

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

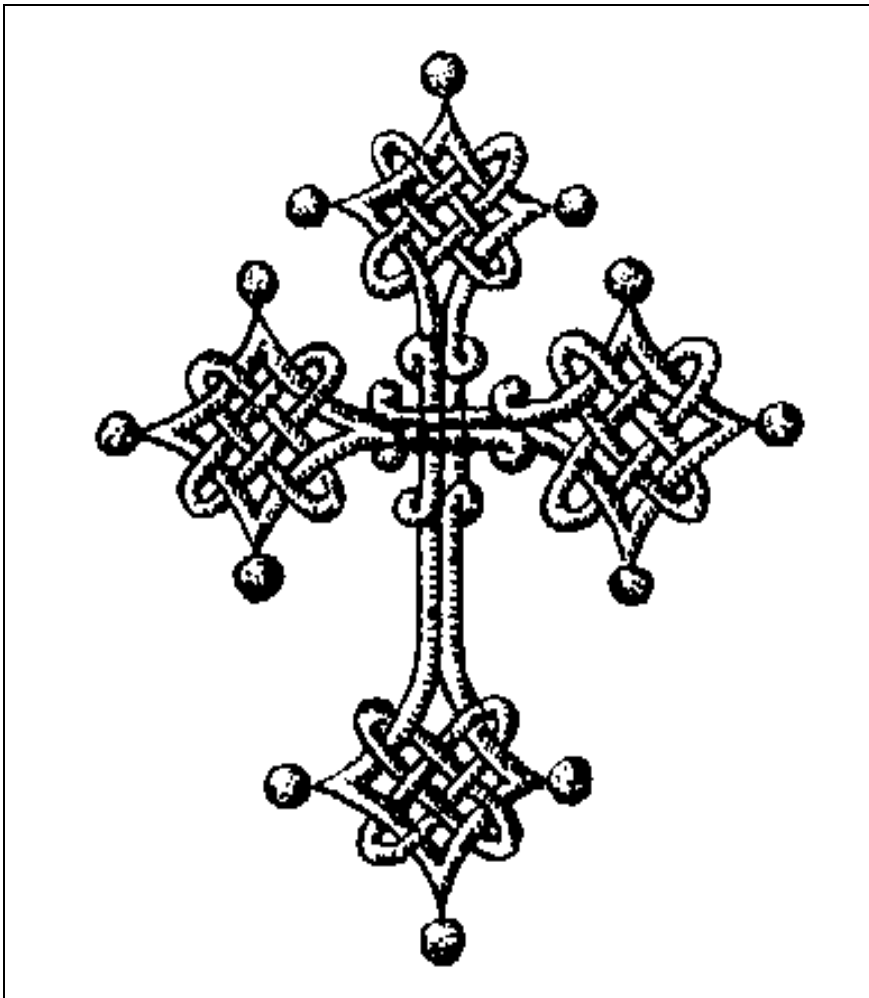
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Rev. Father Hovsep Karapetyan, Pastor

JULY 4, 2010

ՅՈՒԼԻՍ 4, 2010



INDEPENDENCE DAY

**ԱՄՆ ԱՆԿԱԽՈՒԹԵԱՆ
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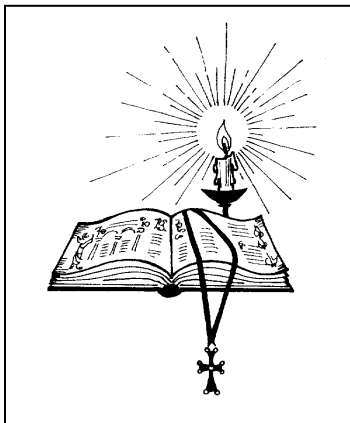
**WELCOME TO OUR
CHURCH**

