

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

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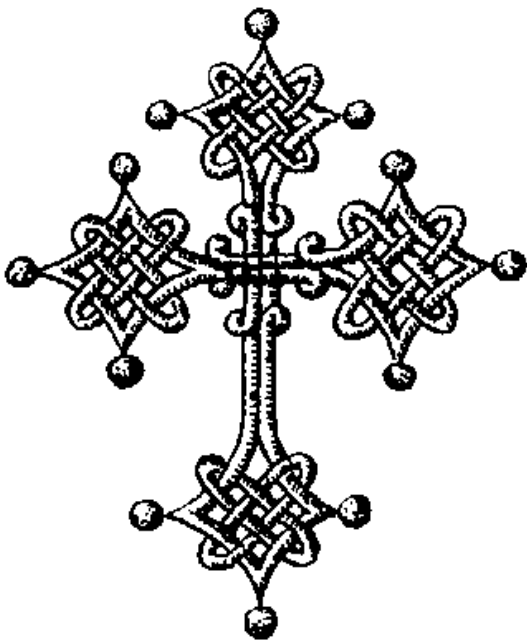
Rev. Father Hovsep Karapetyan, Pastor

MAY 15, 2010

Սուրբ Խաչի երևման տոն

May 2, 2010

**FIFTH SUNDAY, FEAST OF APPARITION OF
THE HOLY CROSS**



Այս տոնը Երուսաղեմում Սբ. Խաչի նշանի երևման հիշատակն է: 351 թվականին, ցերեկվա ընթացքում Գողգոթայից մինչև Ձիթենյայց լեռը երկնքում երևում է մի լուսե Խաչ: Այդ զարմանահրաշ դեպքի մասին Երուսաղեմի Կյուրեղ եպիսկոպոսը նամակ է գրում Կ. Պոլսի Կոստանդ կայսերը՝ այդ զարմանալի երևույթը համարելով իբրև ուղղափառ դավանության ճշմարտության ապացույց: Այդ պատճառով էլ Կյուրեղ Երուսաղեմացին հորդորում է

Կոստանդ կայսերը հրաժարվել արիոսականներին պաշտպանելուց: Երուսաղեմի Կյուրեղ եպիսկոպոսի այդ նամակը թարգմանվել է հայերեն և ամեն տարի ընթերցվում է Սբ. Խաչի երևման տոնին: Հայ Առաքելական Եկեղեցին Սբ. Խաչի տոնը տոնում է Ջատիկից 28 օր հետո: Սբ. Հարության տոնի շարժականության պատճառով Սբ. Խաչի երևման տոնը կարող է տատանվել ապրիլի 19-ից մինչև մայիսի 23-ը:

Morning Service: 10:00 A.M
Holy Badarak: 10:30 A.M
Celebrant: Fr. Hovsep Karapetyan
Pastor's Assistant: Dn. Leon Khoja-Eynatyan
Ushers: **Miss Anne Andonian, Mrs. Betty Dedeyan**
Choir: Dr. Hratch Semerjian, Director
Organist: Mrs. Sonia Mekerdijian
Bible Readings: Acts 17:1-15; 1 John 1:1-10; John 7:14-23

HOKEHANKIST REQUIEM SERVICE

For the Souls of:

Aleksan Mkrtitchi Barseghyan

Boghos Zulik

Requested by:

Melanya Barseghyan (daughter)
and family

Mary Zulik,
Mr. and Mrs. Nurhan Zulik

HOSPITALITY HOUR TABLE

Is hosted by the Barseghyan family in memory of
ALEKSAN MKRTITCHI BARSEGHYAN

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, Armine Turmanian

CALENDAR OF EVENTS

- Wed., May 5, 12:00 PM** Ararat Avak Society of St. Mary Get together Luncheon. RSVP Mrs. Takouhi Hallajian: 301.762.7720
- Saturday, May 8, 7:00 PM** Armenian American Medical Association hosting Mother's Day party at the Embassy of Armenia
- Friday, May 14, 7:00PM** Shnorhali School family night and talent show
- Sunday, May 16** In Celebration of our Victories- Remembering our heroes, victims and honoring our Veterans. See details in the vestibule
- Sunday, June 6, 7:30 PM** Ashot Ghazaryan Mono Show "I Live in Armenia". The show is in Armenian. See details in the vestibule
- Sunday, June 13, 1:00PM** Shnorhali School Year End Hantess

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 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 anteroom 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.

