



Սուրբ Կարապետ Յայգ. Եկեղեցի Պարոն Ռուժ, ԼԱ

Saint Garabed Armenian Church of Greater Louisiana
6208 Florida Boulevard Baton Rouge, LA 70806

Dear Parents,

Congratulations on the beautiful gift of life that God has granted to you. I pray that His blessings of good health, long life, peace, love, and joy be for your child always.

I very much look forward to the day of the baptism and the joy and privilege of receiving your child into the family of the Armenian Church.

The enclosed materials have been prepared and are sent with the intention of having the day be as special, complete, and joyous as possible. The booklet that explains the *Sacrament of Christian Initiation – Baptism, Confirmation and Holy Communion*, hopefully will provide you with all the necessary information needed in preparation for the event. However, should you have any questions about any of the materials or any other matters related to the baptism, always feel free to call me.

I ask that you kindly fill out the Baptism Application form and either give it to a Parish Council member or send it to the address provided at your earliest convenience. Should anything change, simply give me a call.

May you enjoy fully the wonderment of your child as God's gracious gift to you both. And may He be with you always.

Prayerfully,

Fr. Tateos R. Abdalian,
Visiting Pastor

The understanding of the sacredness of the Sacrament of Baptism by our faithful has become over the years less than what is once was. Why we baptize, the role that the godparents play, the importance of a prayerful attitude by those who are witnessing the entrance of a new member into the society of the Church, all have become secondary matters. The following article is offered to assist our faithful in reversing that development.

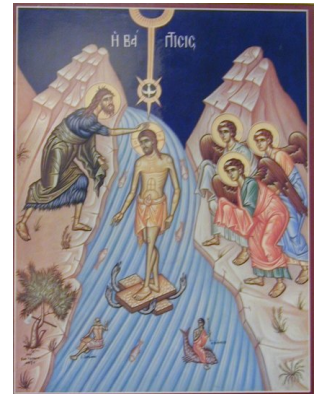
BAPTISM, CHRISMATION, AND HOLY COMMUNION AS THE SACRAMENTS OF INITIATION ACCORDING TO THE ARMENIAN APOSTOLIC ORTHODOX CHURCH.

The word **baptism** is derived from a Greek word that means **washing by entering the water**. The word **christening** means **to become or to make someone a Christian**. **Chrismation** means **anointing with Chrism**, i.e. with holy oil or **Miuron**. The Armenian word for baptism is **Mkrtel, Mkrtut'yun**. The word **k'nunk** is also in common use, meaning **sealing** (with Miuron).

Baptism, Chrismation and Holy Communion are the most important **Mysterics** or Sacraments of the Church. The Order of Baptism of the Armenian Church, as that of other Orthodox Churches, combines all three of these mysteries together with certain related Sacraments, which complete the sacred rite of Christian Initiation.

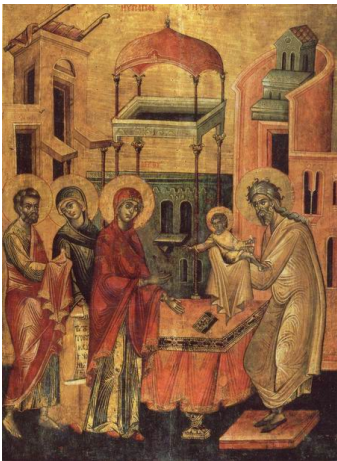
Why do we baptize?

The Lord Jesus himself received Baptism and Chrismation in the river Jordan at the hands of St. John the Forerunner and thus showed his solidarity with sinful men. (Matthew 3:16-18; Mark 1:9-11; Luke 3:21-22). Our Lord expected his followers to be baptized with the Baptism with which he was baptized, (Mark 10:38) and so instructed his disciples to do likewise. (Matthew 28:1-9). The church thus faithfully and diligently observed Christ's ordinance to baptize all those who wanted to enter into his Kingdom (Acts 2:38; Romans 6:3-4; I Corinthians 1:16-2:13; Galatians 3:27; Ephesians 4:5; Colossians 2:12; I Peter 3:21). Without Baptism, a person cannot obtain salvation (John 3:5).



Baptism is performed only once. The church's Creed declares that there is only one Baptism so long as it has been administered in a manner in which its essential conditions are fulfilled, that is with water and the invocation of the Holy Trinity – Father, Son and Holy Spirit. It is not to be repeated and is valid for all Christians who form the one fellowship in Christ.

Why do we baptize infants?



An infant is not conscious of what takes place at his Christening. Yet, as in all the other spheres of his growing life, his parents take upon themselves the responsibility of bringing up their child in a way that they believe is best for him. They make a commitment with a view to rearing the child in the faith of their fathers. Godparent(s) declare the infant's faith on his behalf and declare to watch over the child, to see that he receives proper Christian training in the Orthodox faith of the Armenian Church, to instruct him and to correct him, and, if necessary, to help and protect him as a father or mother would. And, above all, to always pray for him.

