable). Armenian Church music is traditionally chanted by men alone, without accompaniment by musical instruments.

Despite such differences, Armenian musicians did eventually adopt Western compositional methods, but not until the mid-nineteenth century, when liturgical chants along with music of all kinds underwent substantial changes. Curiously, it was an Italian composer, Pietro Bianchini, who first set the music of the Armenian Divine Liturgy for four-part mixed choir, in a work published in Venice in 1877. Makar Yekmalian's familiar setting of the liturgy first appeared in an 1896 Leipzig edition. In Calcutta, India in 1897, Amy Apcar arranged the melodies of the Divine Liturgy for four parts; Komitas Vartabed employed Apcar's setting as a model for his own. Komitas was still working on his version (arranged for a cappella male choir) in 1915, but in the wake of the Armenian Genocide he was never able to complete it. The Komitas liturgy was eventually published in Paris in 1933, after editing by his student Wardan Sarxian.

Various versions of the Armenian Divine Liturgy abound today, including those by Ara Bartevidan, Egdar Manas, Parseh Atmaciyan and Khoren Mekanejian.

Unlike Western church music--with its rich variety of large-scale masses and oratorios--Armenian sacred music is more compact in dimension. Whether the form is common prayer or the high mass, Armenian services generally consist of brief spoken or intoned exchanges among the priest, deacon and choir.



Armenians in America

Where is the Armenian Church of America headquartered?

The Armenian Church of America is divided into two dioceses. The Diocese of the Armenian Church of America (Eastern) is headed by Archbishop Khajag Barsamian and oversees parishes from the Atlantic Coast to Texas. It is headquartered at St. Vartan Cathedral, 630 Second Avenue, New York, NY 10016; 212-686-0710.

The Western Diocese, led by Archbishop Hovnan Derderian, is at 3325 N. Glen Oaks Blvd., Burbank, CA 91504; 818-558-7474. The Canadian Diocese, led by Bishop Bagrat Galstanyan, is headquartered at 615 Stuart Ave., Outremont, Quebec, H2V 3H2; 514-276-9479.

Who is the Primate and what is his role?

The Primate is the head bishop of a diocese, who serves as the spiritual head and administrative head of the church. In the Diocese of the Armenian Church of America (Eastern), the Primate is Archbishop Khajag Barsamian.

Who chooses the Primate?

The diocesan Primate is chosen by a vote of Diocesan delegates (priests and lay community leaders elected by their parishes) during the Diocesan Assembly. The Primate serves a four-year term. The current primate, Archbishop Khajag Barsamian, was first elected on May 5, 1990.

When did the Armenian Church arrive in America?

A small number of Armenian immigrants began arriving in the United States in 1834 in search of higher education at American universities. The first Armenian Church was built in Worcester, MA, in 1891. The first Armenian clergyman had arrived earlier, in response to a petition by 300 Armenian residents of the city.

By 1897, as the number of Armenian immigrants grew, there were six clergymen serving the Armenian Church in America. With the exception of Worcester, services were held in non-Armenian sanctuaries, notably Episcopalian

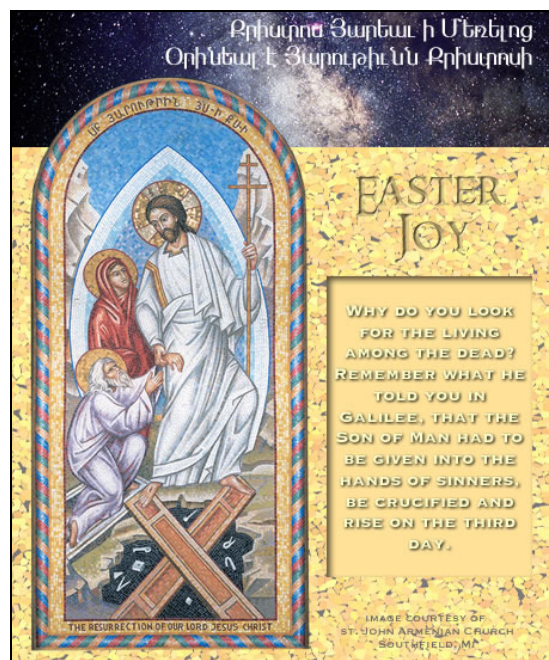
churches. The Armenian Church of America was officially established by Catholicos Mkrtych Khrimian in 1898.

