

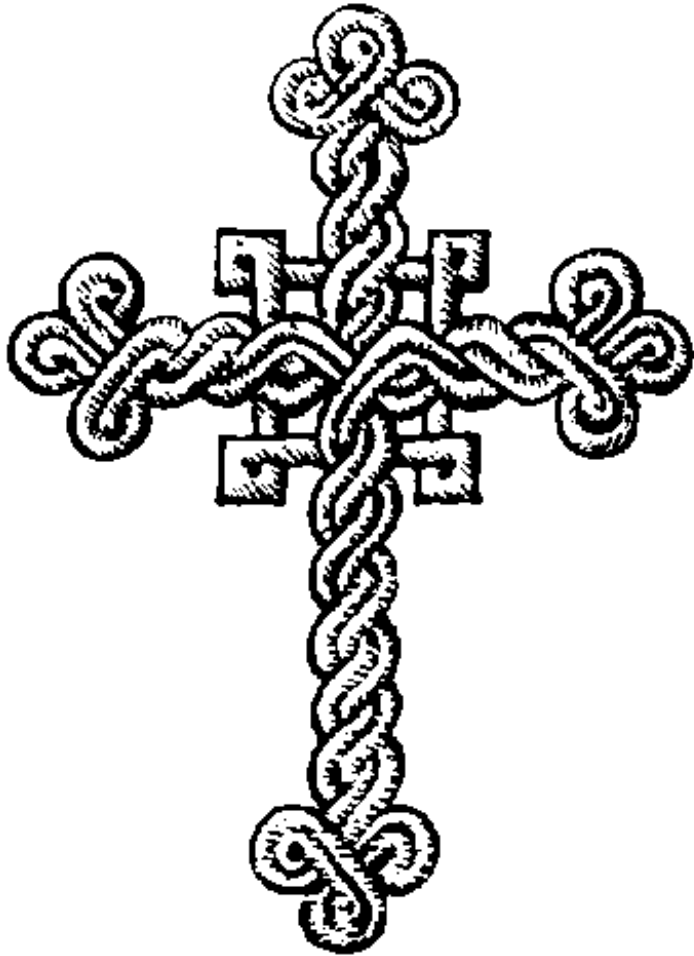
**ST. MARY ARMENIAN APOSTOLIC CHURCH**  
**Ս. ԱՍՏՈՒԱԾԱԾԻՆ ՀՅՑ. ԱՌԱՔԵԼԱԿԱՆ ԵԿԵՂԵՑԻ**

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**Rev. Father Hovsep Karapetyan, Pastor**



**ԱՊՐԻԼԻ 11, 2010**

**ԿՐԿՆԱԶԱՏԻԿ**

**(ՆՈՐ ԿԻՐԱԿԻ)**

**APRIL 11, 2010**

**OCTAVE OF EASTER**

**(NEW SUNDAY)**

**WELCOME TO OUR CHURCH**

We welcome you to worship with us today. Whether you are a member of our Church or this is your first visit, we are pleased to have you with us. Although Holy Communion and other Sacra-

ments are offered only to baptized and chrismated (confirmed) Armenian Orthodox Christians, all are invited to receive the *Mass* (blessed bread) at the conclusion of the Divine Liturgy. The *Mass* is not sacramental, but is reminiscent of the agape feast that followed worship in the ancient Christian Church. After the Divine Liturgy this morning, please join us in the Church Hall for fellowship and refreshments. We hope that you will return often to worship with us, to grow in Christ and in our Orthodox Faith.

Morning Service: 10:00 A.M  
Holy Badarak: 10:30 A.M  
Celebrant: Fr. Hovsep Karapetyan  
Pastor's Assistant: Dn. Leon Khoja-Eynatyan  
Ushers: Mrs. Rosemary Arkoian, Mrs. Nairi Pakoyan  
Choir: Dr. Hratch Semerjian, Director  
Organist: Mrs. Mekerdijian  
Bible Readings: Acts 5:34-6:7; Jas. 3:1-12; John 1:1-17

**HOKEHANKIST REQUIEM SERVICE**

For the Souls of:

**Bedros Guiragossian** (40<sup>th</sup> day)

**Nevart Sourian** (40<sup>th</sup> day)

Requested by:

Aline Guiragossian (wife),  
Jack (son) & Annie Guiragossian, George  
(son) & Kareen Guiragossian

Mr. & Mrs. David & Arpi (daughter) Sahr  
and Daniele Sahr (granddaughter)

**HOSPITALITY HOUR COFFEE TABLE**

Is hosted by the Guiragossian family in loving memory of  
**BEDROS GUIRAGOSSIAN**

And by the Sahr family in loving memory of  
**NEVART SOURIAN**

**PRAYERS FOR SPEEDY RECOVERY FOR:**

Zabelle Soghomonian Beard, Keghanoush Boyajian, Michael Dittmann,  
George Dunyan, Joseph Kachachi, Vahan Khoyan, George Krikorian, Kay  
Mangasarian, Varsenig Markarian, John Najarian, Hripsime Nazarian, Arpine  
Panosyan, Horen Panosyan, Mary Perkins, Araksi Prodromidis, Robert Riley,  
Agnes Salisbury, Zakar Shahverdian, Vazgen Teymoury, Armine Turmanian

## CALENDAR OF EVENTS

- Wednesday, April 14, 7:00 PM** “The Armenian Genocide Resolution: the Next Steps”. Speaker: Taniel Koushakjian, Grassroots Director, Armenian Assembly of America – At St. Mary Hall
- Friday, April 16, 8:00 PM** Genocide Hokejash & Commemorating Program sponsored by The Greater Washinton Homenetmen Chapter – Soorp Khatch Church Hall
- Sunday, April 18, 1:30 PM** Community Genocide Remembrance Event With Hamasdegh School, Homenetmen, AYPF and Genocide Survivors - Soorp Khatch Hall
- Wednesday, April 21, 2010, 6-9PM** Capitol Hill Commemoration of the 95<sup>th</sup> Anniversary of the Armenian Genocide  
*Buses will be available from St. Mary Church*
- Saturday, April 24, 3-5 PM** “We will Always Remember” Demonstration at the Embassy of Turkey: 2525 Mass. Ave. NW, Washington, DC 20008
- Saturday, April 24, 5:30 PM** Genocide Memorial Service at the Embassy of Armenia Khatchkar: 2225 R St. NW, Washington, DC 20008
- Sunday, April 25** Special Badarak and Hokehankist for the victims of the Genocide. Under auspices of Abp. V. Aykazian. Lunch & Madagh sponsored by the Women’s Guild. Program by the Shnorhali School
- Sunday, April 25** "The Armenian Genocide" Art Exhibition by Artist Mher Khachatryan -At St. Mary Armenian Church
- Saturday, May 1<sup>st</sup>, 7:00 PM** Mothers’ Day Dinner Dance (Hawaiian Night)  
*See details in the vestibule*
- Saturday, May 8, 7:00 PM** Armenian American Medical Association hosting Mother's Day party at the Embassy of Armenia

## **ATTENTION ACYOA ALUMNI!**

We are proud to announce that the ACYOA will be publishing its first ever commemorative book just in time for its 65th year anniversary. This beautiful hardcover book will be filled with your memories, pictures and stories. Please email [acyoayearbook@gmail.com](mailto:acyoayearbook@gmail.com) for submissions and more information.

### **ENTERING THE CHURCH**

- Your entrance into the church must be reverent and gentle.
- One of the devotional practices of the Armenian Church (as of all Eastern Churches) is the beautiful custom of burning candles in front of the holy pictures. While making the sign of the cross, you say a short prayer for you and your dear ones, then take your place.
- When you take your place you bow down your head slightly, make the sign of the cross, & inaudibly say "The Lords Prayer." You are now ready to participate in the service.
- While entering, if you find that the Bible or the Gospel is being read, or if Havadamk (the Nicene Creed) is in progress, stay in ante room and do not enter the church until it is over.

### **TWO PARTS OF THE BADARAK**

The principal liturgical service of the Armenian Church is, as its name implies, the Divine Liturgy (in Armenian, *Badarak*). The *Badarak* is not merely *one of the things* the Church does. It is the most important expression of the Church's faith and identity.