ԻձՍԾ

Մայիս 2

Սուրբ Խաչի երևման օրը

FEAST DAYS

May 2

Feast of Apparition of the Holy Cross

FEAST OF APPARITION OF THE HOLY CROSS

This feast is dedicated to the Apparition of the Holy Cross in Jerusalem. At noon on May 19, 351, a bright, luminous cross appeared over the skies of Jerusalem, centered over an area spanning from the Mount of Olives (where Christ was betrayed and arrested) to Golgotha (where Christ was crucified). Awestruck, the faithful of Jerusalem rush to church to give thanks and glorify the Lord. Bishop Cyril (later St. Cyril of Jerusalem) subsequently wrote a letter to Emperor Constantine of Byzantium wherein he describes the miraculous and beautiful scene. St. Cyril tells Constantine that the apparition is a true testimony of the orthodox faith of Christianity. Further, St. Cyril exhorts the Emperor that the appearance is a sign for him to remain steadfast in his faith, and to stop defending the heretical movement of Arianism and its promulgators. The Armenian translation of the Bishop's letter has been preserved by the Church, and is read each year on the Feast of the Apparition of the Holy Cross. The Armenian Church celebrates this feast 28 days following Easter Sunday.

¹⁴Not until halfway through the Feast did Jesus go up to the temple courts and begin to teach. ¹⁵The Jews were amazed and asked, "How did this man get such learning without having studied?" ¹⁶Jesus answered, "My teaching is not my own. It comes from him who sent me. ¹⁷If anyone chooses to do God's will, he will find out whether my teaching comes from God or whether I speak on my own. ¹⁸He who speaks on his own does so to gain honor for himself, but he who works for the honor of the one who sent him is a man of truth; there is nothing false about him. ¹⁹Has not Moses given you the law? Yet not one of you keeps the law. Why are you trying to kill me?" ²⁰"You are demon-possessed," the crowd answered. "Who is trying to kill you?" ²¹Jesus said to them, "I did one miracle, and you are all astonished. ²²Yet, because Moses gave you circumcision (though actually it did not come from Moses, but from the patriarchs), you circumcise a child on the Sabbath. ²³Now if a child can be circumcised on the Sabbath so that the law of Moses may not be broken, why are you angry with me for healing the whole man on the Sabbath?"

John 7:14-23

¹⁴Տօնակատարութեան կէսին Յիսուս տաճար ելաւ եւ ուսուցանում էր: ¹⁵Հրեաները զարմանում էին ու ասում. «Սա ինչպէ՞ս գիտէ Գրուածքները, քանի որ բնաւ չի սովորել»: ¹⁶Յիսուս նրանց պատասխան տուեց ու ասաց. «Իմ ուսուցումն իմը չէ, այլ՝ նրանը, ով ինձ ուղարկեց: ¹⁷Եթէ մէկը ուզում է նրա կամքը կատարել, կհմանայ այս ուսուցման մասին, թէ Աստծո՞ւց է արդեօք, թէ՞ ես ինքս ինձնից եմ խօսում: ¹⁸Ով ինքն իրենից է խօսում, իր համար է փառք փնտռում, իսկ ով փնտռում է նրա՛ փառքը, ով իրեն ուղարկել է, նա ճշմարիտ է, եւ նրա մէջ սուտ բան չկայ: ¹⁹Օրէնքը ձեզ Մովսէսը շտուե՞ց, բայց ձեզնից ոչ ոք Օրէնքը չի կատարում: ²⁰Ինչո՞ւ էք ուզում ինձ սպանել»: Ժողովուրդը պատասխան տուեց ու ասաց. «Քո մէջ դեւ կայ, ո՞վ է ուզում քեզ սպանել»: ²¹Յիսուս պատասխան տուեց նրանց ու ասաց. «Մի գործ արեցի, եւ ամենքդ զարմացել էք: ²²Մովսէսը դրա համար ձեզ տուեց թլփատութիւնը (թէւէլ այդ ոչ թէ Մովսէսից էր, այլ՝ հայրերից): ²³Եւ շաբաթ օրով մարդ էք թլփատում: Իսկ արդ, եթէ մարդը շաբաթ օրով թլփատում է, որպէսզի Մովսէսի Օրէնքը չխախտուի, իմ վրա՞յ էք բարկացած, որ շաբաթ օրով մի ամբողջ մարդ բժշկեցի: