

Աւետիս
Ս. Սարգիս Հայց. Եկեղեցւոյ
Ամսեայ Հրատարակութիւն



Avedis
St. Sarkis Armenian Church
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Nativity and Theophany of our Lord Jesus Christ Christmas

Western Christians put great emphasis upon Christmas, celebrating it on December 25th. The Armenian Church, however, celebrates the holy birth (Sourp Dznount) of Jesus Christ on January 6th. On the eve of this feast, the Divine Liturgy is celebrated. This is the Jrakaloutz Badarak (the Eucharist of the lighting of the lamps) in honor of the manifestation of Jesus as the Son of God. Following this liturgy, the mystery of our Lord's baptism is remembered in the ceremony of the blessing of water, which symbolizes the River Jordan. During this ceremony, the cross is placed in the water and holy muron poured in, symbolic of the descent of the Holy Spirit upon Jesus.

During the one-week fast that precedes these activities, Armenian housewives in the old country would clean their homes with care. Then everyone carefully prepared himself or herself, both physically and spiritually, since they were to receive God himself in Holy Communion. In many parts of the old country, Christmas was simply referred to as *the feast*. All the faithful, young and old, fasted, many eating only one light meal a day. Although the week before Christmas was a time for penance, spiritual joy radiated from all faces.

Then the evening of Jrakaloutz arrived. The church bells pealed forth. The people with lit lanterns and candles would go to church to celebrate the birth of Jesus. The Divine Liturgy would take place late in the night, not long before the dawn.

The solemn Vesper Vigil would be performed. Then young choristers would begin to read or chant the various prophecies of the coming Messiah. Finally, the time for the solemn reading of the prophecy of Daniel arrived. It was considered a great honor to be one of those chosen to read this moving prophecy. The various families of the village would compete with each other every year to insure the selection of one of their own to read this prophecy. One person would read the narrative of the prophecy and three others would chant the song of the three holy children -- Shadrach, Meshach, and Abednego. This was the *votch inch eh bido*. After this, the altar curtain, which had been drawn in front of the altar, was opened and the Divine Liturgy would begin. Everyone received Holy Communion. At the end of the liturgy, the faithful would return home with candles lit from the sanctuary lamp, so that they could light the lanterns and hearth fire of their homes with "the light of Christmas."



On the morning of January 6th, as dawn broke, the church bells would ring again. Everyone, already awake, already clothed in his or her best finery, hastened to church. All were eager to arrive in time so as not to miss any part of the service, especially the singing of the hymn of the angels, "Glory in the Highest" (Park ee Partzoons).

During Holy Communion, no one would be left seated. The whole congregation moved forward to the altar. First the choir members, then the people received the body and blood of our Lord. While the people would partake, the choir would sing the joyous hymn, "O Great Mystery" (Khorhourt Medz). With the Divine Liturgy completed, the time arrived for the ceremony of the baptism. A large basin of water was placed before the altar. Prayers were offered, hymns sung, while three drops of holy muron, signifying the holy trinity, was poured into the water. Now the cross, which had been submerged in the water, was taken out. Traditionally a layperson would be selected for this special privilege and be known as the "godfather of the cross." The people would then approach with reverence, kiss the cross held by the godfather, and take some holy water home with them. For one week following, every day was considered Christmas. Friends and relatives would visit each other's homes and greet one another:

Tzez yev mes medz avedis (To you and us the good news)

Krisdos dzunav yev haydnetsav (Christ is born and revealed among us)

Orhnial eh haydnootiunun Krisdosee (Blessed is the revelation of Christ)



NEW YEAR'S CELEBRATION ARMENIAN STYLE

People have always celebrated the first day of the new year with festivities that set aside the past and welcome a rebirth of time. While the West inherited January 1st from the Romans (the Armenians adopted this in the 18th century), the Armenian *gaghant* (first day of the month) was actually the first day of the old Armenian month of *Navasart*, which was in August at harvest time. New Year's Eve and Day is a time of gifts and good wishes. The traditional Armenian family marks the holiday by visiting friends and relatives. Families serve tables of fresh and dried fruits, nuts, seasonal breads (*dareen*, for example, which means "year" in Armenian). They also give gifts -- often apples with coins, again signifying life -- and new clothes for a new year. In some parts of the Armenian Diaspora, the village elders would go door-to-door dispensing gifts to the needy on New Year's Eve. Elsewhere, gifts and food would be left by the community well.

