

St. James Armenian Apostolic Church
ՍՐ. ՅԱԿՈԲ ՀԱՅԱՍՏԱՆԵԱՅՅ ԱՌԱՔԵԼԱԿԱՆ ԵԿԵՂԵՅԻ

ԼՈՅՍ

Loos Quarterly Newsletter
Եռամսեայ Թերթ



Spring 2005



Parish Administrative Directory

Mission Statement

The mission of St. James Armenian Church is to glorify Jesus Christ our Lord and Savior, to proclaim His Gospel of salvation, to maintain and promote the Apostolic Christian faith of the Armenian Church; to sustain and strengthen the unified Christian and Armenian identity in the faithful; to lead and guide parishioners to live in accord with the Christian faith; to provide spiritual, ethical and pastoral counsel and guidance; to provide fellowship; to assist parishioners whenever they may be in need; to take an active role within the community in accord with Christian teachings.

ԵԿԵՂԵՑԻՈՅ ԱՌԱՔԵԼՈՒԹԻՒՆԸ

Սբ. Յակոբ Հայաստանեայց Եկեղեցւոյ առաքելութիւնն է՝ փառաւորել Մեր Տէրը եւ Փրկիչը՝ Յիսուս Քրիստոս եւ քարոզել Իր Սուրբ Աւետարանը, պահել եւ տարածել Հայաստանեայց Եկեղեցւոյ քրիստոնէական հաւատքը. պահպանել հայկական ինքնութիւնը. ուղղութիւն տալ հաւատացեալներուն եւ առաջնորդել զանոնք որպէսզի ապրին քրիստոնէական հաւատքի համաձայն. մատակարարել հոգեւոր, բարոյական եւ հովուական խորհուրդներ եւ առաջնորդութիւն տալ անոնց. ծխականներու միջեւ քրիստոնէական կապը զօրացնել, օգտակար ըլլալ անոնց՝ երբ անոնք կարիքը ունենան, ծուխի ծիրէն դուրս մասնակցութիւն բերել ընկերութեան կեանքէն ներս ըստ քրիստոնէական վարդապետութեան:

WORSHIP HOURS

Sunday morning service 8:00 a.m.
Sunday Divine Liturgy 10:00 a.m.
Wednesday prayer service 10:00 a.m.
Saturday Vespers service 5:00 p.m.

ՊԱՇՏԱՄՈՒՆՔԻ ԺԱՄԵՐԸ

Կիրակի առաւօտեան ժամերգութիւն ժամը 8:00-ին
Կիրակի Սուրբ Պատարագ ժամը 10:00-ին
Չորեքշաբթի Աղօթածողով ժամը 10:00-ին
Կիրակամտից ժամերգութիւն (Շաբաթ օրեր) ժամը 5:00-ին

Church Office: (617) 923-8860

Fax: (617) 926-5503 E-mail: info@stthagop.com
www.stthagop.com

Office Hours: 9:00 am to 5:00 pm, Monday to Friday

Office closed Saturday and Sunday

PASTOR

Rev. Fr. Arakel Aljalian

Rectory: 6 Langdon Ave., Watertown, MA 02472

Email: derarakel@stthagop.com

H: (617) 923-8990

ASSOC. PASTOR EMERITUS

Rev. Fr. Arsen Barsamian

53 Hill Road, Apt. 302, Belmont, MA 02478

H: (617) 484-2614

PARISH COUNCIL

Paul Korian, Chairman
John Hovsepian, Vice Chairman
Stefanie Madanian, Secretary
Linda Sahagian, Asst. Sec'y.
John Musserian, Treasurer
Ed Kazanjian, Asst. Treasurer
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Sharon Bazarian
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Charles Guleserian
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Raffi Yeghiayan

OFFICE ADMINISTRATIVE STAFF

Annie Kalaydjian, Administrative Assistant
Karen Hovsepian, Bookkeeper
Tina Kurkjian, Receptionist

FACILITIES MANAGER (Ext. 18)

Manouk Keushgerian

YOUTH DIRECTOR (Ext. 19)

Brenda Khederian

SUNDAY SCHOOL (Ext. 19)

Marsha Alabachian, Superintendent

ST. SAHAG AND ST. MESROB

ARMENIAN SATURDAY SCHOOL (Ext. 21)

Lalig Musserian, Chairman, Board of Trustees
Mayda Yetimian, Superintendent

LOOYS EDITORIAL BOARD

Fr. Arakel Aljalian, Fr. Arsen Barsamian,
St. James Office Staff, Yn. Natasha Aljalian,
Alex Kalaydjian (Armenian Section)

Pastor's Message

What legacy are we leaving behind? What will they remember us by?



I am always so happy to see our parishioners at functions, gatherings, meetings, bazaars, and the like. Yet, often I don't see many parishioners at the most important church banquet of all: when we come together as a community to remember the Last Supper and join together as a worshipping church family to receive Christ. This should, and really needs to be, the most important thing we do as a church. It confirms that, indeed, we are gathered in His name, that we are doing as He commanded us to do, and that worship is the center of our church family. When we do this, everything else we do will carry a new meaning. When we do this, we are not only enriched and forgiven of our sins but we leave behind a legacy of worship that will be emulated by our children, our families, and our fellow parishioners.

How many times have we seen the living faith of one of our mayrags or hayrags in church: they sit in the same pew week after week, know the entire liturgy, and are filled with faith. Their place in our hearts and in our worship experience - that is their legacy to our church. This makes us wonder: what legacy are we leaving our children and our church? We always strive, understandably, to give our children not only better than we had, but the very best - the best clothes, vacations, toys, etc. We need to get them not only an iPod or an Xbox, but the best one money can buy. It is certainly fine to enjoy nice things and to enjoy life; however, these things cannot be everything to us or be the most important things to us. Fifty or 100 years from now, what will be remembered? When the clothes we've bought are donated to those who really need them, and the iPod is tossed aside for the new gadget of the moment, when the score of the Sunday morning soccer game is long forgotten, what will our children be left with? I hope they are left with an abiding faith and Christian values that they are taught by their parents, by our church, and, yes, by all of our parishioners.

Are we giving our children a living faith? One that guides them? One they turn to and find strength in when they are challenged? One that will give them direction and structure? One they will look to and depend on in the decisions that they make? Saying no to our children is not easy. Guiding them and going against what society

says is difficult. Yet however difficult making those decisions may be for us, our difficult decisions and actions will spare our children a difficult future to be certain. Too often, parents will truly desire to raise children in faith; yet, all they will do in practice is to bring them to church once a week, to Sunday school, or a retreat here or a program there. These are all important gifts and tools in developing children of faith. Raising Christian children in our Armenian Apostolic Orthodox faith however, cannot be delegated to the church once a week. No church, not one, can claim they can achieve this. How often do we pray with our children? How often do we talk to our children about God? How do our own choices and

I ask every parishioner to stop and ask yourself:

What is my legacy at St. James?

What have I done?

What have I offered without waiting to be asked?

What will I leave behind?

What will I have been a part of?

actions, which they are as I've said on numerous occasion indeed watching, compare to how we are asking our children to behave? To return to the original question, what legacy are we leaving them with? What will they remember us by and thank us for?

"A good man leaves an inheritance to his children's children."

(Prov. 13:22). What are we leaving for the future? What will we have given our children to pass on to their own children and to future generations of our church? Will the inheritance we leave be one of money and "things" alone? Is this really what God expects of us?

Leaving a legacy applies not only to our own home but extends beyond our own family to our church family. What is our legacy as a church? What are we really doing for our church? How will we be remembered in this family of ours? Our church must grow from one generation to the next. While we stay true to our Apostolic Orthodox Christian mission, our Orthodox teachings, and our Armenian tradition, we must grow and meet the needs of our parishioners, now and in the future. That must be our goal, what we strive for, what defines our success. Let there be no doubt - the success of our parish belongs to all of us, and our shortcomings belong to all of us. That's what family is. We all assume St. James will be here for our children, our grandchildren, our great-grandchildren. Are we doing anything to ensure this? Or do we simply assume "someone will take care of it?" Our lives are busy to be sure, but everyone is busy. Christianity is not easy, nor is it conve-

continues on page 2



Parish Council Chairman's Message

*It is well to give when asked,
but it is better to give unasked,
through understanding.*

Kahlil Gibran, The Prophet

Giving involves a complex understanding. It is an appreciation and acknowledgment of one's own power to identify value and to focus energy towards a vision. It acknowledges that we are part of a greater whole, as what we do with our time and our resources effects and supports others. It is imagining the best and putting all of our efforts towards that.

As do other churches and organizations, the reality is that St. James needs financial support not only to exist but to grow and flourish. This is one of the many gifts that members must provide to realize the congregation's shared vision. In order to fulfill our vision and goals, we need funds necessary to achieve them. This is not, contrary to some opinions, to grow fiscally but to grow spiritually.

Certainly, many think: "I value St. James much more than the money I can give," "Just because I don't give money doesn't mean what I give has no value." "I do value this place and I'm doing the best I can!" Those are all true to be sure. Yet, the thought of membership is often confused. Paying ones dues is not about money - it's about the intention in your giving, it's about committing ourselves and reaching for all that we imagine we can be. It is about our personal responsibility to share in our common burden and to grow together on our journey.

On a number of occasions we have written about stewardship to encourage our parishioners to become Stewards of our church. As

stewards of St. James, we are to, at the very minimum, become members of St. James and pay our membership dues. St. James has a very large family of parishioners but less than 30% of our overall congregation are dues paying members. We must share in providing the services and programs we offer. If you belong to a St. James organization, if you participate in the programs we offer, if your children attend our schools, you need to at the very least, and we encourage and invite you to, be a dues paying member of the church.

Only you know if you are offering as much as you can. Making what you value important and central to your life is what strengthens your sense of self. And simply by giving what you can of your resources and committing to your church, you are an important part in making that dream a little more real.

If you are already a member: well done and thank you! Please, help us encourage others to make the same commitment to St. James. Membership drives are not about getting blood from stone. Rather, they awaken the community as to its potential, remind the community of its worth, affirm the community's commitment, and encourage thoughtful contributions to guarantee its future. Remember, it is not about the amount, it is about the intention.

Sincerely,

Paul Korian, Parish Council Chair

Pastor's Message — continued from page 1

nient. It is taking up our cross and following Him. It is taking a stand against the world and saying "I am here for my church because I am here to glorify Christ. I am here to raise children and be a Christian example to my parish family." I ask every parishioner to stop and ask yourself: what is my legacy at St. James? What have I done? What have I offered without waiting to be asked? What will I leave behind? What will I have been a part of? Is attending only special occasions enough? Is attending because we like the food served enough? (Of course, there is nothing wrong with breaking bread and Christian fellowship. But, without more, is it enough?). What are we doing to uplift one another? What are we doing to guarantee a living, thriving church family for the future? What are we giving financially to our church as compared to how we are spending on our personal desires?

I am proud to serve and lead our St. James parish. I am proud of and always amazed by the faith and dedication of our parishioners. This is an important time in the life of our parish as we celebrate the 75th Anniversary of St. James. We must remember that this is not only an opportunity to celebrate but a chance to do something great. I urge all parishioners to take advantage of this time, as this type of opportunity only comes once in a lifetime. I invite you to join the efforts and work together with your parish family. Let us make a difference in this life of this church — seriously commit to taking care of our church, plan for the future generations, express our gratitude for all the church does for us, live a life of generosity, and be remembered by our good works. Let us challenge ourselves to go one step further, to think of the future, and to stop and ask, "what will my legacy be?"



*Honoring our Past...Celebrating our Present...
Planning our Future*

Meet Father Scott



Pictured: Fr. Anthony at a fundraising meeting talking with St. James parishioners

To facilitate the major fundraising campaign, which will concur with our 75th Anniversary celebrations in 2006 and aims to provide resources to fulfill our parish Strategic Plan, and to ensure the long-term stability of St. James, our parish has enlisted the consulting services of Fr. Anthony Scott. Fr. Anthony runs Stewardship Advocates, an Orthodox Christian based fundraising consulting firm.