In all of the ancient Churches, the Divine Liturgy consists of two large blocks: the Synaxis [*Jashou Zham*], and the Eucharist [*Kohapanoutyoun*]. In the Armenian *Badarak* these two parts are preceded by a preparatory introduction

and end with a brief conclusion, both late additions to the ancient two-part structure.

The Synaxis, which means "Assembly," or "Gathering together," is often called the "Liturgy of the Word," because this part of the Divine Liturgy centers on the reading of passages from the Bible, especially the Holy Gospel. The Armenian Church fathers always emphasize that in the reading of the Gospel Jesus Christ himself is revealed. Around the turn of the eighth century, the Armenian theologian Stepanos of Siunik (†735) wrote, "...It is not a delegate who pronounces the Gospel, or even an angel, but the Lord of heaven and earth himself, saying, 'I came from the Father and have come into the world' [Jn 16:28 ]." So Christ is revealed in the Gospel reading and this corresponds to his revelation by his body and blood in Holy Communion.

The second block of the *Badarak* is called the "Eucharist," a Greek word meaning "thanksgiving." We give thanks to the Lord because he has saved us and cares for us. The heart of the Eucharist in all ancient Christian traditions is called the Anaphora or Eucharistic Prayer [*Khorhrtamadooyts* or *Kohoutyan Aghotk*]. This long prayer is recited by the priest on behalf of all the people.

In the Divine Liturgy, the Church takes unleavened bread and wine and offers them to God. We ask that he sanctify them by his Holy Spirit and change them into the Body and Blood of Jesus Christ, a means for our communion with him. The Armenian Church believes that when we receive Holy Communion, we are not eating mere bread and wine. By the miraculous power of God, we are receiving Christ himself, in a manner, which we admit is beyond our comprehension.

We participate most fully in the Divine Liturgy when we receive Holy Communion. It is the greatest Christian privilege, and ideally, baptized members of the Armenian Church should receive communion whenever the *Badarak* is celebrated.

## Ինչո՞ւ

Ապրիլ 11

Կրկնազատիկ (Նոր կիրակի)

### FEAST DAYS

April 11

New Sunday

## ԿՐԿՆԱԶԱՏԻԿ (ՆՈՐ ԿԻՐԱԿԻ)

Կրկնազատիկ է կոչվում երեք պատճառներով:

Զատիկ նշանակում է ազատություն և այդ օրը կրկնակի ազատության օր է: Աստված մեզ ազատել է մեղքերից, սակայն մենք գտնվում ենք կրքերի ազդեցության ներքո: Իսկ երբ Աստված ամեն ինչ նոր է անում և բոլոր կարիքներից մեզ ազատում, դա կոչվում է Կրկնազատիկ:

Կրկնազատիկ է կոչվում մեր հարության պատճառով: Քրիստոս առաջին կիրակի օրը մեզ հարություն տվեց Իր հոգով ու զորությամբ, իսկ երկրորդ կիրակի օրը մեզ հարություն է տալու ըստ մարմնի՝ և մեռելներից հարություն առնելով պիտի անմահանանք:

Նոր կիրակի և Կրկնազատիկ է կոչվում, քանզի նորովի ենք տոնում մեր հոգու փրկության նավակատիքը՝ հոգևոր ուրախությամբ ու տոնախմբությամբ:

### NEW SUNDAY

This Sunday is called New Sunday because of three reasons.

Firstly, Easter means freedom and the new Sunday is a day of double freedom. God has set us free from sins, and however we are under the influence of passions. And when God does everything in a new way order to set us free from needs, it is called New Sunday.

This Sunday is called New Sunday also because of our resurrection. On the first Sunday Christ raised us from the dead thanks to His Soul and Power, and on the second Sunday he will raise us from the dead bodily, so that raising from the dead we will become immortal.

And finally, this Sunday is called New Sunday because we celebrate the feast of our soul saving in spiritual joy and fete.