St. Sarkis Armenian Church New Website

We are pleased to announce that we now have a new interactive web site on the Internet. Please visit us at www.stsarkis.org for future programs, visiting priest schedule and many more.

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

Announcements and Upcoming Events

Divine Liturgy – Divine Liturgy Fr. Haygazoun Najarian

Date 4 January 2009

Time 10:30 AM

Jrakaloos - Evening Service – Fr. Haygazoun Najarian

Date 5 January 2009

Time 7:00 PM - 9:00 PM

Armenian Christmas - Morning Service - Fr. Haygazoun Najarian

Date 6 January 2009

Time 10:30 AM

January 11-Der Hratch Sargsyan

January 14- Wednesday at 11:30 am at Al Amir
Restaurant on Belt Line in Addison

January 25-Der Hratch Sargsyan

February 1-Super Bowl

February 7- St. Sarkis

February 8- Der Hratch

February 19-Vartanantz

February 22- Paregentan Der Hratch Sargsyan

February 23-First Day of Lent

March 1- Der Hratch Sargsyan

March 15-Der Hratch Sargsyan

April 5-Palm Sunday Der Hratch Sargsyan

April 12-Easter

April 19- Der Hratch Sargsyan

May 10- Der Hratch Sargsyan

May 21- Ascension Day-Hampartsum

May 24- Der Hratch Sargsyan

May 31- Pentecost



Help Is Needed!

My name is Eileen and I served with Peace Corps in Armenia from 2006-2008 in Noyemberyan, Armenia.

I told my family of choice and friends in the town/villages that I would do what I could when I returned to America to help them. We talked of setting up a foundation here that would send money there to help families in need. We talked with a lawyer in Yerevan that would work with two women I trust to set up an NGO to do just that. It's my hope that this foundation could be realized. I don't want it to be founded and run by the "American"; I want it to be Armenians helping Armenians. The money that is being sent to Armenia now, as far as I can tell, most often stays in Yerevan or the few big cities. This foundation would focus on the towns/villages – Noyemberyan to start. If you'd like to play a part in the foundation, please let me know. Don't think someone else will do it ... it won't happen without you. I can be reached 24/7 by email:

Eileen36@gmail.com



**Mr. & Mrs. John, Mary Peca would like to
wish all our parishioners and friends a blessed
New Year and Holy Nativity**

**Տէր և Տիկին Ճօն և Մարի Բիքա կը
շնորհաւորեն ձեր Նոր Տարին և Ս. Ծնունդը**



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 չ ուրիշ տաղաւար տօներու շրջանին:

Պսակ- \$500
Սարկաւազ- \$75
Օրկանիստ- \$100

Թաղում-

Թաղման Կարգ-\$ 350
Սարկաւազ- \$75
Օրկանիստ- \$100

Սկրտութիւն

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- \$ 75
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.