Fr. Anthony holds an undergraduate degree in English Literature from the University of California at Berkeley and a Master of Divinity degree from St. Vladimir's Orthodox Theological Seminary. He has served as an ordained priest since 1974. After many years of parish service, Fr. Anthony worked from 1987-1999 as the Chief Advancement Officer of St. Vladimir's Seminary. While there, he directed all fundraising operations of the school including principal and major gifts, grant-writing, planned giving, the annual fund, direct mail, prospect research and a \$22 million capital campaign. He was personally responsible for the solicitation of \$25 million in gifts and commitments and successfully wrote grant proposals for more than \$4 million. He has worked extensively as a consultant to various national, international and local 501(c)(3) organizations within the Orthodox Church. He provided counsel on board development, fundraising strategies, capital campaigns, volunteer management, fundraising position analyses, feasibility studies, grantsmanship and strategic planning in the non-profit environment.

Subcommittees Begin Work On Strategic Plan; Plans for Celebration Year Underway...

The response from our parish at the time of our Needs Assessment (through the surveys, focus groups, and town hall meetings) last year was positive and commendable. After several years of preliminary work, our parish is now considering, studying and planning the implementation of the ideas and goals arising which came out of the assessment.

To that end, several subcommittees have been formed and have enthusiastically started on this important and exciting work:

Education

Social Services

Welcoming

Volunteers

Youth

Armenia

Programming

Participate in Parish Life

75th Anniversary Celebration Year

Capital Assets

Fundraising

Public Relations

All St. James parishioners are invited and encouraged to join one of these subcommittees and to become involved at this exciting time in the life of our church. Share your talents and ideas.

The involvement and input of each of our parishioners are crucial to the success of this work.

If you have not yet volunteered or would like to learn more, we ask you to please call the church office at (617) 923-8860 or email 75thanniversary@stthagop.com.

Now is the Time!

*Preserving our Past, Celebrating our Present,
Planning for our Future*

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«Ճանապարհ Դէպի Փրկութիւն»

(Մատթէոս Ե. 3-11)

Գ. «Երանի՛ հեգերուն, որովհետեւ անոնք երկիրը պիտի ժառանգեն»

Հեզ բառը շատ խմատներով կը գործածուի, օրինակ՝ կը նշանակէ հանդարտ, անշարժ, լուռ եւ այլն: Սակայն Աստուծոյ փառքի համար խօսիլը, առաքինութիւններու մէջ փութաջան ըլլալը, չարին դէմ արիարար պատերազմիլը նոյնպէս բարի են: Ըստ հայրերու՝ այս երանին ի նկատի ունի այն հեզութիւնը՝ որ ընդդէմ բարկութեան է եւ կը սանձահարէ առհասարակ բնական ախտերը: Քանի որ մարդկային բնութիւնը դիւրագայթ է եւ մեղսահակ, մշտապէս հարկ է առաքինութիւններով սանձահարել ախտերը եւ զգուշանալ մեղքի ծառայութենէն: Այսինքն՝ քրիստոնեայէն կը սահանջուի յարատեւ պայքար մեր բնութեան մէջ արմատաւորուած զանազան չար ախտերու, հակումներու եւ սովորութիւններու դէմ:

Ըստ Եկեղեցւոյ հայրերու՝ հեզութիւնը կը ծնի խոնարհութենէն, իսկ խոնարհութիւնը՝ խմատութենէն: Նոյնպէս ալ՝ բարկութիւնը կը ծնի հպարտութենէն, իսկ հպարտութիւնը՝ սոգիտութենէն: Հեզութեան գերագոյն օրինակը մեր Տէր Յիսուս Քրիստոսն է, որ կ'ըսէ. «Սորվեցէ՛ք Ինձմէ, որովհետեւ հեզ եմ եւ խոնարհ սրտով» Մատթ. ԺԱ 29: Ով ձեռք կը բերէ հեզութիւն եւ սրտի խոնարհութիւն, ան դարձած է քրիստոսանման եւ ազատ է մեղքի իշխանութենէն. «հեզաբարոյ մարդը կը դադրեցնէ մեղքերը, իսկ բարկաիրտ մարդը կը խորացնէ անոնք» Առակ. ԻԹ 22: Հեզաբարոյ եւ խաղաղասէր մարդը՝ ամենքի հանդէպ սիրով լեցուած, առանց խռովութեան եւ կեղծիքի, կը ժառանգէ թէ՛ զգալի, թէ՛ խմանալի երկիրը (արքայութիւնը), իսկ խռովարարը կը զրկուի թէ՛ իր հայրենի ժառանգութենէն, թէ՛

յաւիտենական բարիքներէն: Ըստ Սուրբ Գրիգոր Լուսաւորչի՝ երկիրն այստեղ Եկեղեցին է, այսինքն՝ երկրի վրայ հաստատուած Քրիստոսի թագաւորութիւնը: Քրիստոնեաները Եկեղեցւոյ կենդանի քարերն են, իսկ Եկեղեցւոյ գլուխն Ինքը Քրիստոսն է:

Հեզ եւ խոնարհ մարդը միայն իր անձնական մեղքերը կը քննէ եւ չի դատեր մարդոց իրենց մեղքերուն եւ թուլութիւններուն համար. ան համբերութեամբ եւ ներողամտութեամբ լեցուած է անոնց նկատմամբ. «Մի՛ դատէք, որ Աստուծմէ չդատուիք, որովհետեւ ինչ դատաստանով որ դատէք, անով էք դատուելու. եւ ինչ չափով որ կը չափէք անով պիտի չափուի ձեզ համար» Մատթ. է 1-3:

Դ. «Երանի՛ անոնց, որ արդարութեան քաղցն ու ծարաւը ունին, որովհետեւ անոնք պիտի յագենան»

Երբ մարդ դարձի կուգայ առ Աստուած (հոգիով աղքատութիւն), ձեռք կը բերէ ճշմարիտ ապաշխարութիւն (սգաւորութիւն) եւ պայքարի մարմնի մեղսահակ կամքի դէմ (հեզութիւն), ան կը սկսի հասկնալ, որ առանց Աստուծոյ օգնութեան եւ երկնային չորհրհներու ինքը ոչինչ չի կրնար ընել: Այս մասին կը խօսի այս երանին: Ինչպէս մարմինը չի կրնար գոյատեւել առանց կերակուրներու եւ ըմպելիքներու, այնպէս ալ հոգին չի կրնար կենդանի մնալ առանց հոգեւոր սնունդի: Ուստի չըսե՛ք՝ ովքեր կը ցանկան կամ կը ձգտին, այլ՝ ովքեր ունին քաղցն ու ծարաւը, չեշտելու համար, որ հոգեւոր սնունդը

անհրաժեշտ է մարդուն, եւ որ առանց Աստուծոյ հետ կենդանի հաղորդակցութեան մարդու հոգին մեռած է: Այս հոգեւոր կերակուրներու եւ ընդհանրութեան ամբողջութիւնը արտայայտուած է մէկ կարեւոր բառով՝ արդարութիւն:

Արդարութիւնը նախ ինքը՝ մեր Տէր Յիսուս Քրիստոսն է. «որ արդարութիւն եւ սրբութիւն եղաւ մեզ համար» Ա. Կոր. Ա 30: Նա ինքն իրեն կը կոչէր «երկնքէն իջած հաց» Յովհ. 2. 41 եւ «ծարաւեալներու ջուր» Յովհ. 7 7 13-14: Արդարութիւն է Աստուծոյ խօսքը, որ կը սնի եւ կը կենդանացնէ հոգին. «Ոչ միայն հացով կ'ապրի մարդ, այլ ամենայն խօսքով, որ կ'ելլէ Աստուծոյ բերանէն» Մատթ. 7 4: Արդարութիւն է Յիսուս Քրիստոսի կենդանարար Մարմինը եւ արիւնը. ինչպէս փոքրիկ թթիւմը կը թթուեցնէ խմորը, այնպէս ալ Սուրբ Հաղորդութիւնը ընդխառնուելով մեզի հետ, հոգեւոր կենդանութիւն կուտայ եւ կ'աստուածացնէ մեզ: Արդարութիւնը խոհեմութեան, արիւթեան եւ ողջախոհութեան հետ միասին կը կազմէ հոգիի չորս առաքինութիւնները, եւ վերջին երեքն կ'ուղղուին եւ կ'ամբողջանան արդարութեամբ, ուստի միայն արդարութիւնը կ'ըսուի այստեղ: Արդարութիւնը իր մէջ կը բովանդակէ խօսքով կամ գործով կատարուող բոլոր հոգեւոր բարիքները. ինչպէս բոլոր չարիքներու անունը անիրաւութիւն է, այնպէս ալ բոլոր բարիքներու անունը՝ արդարութիւն: Արդարութիւն են Աստուածային սէրը եւ իմաստութիւնը, եւ երանի անոր, որ ունի աստուածային սիրոյ եւ իմաստութեան քաղցը, որպէսզի յազենայ անճառ ուրախութիւններով:

Ովքեր ունին Աստուծոյ ներկայութեան եւ սիրոյ, աստուածոյ խոսքութեան, հոգեւոր առաքինութիւններու եւ հոգեւոր բարիքներու քաղցն ու ծարաւը, անոնք այս կեանքին մէջ կը յազենան աստուածային շնորհներով եւ Սուրբ Հոգիի կենդանի ներկայութեամբ: Սակայն կատարեալ յազեցումը ըլլալու է երկնային հարսանիքի ժամանակ, ուր կոչուած են արդարներն ու սուրբերը՝ վայելելու յաւիտենական կեանքի անապառ եւ աննուագ բարիքները:

(Շարունակելի)
«Գանձասար»



A delegation of Armenian Church leaders, including Karekin II, the Catholicos of All Armenians, and Abp. Khajag Barsamian, Primate of the Eastern Diocese of the Armenian Church, attend the funeral of Pope John Paul II.

NEW MEMBERS

We welcome the following as new dues-paid members of St. James.

Thank you for your active commitment to and support of our parish.

Thomas Malian

Cathy Malian

Deanna Seymourian

Iskhban Bazarian

Hachick Chilingirian

Johanna Chilingirian

Kevork Bekelian

Talin Bekelian

Stephen Tagarelis

Tamar Kefeyan

Jason Armen Garabedian

Julie Giragosian

Bryan Talanian

Carol Talanian

Christina Babigian

Richard L. Cherkezian, Jr.

George Haroutiounian

Do You Know



What the relationship is of Christ's Last Supper, now remembered in our Divine Liturgy (Badarak), to the traditional Jewish custom found in Leviticus to offer two lambs/goats, one being released and the other being killed for our sins (the tradition that the Jewish people had to eat of the sacrificed lamb to be released of their sins)?

The question refers to the following citations from the Old Testament:

Lev. 14:10 – 12 - "And on the eighth day he shall take two male lambs without blemish, and one ewe lamb a year old without blemish, and a cereal offering of three tenths of an ephah of fine flour mixed with oil, and one log of oil. And the priest shall take one of the male lambs, and offer it for a guilt offering, along with the log of oil, and wave them for a wave offering before the LORD..."

Lev. 23:18-20 - And you shall present with the bread seven lambs a year old without blemish, and one young bull, and two rams; they shall be a burnt offering to the LORD, with their cereal offering and their drink offerings, an offering by fire, a pleasing odor to the LORD. And you shall offer one male goat for a sin offering, and two male lambs a year old as a sacrifice of peace offerings. And the priest shall wave them with the bread of the first fruits as a wave offering before the LORD, with the two lambs; they shall be holy to the LORD for the priest.

The first citation (Lev. 14) is actually a part of the purification ceremony intended for the cleansing of lepers. The chapter begins with the words: "This shall be the law of the leper for the day of his cleansing." The second citation (Lev. 23) is in reference to an early feast dedicated to the wheat harvest that took place fifty days after the feast of the Unleavened Bread. At a later date it was identified with the arrival of the Israelites in the Sinai and considered to be the commemoration of the recovery of the Covenant.

The word *Badarak* (Divine Liturgy) in Armenian has the following meanings: *offering, present, gift, bribe, oblation, sacrifice, victim, immolation*. In its meaning as "sacrifice" it differs from the ancient concept of animal sacrifice, since it is a bloodless immolation or a "rational sacrifice." Bishop Khosrov Andzevatsi (10th century), in his *Commentary on the Divine Liturgy* (New York, 1991), p. 155, presents the view of the Armenian Church on this issue. He states:

For all offerings in the Old Testament, whether for sin, salvation or thanksgiving were types of Christ's sacrifice. And the immolated cattle whose ashes sprinkled the unclean typified the present

cleansing affected by Christ's baptism and sacrifice. Hence the Apostle says, "The law had the shadow of good things to come and not the very form of the things." (Heb 10:1). It says "shadow" which we call shade which falls from a body, be it something animate or any other object. And the "good things to come" refer to those now current which then were still to come through Christ. Paul makes this very clear in another epistle, citing the legal regulations which are "shadows of what is to come," whereas Christ is the body (Col 2:17). From this we should learn that the shadow of the law fell from Christ who transformed the provisions of the law and perceive from the extent comprehended by the shadow and from the source of the shadow the magnitude of the contrast between the law and the grace which was bestowed upon us.

Bishop Khosrov further elaborates that God gave Christ "to be for us both anointed and high priest as well as victim, sacrificial lamb and showbread." Christ, the Only-begotten, not only purifies the pollution of the body, but cleanses all the spirit and flesh not by semblance and shadow, but in truth, as He Himself said, "I consecrate Myself for them, that they too may be truly consecrated" (John 17:19). In saying "truly" He demonstrated that the first means of purification were types and not the reality" [p. 159].

Unlike the animal sacrifices that took place on certain occasions and in designated places, Christ's rational sacrifice is eternal as well as celestial. "He offered the sacrifice and by His blood entered into the eternal sanctuary." "Christ distributes . . . and is the One distributed, so that as in the upper room He distributed and was distributed to the disciples, so from that day to this in all churches of the faithful He it is who distributes and is distributed and is never depleted. That is why it says, 'He is distributed among us without being consumed'" (Heb 9) [p. 159].

What is the meaning of the Armenian practice of blessing madagh? Is this the same type of offering of an animal? In light of Christ's teachings, is this a proper tradition for Armenians to practice?

In our present practice here in the United States, *madagh* is usually distributed when a Requiem Service [*Hokehankisd*] is held for those martyred during the Genocide of 1915 or for other deceased groups of faithful Christians, such as the victims of other massacres, departed members of a family, a parish, an organiza-

tion, or even individuals. In compliance with American state and municipal laws and regulations, animals are no longer slaughtered on or near the premises of the church courtyard. The meat (either lamb or beef) is acquired from the market, cooked, cut into small pieces, placed in pita bread, inserted in sandwich bags, piled on large trays, brought to the priest/bishop who is officiating at the Requiem Service, blessed by him, and then distributed to the congregation.

Those who have the opportunity to visit pilgrimage sites in Armenia and the Middle East will encounter a practice that is very different from our Westernized “tradition.” People take live animals—usually a lamb or a goat—to the priest, who holds a special service, “the Canon of the Blessing of Salt” which is in the Armenian *Book of Rituals* [*Mashdots*]. After the priest blesses the salt, it is fed to the sacrificial animal, which is thereafter slaughtered and flayed. Thereupon, the meat is cooked and distributed to the poor. The blessing of the salt is usually held at the gate of the church, outside the sanctuary, never inside.

According to some scholars, the Armenian *madagh* is “animal sacrifice,” and is a remnant of ancient Armenian pagan religious practice that was initially accepted by the fathers of the Armenian Church because of its similarity to Hebraic practices described in the Old Testament. Scholars of this persuasion point to ancient canons attributed to Catholicos Sahak the Parthian (387-438), where it is stated that St. Gregory made concessions to the pagan priests who had converted to Christianity by letting them keep the tradition of animal sacrifice. Scholars assume that St. Gregory did this in order to win over the Armenian Pagan priests and persuade them to convert by giving them the incentive of acquiring certain portions of the sacrificed animal, including the flesh, the back bone and the hide. The same scholars, based on the canons of Sahak, have even surmised that the *animal* sacrifice, the *madagh* and the Eucharist are identical.

The reader must be careful with theories of this nature, since scholars search for and trace back to primitive antecedents the origins of Christian traditions. Their views are interesting from a historical perspective, and reflect their personal interpretations of ancient documents, practices and archaeological finds. The Church, however, has her own living tradition that takes older forms, symbols, terms, ideas and so on and gives them a new meaning with a Christian content. And this process never ends. The truth about the religious significance of *madagh* must be sought not in its antecedents but in the ritual itself as practiced in the past and today.

First of all, we know that the slaughter of sacrificial animals is and was never executed inside the sanctuary, and the actual act of offering the *madagh* did not involve either immolating the animal or burning its fat. Also, neither the act of slaughtering the animal nor cooking its meat had any liturgical, ritual or a sacramental significance. In these respects, the Armenian *madagh* is very different from the pagan sacrifice.

In the *Book of Rituals* that is presently in use in our Church, the two services used for blessing the *madagh* clearly indicate what it is. The first service, the “Canon of Blessing Salt,” is a very short ceremony. It consists of recitation of psalms, a hymn, followed by a litany and a prayer over the salt, the blessing, another hymn, and the collect, litany and prayer for *Hokehankisd*. This is followed by another “Canon” whose heading states that it is for *madagh*. This second “Canon” is a regular Requiem Service as we know from Sunday observances. The only difference from that service is a lengthy prayer that takes the place of the Scriptural reading for *Hokehankisd*. This prayer is intended for blessing the meal in memory of the deceased. The officiating priest begs God to remember the souls of the deceased and to erase their sins.

The Armenian *madagh* is actually the old Christian *agape*, a meal of love shared by the first Christians. It also refers to Christian charity in general. No matter what its antecedents and origins, the *madagh*, according to the prayer in the *Book of Rituals* is a memorial meal. In practice, it was and still is intended to feed the poor.

The Armenian *madagh* has been misunderstood since medieval times and non-Armenians have been misled to think that the Armenian Church sacrifices animals. This is obviously untrue. Distributing *madagh* to the poor in memory of a dearly departed person is not different from making monetary contributions to the church for similar charitable purposes. For our ancestors *madagh* was a sure way of feeding the poor. For that reason, its main function as a memorial meal was expanded to cover other charitable and benevolent goals. From this perspective, *madagh* can be another way of seeking prayers for a sick person, for a noble purpose, for the general welfare of the donor of the meat and his family. In all cases, the meat must be distributed to the needy. This was and still is the practice at the beginning of the 21st century.

In light of Christ’s teachings, is *madagh* a proper tradition for Armenians to practice? It is indeed a very proper Christian tradition to feed the poor. But if *madagh* is going to serve only as some kind of a tasty snack at the fellowship hour following the Sunday service, it will obviously stop from being an act of charity and turn into a luxurious feast.

FKM

If you have any questions related to the Armenian Church, spirituality, or religion in general that you would like answered in the “Do You Know...” section, please email them to Fr. Arakel at:

derarakel@stthagop.com.

If you wish to ask your question anonymously, please mail your question to St. James, Attn: Pastor.

Sunday School



New Traditions Begin in Sunday School

The Sunday School at St. James began a new tradition this February when students of the seventh grade class were each presented with their own copy of the red Divine Liturgy book found in the pews of our sanctuary. We know that with knowledge comes a deep and meaningful understanding of the true beauty and significance of our Divine Liturgy. With knowledge, our children will be better prepared for their spiritual journey and be rewarded with a true appreciation for, and understanding of, our *Badarak*. Each student will be able to use their book as a learning tool. They will, over the next five years, use them in their Sunday School religious education classes as well as their music classes.

On Sunday, February 27, 2005, Fr. Arakel presented Mrs. Adrenna Antreasian and the following students of her class their Divine Liturgy Books: John Arakelian, Tamar Aroyan, Cayla Babigian, Alina Bazarian, Karina Bekelian, Alexandra Berberian, Kristina Crowley, Lindsey Diranian, Shaunt Fereshetian, Lisa Gustavsen, Patrick Hovsepian, Raffi Kazanjian, Ani Moushigian, Serina Seferian, and Deanna Soukiasian.

Sunday School Marks Holy Week and Celebrates Easter

In keeping with tradition, Mrs. Susan Hennessey, Ms. Jennifer Tagarelis, and Ms. Julie McDermott's third grade class, and Mr. Charlie Metjian and Ms. Jacqueline Metjian's second grade class arrived at St. James early Palm Sunday morning, eagerly waiting the task at hand: to carry palms in the church procession, preceding Fr. Arakel and the altar servers around the sanctuary. The students then took their places, and remained in church for a time before returning to their classrooms.

On Holy Tuesday evening, the girls from Ms. Celine Abkar and Ms. Celine Sirinoglu's fourth grade class participated in the Service of the Ten Maidens. This vespers service is a symbolic reenactment of the parable of the wise and foolish maidens, which is found in the Gospel of Matthew. In the story, the maidens are going to a wedding, and they must take their oil lamps. Half of the maidens take only their lamps, while the other half take their lamps and extra oil. The foolish maidens miss the wedding when they leave to get more oil, which teaches us that we must always be ready "for we know neither the day nor the hour." This year's maidens were: Garni Aroyan, Christine Bahtiarian, Eva Berberian, Ani Chilingirian, Natalie Eskici, Cynthia Hovsepian, Sandra



Poon Paregentan

Holy Week Children's Communion Breakfast



Hovsepian, Amanda Luniewicz, Mary Rose Malian, Rebecca Minasian, Amanda Smith, Lauren Trimble, and Chloe Zeytoonian.

On Holy Thursday evening, the fourth grade boys participated in the *Vodunlava* (Washing of the Feet) Service. This traditional service is symbolic of Christ washing the feet of His disciples before the feast of the Passover, which is found in the Gospel of John.



Nursery through the Fourth Grade worked diligently in a labor of love to assemble 72 Easter baskets. The baskets filled with Easter candy and toys were delivered to the Watertown Food Pantry.

Participants were: Zachary Abdalian, Andreas Aghamianz, Armen Andonian, Andre Antreassian, Matthew Bejian, Aaron Campbell, Matthew Cherkerzian, Arden Fereshetian, Matthew Kapilian, Vartkes Moushigian, John Trocchi, Jonathan Raposo, Ari Shirinian, and Haig Ozcan.



Lenten Project



Learning to make *nushkhar*

Following the *Vodunlava* service, Mr. Edward Brewster, Ms. Flora Keurmurian and Mr. Stephen Tagarelis' tenth grade class participated in the 30th annual Seder Supper. Following the program, Fr. Arakel spoke of the Passover Meal and its relation to our own Badarak. Class members were: Melissa Diranian, John O'Meara and Noelle Hagopian. (Holy Week photos, see pg 16).

Children's Easter Holy Communion and Breakfast was held on Saturday morning, March 26, 2005. Following Holy Communion, a wonderful breakfast was served in Keljik Hall to the children of the parish, the Sunday School and the Armenian School. The second annual Decorated Easter Egg Contest was held, with participants bringing in unique and colorful eggs which were judged by a panel of impartial judges. Natasha the Clown joined us this year, entertaining the children with a show and endless balloons in celebration, at long last, of Holy Easter. The Lenten Season and Holy Week are a busy time for the students of the Sunday School, they have worked diligently, fasting, learning, giving, praying, and preparing for the holiest of days: Easter. We thank all of our students, parents, and teachers for making this year's Lenten period and Holy Week a faith filled and memorable one.

Sunday School Lenten Service Projects

Our students give and share to Watertown, to Quincy, and to Javakh...

Each year students of the Sunday School participate in service projects that touch the lives of people near and far, in the Armenian community and outside the Armenian community. This year was no exception. The Sunday School Lenten Drive is a monetary drive that

benefits a community or program selected by the Diocesan Department of Youth and Education. This year's recipients will be the Armenians of Javakh, Georgia. Javakh is considered the world's third Armenian land; however, it is a region in crisis. Our students have been filling their mite boxes and envelopes this Lenten season on behalf of the people and children of Javakh.

On Sunday March 13, 2005, students in grades Nursery through the Fourth Grade worked diligently in a labor of love to assemble 72 Easter baskets. The baskets filled with Easter candy and toys were delivered to the Watertown Food Pantry located at St. Patrick's Church. This project was done in conjunction with the ACYOA Jrs. To date, nearly 500 Easter baskets have been delivered to the food pantry, no doubt nearly 500 very happy recipients, and absolutely no doubt nearly 1000 happy basket makers!