Did Genocide cause many Armenians to immigrate to America?

Larger groups of Armenians began arriving in the 1880s and '90s to escape Ottoman Turkish oppression, especially the massacres of 1895-96. The influx of Armenian immigrants to the New World reached its peak in the aftermath of the 1915 Armenian Genocide, when large numbers of Armenians living in Turkey were systematically persecuted, deported and exterminated by the Ottoman regime during World War I. By the 1950s, it was calculated that around 200,000 Armenians were living in the U.S. and Canada -- a result of the influx of Genocide survivors and their descendants.

Where are the largest Armenian populations in America?

There are close to one million Armenians in the United States and Canada. Major centers of Armenian population include New York City, Detroit, Boston, Philadelphia, and Glendale, CA. New Armenian immigrants from the former Soviet Union are causing growth in communities such as Kansas City and St. Louis, MO; Hartford, CT; Fargo, ND; Erie, PA; Chicago, IL; Jacksonville, FL; Brooklyn and Queens, NY; and Nashville, TN.



Christianity and Armenian Culture

Literature, music, architecture, sculpture, painting-it takes a people some time and some leisure to develop these arts. What happens to them in a country like Armenia, whose history is full of persecution and suffering that there would seem very little time or leisure left for such things? It would be easy to assume that they were never given a chance to flourish and so were never developed to any great extent. But by giving here a brief overview of these arts in Armenia from early times to the present, we shall show that this is not at all the case. The arts have always been a living, active force among the Armenians, even though there were periods when, because of foreign invasion and dominance, they were able to produce very little. Despite these low points, and probably in large part because of the early introduction of Christianity into the country, the Armenians have achieved many beautiful and unusual things for each other and for the rest of the world, throughout which they have been scattered. Hieroglyphics and pictographs have been discovered in Armenia, so old and fragmentary that they cannot be dated or deciphered. They show that some form of written communication existed in the country in the earliest times, even though the origins of the writings and the people who created them cannot be definitely traced. We do know that Armenia fell successively under the domination of Assyria, Babylon, and Persia, and later of the Greeks led by Alexander the Great. Most of the pre-Christian literature of Armenia reflects contact with these neighbors. There exist legends, songs, and fragments of epics extolling the beauty of Mount Ararat, which according to the Bible was the resting place of the Ark after the Flood, and describing the wondrous exploits of the pagan deities whom the people worshipped. There are also stories of heroes like Ha, the legendary founder of the country. Wandering troubadours traveled the country, regaling their audiences with such stories and songs. Especially under the influence of the Greeks, the Armenians began to travel to centers of learning outside their own country to

be educated. We know, for example, of an Armenian named Iran who was a friend of Cecil and who traveled to Rome, where he started a library. One of the celebrated Sophists of the Hellenistic school of philosophy centered at Athens was an Armenian called Proheresius.

Foods & Delicacies

Baklava

2 c walnuts, 1 c sugar, 1 c semolina,
2 t cinnamon, 2 t may zaher (orange blossom water), 1 c unsalted butter or margarine
375 g (12 oz) fillo pastry, 20-22 sheets
Chop walnuts finely in blender or food processor, but not too fine. Combine walnuts, sugar, semolina, and cinnamon and may zaher. Set aside. Melt butter in a small saucepan, skim and discard foam from the top. Carefully pour melted butter to another pan, and discard any solid or milky residue. Keep clarified butter warm. Line with a sheet of fillo. Brush fillo with clarified butter. Repeat with another 10 sheets, brushing each or every other sheet with clarified butter. When working with fillo pastry cover with towel to prevent drying. Palm to pack it well. Cover with the remaining fillo, brushing each or every other sheet with clarified butter as before. With a sharp knife, cut Baklava all the way through into small diamond shapes or 4 cm squares. Bake in a 375F preheated oven for 30 min. If it begins to brown too quickly, cover the top with wax paper and bake some more on the top shelf of the oven until pastry is cooked all over and turns golden brown. Remove from oven. While hot evenly pour the cold syrup over Baklava. Cool before re-cutting and serve.