Thus the child is taken into the company of believers, where what is affected in Baptism and Chrismation gradually unfolds in his soul. He is put on the

path leading to Christian perfection. As the child clings during his immaturity to his parents and receives nourishment and care from them, so also he clings, during his formation years, to his Mother Church wherein he is born anew and receives the nourishments of the faith.

A child brought to Baptism receives all the three great mysteries necessary for salvation and becomes a full Christian through one continuous sacred act. For the Church will not set age limits for the salvation of man through God's grace.

As the child grows, gradually becoming independent and assuming responsibility for his own life and conduct, spiritually and in all other respects, he becomes free to accept or reject what he has received as an infant. We must keep in mind that the Christian who does not keep the vows of Baptism, *i.e.* who does not love and worship God but makes himself a slave of vices and sins, is a Christian and child of God only in name. Our Lord warns us of this self-deception and will not accept such individuals on the Day of Judgment (Matthew 7:21-23). St. Paul calls unworthy Christians the enemies of Christ (Philippians 3:18-19).

What is Chrismation?

Chrismation or *Confirmation* is the sacramental or mystical invocation of sealing by the Holy Spirit whom the neophyte receives after his Baptism. Through this act, one becomes engrafted and integrated into the Body of Christ and a participant in its life. Thus, through the Seal of Chrismation, a Christian is assured of the power of the Spirit and of resurrection. Chrismation is the Pentecost of the new Christian as well as the anointing of the neophyte into the royal priesthood of the faithful (I Peter 2:9).

Why also Holy Communion?

Holy Communion nourishes and sustains the spiritual life of a Christian who is continuously renewed with the power of the Holy Spirit whereby his bond of union with Christ Jesus is maintained.

As a Baptized and Chrismated member of the Armenian Church, the child is now entitled to the joy of participation in the Holy Sacraments of which the greatest is the Holy Eucharist, to complete the initial steps of his journey toward the true life of salvation. (John 6:54-55).

Guidelines for Families in the Administration of the Sacraments of Holy Baptism and Chrismation

In our Mission Parishes, prior to any other arrangements being made, the date for the ceremony is to be set in consultation with either the regular visiting priest or with the with the Parish Council in order for them to seek through the Diocesan offices, the availability of a priest and of the local church used. Baptisms normally take place within 40 days of the birth of the child.

It is the right of any child to be baptized regardless of the parent's marital status, providing the child is brought to the Armenian Church by the parents with the specific intention and desire of the child's baptism and confirmation and, with the sponsorship/witness of a baptized member of the Armenian Apostolic Orthodox Church who is to be the child's godparent.

An adult who wishes to receive Chrismation or, not having been baptized, both Baptism and Chrismation, is normally first required to receive proper instruction as to the teachings of the Armenian Apostolic Orthodox church prior to the administration of the sacraments.

The Sacraments of Baptism and Chrismation are to take place in the church proper. In cases of a medical emergency, the child is born premature or is seriously ill, the baptism may be performed in the hospital or at home.

When selecting godparents.

When selecting baptismal sponsors for your child, the individuals are to be members in good standing of the Armenian Apostolic Orthodox Church for, according to the teachings and canons of our Church, it is they who are to see to the nurturing of the child's faith as an Armenian Orthodox Christian. They should be individuals who are of good Christian character, attend the Divine Liturgy regularly and are frequent communicants of Holy Communion. Parents are to take care in choosing devoted, faithful, practicing members of the Armenian Church for this responsibility and privilege. Baptismal godparents, conversely, cannot be indifferent about their awesome responsibilities and should also give prayerful consideration before accepting.

The baptismal sponsor of the neophyte who responds to the questions posed by the priest performing the baptism must be a communicant member – baptized and confirmed – of the Armenian Apostolic Orthodox Church. Traditionally this has been the privilege of men only who served as godfather of the child. Recently, the Armenian Church has granted this privilege to women to serve as baptismal sponsors or, godmothers. If parents wish for the godfather or godmother be a person of another Christian denomination, then the other godparent must be a member of the Armenian Church and must be present at the ceremony.

On the day of the ceremony,

The family will need to bring to the church for the child:

- A large white towel to wrap about the child when removed from the baptismal waters;
- A new white outfit to be worn after the ceremony.

During the ceremony the priest shall ask the child's sponsor(s):

- *What does this child request?*
- Yerakhays zeench khuntreh?

The sponsor(s) shall answer:

- *Faith, hope, love and baptism, to be baptized and justified, to be cleansed of sins, to be freed from demons and to serve God.*
- Havadk, Hooys, Ser, yev Mugurdoutiun. Mgrdeel yev artaranal, srpeel ee meghats, azadeel ee teevats, yev dzarayel Asdoudzoh.

The priest shall say:

- *Be it unto thee according to thy faith.*
- Usd havadots kots yegheetsee kez.

After the ceremony:

When the child is to be bathed for the first time at home, the water of the washing should be poured into the soil directly rather than down the drain into a water waste system. The reason being that any trace of the Holy Myron should not be mixed with unclean water.