Also on this Sunday, students in Grades 5-11 directed their community service efforts to Fr. Bill's Place, a homeless shelter for men and women in Quincy, MA. The students divided into groups, with half in the kitchen baking brownies and cakes, and half cutting and wrapping bars of soap and repacking shampoo into personal sized containers. We were able to deliver two carloads of desserts and personal care items that, undoubtedly, will make a difference in someone's day.

My sincere thanks to our students for lovingly giving and sharing, and living the words of the Bible. "Give happily to those in need, and always be ready to share whatever God has given you." 1 Timothy 6:18

March 25, 2005

Mrs. Marsha Alabachian
Sunday School Superintendent
St. James Armenian Apostolic Church
465 Mount Auburn Street, Watertown, MA 02472



Dear Marsha,

Please extend our thanks to the students of the St. James Sunday School for their generous donations of baked goods and toiletries for our guests at Father Bill's Place. Our guests truly appreciated your hard work!

Your effort makes you a partner in our mission to end homelessness one life at a time. Our goal at Father Bill's Place is to move people beyond shelter and into a place they can call home. Perhaps with young people like you, homelessness may not be a problem in the future. Your readiness to help the homeless gives me hope.

Please always keep your concern for those less fortunate in this life and always strive to make a difference.

God bless,
Rev. William R. McCarthy

ACYOA PALM SUNDAY YOUTH DAY

Our ACYOA once again hosted a sold out Palm Sunday – Youth Day Dinner for our parishioners and friends. Special thanks to the wait staff who switched places with our youth so they could enjoy their day.





*This year the St. James ACYOYA received **\$1,840** from **Watertown Savings Bank**. We thank all St. James parishioners for voting for and supporting our ACYOYA.*

CALENDAR WINNERS—January to April

JANUARY

1. Marien Samuelian
2. Helen Solomonides
3. Marina Minasian
4. Leon Kachadorian
5. E. Joy Patapanian
6. Sylvia Barmakian
7. Andy and Bea Ohannessian
8. Purutyan
9. Debbie and John Giragosian
10. Mimi and Fred Apsolides
11. Harry and Diane Adamian
12. Mary George
13. Gary Khederian
14. Deran and Drtd Hazarvartian
15. Arshag Gechijian
16. Rose Babaian
17. Tina Kurkjian
18. Kasper Pilibosian
19. Ed Orchanian Jr.
20. Diane Kouyoumjian
21. Ava Gurekian
22. Fabio Milazzo
23. Lucy Barsamian
24. John Khederian
25. Richard Koundakjian
26. Margaret and Sahag Dakesian
27. Lucy Hatabian
28. Isabella Guleserian
29. Kasper Pilibosian
30. Marsha Alabachian
31. Stefanie Madanian

FEBRUARY

1. Eleanor Arakelian
2. Joseph Parise
3. Arshag Gechijian
4. Jeanne Silver
5. June Carlon
6. Mary Goudsouzian
7. Kornelia Pugliese
8. Lucy Barsamian
9. Ruth and Lillian Jingosian
10. Dana and Evan Clark
11. Mara Bazarian
12. Mark Najarian
13. Paul Pogharian
14. Kenneth Samuelian
15. Alice and Anthony Seferian
16. Marcia Toromian
17. Debbie and John Giragosian
18. Susan Hennessey
19. Kasper Pilibosian
20. Lucy Diranian
21. Richard Koundakjian
22. Kenneth and Diane Samuelian
23. Purutyan
24. Shirlee and Bill Purcell
25. Leon Kachadorian
26. Paul Kazanjian
27. Isabella Guleserian
28. Harry and Charlotte Eordekian

MARCH

1. Paul Pogharian
2. Matthew Reppucci
3. Yn. Varteni Barsamian
4. Brenda Khederian
5. Steve and Michele Korian
6. Amy Zeytoonian
7. Linda Karaian
8. Hilda Campbell
9. Elaine Jefferson
10. Governo Law Firm
11. Harry and Charlotte Eordekian
12. David Arakelian
13. Jennifer Kavar
14. George and Vivian Karaian
15. Derenik Kostikian
16. Mr. Garo Yavshayan
17. Michael Reppucci
18. Paul Kazanjian
19. Joyce Guleserian
20. Gloria Khederian
21. Barbara Taranto
22. Nora Aroyan
23. Arthur Madenjian
24. Mr. and Mrs. Charles Bazarian
25. Carly Herosian
26. Alice and Anthony Seferian
27. Marilyn Papazian
28. Sean Murray
29. Charles Guleserian
30. Larry and Alice Pahigian
31. Purutyan

APRIL

1. Denise, Jeremy, and Samantha Oldham
2. Hilda Campbell
3. Jack and Beth Richards
4. Harry and Anita DerMinasian
5. Lucy Jelladian
6. Carly Herosian
7. Mr. and Mrs. Haig Avedisian
8. Stephen Tagarelis
9. Gail Hagopian
10. Mena Bekarian
11. Larry and Alice Pahigian
12. E. Joy Patapanian
13. Garo Salibian
14. Jason Garabedian
15. Margaret and Sahag Dakesian
16. Lucy Barsamian
17. David Arakelian
18. Paula Bechakian
19. Kimberly Kamborian
20. Lucy Barsamian
21. Arshag Gechijian
22. George and Vivian Karaian
23. Purutyan
24. Michael Guleserian
25. Steve and Michele Korian
26. Margarite Jurjorian
27. Michael Samuelian
28. Edward Garabedian
29. Matthew Sahagian
30. Deran and Drtd Hazarvartian

HYE CAFÉ

ST. JAMES HYE CAFÉ

Future Dates:
(First Friday of Every Month)

June 3, 2005

July 15, 2005

Aug. 19, 2005

Sept. 9, 2005

Oct. 7, 2005

Nov. 18, 2005

Dinner Served from 6 p.m. to 8:30 p.m.
Keljik Hall

Join us for fun, friendship, fellowship,
and delicious Armenian food!

Reservations accepted for parties of six or more
by calling (617) 923-8860 no later than 5 p.m.
on the day before (Thursday) Hye Café.



Join us! Hye Café is a wonderful blend of parishioners working together for the good of our church and to provide a monthly evening of fellowship, fun, and delicious Armenian food for our parish family and friends.

We welcome volunteers and everyone who would like to help the church and join in the fun. To volunteer, please call Linda Sahagian at (617) 407-6600 or email hyecafe@stthap.com.



New Vision

SPRING 2005
newvision@stthagop.com

New Vision has been around welcoming people and building friendships for over 5 years.

WHO is New Vision?

New Vision was created to actively involve the community at large in the life of the church and the fulfillment of its mission by offering spiritual, social, cultural and outreach programs. New Vision supports the St. James Armenian Apostolic Church in all its financial, spiritual, cultural and social undertakings.

In other words, New Vision is the church family. We are all ages — single, married, some with children, some without. We have different interests, skills, experiences, and backgrounds.

The common thread that binds us together in New Vision is that we are all seeking faith, meaning and purpose in the midst of our busy lives. We believe that St. James Armenian Church is the place to do that. In New Vision, we require only one thing; that you are willing to grow with us.

New Vision Executive Board

Laura Purutyan, Linda Sahagian, Ed Orchanian
Michael Bahtarian, Arsen Minasian

CONTACT US!

We look forward to hearing from you.

WHAT does New Vision do?

New Vision has been busy for the past 5 years. Here's a taste of our recent past.

**Comedy Nights • Wine Tastings •
Annual Martyrs Day Commemoration •
Autumn Arts Evenings at ALMA • Lenten Programs •
Armenian Dances •
Armenian Wedding Dinner Theatre
(2 sold out performances.)**

Here's what's on our calendar at present.

HYE CAFE, First Friday each month
Women's Ministry: Quarterly
St James Bazaar Silent Auction
February Armenian Nursing Home Visits
Sundays in the Park
Plus, much, much more...

HOW can I get involved in New Vision?

Find a member of the Executive Board or email us at newvision@stthagop.com. We'd love to get to know you! Please join us! All are welcome!

NEW VISION Sings with Armenian Nursing Home

On February 27, New Vision enjoyed their 2nd annual visit to the Armenian Nursing Home. Following Divine Liturgy, over 15 friends of New Vision traveled from St. James to Jamaica Plain. Greeted by the enthusiastic and cheerful Mrs. Salibian, New Vision was ushered into the sunny reception area. Marina and Deanna Minasian and Lorig and Jivan Purutyan entertained the delighted crowd with a few Armenian, classical and jazz selections.

Der Arakel, the New Vision friends, and the residents then shared together a wonderful variety of spiritual, patriotic and Armenian folk songs. Everyone was uplifted by the chorus of voices and the sweet fellow-



ship enjoyed by all. Before New Vision said their farewells, a prayer from St. Nersess Shnorhali was shared. New Vision departed after a stirring and inspiring Hayr Mer was sung all together.

The New Vision visit to the Armenian Nursing Home takes place each February. All are welcome to participate.

Questions of the Day

The Terri Schiavo Situation

What is the view of the Armenian Church on the Terri Schiavo situation? What is our position on euthanasia?

It is important to begin by noting that the Armenian Apostolic Orthodox Church does not find specific guidance on this issue in, for example, the writings of our Church Fathers, nor has our church taken an official stance on this issue as have, for example, the Roman Catholic Church and the Greek Orthodox Church. These issues are new ones which arise with the progress of science in modern day. As witnessed in the recent instance with Terri Schiavo, these matters involve great emotion and are difficult to address. That having been said, there is direction to be taken from our basic church teachings and from Scripture which lend us guidance in making these difficult decisions.

The Sanctity of Life

As noted in the answer to the Stem Cell question in the last issue of the Looy's, life is sacred. It is a precious gift, given by our God of love. We are created in the image and the likeness of God and must always see God in every human being. We are called to revere and care for life, to cherish it, nurture it and be stewards of it. Whether life is at the early stages, as with embryonic stem cells, or at the more challenging stages as when struck with illness or in our elder years, we are to take loving care of God-given life.

This new section of the Looy's is in response to requests and a desire from parishioners to learn the teachings of the Armenian Church on current and ethical issues. If there is a topic you would like to learn the Church's view on, please send your questions to derarakel@stthagop.com or send them to the church office.

Suffering

We must remember that suffering is a part of life, made even more meaningful by the suffering endured by Christ in His Passion. While difficult to be certain, suffering is an opportunity for spiritual growth and to become closer to God. Using medications to ease or relieve pain is acceptable; however, using medication to deliberately take life or end suffering is not an option for the Orthodox Christian.

Extraordinary Measures and Prolonging Life

"The highest measure of a quality of life is our personal relationship with God, and this relationship endures the best and worst conditions in which human beings may find themselves." This means that though life may become difficult, as Armenian Orthodox Christians we nonetheless have an obligation to care for it. This should not be confused, however, with those times when we use unreasonable secular means to prolong life beyond that time which God intended. The Orthodox Church distinguishes between euthanasia and the providing of extraordinary means. We must know the difference between "killing" and "letting die."

While some theologians do not see a difference, the view of the Orthodox Churches is that while abortion and euthanasia are unacceptable takings of life, it is acceptable to withdraw life support that simply prolongs death beyond God's plan for us. It is an acknowledgment of God's role in life and death and His authority in giving and taking life. "The Orthodox Church parts with those who refuse to acknowledge the inevitability of physical death and advocate the use of 'extraordinary measures' at what-

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revere and
care for life,
to cherish it,
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and be
stewards
of it.

ever material and psychological cost, to keep a patient alive when there is no hope of restoration to a meaningful existence. The Church considers this a denial of the will of God."

The statement of the Greek Orthodox Church articulates this belief well, when it states that "We acknowledge that there are times when artificial life support is more expressive of a fear of death rather than concern for loved ones in tragic circumstances. We affirm that in light of the body functioning only by artificial and mechanical means, when it is unable to sustain life on its own in any manner, the cessation of such means is often acceptable, since this is not actually causing death." As such, while we are not to take measures to end a life, we must also realize when death has arrived and not fear it. "For I am sure that neither death . . . nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord." (1 Cor. 8:38-39). Through the death and Glorious Resurrection of Christ, we have seen that eternal life triumphs over death.