Սկզբից էր Բանը, եւ Բանը Աստծու մօտ էր, եւ Բանը Աստուած էր: <sup>2</sup>Նա սկզբից Աստծու մօտ էր: <sup>3</sup>Ամէն ինչ նրանով եղաւ. եւ առանց նրան չեղաւ ոչինչ, որ եղել է: <sup>4</sup>Կեանքը նրանով էր: Եւ այդ կեանքը մարդկանց համար լոյս էր: <sup>5</sup>Եւ լոյսը խաւարի մէջ լուսաւորում է, եւ խաւարը նրան չնուաճեց:

<sup>6</sup>Կար մի մարդ՝ Աստծուց ուղարկուած. նրա անունը՝ Յովհաննէս: <sup>7</sup>Սա եկաւ որպէս վկայ, որպէսզի վկայի լոյսի մասին, որ բոլորը նրա միջոցով հաւատան: <sup>8</sup>Ինքը լոյսը չէր, այլ եկել էր, որ վկայի լոյսի մասին: <sup>9</sup>Այդ լոյսն էր ճշմարիտ լոյսը, որ լուսաւորում է ամէն մարդու, որ գալու է աշխարհ: <sup>10</sup>Նա աշխարհի մէջ էր, եւ աշխարհը նրանով եղաւ, սակայն աշխարհը նրան չճանաչեց: <sup>11</sup>Իւրայինների մօտ եկաւ, բայց իւրայինները նրան չընդունեցին: <sup>12</sup>Իսկ ովքեր նրան ընդունեցին, նրանց իշխանութիւն տուեց լինելու Աստծու որդիներ, նրանց, որոնք իր անուանը կը հաւատան: <sup>13</sup>Նրանք ո՛չ արինից, ո՛չ մարմնի կամքից եւ ոչ էլ մարդու կամքից, այլ Աստծուց ծնուեցին:

<sup>14</sup>Եւ Բանը մարմին եղաւ ու բնակուեց մեր մէջ, եւ տեսանք նրա փառքը, նման այն փառքի, որ Հայրն է տալիս Միածնին՝ լի շնորհով ու ճշմարտութեամբ:

<sup>15</sup>Յովհաննէսը վկայում էր նրա մասին, աղաղակում եւ ասում. «Սա՛ է, որի մասին ասացի: Նա, որ իմ յետեւից էր գալու, ինձնից մեծ եղաւ, որովհետեւ ինձնից առաջ կար»: <sup>16</sup>Մենք բոլորս նրա լրիւութիւնից ստացանք շնորհ՝ շնորհի փոխարէն. <sup>17</sup>որովհետեւ օրէնքը Մովսէսի միջոցով տրուեց, իսկ շնորհը եւ ճշմարտութիւնը Յիսուս Քրիստոսի միջոցով եղան:

<sup>1</sup>In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>He was with God in the beginning. <sup>3</sup>Through him all things were made; without him nothing was made that has been made. <sup>4</sup>In him was life, and that life was the light of men. <sup>5</sup>The light shines in the darkness, but the darkness has not understood<sup>[a]</sup> it.

<sup>6</sup>There came a man who was sent from God; his name was John. <sup>7</sup>He came as a witness to testify concerning that light, so that through him all men might believe. <sup>8</sup>He himself was not the light; he came only as a witness to the light. <sup>9</sup>The true light that gives light to every man was coming into the world.<sup>[b]</sup> <sup>10</sup>He was in the world, and though the world was made through him, the world did not recognize him. <sup>11</sup>He came to that which was his own, but his own did not receive him.

<sup>12</sup>Yet to all who received him, to those who believed in his name, he gave the right to become children of God— <sup>13</sup>children born not of natural descent,<sup>[c]</sup> nor of human decision or a husband's will, but born of God.

<sup>14</sup>The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only,<sup>[d]</sup> who came from the Father, full of grace and truth.

<sup>15</sup>John testifies concerning him. He cries out, saying, "This was he of whom I said, 'He who comes after me has surpassed me because he was before me.' " <sup>16</sup>From the fullness of his grace we have all received one blessing after another. <sup>17</sup>For the law was given through Moses; grace and truth came through Jesus Christ.