The custom and practice of presenting an offering to the church on the occasion of a Baptism comes from both Scripture and our own traditions. When Our Lord was brought to the Temple on the eighth day of his birth by his parents for purification and circumcision, we find that they offered their gifts to fulfill their religious obligations " . . . as it is written in the law of the Lord, . . . to offer a sacrifice according to what is said in the law of the Lord, ' a pair of turtledoves, or two young pigeons.'" (Luke 2:23-24). As Jesus tells us in the Luke's gospel, " . . . where your treasure is, there will be your heart also."

It is in the offering of one's monetary gift to the church in celebration of the sacrament as an expression of thankfulness for the occasion and of love of God that allows this donation to become a gift of joyous giving, rather than a "fee" of obligation that one is required to pay out of compulsion. The church historically has always been dependent upon such gifts from the faithful to help, in part, maintain the continuation of her mission.

Prepared by Fr. Tateos R. Abdalian
Diocese of the Armenian
Dept. of Creative Ministries
New York 2018

References:

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6208 Florida Boulevard Baton Rouge, LA 70806

BAPTISMAL APPLICATION

DATE: _____

NAME OF PERSON BEING BAPTIZED:

SAINTLY ARMENIAN NAME:

PLACE OF BIRTH: _____

DATE OF BIRTH: _____

FATHER'S NAME:

MOTHER'S MAIDEN NAME

HOME ADDRESS:

TELEPHONE # _____ EMAIL: _____

DATE OF BAPTISM: _____ TIME: _____

PLACE OF BAPTISM: _____

GODFATHER: _____

GODMOTHER: _____

OFFICIATING CLERGYMAN: _____

NOTES: _____



DIOCESE OF THE ARMENIAN CHURCH OF AMERICA
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Archbishop Khajag Barsamian, Primate

October 24, 1991

TO: The Reverend Clergy and Parish Council Chairmen

The issue of godfathers, that they be members of the Armenian Church, has been the subject of several consultations during clergy conferences.

Recent and frequently submitted requests, and changing conditions, require that the following clarification be made:

The baptismal godfather or godmother must be a member of the Armenian Apostolic Church. *Only* a member of the Armenian Apostolic Church can respond to the questions posed by the clergyman performing the baptism.

If the parents of the baptized express a desire that the godfather or godmother be a person of another Christian denomination, then the other godparent must be a member of the Armenian Church, and must be present at the ceremony.

With prayers,

+ *Bishop Khajag Barsamian*
Primate



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The Celebration of a Name Day

Perhaps you have heard the expression "What's in a name?" For the Armenian Christian, the answer is, "a great deal".

In our Armenian tradition, as well as within the people of the various Orthodox Churches, a very important tradition practiced is the ancient Christian custom of taking the name of a Saint at Baptism. This custom is the bond that is established at Baptism between a Christian and the Saint whose name one bears. When we are addressed with this name, it shows honor to the Saint and in a way, invokes his or her blessing. We also directly show pious honor to Christ Himself when we accept and use a Saint's name, since Saints are precisely those who have been joined to Christ. Such an act of humility and spiritual submission was so important to the Early Church. Unfortunately, today, our regret is that so many of our people ignore this meaningful custom. But how and why did this practice begin?



The Circumcision and Naming of our Lord and Savior Jesus Christ

In the Armenian Church, the Nativity of Our Lord is celebrated on January 5-6. Eight days later, on January 13, the Church remembers the Circumcision and the Naming of Our Lord Jesus Christ, in accordance with the Old Testament Law when he was circumcised, as were all male infants, as a sign of the Covenant of God with the Forefather

Abraham and his descendants (Gen 17:10-14, Lev 12:3).

This act showed that the true descendants of the Patriarch Abraham were separated from the other nations by the sign of circumcision (a pre-figurement of Baptism), *"the circumcision made without hands"* (Colossians 2:11ff), and thereby became members of the God-ruled community of the Old Testament; that is, through circumcision, they entered among the chosen People of God.

The Fathers of the Church explain that Our Lord, the Creator of the Law, underwent circumcision in order to give people an example how faithfully the divine ordinances ought to be fulfilled. The Lord was circumcised so that later no one would doubt that He had truly assumed human flesh, and that His Incarnation was not merely an illusion, as some, however, wrongly believed.

After this ritual, the Divine Infant was given the name Jesus, as the Archangel Gabriel declared on the day of the Annunciation to the Virgin Mary. "*And when eight days were accomplished for the circumcising of the Child, His name was called Jesus, which was so named of the Angel before He was conceived in the womb*" (St. Luke 2:21). The name Jesus, which means "*the one who saves*", was an indication of His service, the work of the salvation of the world (Mt 1:21; Mk 9:38-39, 16:17; Luke 10:17; Acts 3:6, 16; Phil 2:9-10).

These two events - the Lord's Circumcision and Naming - remind Christians that they have entered into a New Covenant with God, that the very name "*Christian*" is a sign of mankind's entrance into this New Covenant and "*are circumcised with a circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ*" (Col 2:11). And the ritual of circumcision gave way to the Mystery of Baptism, which it prefigured.