The great uncertainties and debate surrounding Terri Schiavo were, in large part, that her life was not being sustained by respirators and the like. This, together with the medical debate and lack of consensus over her actual level of consciousness, further confused an already painful and emotional situation. "While extraordinary/unnatural means should not be taken to prolong a life, especially in the case of brain death, it is also the case that extraordinary/unnatural means should not

be taken to prematurely end it." It is for this reason that, given the circumstances, the Orthodox Churches would find the removal of Ms. Schiavo's feeding tube to be inappropriate stewardship of God given life. This situation can be distinguished from that in which without the use of artificial means of breathing a life will cease — distinguishing, for example, between a respirator that aids someone in breathing and a respirator that breathes for a person.

Living Wills

Given that extraordinary means prolonging life simply for the sake of prolonging life, or in other words postponing death, are not required, requesting in writing that, where death is inevitable, one's life not be prolonged through the use of extraordinary or unnatural means, such as respirators, would not be improper. This differs, however, from asking for medication or taking measures to hasten or quicken one's death in a situation where one is suffering or in pain due to illness. This is akin to assisted suicide and is unacceptable.

Pastoral Guidance

This information is provided in a general manner. Each circumstance is personal, emotional and often extremely subjective. We encourage you, when faced with these matters, to talk to the Pastor and together, in discussion and prayer, make the appropriate decision.

My Father

Submitted by a parishioner

When I was:

- 4 years old: My daddy can do anything.
- 5 years old: My daddy knows a whole lot.
- 6 years old: My dad is smarter than your dad.
- 8 years old: My dad doesn't know exactly everything.
- 10 years old: In the older days, when my dad grew up, things were sure different.
- 14 years old: Don't pay attention to my dad. He is old-fashioned.
- 21 years old: Him? My goodness, he's hopelessly out of date.
- 25 years old: Dad knows about it, but then he should, because he has been around so long.
- 30 years old: Maybe we should ask Dad what he thinks. After all, he's had lots of experience.
- 35 years old: I'm not doing a single thing until I talk to Dad.
- 40 years old: I wonder how Dad would have handled it. He was so wise.
- 50 years old: I'd give anything if Dad were here now so I could talk this over with him.
Too bad I didn't appreciate how smart he was. I could have learned a lot from him.

Holy Week at St. James



Feet Washing Ceremony



Participants in the Feet Washing Ceremony



Readers of the Holy Scripture on Holy Saturday.



Reading from the Prophet Daniel on Holy Saturday.



Participants in the Ten Maidens Service.

90TH ANNIVERSARY OF THE ARMENIAN GENOCIDE

Third Annual Remembrance and Commemoration through Armenian Culture and Music



A New Armenia...

"I should like to see any power in the world destroy this race, this small tribe of unimportant people, whose wars have been fought and lost, whose structures have crumbled, whose literature is unread, music is unheard and prayers are no longer answered.

Go ahead, destroy Armenia. See if you can do it. Send them into the desert without bread and water.

Burn their homes and churches. Then see if they will not laugh, sing and pray again.

For when any two of them meet anywhere in the world, see if they will not create a New Armenia."

William Saroyan

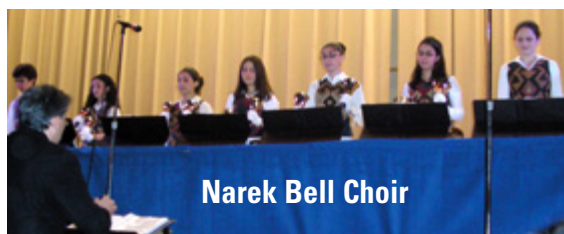
Gathered in St. James Keljik Hall on Sunday, April 17, 2005, not two, but almost 700 Armenians came together to remember and commemorate the Armenian history and martyrs, and the indomitable Armenian faith and spirit. As foretold by William Saroyan, Armenians gathered to sing and pray again. In an inspiring afternoon filled with respect, emotion and spirit, those gathered did, indeed, for the third year in a row, create a New Armenia.

The afternoon started with beautiful renditions of the American and Armenian National Anthems by Miss

Talene Tarvezian, a wonderfully gifted daughter of St. James, accompanied by Anna Soukiassian. Fr. Arakel Aljalian, Pastor of St. James, then offered a solemn Requiem Prayer in memory of our 1.5 million Armenian martyrs who perished in the Armenian Genocide. After remembering our loved ones in prayer, the program, which served as a testament to the unshakable Armenian heart and spirit, began.

Serving as MC for the day's event was Lalg Musserian. The first performance was by the Narek Bell Choir of St. Mary Armenian Church, a group of talented young men and women who traveled all the way from Washington D.C. to be with us. The group performed Armenian Church Hymns (Sharagans), Armenian Spirituals, and Armenian Folk Music. The Narek Bell Choir, which performed the music entirely on the hand bells, stirred the audience, who joined at times in reflective singing and reminiscence. Then joining the Narek

Bell Choir for a beautiful combined performance was the Zulal Armenian Folk A Cappella Trio. Zulal continued to enchant those gathered with its beautiful music and creative harmonies to, as Zulal is proud of, "use the simplicity of voice to capture the heart" of Armenian music. Closing the afternoon's performance was the Sayat Nova Dance Company of Boston. This is the third year that Sayat Nova, beloved in our community, has performed at the commemoration, with several of our own young men and women taking to the stage and



embodying the beauty of our Armenian dance and the strength of our character.

An elegant reception followed the performance. Our heartfelt gratitude to Marina Minasian and Linda Sahagian for organizing the reception, and to the members of St. James New Vision and all St. James parishioners who volunteered many hours of their time to prepare the reception. We extend our sincere appreciation and thanks to Mr. and Mrs. Edward and Jeanette M. Keljik, Mr. and Mrs. Yervant and Anoush Balian, Albert Hovannesian and Rose Hovannesian, of blessed memory, and Dr. Nishan and Mrs. Mary Goudsouzian for generously funding this year's performance. We also thank Anthony and Alice Seferian and Seth and Tina Bilazarian for their donations toward the program. Finally, our sincere gratitude David Medzorian for providing sound and technical support.

St. Sahag and St. Mesrob Armenian Saturday School



Making *nushkhar* with Fr. Arakel.

St. James Junior Choir / Chorale

The Junior Choir/Chorale participated in the Badarak on Choir Sunday and helped at the end of services with the special annual collection to forward to the Association of Armenian Church Choirs of America for their programs. They then co-hosted the Fellowship Hour with the Senior Choir and Altar Servers. They were happy to learn that Maestro Artur Veranian was being honored for his 10 years of service as Choir Director.

Divine Liturgy on the Eve of Epiphany was enhanced by the angelic voices of our Junior Choir/Chorale. After participating in Easter Eve services, some members also sang during Divine Liturgy on

Easter Sunday. The Junior Choir/Chorale was invited by our Women's Guild to provide a musical interlude at the regional Women Saints Day on March 5, 2005. Participating on this day, under the direction of Maestro Artur and accompanied by Nune Hakobyanon piano, were members Nara Agaranova, Maria Airapetian, Krystal Doulbakian, Stephanie Kagramanova, Satenik Karapetyan, Dziadzan Sahagian, Christine Shalian, and Cristina Veranian.

The Junior Choir/Chorale is currently preparing for their appearance in the Spring Concert to be presented by the Erebuni Armenian Chorus on May 15, 2005.

Lucy Mardirosian

Altar Servers and Senior Choir

Choir Day was observed by the Altar Servers, Senior Choir and Junior Choir/Chorale by hosting the Fellowship Hour following Badarak. During the fellowship hour, Maestro Artur Veranian was honored for his ten years of service. All gathered heard about Maestro's intense spirit and love of music, and prayed that God's blessings be with him as he continues his good work. Thanks were also offered for Maestro's work with the Junior Choir/Chorale.

At the recent annual Choir Assembly of the Association of Armenian Church Choirs of America, the AACCA recognized altar servers and senior choir members who have served for over 40 years. Honored from St. James were Gary Babigian, who has served as a Deacon and in the choir, James Garabedian who has served in the Choir and as Choir Director, and choir

members Marguerite Daniell, Eliz Dilsizian, Lucy Mardirosian, Marien Samuelian, and Robert Sanasarian.

The Altar Servers and Choir participated in the special service prescribed by the Diocese including two dedicated hymns on the occasion of the regional Women Saints Day hosted by our Women's Guild on March 5, 2005.

The Senior Choir extends its appreciation and is most grateful to Mrs. Gulnar Sahagian for sewing and donating new veils to the choir.

Add something new to your summer! Join us Sunday mornings and sing our beautiful Armenian Church hymns. Please talk to Maestro Veranian or any of the choir members following Badarak.

Lucy Mardirosian and Barbara Young

MOM/DAD AND TODDLER PLAYGROUP NEWS!

St. James, along with the Watertown Family Network (WFN), have weekly Monday morning playgroups for children 4 years of age and under. The playgroup is a great success and the first meeting in September welcomed over 60 participants. The group now consists of 30 participants including moms, grandmothers, caregivers and plenty of active children. It is a relaxing, fun and safe environment that promotes social interaction for children and an opportunity for parents to socialize.

Due to the large size of the group, St. James was able to open up a second room adjoining the child care room. This gives plenty of space for circle time where the children enjoy singing their favorite children's songs with Arlene Smith, Executive Director of the WFN. Arlene has been able to share her experience and the WFN resources with St. James and welcomes all St. James parents with small children to visit the center located on 460 Main St. in Watertown for parent/child resources, playgroups and many seasonal fun family activities.

As we look forward to spring, the St. James playgroup is focused on upcoming warm weather activities. The St. James playgroup is planning an outdoor playgroup and picnic on Monday, June 6 (rain date is June 13). The group will be meeting at the Fillipello park on Arlington St. in Watertown. Refreshments and snacks will be provided. Please call to RSVP to either Elaine Westermarck (617) 489-3359 or Nancy Ganjian (617) 484-2393. Parents are also encouraged to contact Elaine or Nancy if they wish to help organize activities for the weekly playgroup or would like to see an additional playgroup added on a different day of the week.

The WFN will also participate in the annual Watertown Memorial Day parade and are looking for parents and children from St. James to walk in the parade. Anyone interested should contact Arlene Smith at (617) 926-1661. We look forward to seeing many of you in the upcoming playgroup sessions. Please feel free to contact Elaine or Nancy with any ideas and suggestions!



Monday, June 6, 2005 9:30 a.m. to 11:30 a.m.

(Rain Date June 13, 2005)

Outdoor Play & Picnic

St. James Armenian Church &
Watertown Family Network Playgroup

Fillipello Park

On Arlington St. (near Nichols Ave.), Watertown

Come join us for playgroup outside

at Fillipello Park in Watertown.

*Your little ones will enjoy playing outside
as well as our usual circle time and snack.*

*Stay longer and bring a bag lunch
for yourself and your child.*

To RSVP or for more information, please call either

Elaine Westermarck (617) 489-3359 or

Nancy Ganjian (617) 484-2393.

Women's Guild News



"The weather this week includes snow, wind, ice and rain." Yes, this was the message that the Guild members had to contend with to perform their activities this past winter. But the members continued to uphold their dedication to the St. James Church. The winter season began with a delightful Valentine's Day luncheon. Members, joined by Der Arakel, exchanged Valentine greeting cards and enjoyed a vospov kufteh lunch. Shakea Gabriel donated the luncheon in memory of her brother-in-law. Shakea and Margaret Janikian prepared and served the perfectly-made kufteh.

In March, our chapter hosted the regional Diocesan Women's Saints Day. Our own members turned out in full force, joined by some younger women of our parish as well. Together, we welcomed over 200 women from area chapters for a lovely day of worship, fellowship and friendship. The committee put together a wonderful morning tea and coffee reception and a beautiful Lenten luncheon. The day's keynote speaker, Valerie (Goekjian) Zahirsky, shared with all present the role that we play in the life of the church and the stands we must take as faithful Christians. All present were moved by her inspiring remarks.

Our tradition to sponsor the Easter Pastry Sale rallied our members into a baking frenzy. Choreg and bourma were rolled and baked. Members from the Sunday

School, Armenian School, and the Guild joined forces to color (in onion skins) dozens of eggs. And our senior members used all their skills and talents to make the mid-Lenten kufteh. The ladies should be complemented for "the best ever" kufteh.