Marriage

ԲԱՆԱՍՏԵՂԾՈՒԹԻՒՆՆԵՐ

ԱԽԹԱՄԱՐ ՀՈՎՀԱՆՆԵՍ ԹՈՒՄԱՆՅԱՆ

Ծիծաղախիտ Վանա ծովի
Փոքրիկ գյուղից առափնյա,
Ծովն է մըտնում գաղտագողի
Ամեն գիշեր մի տըղա:

Ծովն է մըտնում առանց նավակ,
Բազուկներով առնացի
Ջուրը ճողփում, լող է տալի
Դեպի կըղզին դիմացի:

Խավար կըղզուց պարզ ու պայծառ
Մի լույս կանչում է նըրան,
Մի վառ փարոս նըրա համար,
Չըմոլորի իր ճամփան:

Միրուն Թամարն ամեն գիշեր
Այնտեղ կըրակ է անում,
Եվ ըսպասում է անհամբեր
Այնտեղ՝ մոտիկ դարանում:

Ծըփում ծովն ալեծածան,
Ծըփում է սիրտը տըղի.
Գոռում է ծովն ահեղաձայն,
Նա կըրվում է կատաղի:

Եվ Թամարը սըրտատըրոփ
Արդեն լըսում է մոտիկ
Ջըրի ճողփյուն, ու ողջ մարմնով
Միրուց այրվում է սաստիկ:

Լըռեց: Ծովի խավար ափին
Կանգնեց սեւ-սեւ մի ըստվեր...
Ահա եւ նա... իրար գըտան...
Կասկածավո ը լուռ գիշեր...

Միայն ալիքը Վանա ծովի
Մեղմ դիպչում են ափերին,
Հըրհըրելով հեռանում են
Շըշունջներով անմեկին:

Նըրանք ասես փըսփըսում են...
Ու աստղերը կամարից

Ակնարկելով բամբասում են
Լիբբ, անամոթ Թամարից...

Բամբասում են կուսի սըրտում...
Ժամ է արդեն... ու կըրկին
Մինն ալեկոծ ծովն է մըտնում,
Մյունս աղոթում եզերքին...

«Ո՞վ է ջահել էն խիզախը,
Որ հենց հարբած իր սիրով,
Սըրտից հանած ահն ու վախը
Ծովն անցնում է գիշերով:

Ծովն անցնում է մյուս ափերից
Մեր Թամարին համբուրում...
Աղջի՞կ խըլի նա մեր ձեռի՞ց...
Ի՞նչի տեղ է մեզ դընում...»:

Էսպես ասին վիրավորված
Կըղզու միջի ջահելներ
Ու Թամարի ձեռքով վառած
Լույսը հանգցրին մի գիշեր:

Մոլորվեցավ խավար ծովում
Լողորդ տըղան սիրահար,
Ու բերում է հողմը, բերո՛ւմ
Հառաչանքներն՝ «Ա՛խ, Թամա՛ր...»:

Մոտ է ձայնը. խոլ խավարում,
Ժայռերի տակ սեպացած,
Ուր ամեհի ծովն է գոռում,
Մերթ կորչում է խլացած,
Ու մերթ լըսվում ուժասպառ.
«Ա՛խ, Թամա՛ր...»:

Առավոտյան ծովը ծըփաց,
Ափը ձըգեց մի դիակ,
Նըրա շուրթին, պաղ, կարկամած,
Ասես մեռած ժամանակ
Սառել էին երկու բառ.
«Ա՛խ, Թամա՛ր...»:

Այն օրվանից սըրա համար
Կըղզին կոչվեց Ախթամար:

Akhtamar

Beside the laughing lake of Van
A little hamlet lies;
Each night into the waves a man
Leaps under darkened skies.

He cleaves the waves with mighty arm,
Needing no raft or boat,
And swims, disdain risk and harm,
Towards the isle remote.

On the dark island burns so bright
A piercing, luring ray:
There's lit a beacon every night
To guide him on his way.

Upon the island is that fire
Lit by Tamar the fair;
Who waits, all burning with desire,
Beneath the shelter there.

The lover's heart-how doth it beat!
How beat the roaring waves!
But, bold and scorning to retreat,
The elements he braves.

And now Tamar the fair doth hear,
With trembling heart aflame,
The water splashing-oh, so near,
And fire consumes her frame.

All quiet is on the shore around,
And, black, there looms a shade:
The darkness utters not a sound,
The swimmer finds the maid.