Early Church Practices

One of the baptismal customs of the early Church note that when the catechumens (those preparing for baptism) had been taught everything that they were to learn, their teachers would lead them back to the bishop, and the bishop would recommend that they change their pagan names and adopt Christian ones, names to remind them of holy persons or of virtues. Thus, the Early Church attached great importance to a person's name.

A famous 4th Century Church historian, Eusebius, recorded the Christian practice of the time of giving the names of the Apostles to children. Also in the same work, we read that the Egyptian Christians renounced their pagan names for Scriptural names—usually the names of Prophets.

Celebration of Name Days

In the old country, there was the special tradition of our people to celebrate one's nameday rather than the birthday. The difference between the celebration of one's day of physical birth and of one's name day is that on the former, the person whose birthday it is becomes the center of attention, whereas on the latter, the saint is the focal point. Placing the saint as the center of attention on one's name day ties the whole celebration in with the entire Church. The individual is not alone in their celebration, but does so together with the whole Church.

Celebration of the nameday is also considered to be spiritually important, for the celebrating individual develops special spiritual ties with his/her Patron Saint and, consequently, with God, for one's name day is not only a day for celebration but also is a day for spiritual growth.

The individual should attend Badarak and receive the Holy Communion on the Sunday or feast that is nearest the saint's feast day.

The custom of the Armenians is to present a lighted candle to the individual in celebration with the words *anoonovut dzeranas* – may you grow old with your name – with the meaning that you are to grow old sharing the name of your saint as a blessing. This can easily be done at the end of Liturgy by the Priest on behalf of the entire congregation, while at the same time offering a special blessing.

At the Time of Birth

Today, of course, both the feast/name day and birthday can and should be observed.

When parents receive the joyous news that they will soon be blessed with a child, it is advised that they decide in a timely manner on the name to be given to the infant, remembering our Lord's name, "Jesus," was "given" by an Angel even before Christ was conceived by the Holy Spirit in the immaculate womb of the Mother-of-God (Annunciation: St. Luke 1:31).

In contemporary times, following the exact same tradition that prevailed in the Early Church, children should be given the names of the Saints who have sanctified our Church and whose intercessions uphold our faith and our spiritual efforts, for their names are reminders of faith and virtue.

Armenians also have the good custom of giving a child the name of the Saint who is celebrated on or near the day of the birth, for it is the Saint of this name who is the patron of the child.

Also there is further custom of bestowing a name associated with the feast day that coincides with the birth. A few examples of this are: *Avedis* for the Nativity; *Haroutune* for Easter (Resurrection); *Vartouhi* (Rose) Transfiguration; *Mariam* or Mary for the Assumption of the Blessed Virgin; *Khatchig* for the Feast of the Holy Cross. The Pastors of parishes can assist with this information.

As the child grows, an important teaching that parents can offer to their children is the habit of praying to their patron saint and establish a special devotion, so that they may receive an abundance of God's blessings.

Not only should we hold our patron saint in special reverence, but also a child should have an icon of the saint in their room. On the feast day of the saint, the family ought celebrate the child's name day and the saint's day. This day is considered as our birthday into the Church and on this day we celebrate this important event.



Fr. Tateos R. Abdalian
Creative and Digital Ministries
Diocese of the Armenian Church

KRIKOR AND CLARA ZOHRAH INFORMATION CENTER

ARMENIAN NAMES THAT HAVE NAME DAYS

MALE NAMES	
NAME	DAY OF OBSERVANCE
Ado´m	Feast of Adomian Generals; Mon. of 2 nd week before Lent
Agha´n (Alan)	Feast of H. Translators; Sat. after 4 th Sun. of Exaltation
Agheksa´ntur (Alexander):	Feast of Metrophanes et al, Thurs. after 8 th Sun. of Exaltation
Aharo´n (Aaron)	Feast of Patriarchs; Thurs. after 2 nd Sun. of Transfiguration
Ando´n (Antony)	Feast of St. Antony (of Egypt); 3 rd feast after Octave of Theophany
Antrani´g	Feast of K. Abgar; Sat. after 4 th Sun. of Advent*
Antrea´s (Andrew)	Feast of Apostles Andrew and Philip; Sat. after 9 th Sun. of Exalt
Ape´l (Abel):	Feast of Patriarchs; Thurs. after 2 nd Sun. of Transfiguration
Apka´r (Abgar):	Feast of K. Abgar; Sat. after 4 th Sun. of Advent*
Apraha´m (Abraham) Apo´ :	Feast of Patriarchs; Thurs. after 2 nd Sun. of Transfiguration, or Feast of Abraham the Confessor, Mon. after 5 th Sun. of Advent*
Ara´	Feast of Vartanants Generals; Thurs. before Great Paregentan
Arake´l	Feast of H. Apostles; Sat. after 5 th Sun. of Pentecost
Ara´m	Feast of Vartanants Generals; Thurs. before Lent
Arda´g	Feast of Vartanants Generals; Thurs. before Lent
Ardava´zt	Feast of Vartanants Generals; Thurs. before Great Paregentan
Arde´m	Feast of Sts. Khariteans; Thurs. after 6 th Sun. of Exaltation
Arisdage´s Ari's	Feast of Children and Grandchildren of St. Gregory the Illuminator; Sat. after 2 nd Sun. of Transfiguration
Armena´g	Feast of Vartanants Generals; Thurs. before Great Paregentan
Arna´g	Feast of Vartanants Generals; Thurs. before Great Paregentan
Arsha´g	Feast of Vartanants Generals; Thurs. before Great Paregentan
Arse´n	Feast of Vartanants Generals; Thurs. before Great Paregentan or Feast of Egyptian Fathers; Thurs. after 2 nd Sun. of Advent
Arshe´n	Feast of Ghevontian Priests; Tues. before Great Paregentan
Artoo´n	Feast of Discovery of St. Gregory the Illuminator's relics; Sat. after 3 rd Sun. of Pentecost
Asdvadzadoo´r Asadoo´r	Feast of Abraham the Confessor; Mon. after 5 th Sun. of Advent*
Asho´d	Set date – May 20
Ata´m (Adam):	Feast of Patriarchs; Thurs. after 2 nd Sun. of Transfiguration
Ava´k	Set date; Feb. 23
Avedi´s, Avedi´k, Avo´ , Aved	Feast of Theophany; Jan. 6
Badri´g (Patrick)	Set date; Mar. 19