The question "who likes to get their hands dirty" introduced a lively discussion on gardening by our guest speaker, Mark Saidnaway. He created an air of informality, yet presented us with valuable information on creating gardens, growing vegetables and herbs and care of established gardens. Of course, Guild members also participated in social activities. Trips were taken to the Rhode Island Flower Show and Mohegan Sun. Future events include a June luncheon, a trip to Tanglewood, and a September Welcome Back dinner meeting.



Mr. & Mrs. Group

I would like to welcome back our friends and members from sunny Florida. We missed them and hope they missed us here in the cold and snowy north. The Mr. & Mrs. Group at their April dinner meeting was treated to a Magical night of entertainment. We saw a bird fly out of a handkerchief and tubes. Hard to believe but we saw it happen. We were also treated to a delicious shish kebob dinner, preceded by a very nice mezza.

The Mr. & Mrs. Group invites guests and is always looking for new members. We are a family and all are welcome to join us. If interested, please call Sam Zouranjian, Gladys Partamian, or any member of our group. Our Bean Supper, which is free of charge for those who support our annual fundraiser, will be held on Friday, June 17, 2005. All are invited to attend!

Sam Zouranjian, Chairman



Easter Yughakin

*Our sincere gratitude to the following parishioners and friends
for their Easter Yughakin donations and their loving support of St. James:*

Mr. and Mrs. Garo Abalian	Rose Gozbekian	Rose Magarian	Edward Seffilian
Hagop Abkarian	Edward and Nancy Guleserian and Family	Alice Mallumian	Yeprad and Mary Shadbegian
Mary and Sarah Agabian	Vahan and Patti Gurekian	Rose Mamishian	Daniel Shadbegian
Cynthia Aghamianz	Adrienne Halajian	Mr. and Mrs. Ronald E. Maranian	Diane Shadbegian
Mr. and Mrs. Leo Akilian	Gail Haroutunian	Aram and Louise Maranian	Alma and Paul Shagoury
Sarah Alexander	Rose Harrison	Lucy Mardirosian	Kegham Kevin Sherikian
Der Arakel and Yn. Natasha Aljalian	Doris Hazerjian	Ora M. Margosian	Norma Shooshan
Harry and Azniv Amiralian	James and Louise Hekimian	Jean Martinian	Mr. L. Sooserian
Helene E. Andreassian	John and Susan Hennessey	Varujan Masrof	Haig and Derouhie Soukiasian
Anonymous	Hilda Hevesian	Gladys and Anna Medzorjian	Mary and George Surabian
Nancy E. and David Ansbigian	Mary Hinds	Sirvart A. Mellian	Kay Surabian
Mr. and Mrs. Fred Apsokardos	<i>In memory of her parents Peter and Santought Orchanian</i>	Alice K. Mellian	Mr. and Mrs. Charles Surabian
Hamest Atamian	Marilyn Hollisian	Dianne Merritt	Leo and Mae Takoushian
Haig and Siroon Avedisian	Albert Hovannesian	Louise Mihovan	Sara, Denise and Vahey Takvorian
Rose Babaian	Rose Hovannesian	Edward and Diana Minasian	Grace Takvorian
Judy Babikian	Margaret and Mary Hovnanian	Mr. and Mrs. Harry J. Minassian	Pamela Talanian McGrath and Family
Elizabeth Balgochian	Pauline Hovsepian	H. Frances Montgomery	Richard Tarvezian
Yervant and Anoush Balian	Richard and Nancy Hovsepian	Helen V. Mosesian	Hratch and Sara Tashjian
Mrs. Charlotte M. Ballard	Mrs. Bertha Hoyen	Michael and Nancy Mouradian	Adrienne Tashjian
Lillian and Sylvia Barmakian	Carol Hoyen	Mr. and Mrs. Deran J. Muckjian	Mary, Anna, Dorothy, Arthur,
Der Arsen and Yn. Varteni Barsamian	Veronica A. Hunt	Dr. John and Claire Musserian	Charles and Lucine Tashjian
Lucy and Anna Bedirian	Michael and Jean Hutchison	Sahag and Vartouhie Nahabedian	<i>In memory of their parents Vartan and Acaby John (Antreassian)</i>
Paul and Marion Bedrosian	Mari Imirzian	Deanne R. Nahabedian	Amy A. Tekeian
Margaret Bejian	Margaret Janikian	Anne Nahabedian	Valerie Tersakian
Sara Bejoian	Mary and Eleanor Janjanian	Mary Nazaretian	The Karamanian Family
Harry and Susan Berejik	Paul Jigarjian	Charles and Margaret Nigohsian	The Prendergasts
Mary Bergoudian	Dr. and Mrs. C. Robert Jingoian	Helen Ohanian	The Young Family
Don and Sunny Boghosian	Robert and Maria Jingoian	Virginia Ohanian	John and Diana Topjian
Henry J. Boroyan	Mr. and Mrs. Harry Jurjorian	Andy and Bea Ohannessian	Maryann Tutunjian
Jack and Miriam Boyajian	Harry and Priscilla Kachadorian	Helen and Shirley Onanian	Nyree G. Valdes
Edward and Mary Brewster	Leon W. Kachadorian	Garo and Sarpie Ostayan	Wendell and Lillian Wilson
Raffi and Maria Chapian	Michael and Seta Kalajian	Garo and Jaklin Ozcan	Richard and June Yacubian
Mr. and Mrs. Xavier Chickering	Grace Kaloostian	Agavni Ozcan	John and Zara Yalenezian
Louise A. Chinian	Kenneth K. Karabian, Jr.	Sarkis Paboojian	George and Helen Yapchaian
Azad and Kirkor Chitchian	Lenore Karaian	Genia Palasanian	Gayle M. Yapchaian
Krikor Cinar	Rose Z. Karibian	Vas and Bev Panikian	Michael G. Yapchaian
Gladys Clinton	Rose Kasabian	Arthur and Louise Panosian	Sesag Yerganian
Michael Dasho	Lucine Kashikjian	Rose D. Panzetta	Ms. Natalie A. Zakarian
Armenag and Janet David	Siran Kassabian	Harry and Hrip Parsekian	David Zakarian
Karen Dederyan	Mary-Ann Kazanjian	Harold and Gladys Partamian	Mr. and Mrs. Garbis Zartarian
H. Kenneth Deranian	Paul and Tamar Kazanjian	Edward and Marlene Paul	Stephan and Anahid Zerdelian
Yvonne N. Dibendetto	Edward K. and Nirva V. Kazanjian and Family	Val Pogharian	Nick J. Zeytoonian
Myron E. Dilanian	Ara and Gladys Kazarian	Apkar and Arpie Potookian	Amy L. and Arra N. Zeytoonian
Mr. and Mrs. John Dillon	Willian and Cheryl Keane	Shirlee and Bill Purcell	Samuel and Louise Zouranjian
Jack and Eliz Dilsizian	Edward and Jeanette Keljik	Herman and Laura Purutyan	
Nazaret and Kathleen Dirinian	Marlin R. Keshishian	Linda Sahagian	
Mr. and Mrs. Harry Eordekian	George Kevorkian	Kenneth and Diane Samuelian	Total: \$6,691.00
A. John Esserian	Istephan and Janet Knarian	Sadie Samuelian	
Mr. and Mrs. C. Garabedian	Jennie Koumjian	Robert Sanasarian	
Anne Garabedian	Seroun Krikorian	Charles and Kathryn Saraf	
Lillian Garbouchian	John and Marguerite Kurkjian	R. Grace Sarkisian	
Marjorie Garjian	Richard Madanjian	Mr. and Mrs. Harry Sarkisian	
Arshag Gechijian	Arthur and Gail Madenjian	Helen Sarkisian	
Tom and Sally Gengozian		Arshalouys Sarkissian	
Krikor Gennetian		Anthony and Alice Seferian	
Mary A. George		Mr. and Mrs. John Seferian	



ST. JAMES STEWARDSHIP PLEDGE

Why should I give?

We pledge and become stewards of the church to return to God a genuine portion of the blessings He has given to us. Stewardship comes in many forms: giving of time, of talent, or of treasure. Stewardship is a sign of our **faith** in God and the **priorities** in our lives. We recognize that all we have is God's, and we strive to do His will with his many gifts. Stewardship is not about money. **It is about commitment** to God and His Church. Stewardship is returning to God in joyful **thanksgiving** the blessings He has given us.

What kind of giver are you?

A willing giver...

"For if the willingness is there, your gift is acceptable according to what you have."

II Corinthians 8:12

A sacrificial giver...

"Live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God."

Ephesians 5:2

A cheerful giver...

"For the Lord loves a cheerful giver."

II Corinthians 9:7

A genuine giver...

"You shall bring the choice first fruits of your labor into the house of the Lord your God."

Exodus 23:19

A generous giver...

"Be generous on every occasion."

II Corinthians 9:11-12

A thoughtful giver...

"Each man should give what he has decided in his heart to give."

II Corinthians 9:7

A loving giver...

"Open wide your hearts also..."

II Corinthians 6:13

A thankful giver...

"Your generosity will result in thanksgiving to God."

II Corinthians 9:11-12



In Lieu of Flowers

*The following donations
have been received with
appreciation by St. James
Armenian Apostolic Church. May
God bless the souls of our dearly
departed and give comfort and
hope to their families.*

Dee Mahserejian January 8, 2005

Simon and Lucy Essajanian
Rachel Melkonian
Moushigian Family
Mary and Tony Munafo
Santo Munafo
Antranik and Nevart Panossian
Total: \$360

Berdjouhi Andreassian January 10, 2005

Armand and Helene E. Andreassian
Arlet and Apo Ashjian and Family
Hamest Atamian
Nishan and Margrit Atinizian
Bert and Rosemary Bedrosian
Joseph Bontempo
Margaret Boyajian
Carol P. Brobst
Cambridge-Yerevan Sister
City Association
Sydney R. Colman
Mary Frances Daly
Anita and Flora D'Angio
Harriet Finck
Ruth and Albert Finck
Waltham High School Foreign
Language Dept.
Shake Gabriel
Victor and Nancy Ganjian
Charles S. Gazarian
and Richard Gazarian
Alice Gazarian
Mr. and Mrs. D. Griffin
Gureghian Family
Jack and Dzovig Hajian
Mr. and Mrs. Charlie Harootunian
Don and Dabby Harter
Martin and Juliette Hatzadourian
Katherine Balian Haytayan
Vartkes and Nina Hovsepiyan
Janet Imirze

John and Elsie Jamgochian
Nancy Kalajian
Alex and Annie Kalaydjian
Anna Kaloostian
Krikor and Nancy Kassabian
Marlin R. Keshishian
Charles and Donna Kouyoumjian
Etna Mahy
Lisa Malkasian
Marian Mandell
Ann Marinelli
Domenic and Anna Mauro
Edward and Evelyn Mazmanian
Chris and Jerry McCarthy
Elizabeth Susan Meade
Jack and Eva Medzorjian
Germaine Messett
Louise Missakian
Sandra Missakian
H. Frances Montgomerie
Betty Morningstar, Jeanette Kruger
and Jane Morningstar
Najarian Family (NY)
Berj and Marilyn Nercessian
Seta Nercessian
Hagop and Sossy Nercessian
Betty Nercessian
Barbara Newman
Arthur and Victoria Papazian
Dr. and Mrs. Harry Papazian, Zakar,
Melene and Garo
Barbara C. Peterson
Dorothea S. Piranian
Olga Proudian
Madeline Quinn
Becky Salvatore
Armine A. Sarges
Richard and Sylvia Sarkisian
Sayat Nova Dance Company
Lorraine M. Seymourian
Agavni Simon
John and Phyllis Simpson, Amanda
and Rebecca
Joseph and Donna E. Steinkrauss
Lucine Tashjian
Ronald S. Tashjian
Adrienne Tashjian
Maureen and Joseph Tedesco
Mary, Annie, Dorothy, Arthur
and Charles - the John Family
The Zavian Family
Ann Topjian and Family
Anne M. Tully
Hrach Ucuzian
Mayda Yetimian
Henry, Carol and Andrea
Zeytoonjian
Total: \$3,010