The tide-waves ripple, lisp and splash
And murmur, soft and low;
They urge each other, mingle, clash,
As, ebbing out, they go.

Flutter and rustle the dark waves.
And with them every star
Whispers how sinfully behaves
The shameless maid Tamar;

Their whisper shakes her throbbing her
This time, as was before!

The youth into the waves doth dart,
The maiden prays on shore.

But certain villains, full of spite,
Against them did conspire,
And on a hellish, mirky night
Put out the guiding fire.

The luckless lover lost his way,
And only from afar
The wind is carrying in his sway
The moans of:"Ah, Tamar!"

And through the night his voice is heard
Upon the craggy shores,
And, though it's muffled and blurred
By the waves' rapid roars,

The words fly forward-faint they are-
"Ah, Tamar!"
And in the morn the splashing tide
The hapless yough cast out,

Who, battling with the waters, died
In an unequal bout;
Cold lips are clenched, two words they bar:
"Ah, Tamar!"
And ever since, both near and far,
They call the island Akhtamar

In the Armenian Mountains

by Hovhannes Toumanian, 1902

The way was heavy and the night was dark,
And yet we survived
Both sorrow and gloom.
Through the ages we go and gaze at the stark
Steep heights of our land-
The Armenian Highlands.

We carry from old our treasure,
Vast as the sea,
Brought into life
By the great soul of our people,
In our lofty land-
The Armenian Highlands.

How many times
The savage hordes

From the blazing desert
Tore and tormented
Our caravan
In our blood-smeared land-
The Armenian Highlands.

Yet, plundered and scattered,
Our caravan
Sought its way out
From among the rocks
Counting the scars of its countless wounds
In our mournful land-
The Armenian Highlands.
And we gaze with dolorous, longing eyes
At the earth in its gloom,
At the distant stars;
Ah, when will the dawn break at last
Over our green
Armenian Highlands.

ՀԱՅՈՑ ԼԵՌՆԵՐՈՒՄ

Մեր ճամփեն խավար, մեր ճամփեն գիշեր,
Ու մենք անհատնում
Էն անլույս մըթնում
Երկա ք դարերով գընում ենք դեպ վեր
Հայոց լեռներում,
Դըժար լեռներում:

Տանում ենք հընուց մեր գանձերն անգին,
Մեր գանձերը ծով,
Ինչ որ դարերով
Երկնել է, ծընել մեր խորունկ հոգին
Հայոց լեռներում,
Բարձր լեռներում:

Բայց քանի անգամ շեկ անապատի
Օրդուները սև
Իրարու ետև
Եկա ն գարկեցին մեր քարվանս ազնիվ
Հայոց լեռներում,
Արնոտ լեռներում:

Ու մեր քարվանսը շըփոթ, սուկահար,
Թալանված, ջարդված
Ու հատված-հատված

Տանում է իրեն վերքերն անհամար
Հայոց լեռներում,
Սուգի լեռներում:

Ու մեր աչքերը նայում են կարոտ՝
Հեռու աստղերին,
Երկընթի ծերին,
Թե ե՞րբ կըբացվի պայծառ առավոտ՝
Հայոց լեռներում,
Կանաչ լեռներում:

1902



Hovhannes Toumanian
(1869-1923)

Hovannes Toumanian was born on the 19th of February 1869, in a little village in Armenia. He received his education in Tiflis, the cultural and political center of that era. He attended the Nersisian seminary but due to the death of his father, was forced to return to Armenia to care for his family. At the young age of nineteen, Toumanian was married and in due time fathered ten children. In 1890, Toumanian's first collection of poems were published. One of Toumanian's famous quotes was, "I always had the most important guide - my intuition." His creations had a common theme, that of attempting to emulate harmony. His four line verses were unique patterns of the heavenly power of the human mind. Toumanian created many fascinating fairy tales famous among which was "Kaj - Nazar." Well known poet Avetik Issahakian said of Toumanian, "His talent and role in the Armenian poetry, is like a mountain stream which gives travelers new powers and fresh breathe." Two of his works, "Anoush" and "Almast," were converted to operas, which are still showcased today. Toumanian died in 1923.