NAME	DAY OF OBSERVANCE
Badvaga´n	Feast of Invention of the Holy Cross; 7 th Sun. after Exaltation
Baghdasa´r (Balthazar)	Feast of Theophany, Jan. 6
Barke´v	Feast of Vartanants Generals; Thurs. before Great Paregentan
Baroo´yr	Feast of Vartanants Generals; Thurs. before Great Paregentan
Barsa´m	Feast of Sts. Tryphon et al; after the Octave of Theophany*
Barte´v	Feast of St. Sahag the Parthian; Sat., 8 days before Great Paregentan
Bedro´s (Peter)	Feast of Sts. Peter and Paul; after 5 th Sun. of Advent*
Be´rj	Feast of Vartanants Generals; Thurs. before Great Paregentan
Bime´n	Feast of Egyptian Fathers; Thurs. after 2 nd Sun. of Advent*
Bio´n (Pionius)	Feast of St. Mark the Bishop et al; Mon. before Great Paregentan
Bogh´os (Paul)	Feast of Sts. Peter and Paul; after 5 th Sun. of Advent*
Busa´g	Feast of St. Stephen the Protomartyr; after 5 th Sun. of Advent*
Daja´d	Feast of Vartanants Generals; Thurs. before Great Paregentan
Date´v	Feast of St. John of Jerusalem et al; Sat. after 3 rd Sun. of Lent
Dikra´n	Feast of Vartanants Generals; Thurs. before Great Paregentan
Dimoteo´s (Timothy)	Feast of St. Dionysius Areopagite et al; Thurs. after 5 th Sun. of Exalt.
Diradoo´r	Feast of Naming of the Lord; 8 th day of Theophany
Dira´n	Feast of Vartanants Generals; Thurs. before Great Paregentan
Dira´yr	Feast of H. Translators; Sat. after 4 th Sun. of Exaltation
Donabe´d	Easter Sunday
Durta´d	Feast of Sts. Drtad the King et al; Sat. after 4 th Sun. of Pentecost
Emmanue´l	Feast of Theophany, Jan. 6
Garabe´d (Forerunner)	Feast of Birth of St. John the Baptist; after the 8 th day of Theophany
Ghazaro´s, Ghaza´r	Feast of Centurion Longinus; Mon. after 6 th Sun. of Exaltation
Ghevo´nt	Feast of Ghevontian priests; Tues. before Great Paregentan
Ghooga´s	Feast of Evangelists; Sat. after 5 th Sunday of Exaltation
Girago´s (Cyriacus)	Feast of Sts. Cyriacus et al; after the 8 th day of Theophany*
Gomida´s	Feast of H. Translators; Sat. after 4 th Sun. of Exaltation
Goryoon	Feast of H. Translators; Sat. after 4 th Sun. of Exaltation
Gyoore´gh (Cyril)	Feast of St. Athanasius et al; after the 8 th day of Theophany* or Feast of Sts. Cyril et al; Sat. after 2 nd Sun. of Lent
Hago´p (Jacob, James)	Feast of St. James of Nisibis; Sat. after 3 rd Sun. of Advent
Hamaza´sb	Feast of Sts. Hamazasb et al; Thurs. after 3 rd Sun. of Exaltation
Hampartsoo´m, Hampa´r, Hampi´g	Feast of Ascension; Thurs., 40 th day after Easter
Hape´t (Japheth)	Feast of Patriarchs; Thurs. after 2 nd Sun. of Transfiguration