Norma M. Karaian January 19, 2005

Lenore, John,
and Marilyn Karaian Family
Stella Aftandilian
Armenian Women's
Welfare Association
Sheila Assad
Hamest Atamian
John K. Baronian
Ruth Bender
Angele Boghossian
Hope Irene Carras
Dr. and Mrs. James E. Cavanaugh
Joseph Crump
Rev. and Mrs. Dajad Davidian

Marie Doherty
Vartuhi Erdinc
Diane Foote/Ferrigno
Dr. and Mrs. Charles Garabedian
Debra Ann Garabedian
Bob Goshgarian
Henry Hagopian
Barbara Hall
Earl and Patti Hinkley
Zevart M. Hollisian
Margaret and Mary Hovnanian
J. R. Lowell School PTO
Sheryl S. Jones
Celia Juskalian
Nancy Kalajian
Mary M. Kalman
Nadia Ann Karnik
Kolgian Family
Diane Kouyoumjian
Diane and Roger Krikorian
Beth Krikorian
Harry and Gale Krikorian
Sandra and Joel Krinsky
Ginny and Peter Kyvelos
Marcella (Cookie) Magerer
Berj and Meline Manoukian
Sylvia Markarian
Mary Lou Markarian
and Medo El-Telbany
Mr. and Mrs. James Meagher
Louise Missakian
Sandra Missakian
Robert Moztian
Richard and Carolyn Mulloy
Mr. and Mrs. Al Muncherian
Mr. and Mrs. Donald Obuch
Harry and Hripsime Parsekian
Genevieve M. Powers
Kenneth and Diane Samuelian
Marien Samuelian and Family
Robert Sanasarian
Mr. and Mrs. George D. Sarkisian
and Family
Max Share
David J. Sheehan
Richard, Ann and Talene Tarvezian
Jirayer and Silva Tekeian
Mr. and Mrs. Cos Trapani
and Lisa Waldie
Carol Yacubian Torrey
Arra and Amy Zeytoonjian
Total: \$2,225

Kay Takvorian February 7, 2005

Setrak Der Boghosian
Sara, Denise and Vahey Takvorian
Alice Takvorian
Edward and Adrina Tutunjian
(Boyajian)
Gayle M. Yapchaian
Total: \$170

Harman Semerjian February 8, 2005

Doris Semerjian
Karen Semerjian
Denise Kiedrowski
John and Margaret Ahigian
James and Doreen Ahigian
Leo and Eve Akillian
George and Mariam Avakian
Crosby and Maline Goshgarian
Margaret and Gordon Janikian
Stefanie Madanian

Margossian Family
Alice Sangster and Mary McDaniel
Alice and Anthony Seferian
Sarah and Norman Semerjian
Greg and Linda Takvorian and Family
Total: \$835

Lillian Chilingerian February 28, 2005

Kirk and Lee Aharonian
Arthur and Rose Arakelian
Michael and Charlotte Arslanian
Dr. and Mrs. Jacob Baboian
Bachelor's Bowling League
Mary Balyosian
Don and Sunny Boghosian
Steven Chilian
Helen Chilian
Juliann and Michael Corey
Chris and Sharon Corey
John DiMiceli Josephine Corro
Mr. and Mrs. Armen Dohanian, Jr.
Sandy (Sulkowitch) Doren
Joan and Alson Drevins and Family
Crosby and Marge Goshgarian
Alfred and Catherine Graziano
Roger and Lynda Hagopian
Mr. and Mrs. Ron Hagopian
Mr. and Mrs. Charles H. Hasekian
Constance M. Horgan
George and Gladys Kaloostian
Richard and Lucille Kashian
William and Betty Kazanjian
Mr. and Mrs. Richard C. Koundakjian
Mr. and Mrs. Arthur Krikorian
John Lippitt
Ann L. Madigan
Alice Mallumian
Christine Mekjian
Vartkes and Lucy Moushigian
Marilyn Nargozian Coughlin
Jack and Audrey Pilbosian
H. R. Poonarian
Alice and Anthony Seferian
Bernard F. Shadrawy, Jr.
Dave and Heidi Shamlian
William and Carol Singer
Katherine Siranosian
Steve and Libby Sabounjian Foundation
Sophie Tolajian
Roberta Vanderkeyl
Total: \$1255

Armen Arustamyan March 15, 2005

Anonymous
Deanna Soukiasian
Dr. Aida M. Yavshayan
Total: \$121

Additional In Lieu Donations:

Virginia Kouyoumjian December 13, 2004

Mr. and Mrs. Steve Omartian and
Family
New Total: \$1,890



Thank You!



Thank you to George Nalchian, Helen Nalchian, Vee Agahigian, Gary Agahigian and Beverly Thomas, pictured here with Fr. Arakel, for donating the beautiful, new, large, silver chalice in memory of Hrant and Zaruhi Nalchian and Samuel Agahigian.



Thank you to the Chandelier Cleaning Crew, headed by Michael Mamishian (center), for, as every year, cleaning the chandeliers of our sanctuary in preparation for Easter Sunday.



As always, thank you to our wonderful team of mailing volunteers who respond whenever called upon to be sure St. James mailings reach our parishioners.



Thank you to Helen Yapchaian and all of the ladies who lovingly prepare the *mas* to be distributed following Divine Liturgy.



Thank you to George Kaloustian, George and Helen Yapchaian, Leslie Cristello, and Shirley Onanian for preparing the palms for Palm Sunday.

Our Special Thanks To:

Gary and Elaine Westermarck for their donation of \$1,000.00 in support of the St. James Vacation Bible School.

Bessi Michigan for donating a diamond, gold ring, value \$600 and a gold bracelet, value \$600.

Shahen, Violet, and Aram Raissi of Pacific Palisades, California, for their donation of \$500.

Paul Jigarjian for a donation of \$100 to be added to the Edward Mesrobian Fund.

Tad Guleserian, his wife Kelley and daughter Ava; Joy Guleserian Foley, her husband Michael and son Liam; and daughter Melanie Guleserian for a donation of \$100 in memory of Walter A. Guleserian to be added to the Walter A. Guleserian Memorial Fund.

The Kolgian Family for a donation of \$20 to be added to the Walter A. Guleserian Memorial Fund.

Setrak Yuzlek and family for the donation of Easter eggs.

Nadia Ann Karnik for donating Easter eggs in memory of her parents, Harry and Anahid Karnik.

M E S R O B M A S H D O T Z I N S T I T U T E

We had a very successful Winter semester. The semester ended on April 6, 2005, with 39 students attending. Our Spring/Summer semester started on April 18, 2005 and will run for 10 weeks. The last class of the semester will be on Wednesday, June 29, 2005. We have already 25 students signed up; students are always welcome and encouraged to enroll! If you or someone you know is interested, please call Annie Chekijian at (617) 489-5984, or e-mail anniechekijian@msn.com.

Annie Chekijian, Administrator

ST. JAMES ARMENIAN CHURCH ENDOWMENT TRUST FUND

A Venerable Christian Practice

Remember
St. James Church In Your Will

Յիշեցէ՛ք Սբ. Յակոբ Եկեղեցին Ձեր Կտակին Մէջ

Sacraments



Baptisms & Chrismations

You have been Baptised in Christ.

Alleluia

Daniel Zachary Assarian

March 19, 2005

Son of Zachary and Lisa Assarian

Godparents: David Kett and Nicole Assarian

Kayleigh Elisabeth Apar

April 2, 2005

Daughter of Sarkis Apar and Danielle Landry

Godparents: Eric O'Donnell and Deborah Apar

Kristin Nicole Selian

April 10, 2005

Daughter of Manuel and Liana Selian

Godparents: Mikhail Petrosyan and Naira Balagyozyan



Funerals

*May Christ Our God shed His Eternal Light
upon the souls of our dearly departed.
May God bless the souls of the deceased and
comfort the members of their families.*

January

Norma M. Karaian – January 19, 2005

Sergey Bashirian – January 29, 2005

Akop Shakhramanov – January 31, 2005

February

Kay Takvorian – February 7, 2005

Harman Semerjian – February 8, 2005

Lillian Chilingirian – February 28, 2005

March

Eva Gorgodian – March 1, 2005

Armen Arustamyan – March 15, 2005

April

Vladimir V. Isayaev – April 1, 2005

Lucy Zampell – April 15, 2005

Rose Hovannesian – April 25, 2005

Anahid Menendian – April 25, 2005

ST. JAMES ANNUAL PICNIC
ARMENIAN FESTIVAL

Sunday, June 12, 2005 at Noon

**ՍՈՒՐԲ ՅԱԿՈԲ ԵԿԵՂԵՑԻՈՅ
ՏԱՐԵԿԱՆ ԴԱՇՏԱՀԱՆԴԷՍ**

Կիրակի 12, Յունիս 2005

Կէսօրուան Ժամը 12:00-ին

Our Annual Picnic will once again be held
on the grounds of St. James Armenian Church
465 Mt. Auburn Street, Watertown, MA

Children's Games and Contests

Enjoy delicious food and dance to the sounds of
Roger Krikorian, Bob Raphalian, Leon Janikian and Ken Kalajian.

Rain or Shine!

Raffles Prizes are as follows:

1st PRIZE \$1,000 2nd PRIZE \$500 3rd, 4th & 5th PRIZES \$100

Winners need not be present.

Thank you in advance for your continued support.

We look forward to seeing everyone on June 12th!

2005 VACATION BIBLE SCHOOL REGISTRATION

Monday, July 18th to Friday, July 22nd, 2005 10 a.m. to 2 p.m.

Children Ages 5-12 are welcome!



- This summer, children will take a journey with Jesus through Jerusalem on a Holy Land Adventure! Participants will learn about Christ's love for each of us, and will enjoy arts and crafts projects, music, theater, fun and games, activities, and more!
- The five days' topics are: Jesus is King, Jesus Showed God's Love, Jesus Loves Us, Jesus Died For Us, and Jesus Lives! The curriculum will also include lessons and crafts specific to the Armenian Orthodox Church and emphasize the important presence of the Armenian Church in the Holy City of Jerusalem.
- Registration fee: \$50 per child (\$40 per child for families registering more than one child).
- Children will be divided into three age groups: Group I – 5-6 year olds; Group II – 7-9 year olds; Group III – 10-12 year olds. Space in each group is limited; early registration is encouraged.
- Please note: snacks will be provided to the children. Children will be asked to bring their own lunch.

----- REGISTRATION FORM (TO BE COMPLETED AND RETURNED) -----

Name of Parent or Guardian _____

Address _____

Email _____ Phone _____

Parish Affiliation _____

Child _____ Age _____ Birthdate _____ T-shirt Size _____

Child _____ Age _____ Birthdate _____ T-shirt Size _____

Child _____ Age _____ Birthdate _____ T-shirt Size _____

Emergency Contact _____ Phone _____

Relation to Child(ren) _____

Person(s) who will/are authorized to pick up child(ren) _____

Phone _____ Relation to Child(ren) _____

Child(ren)'s Special Needs, Allergies, Restrictions on Physical Activity, Other Concerns (will be held in strictest confidence) _____

I hereby give permission for my child to participate in the activities planned by the St. James VBS Staff.

I understand I will be provided a separate, detailed parental permission form upon registering my child. I also understand my child(ren) will be expected to adhere to the rules and guidelines of Christian living which I will receive following registration.