Syrup

2 c sugar, 1 ½ c water, 3 T lemon juice, strained
1 cinnamon stick, 1 strip of lemon rind or peel
1-2 t may zaher (orange blossom water)
1. Combine sugar, water, lemon juice, cinnamon stick and lemon peel in a saucepan. Bring to a boil, reduce heat and simmer for 10-15 minutes, or until syrup is thickened but still runny. Remove from heat and strain. Stir in may zaher and cool.

<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>W</i>	<i>Thu</i>	<i>Fr</i>	<i>Sat</i>
			1	2	3	4 Armenian school 10:00 am
5 Palm Sunday Der Hratch Sargsyan Morning S. 9:00am Trnpatsik 9:45am Divine Liturgy 10:45 Sunday School 10:30 am ACYOA Luncheon	6	7	8 	9 Fr. Najarian Holy Thursday Last Supper Comm. 10:30am Women's Guild Luncheon 12:00 Vodnlua- 7:30pm Khavaroom 9:00pm	10 Holy Friday Taghum- 7:30pm	11 Armenian School 10:00 am Holy Saturday Reading of Scriptures Easter Eve Divine Liturgy 5:00pm
12Fr. Haigazoun Najarian Armenian Easter Morning Service 9:00am Divine Liturgy Sunday School 10:30 am Women's Guild Easter Luncheon	13	14	15	16 <div style="border: 2px solid black; padding: 5px; text-align: center;">April</div>	17	18 Armenian School 10:00 am
19 Der Hratch Sargsyan Divine Liturgy Sunday School 10:30 am	20	21	22 The Seniors plan to meet at 10:30am at Kechejian Hall for bingo, tavli and lunch	23 	24 94 th Ann. of Armenian Genocide Memorial service AT 10:30 AM	25 Armenian School 10:00 am
26Matins Sunday School 10:30 am Genocide Program TBA	27	28	29	30	<div style="border: 2px solid black; padding: 10px; display: inline-block;">2009</div>	

Կիրակի	երկ	եր	Չո	Հինգ	Ու	Շաբաթ
			1	2	3	4 Հայ Դպրոց 10:00
5 Ծաղկազարդ Տեր Հրաչ Սարգիսեան Առաւօտեան Ժ 9 ԿԱ Դռնբացէք-9:45 ԿԱ Ս. Պատարագ- 10:45 Կիրակնօրեայ Դպրոց 10:30 ԿԱ Կէսօրուայ ճաշ- ACYOA	6	7	8 	9 Աւագ Հինգ. Հ. Հայկազուն Նաճարեան Յիշատակ Վերջին Ընդրիքի- 10:30 ԿԱ Տիկնանց ճաշ- 12 Ոտնլուայ- 7:30ԿԿ Խաւարում- 9:00ԿԿ	10 Աւագ Ուրբաթ Թաղում- 7:30 ԿԿ	11 Հայ Դպրոց 10:00 ԿԱ Աւագ Շաբաթ- Ս. Գիրքէն Ընթ. 4:30 ԿԿ Գրագալոյց- 5:00 ԿԿ
12 Ս. Զատիկ Առաւօտեան Ժամերգութիւն 9:00 ԿԱ Ս. Պատարագ Կիրակնօրեայ Դպրոց 10:30 ԿԱ Տիկնանցի ճաշկերոյթ	13	14	15 	16	17	18 Հայ Դպրոց 10:00 ԿԱ
19 Տեր Հրաչ Սարգիսեան Ս. Պատարագ Կիրակնօրեայ Դպրոց 10:30 ԿԱ	20	21	22 Երեցներու Հաւաքոյթ, Քէչէճեան Սրահ, Ժամը 10:30 ԿԱ-ին	23 	24 94րդ. Տարեդարձ Հայոց Ցեղասպա- նութեան Հոգե. Պաշտ օն յիշատակ հոգիներուն 10:30 ԿԱ	25 Հայ Դպրոց 10:00
26 ճաշու Ընթ. Կիրակնօրեայ Դպրոց 10:30 ԿԱ Ցեղասպանութեան առթիւ Ծրագիր TBA	27	28	29	30 		