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 Sacraments 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: Rev. Fr. Hovsep Karapetyan, Pastor
Pastor's Assistant: Dn. Leon Khoja-Eynatyan
Ushers: Mrs. Rosemary Arkoian, Mrs. Nairi Pakoyan
Choir: Dr. Hratch Semerjian, Director
Organist: Mr. Tigran Hovhannisyan
Bible Readings: Isaiah 3:1-11; Romans 1:13-24; Matthew 14:13-21

**PRAYERS
FOR SPEEDY RECOVERY FOR:**



Alice Baker, Zabelle Soghomonian Beard, Keghanoush Boyajian, Roaslie Chorbajian, Michael Dittmann, George Dunyan, George Fischetti, Joseph Kachachi, Vahan Khoyan, George Krikorian, Varsenig Markarian, John Najarian, Hripsime Nazarian, Arpine Panosyan, Horen Panosyan, Mary Perkins, Araksi Prodromidis, Robert Riley, Agnes Salisbury, Gulbenk Sivasli, Armine Turmanian.

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.

CALENDAR OF EVENTS

Ordination to priesthood of Dn. Leon Khoja-Eynatyan

Saturday, July 10, 7:00 PM

Calling Service

Sunday, July 11

Holy Badarak and Ordination Service Followed by Luncheon (with reservations only: details in mail)

We encourage the young members of our parish to participate in the variety of programs that our Diocese offers.

St. Nersess 2010 Summer Conferences:

The living faith of the Armenian Church for young Armenians today
High School A.....July 6-14
High School B.....July 16-24
High School C.....August 3-11
Junior High School.....July 26-30
Post High School B.....August 13-19

Take the brochure and the application form from the vestibule table.

Saint Vartan Camp 2010 (for campers ages 8-15)

St. Vartan invites all children to experience a place where Armenian faith and culture are nurtured and nourished, a place every child can call “home”. *Take the brochure with more information and the application form from the vestibule table.*

Boyajian Choir Leadership Development Program (August 15-22)

This three-year program is open to students age 14 and up who are interested serving their church as a Choir Director in the future. Details to follow.

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.

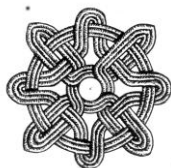
In all of the ancient Churches, the Divine Liturgy consists of two large blocks: the Synaxis [*Jashou Zham*], and the Eucharist [*Kohapanoutyoun*]. In the Armenian *Badarak* these two parts are preceded by a preparatory introduction and end with a brief conclusion, both late additions to the ancient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



ԻձՍԾ

- Հուլիս 4 Բարեկենդան Վարդավառի պահոց
- Հուլիս 10 Հիշատակ հին տապանակի և նոր Սբ. Եկեղեցու տոն

FEAST DAYS

- July 4 Eve of the Fast of Transfiguration
- July 10 Commemoration of the Tabernacle of Old Testament (or the Old Ark) and the Feast of the New Holy Church

ԲԱՐԵԿԵՆԴԱՆ ՎԱՐՎԱՎԱՐԻ ՊԱՀՈՑ

Վարդավառի՝ Հիսուս Քրիստոսի Պայծառակերպության տոնին նախորդող շաբաթապահքը Հայ Եկեղեցում կոչվում է Վարդավառի պահք: Պահքի վերջին շաբաթ օրը նավակատիք է, այսինքն՝ այդ օրը թույլատրվում է ձկնեղեն և կաթնեղեն օգտագործել:

ՀԻՇԱՏԱԿ ՀԻՆ ՏԱՊԱՆԱԿԻ և ՆՈՐ ՍԲ. ԵԿԵՂԵՑՈՒ ՏՈՆ

Հին Ուխտի տապանակը Հին կտակարանի ամենամեծ սրբությունն է, որտեղ պահվում էին Տասնաբանյա պատվիրանների տախտակները, Ահարոնի ծաղկյալ գավազանն ու մանանայով լի ոսկյա սա-