NAME	DAY OF OBSERVANCE
Harootyoo´n, Haroo´t	Easter Sunday
Hayrabe´d	Feast of St. Sahag the Parthian; Sat., 9 days before Lent
Hoosi´g	Feast of St. Gregory the Illuminator's Children and Grandchildren; Sat. after 2nd Sun. of Transfiguration*
Hovagi´m (Joachim)	Feast of Sts. Joachim and Ann; Tues. after 9 th day of Assumption
Hovhannés (John) Hovha´n	Feast of Birth of St. John the Baptist; after the 8 th day of Theophany
Hovna´n (Johah)	Feast of 12 Prophets; Tues. after 3 rd Sun of Transfiguration*
Hovse´p	Feast of St. Longinus et al; Mon. after 6 th Sun. of Exaltation
Humaya´g	Feast of Vartanants Generals; Thurs. before Great Paregentan
Hura´nd	Feast of Vartanants Generals; Thurs. before Great Paregentan
Isaha´g (Isaac)	Feast of Patriarchs; Thurs. after 2 nd Sun. of Transfiguration
Kaloo´sd	Feast of Pentecost; Sun.
Kamer	Feast of Vartanants Generals; Thurs. before Great Paregentan
Kaprie´l (Gabriel)	Feast of Archangels; Sat. after 8 th Sun. of Exaltation
Karekin	Feast of Vartanants Generals; Thurs. before Great Paregentan
Karni´g	Feast of Discovery of Relics of St. Gregory the Illuminator; Sat. after 3rd Sun. of Pentecost
Kasba´r (Casper)	Feast of Theophany, Jan. 6
Kegha´m	Feast of Vartanants Generals; Thurs. before Great Paregentan
Kerovpe´ (Cherub)	Feast of Archangels; Sat. after 8 th Sun. of Exaltation
Kevo´rk (George)	Feast of St. George et al; Sat. after 2 nd Sun. of Exaltation
Khachadoo´r	Feast of Exaltation of the Holy Cross
Khat	Feast of St. Nerses; Sat. after 2 nd Sun. of Pentecost
Khore´n	Feast of Vartanants Generals; Thurs. before Great Paregentan or Feast of Abraham the Confessor, Mon. after 5th Sun. of Advent*
Khosro´v	Set date: April 21
Knel	Feast of Vartanants Generals; Thurs. before Great Paregentan
Koorke´n	Set date: May 21
Kriko´r (Gregory)	Feast of Discovery of Relics of St. Gregory the Illuminator; Sat. after 3rd Sun. of Pentecost or Feast of Descent of St. Gregory into the Pit; Sat. after 5th Sun. of Lent after 2nd Sun. of Transfiguration*
Krikori´s	Feast of Discovery of Relics of St. Krikoris; Mon. after 5 th Sun. of Exaltation
Krisdapo´r (Christopher)	Feast of Sts. Kharitians et al; Thurs. after 6 th Sun. of Exaltation
Kyood	Feast of Holy Translators; Sat. after 4 th Sun. of Exaltation
Maga´r	Feast of Egyptian Fathers; Tues. after 2 nd Sun. of Advent
Mampre´	Feast of Holy Translators; Sat. after 4 th Sun. of Exaltation
Manoo´g	Feast of Forty Martyrs; Sat. after 4 th Sun. of Lent
Mardiro´s (Martyr)	Feast of St. Sarkis; 3 rd Sat. before Lent*

NAME	DAY OF OBSERVANCE
Margo´ s (Mark)	Feast of Evangelists; Sat. after 5 th Sunday of Exaltation
Marka´ r	Feast of Birth of St. John the Baptist; after the 8 th day of Theophany
Mateo´ s (Matthew)	Feast of Evangelists; Sat. after 5 th Sunday of Exaltation
Meghri´ g	Set date: July 30
Melko´ n (Melchior)	Feast of Theophany; Jan. 6
Mesro´ b	Feast of Sahag and Mesrob; Thurs. after 4 th Sun. of Pentecost
Mihra´ n	Feast of Vartanants Generals; Thurs. before Lent
Mikaye´ l (Michael)	Feast of Archangels; Sat. after 8 th Sun. of Exaltation
Mina´ s	Feast of St. Mennas et al; Mon. after 3 rd Sun. of Advent
Misa´ k (Meshach)	Feast of Prophet Daniel; Tues. after 4 th Sun. of Pentecost
Mooshe´ gh	Feast of Ghevontian priests; Tues. before Great Paregentan
Movses (Moses)	Feast of Patriarchs; Thurs. after 2 nd Sun. of Transfiguration
Mugo´	See Mugrdich
Mugrdi´ ch	Feast of Birth of St. John the Baptist; after the 8 th day of Theophany
Myooro´ n (Myron)	Feast of St. Nicholas; Sat. after 2 nd Sun. of Advent
Nahabe´ d	Feast of Patriarchs; Thurs. after 2 nd Sun. of Transfiguration
Nare´ g	Feast of H. Translators; Sat. after 4 th Sun. of Exaltation
Nazare´ t (Nazareth)	Nativity; Jan. 6
Nerse´ h	Feast of Vartanants Generals; Thurs. before Lent
Nersés	Feast of St. Nerses the Great; Sat after 2 nd Sun. of Pentecost
Nigoghay´ os (Nicholas)	Feast of St. Nicholas of Myra; Sat. after 2 nd Sun. of Advent
Nigogho´ s	See Nighoghayos
Nora´ yr	Feast of Vartanants Generals; Thurs. before Lent
Nusha´ n	Feast of H. Cross of Varak; 3 rd Sun. after Exaltation
Pakara´ d	Feast of Clemens et al; Thurs. after 1 st Sun. of Advent
Pakra´ d	See Pakrad
Pano´ s	See Usdepanos
Papi´ g	See Papken
Papke´ n	Feast of Holy Translators; Sat. after 4 th Sun. of Exaltation
Parse´ gh (Basil)	Feast of St. Basil et al; Sat. during Fast of Nativity
Parto´ gh	See Partooghimeos
Partooghimeo´ s	Feast of St. Thaddeus et al; Sat. after 1 st Sun. of Advent
Peniam´ in (Benjamin)	Feast of St. Mark the bishop et al; Mon. before Lent
Peni´ g (Ben)	See Peniamin
Pilibbo´ s (Philip)	Feast of Apostles Andrew and Philip; Sat. after 9 th Sun. of Exalt
Rafaye´ l (Raphael)	Feast of Archangels; Sat. after 8 th Sun. of Exaltation
Roope´ n (Ruben)	Feast of Patriarchs; Thurs. after 2 nd Sun. of Transfiguration
Saha´ g (Isaac)	Feast of St. Sahag the Parthian; Sat., 8 days before Great Paregentan
Sampso´ n	Feast of Patriarchs; Thurs. after 2 nd Sun. of Transfiguration
Samue´ l	Feast of Patriarchs; Thurs. after 2 nd Sun. of Transfiguration
Sarki´ s (Sergius)	Feast of St. Sarkis; Sat., 15 days before Great Paregentan
Seboo´ h	Feast of Discovery of St. Gregory the Illuminator's Relics; Sat. after 3 rd Sunday of Pentecost