Signature of Parent or Guardian _____

Please make checks payable to St. James Armenian Church (Memo: 2005 VBS), and mail the registration form together with payment to St. James Armenian Church, Attn: VBS, 465 Mt. Auburn Street, Watertown, MA 02472. If you have questions or would like additional information, please call (617) 923-8990 or email aljalian@comcast.net.
FormE

ՕՐԱՑՈՅՑ 2005

ՅՈՒՆԻՍ

Կիրակի, Յունիս 5

Մեր Եկեղեցւոյ Սբ. Սահակ եւ

Սբ. Մեսրոպ եւ Կիրակնօրեայ զոյգ վարժարաններու Ամսվերջի հանդէս

Երկուշաբթի, Յունիս 6

Երեկոյեան ժամը 6:30-ին Արանց Յանձնախումբի մեծարանք՝ Տիկիններու

Ուրբաթ, Յունիս 10

Արանց եւ Տիկնանց ճաշաժողով, ժամը 6:30-ին

Կիրակի, Յունիս 12

Սբ. Յակոբ Եկեղեցւոյ տարեկան դաշտահանդէս-Հայկական Փառասօն եւ Կիրակնօրեայ վարժարանի փակում

Ուրբաթ, Յունիս 17

Արանց եւ Տիկնանց ճաշաժողով՝ ժամը 6:30-ին

Կիրակի, Յունիս 19

Հայրերու Օր - Կրթաթոշակի Կիրակի

Երկուշաբթի, Յունիս 20

Տիկնանց Յանձնախումբի ճաշաժողով

ՅՈՒԼԻՍ

Յուլիս 18-22

Ամառնային Ճամբար

Calendar of Events 2005

(All events at St. James unless otherwise specified)

June

Sunday, June 5

St. James Armenian Church Sunday School Graduation
St. Sahag and St. Mesrob Armenian School Graduation

Monday, June 6

Men's Club Ladies Night

Friday, June 10

Mr. & Mrs. Group Dinner Meeting

Sunday, June 12

Annual Church Picnic / Armenian Festival
Sunday School Promotion Day and Last Day of Classes

Friday, June 17

Mr. & Mrs. Group Bean and Frankfurt Dinner

Sunday, June 19

Father's Day / Scholarship Sunday

Monday, June 20

Women's Guild Dinner Meeting

July

July 18-22

Vacation Bible School

"The new email updates are terrific! Thanks for keeping us up to date on all that is happening at St. James."

Are you currently one of the many parishioners receiving St. James News and Events updates? If you would like to receive reminders and updates of what is happening at our church (or know someone who would) please send your email address(es) to: stjamesnews@stthagop.com.

ՇԱԲԱԿԱՆ ԿԱՅՈՒՆ ՕՐԱՑՈՅՑ

(բացի յայտարարուած փոփոխութեան պարագային)

ԵՐԿՈՒՇԱԲԹԻ - Առաւօտեան ժամը 9:30-ին՝ Ծնող - մանկական ժամադրավար - խաղարան

ԵՐԵՔՇԱԲԹԻ - Երեկոյեան ժամը 5:00-ին, Պինկո

ՉՈՐԵՔՇԱԲԹԻ - Առաւօտեան ժամը 10:00-ին, Աղօթաժողով եւ Սուրբ Գրոց Սերտողութիւն (Եկեղեցւոյ մէջ-Հայերէնով):

ՇԱԲԱԹ - Առաւօտեան ժամը 9:15-ին՝ Սբ. Սահակ եւ Սբ. Մեսրոպ Ծաբաթօրեայ Հայ Դպրոց: Կէսօրէ ետք ժամը 1:00-ին՝ Երկսեռ Մանկանց Երգչախումբի փորձ (6-էն մինչեւ պատանեկան տարիք):

Every Week Except as Announced

Monday

9:30 a.m. – Mom/Dad and Toddler Playgroup

Tuesday

5:00 p.m. – Bingo (Early Bird: 6:45 p.m.)

Saturday

9:15 a.m. – St. Sahag & St. Mesrob Armenian School

1:00 p.m. – Junior Choir/Chorale Rehearsal

Sunday

10:00 a.m. – St. James Sunday School



Sixty St. James youth, parents, and parishioners attended a Celtics game this Spring.

IT'S NOW EASIER THAN EVER TO SUPPORT YOUR CHURCH!

St. James is pleased to announce that donations, annual contributions, parish dues, and other payments to the church may be made using a major credit card. There is much excitement in the community about this new method of paying, which will allow parishioners greater ease and convenience.

Parishioners may make pledge contributions, and may have automatic deductions/charges made monthly. One-time payments may also be made. Parishioners have been requesting this convenience for years because of the personal benefits it affords: it's quick, it's easy, and it gives you a permanent record. (And, in addition to the most important rewards you will receive from God for supporting and caring for your church, you can also receive earthly rewards like airline miles, cash back, etc.)

You may use MasterCard, Visa, American Express, Discover, or a debit card. The program is ready and in place for use - just call the church!

Donations for weddings, funerals, baptisms, and requiem services, and pledges and membership dues, can all be charged. As one parishioner said that, "Charging \$40 a month on their credit card is so easy I plan to now pledge \$480 a year. Thank God I don't have to be reminded - it's so simple and easy!" For more information, please feel free to call the church office.

Thank You

Donations for "Loosy"

We thank the following for their generosity and their support of St. James and the publication of the *Loosy* quarterly:

Haig, Lori, and Louise Ajamian	\$ 25
Edward and Roxy Antriasian	\$ 20
Rachel Astourian	\$ 20
Yervant and Anoush Balian	\$ 100
<i>In honor of Mrs. Siran Kassabian's birthday</i>	
Garbis and Mary Louise Essaian of Sunnyvale, CA	\$ 30
Garabed Fattal, MD of Binghamton, NY	\$ 100
Greg and Joan Hagopian of Bradenton, FL	\$ 30
<i>In honor of being blessed with our three granddaughters.</i>	
Paul Jigarjian	\$ 100
<i>In memory of his wife Isabelle Jigarjian</i>	
John, Elizabeth, and Adrienne Kefeyan	\$ 25
Shirlee and Bill Purcell	\$ 25
Edward Seffilian	\$ 25
Araxie and Anne Toomajian	\$ 25
Sarkis and Emma Toomajian	\$ 25

PLEASE NOTE: There is an expense of approximately \$3,000 for publishing and mailing each issue of the *Loosy*. Any contributions sent to defray part of this cost are greatly appreciated. Please use the form below to send your donation for this purpose.

St. James Armenian Apostolic Church
465 Mt. Auburn Street, Watertown, MA 02472

Donation for *Loosy* in the Amount of \$ _____

Name: _____

Address: _____

City _____ State _____ Zip _____

Please list occasion if any: _____

ՏՕՆԱՑՈՅՑ 2005

ՅՈՒՆԻՍ

Շաբաթ, Յունիս 11

Գիւտ Նշխարաց Սբ. Գրիգորի Լուսաւորչին

Հինգշաբթի, Յունիս 16

Սբ. Թարգմանիչներ Սահակ եւ Մեսրոպ

Շաբաթ, Յունիս 18

Սբ. Տրդատ Թագաւոր եւ Աշխէն Թագուհի

ՅՈՒԼԻՍ

Կիրակի, Յուլիս 3

Տօն Այլակերպութեան Տեառն Մերոյ

Յիսուսի Քրիստոսի «Վարդավառ»

Շաբաթ, Յուլիս 9

Սբ. Թադէոս Առաքեալ Հայոց եւ Սբ.

Սանդուխտ Կոյս

Շաբաթ, Յուլիս 16

Որդիներ եւ Թոռներ Սբ. Գրիգոր Լուսաւորչի՝

Արիստակէս, Վրթանէս, Յուսիկ, Գրիգորիս եւ

Դանիէլ

CALENDAR OF FEAST DAYS 2005

June

Saturday, June 11

St. Gregory the Enlightener
(Discovery of his Relics)

Thursday, June 16

Holy Translators Sahag and Mesrob

Saturday, June 18

Sts. Tiridates the King and Queen Ashkhen

July

Sunday, July 3

Feast of the Transfiguration of our Lord

Saturday, July 9

St. Thaddeus, Apostle of Armenia and
St. Sandoukht the Virgin

Saturday, July 16

Sons and Grandsons of St. Gregory the Enlightener:
Aristakes, Vertanes, Hoosik, Grigoris and Daniel

ՏՕՆԱԿԱՆՔ/ FEAST DAYS

ՎԱՐԴԱՎԱՌ

Տօն Այլակերպութեան Տեառն մերոյ
Յիսուսի Քրիստոսի

ԿԻՐԱԿԻ, ՅՈՒԼԻՍ 3, 2005

Ժամերգութիւն Առաւօտեան 8:00

Սուրբ Պատարագ Առաւօտեան 10:00

ՎԵՐԱՓՈԽՈՒՄՆ ՍԲ. ԱՍՏՈՒԱԾԱԾՆԻ
«ԽԱՂՈՂՕՐՏՆԷՔ»

ԿԻՐԱԿԻ, ՕԳՈՍՏՈՍ 14, 2005

Ժամերգութիւն Առաւօտեան 8:00

Սուրբ Պատարագ Առաւօտեան 10:00

Feast of the Transfiguration of Our Lord

Sunday, July 3, 2005

Morning Service 8:00 am

Divine Liturgy 10:00 am

Feast of the Assumption of the Holy Mother-of-God (Blessing of Grapes)

Sunday, August 14, 2005

Morning Service 8:00 am

Divine Liturgy 10:00 am

IMPORTANT INFORMATION

Pastoral Care: Home and Hospital Clergy Visits

The clergy are always available to visit homebound and hospitalized parishioners. If you or someone you know is ill or hospitalized and would like to be visited, please call the church office at (617) 923-8860. Please note: when asked about your religion at a hospital, patients should list themselves as "Armenian Orthodox" or "Armenian" but certainly not "other."

Requiem Service/Hokehankisd

Arrangements for Requiem Service, Altar Flowers and Candles should be made through the church office by Thursday at noon. Please note that in accordance with the canons of the Armenian Church, Requiem Services may not be performed on the five major feast days: Armenian Christmas, Easter, The Feast of the Transfiguration, The Feast of the Assumption of Holy Mary the Mother of God, and The Feast of the Exaltation of the Holy Cross. Requiem Service requests are announced in the Sunday Bulletin.

Special Prayers

The celebrant/priest prays for all the faithful during the Sunday Divine Liturgy. The Pastor will offer prayers for specific intentions (recovery from illness, etc.) upon your request. Special prayer requests are announced in the Sunday Bulletin. Please call the Pastor's office if you would like special prayers offered.

Sunday Fellowship Hour

Each Sunday following church services, parishioners enjoy a fellowship hour. It is a custom in the Armenian Church to host a fellowship in memory of loved ones. We also encourage our faithful to host a fellowship hour in celebration of a special event. Please call the church office to make arrangements and for more information.

ARRANGEMENTS FOR SACRAMENTS

Parishioners should contact the church office to make arrangements for weddings, baptisms or funerals to ensure the Pastor's and church's availability. All services must follow the Canons of the Armenian Apostolic Orthodox Church. In accordance with Diocesan discipline mandated by the Primate, all Sacraments must be administered in the church sanctuary which has been consecrated for the celebration of these sacred rites. All arrangements for guest clergy to participate in sacraments, according to protocol, must be initiated and made through the Pastor's office after consultation with the Pastor.

Baptisms and Chrismations

All baptisms must be scheduled at least two months in advance by calling the church office. The office will provide the parents additional details and forms at that time. According to the Armenian Church canons, a Baptism may only be performed once in a person's lifetime, provided such Baptism has been performed in a Christian Church and in the name of the Holy Trinity. At least one of the godparents must be a member of the Armenian Orthodox Church.

Weddings

Parishioners should contact the church office at least eight months prior to the date of a wedding. A couple must contact St. James to confirm the availability of the Pastor and sanctuary prior to making or confirming any other wedding arrangements. All weddings are to follow the Canons of the Armenian Apostolic Orthodox Church and the laws of the State of Massachusetts. The couple must meet with the Pastor at least once before the wedding date for pre-marital preparation. The church office will make all necessary arrangements for the deacon, organist and soloist, and will provide the couple with additional details and forms. Weddings may not take place on Sunday mornings, during Great Lent or Holy Week, or on the five major feast days: Armenian Christmas, Holy Easter, The Feast of the Transfiguration, The Feast of the Assumption of Holy Mary the Mother of God, and The Feast of the Exaltation of the Holy Cross.

Funerals

Families should make arrangements with the funeral director of their choice. The funeral director will contact the church office to arrange the date and the time of the funeral service. Generally, St. James Armenian Church coordinates funerals with Bedrosian Funeral Home and Giragosian Funeral Home; both are located in Watertown and are familiar with our Church traditions. Funerals may not be performed on religious holidays, major feast days, Saturdays after 3:00 p.m., or on Sundays.



ST. JAMES ARMENIAN APOSTOLIC CHURCH

465 MT. AUBURN STREET • WATERTOWN, MA 02472

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