փորը: Քրիստոնեական եկեղեցու համար այն Նոր Ուխտի, այսինքն՝ Քրիստոսի Եկեղեցու նախատիպն է, որի համար սահմանել է այս տոնը՝ Եկեղեցու մշտնջենականության խորհրդով:

Տոնը կատարվում է Վարդավառի՝ Քրիստոսի Պայծառակերպության տոնին նախորդող շաբաթ օրը:

EVE OF THE FAST OF TRANSFIGURATION

This is the Sunday preceding the week prior to the fasting period preceding the Feast of Our Lord Jesus Christ's Transfiguration called in the Armenian Apostolic Church Fast of Transfiguration lasting from Monday to Friday. Saturday, the last day of the fasting period, is the eve of the feast, which means that that day people can eat fish and dairy products.

COMMEMORATION OF THE TABERNACLE OF OLD TESTAMENT (OR THE OLD ARK) AND THE FEAST OF THE NEW HOLY CHURCH

Tabernacle of the Old Testament is the most sacred sanctity of the Old Testament, where the board of the Ten Commandments, Aaron's ornament crosier and the golden urn full of manna were kept. Christian Church is considered to be the prototype of the New Testament - that is - the Church of Christ. So, this feast has been included in the calendar to symbolize the mystery of eternity of the Church.



¹³Երբ Յիսուս այդ լսեց, այնտեղից նաւակով առանձին գնաց մի ամայի տեղ: Երբ ժողովրդի բազմութիւնը լսեց այս, քաղաքներից հետիոտն նրա յետեւից գնաց: ¹⁴Եւ երբ նա ցամաք ելաւ, տեսաւ բազում ժողովուրդ, գթաց նրանց եւ բժշկեց նրանց հիւանդներին: ¹⁵Երեկոյեան դէմ, աշակերտները մօտեցան նրան եւ ասացին. «Այս տեղը ամայի է, եւ օրը տարածամել է. արձակի՛ր այդ ժողովրդի բազմութիւնը, որպէսզի գնայ շրջակայ գիւղերը իր համար ուտելիք գնի»: ¹⁶Եւ Յիսուս ասաց. «Հարկ չկայ, որ նրանք գնան, դո՛ւք նրանց ուտելու բան տուէք»: ¹⁷Եւ նրանք ասացին նրան. «Այստեղ ուրիշ բան չունենք, բացի հինգ նկանակից եւ երկու ձկից»: ¹⁸Եւ նրանց ասաց. «Այստե՛ղ բերէք այդ»: ¹⁹Եւ հրամայեց ժողովրդի բազմութիւնը նստեցնել խոտի վրայ. եւ վերցնելով հինգ նկանակն ու երկու ձկները՝ նայեց դէպի երկինք, օրհնեց, կտրեց եւ նկանակները աշակերտներին տուեց. իսկ աշակերտները՝ ժողովրդին: ²⁰Բոլորը կերան ու յագեցան: Եւ տասներկու սակառ լիքը կտորտանքների մնացորդներ վերցրին: ²¹Եւ նրանք, որ կերան, մօտ հինգ հազար հոգի էին՝ չհաշուած կանանց եւ երեխաներին:

Matthew 14:13-21

¹³When Jesus heard what had happened, he withdrew by boat privately to a solitary place. Hearing of this, the crowds followed him on foot from the towns. ¹⁴When Jesus landed and saw a large crowd, he had compassion on them and healed their sick. ¹⁵As evening approached, the disciples came to him and said, "This is a remote place, and it's already getting late. Send the crowds away, so they can go to the villages and buy themselves some food." ¹⁶Jesus replied, "They do not need to go away. You give them something to eat." ¹⁷"We have here only five loaves of bread and two fish," they answered. ¹⁸"Bring them here to me," he said. ¹⁹And he directed the people to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to the disciples, and the disciples gave them to the people. ²⁰They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over. ²¹The number of those who ate was about five thousand men, besides women and children.