NAME	DAY OF OBSERVANCE
Serovpe´ (Seraph)	Feast of Archangels; Sat. after 8 th Sun. of Exaltation
Set (Seth)	Feast of Patriarchs; Thurs. after 2 nd Sun. of Transfiguration
Setra´g (Sedrach)	Feast of Prophet Daniel; Tues. after 4 th Sun. of Pentecost
Shahe´	Feast of Vartanants Generals; Thurs. before Lent
Shava´rsh	Feast of Vartanants Generals; Thurs. before Lent
Shumavo´n (Simon)	Feast of H. Apostles Thomas et al; Sat. before 3 rd Sun. of Assumption
Simeo´n (Simon)	Set date; Presentation of the Lord in the Temple; Feb. 14
Sio´n (Zion)	Palm Sunday
Siraga´n	Feast of Pentecost
Sookia´s	Feast of Sts. Sookiasians; Tues., 12 days before Great Paregentan
Srabio´n	Feast of Egyptian Fathers; Tues. after 2 nd Sun. of Advent
Sumpa´d	Feast of St. Stephen of Ulnia; Mon. after 3 rd Sun. of Assumption
Takvo´r	Feast of K. Abgar; Sat. after 4 th Sun. of Advent*
Tanie´I (Daniel)	Feast of the Prophet Daniel; Tues. after 4 th Sun. of Pentecost
Tateo´s (Thaddeus)	east of St. Thaddeus et al; Sat. after 1 st Sun. of Advent
Tatoo´I	Feast of Discovery of Relics of St. Krikoris; Mon. after 5 th Sun. of Exaltation
Tavi´t (David)	Feast of the Prophet David; 1 st major feast commemorating saints who bore witness to the Lord; before the Theophany fast
Torko´m	Feast of Vartanants Generals; Thurs. before Lent
Toro´s (Theodore)	Feast of St. Theodorus; Sat. of the 1 st week of Lent
Tovma´s (Thomas)	Feast of Apostle Thomas et al; Sat. after 2 nd Sun. of Assumption
Untza´g	Feast of Vartanants Generals; Thurs. before Great Paregentan
Usdepa´n	<i>See Usdepanos</i>
Usdepano´s (Stephan)	Feast of St. Stephen; before the fast of Theophany
Vaha´n	Feast of St. Vahan of Goghtun; after the Octave of Theophany
Vahra´m	Feast of Vartanants Generals; Thurs. before Great Paregentan
Vahri´j	Feast of H. Translators; Sat. after 4 th Sun. of Exaltation
Vara´k	Feast of H. Cross of Varak; 3 rd Sun. after Exaltation
Vart	Feast of Vartanants Generals; Thurs. before Great Paregentan
Varta´n	Feast of Vartanants Generals; Thurs. before Great Paregentan
Vartava´r	Feast of Transfiguration
Vartere´s	Feast of Vartanants Generals; Thurs. before Great Paregentan
Vosga´n	Feast of Sts. Vosgians; Thurs., ten days before Lent
Vurtane´s	Feast of Children and Grandchildren of St. Gregory the Illuminator;
	Sat. after 2 nd Sun. of Transfiguration
Yeghia´ (Elijah)	1 st Sun. after Pentecost