Frequently Asked Questions

Geography

On what mountain did Noah's Ark come to rest?

Noah's Ark came to rest on Mount Ararat.

How many summits does Mount Ararat have and what are their names?

Mount Ararat has two summits. Pokur Massis (Lesser Massis) and Medz Massis (Greater Massis.)

What is the capital city of Modern Armenia?

The capital city of Modern Armenia is Yerevan.

Can we see Mount Ararat from Yerevan?

Yes, we can.

How old is the city of Yerevan compared to Babylon and Rome?

Yerevan is as old as Babylon, and is fifty years older than Rome. In 1968, the city of Yerevan marked its 2750th Anniversary.

Name the borders of Armenia.

The borders of Armenia are Georgia, Azerbaijan, Turkey, Iran and Nakhichevan.

Name 5 major Armenian Cities.

Yerevan, Etchmiadzin, Leninakan, Apovian and Dilijan.

Name 5 major products that come from Armenia today.

Cognac, cotton, silk, metal, crystal.

Name and describe the famous stone that is internationally known and used for buildings, and found only in Armenia.

The famous stone used for buildings in Armenia is "Tufa," a porous rock of volcanic origin, lighter and more durable than brick. Tufa comes in more than 40 shades.

Religion

Name the apostles that brought Christianity into Armenia.

The apostles who brought Christianity into Armenia were Thaddeus and Bartholomew.

What do we call Thaddeus and Bartholomew?

Thaddeus and Bartholomew are called the first illuminators.

When did Armenia adopt Christianity as her state religion and who was the King?

In 301 AD, Armenia adopted Christianity as her state religion and Durtad was the King.

Was Armenia the first nation to adopt Christianity as her state religion?

Yes, Armenia was the first nation to adopt Christianity as its state religion.

Who was the first Catholicos of the Armenians?

St. Gregory the Illuminator was the first Catholicos of the Armenians.

What is the name of the first Armenian Church built in Armenia?

Holy Etchmiadzin is the name of the first Armenian Church built in Armenia

Why did St. Gregory build the church?

St. Gregory had a vision of Christ descending to that spot upon which the first Armenian Church was built.

What year was the Cathedral of Etchmiadzin built?

The cathedral of Etchmiadzin was built in 303 A.D.

What does "Etchmiadzin" mean?

The meaning of "Etchmiadzin" is "The descent of the only begotten Son."

Does the Cathedral of Etchmiadzin still exist and what is its significance to Armenians?

Yes, the Cathedral of Etchmiadzin still exists in Armenia, and it is the religious and spiritual center for all Armenians.

<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>W</i>	<i>Th u</i>	<i>Fr</i>	<i>Sat</i>
January				1	2	3
4 Divine Liturgy Fr. Haygazoun Najarian 10:30 AM Sunday School	5 Jrakaloos - Evening Service – Fr. Haygazoun Najarian 7:00 PM - 9:00 PM	6 Nativity and Theophany of our Lord Armenian Christmas - Morning Service - Fr. Haygazoun Najarian 10:30 AM	7	8	9	10 Armenian School 10:00 am
11 Der Hratch Sargsyan Blessing of water Sunday School 10:30 am Women's Guild - Christmas Luncheon	12	13	14 Senior's Meeting 11:30 am at Al Amir Restaurant on Belt Line in Addison	15	16	17 Armenian School 10:00 am Youth Seminar with Fr. Stepanos 5:00 pm
18 Fr. Stepanos Divine Liturgy Sunday School 10:30 am	19 <div style="text-align: center;">2009</div>		21	22	23	24 Armenian School 10:00 am
25 Der Hratch Sargsyan Divine Liturgy Sunday School 10:30 am	26	27	28	29	30	31 Armenian School 10:00 am