NAME	DAY OF OBSERVANCE
Yeghishe´ (Eliseus)	Feast of H. Translators; Sat. after 4 th Sun. of Exaltation
Yeno´vk (Enoch)	Feast of Patriarchs; Thurs. after 2 nd Sun. of Transfiguration
Yepre´m (Ephrem)	Feast of St. Basil et al; Sat. during Fast of Nativity
Yerchani´g	Feast of Archangels; Sat. after 8 th Sun. of Exaltation
Yeremia´ (Jeremiah)	Feast of Prophet Jeremiah; Thurs. after 9 th day of Assumption
Yerva´nt	Feast of Vartanants Generals; Thurs. before Great Paregentan
Yesayi´ (Isaiah)	Feast of the Prophet Isaiah; Thurs. after Transfiguration
Yezegie´l (Ezekiel)	Feast of the prophets Ezekiel et al; Tues. after 3 rd Sun. of Assumption
Yezni´g	Feast of H. Translators; Sat. after 4 th Sun. of Exaltation
Zadi´g (Easter)	Easter Sunday
Zakaria´ (Zacharias)	Feast of Prophet Zacharias; Tues. after 5 th Sun. of Pentecost or Feast of the prophets Ezekiel et al; Tues. after 3 rd Sun. of Assumption
Zare´h	Feast of Vartanants Generals; Thurs. before Great Paregentan
Zave´n	Feast of Vartanants Generals; Thurs. before Great Paregentan
Zeno´p (Zenobius)	Set date: Oct. 30
Zhira´yr	Feast of Vartanants Generals; Thurs. before Great Paregentan
Zkon (<i>uz-ko´n</i>)	Feast of St. James of Nisibis; Sat. after 3 rd week of Advent

H Holy K King

* The day assigned to the feast is subject to change in certain years.

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ARMENIAN NAMES THAT HAVE NAME DAYS

FEMALE NAMES	
NAME	DAY OF OBSERVANCE
Aghavni´ (Dove)	Theophany; Jan. 6
Agheksantra´ (Alexandra)	Feast of St. Theodotus; Thurs. after 3 rd Sun. of Pentecost
Akabi´ (Agape)	Feast of St.Sophia et al; after the octave of Theophany*
Anahi´ d	Feast of Vartanants Generals; Thurs. before Great Paregentan
Anna´ (Anne)	Feast of Sts. Joachim and Ann; Tues. after 9 th day of Assumption
Antara´ m	Assumption Sunday
Anzhe´ l (Angel)	See Zuvart
Ardemi´ s (Artemis)	Feast of Sts. Kharitians et al; Thurs. after 6 th Sun. of Exaltation
Arusya´ g	Assumption Sunday
Ashkhe´ n	Feast of Sts. Durtad the King et al; Sat. after 4 th Sun. of Pentecost
Azni´ v	Assumption Sunday
Dzaghi´ g (Flora)	Palm Sunday
Gadariné (Cathrine)	Feast of Sts. Eustathius et al; Tues. after 3 rd Sun. of Exaltation
Gughodia´ (Claudia)	Feast of Sts. Eugenia
Heghine´ (Helen)	Feast of Queen Helena; Tues. after 3 rd Sun. of Pentecost
Huripsime´	Feast of Sts. Gayiane et al; Tues. after 1 st Sun. of Pentecost
Isgoohi´	Assumption Sunday
Kayiane´	Feast of Sts. Gayiane et al; Tues. after 1 st Sun. of Pentecost
Koha´ r	Feast of St. Stephen; before the fast of Theophany
Loosadzi´ n	Assumption Sunday
Loosape´ r	Assumption Sunday
Loosarpi´	Assumption Sunday
Loosine´	Feast of Sts. Joachim and Ann; Tues. after 9 th day of Assumption
Mane´	Feast of Sts. Nune and Mane; Tues. after 2 nd Sun. of Pentecost
Markari´ d	Assumption Sunday
Pergruhi´	Assumption Sunday
Siroo´ n	Set date: Aug. 5
Takoohi´ (Queen)	Assumption Sunday
Tama´ r	Set date; April 24
Tushkho´	Feast of Queen Helena; Tues. after 3 rd Sun. of Pentecost
Vosgi´	Feast of Sts. Vosgians; 10 days before Great Paregentan
Yeghisape´ t (Elizabeth)	Feast of Sts. Joachim and Ann; Tues. after 9 th day of Assumption
Yerani´ g	See Yeghisapet
Yeranoohi´	Assumption Sunday
Yeva´ (Eve)	Feast of Patriarchs; Thurs. after 2 nd Sun. of Transfiguration
Yevkine´ (Eugenia)	Feast of St. Eugenia et al; after the octave of Theophany*
Yooghape´ r	Feast of Sts. Joachim and Ann; Tues. after 9 th day of Assumption
Zabe´ l (Isabelle)	Set date Jan. 22
Zuva´ rt (Angel)	Feast of Archangels; Sat. after 8 th Sun. of Exaltation

H Holy K King

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