

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

**4125 Fessenden St., NW, Washington, DC 20016**

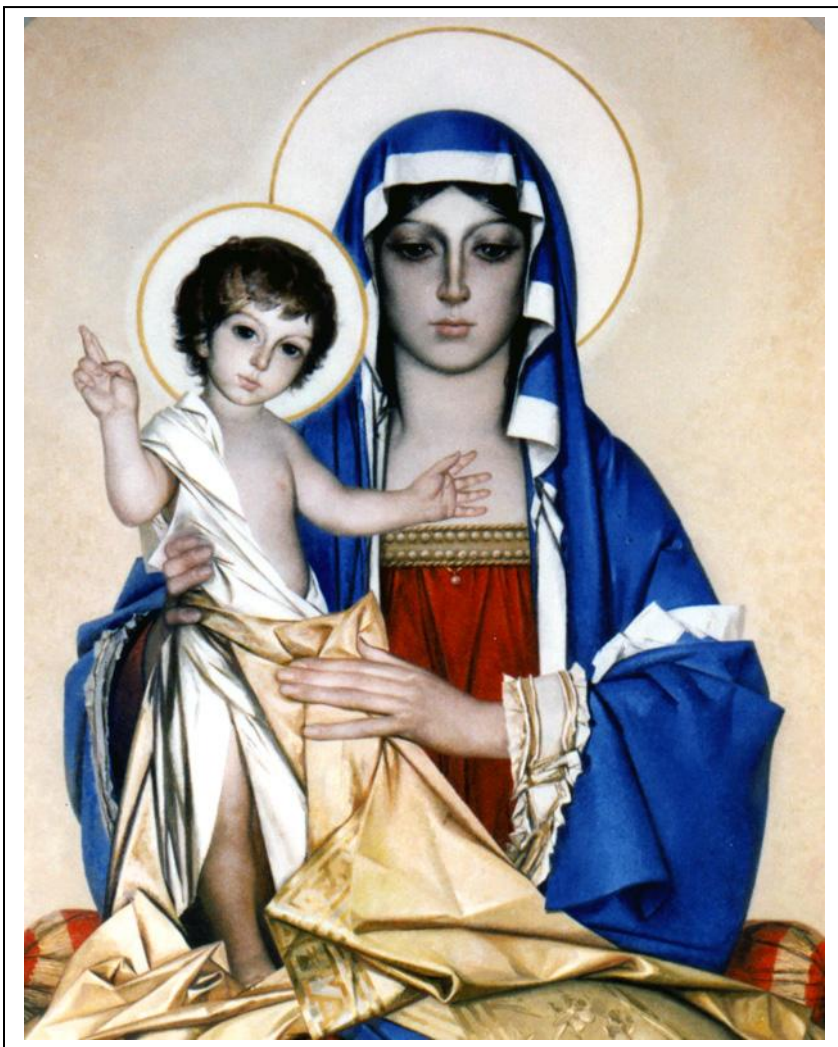
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**Rev. Father Hovsep Karapetyan, Pastor**

**MAY 15, 2010**

**MAY 9, 2010**



**VECERWRD KIRAKI  
YINANC**

**SIXTH SUNDAY OF  
EASTERTIDE**

**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 chris-

matized (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: Mr. Tigran Hovhannisyan  
Bible Readings: Acts 20:17-38; 1 John 3:2-6; John 9:39-10:10

**HOKEHANKIST REQUIEM SERVICE**

For the Souls of:

Requested by:

**Vahan Atyan**

Vilen Atyan and Silva Mekinyan  
(parents) and Kristosturyan family

**Rosa Mejlumyan**

Ara Danielyan (son) and Tamara  
Ohanyan (daughter-in-law)

**Artyom Danughyan**

Artak Harutyunyan (friend)

**HOSPITALITY HOUR TABLE**

Is hosted by the Atyan and Kristosturyan families in memory of

**VAHAN ATYAN**

and

by the **ACYO Jrs. and Srs.** in honor of their **mothers**

## **HAPPY MOTHERS' DAY!**

We wish all our mothers a Happy Mothers' Day and  
pray for their health and happiness

### **The Altar Flowers donated by Patricia Yeghissian**

In Memory of

Mary Bahadurian, Shahandoukht Yegissian (grandmothers)  
and  
Sirvart Yegissian (mother)

### **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 Naza-  
rian, Arpine Panosyan, Horen Panosyan, Mary Perkins, Araksi Prodro-  
midis, Robert Riley, Agnes Salisbury, Zakar Shahverdian, Armine Tur-  
manian.

### **NEXT SUNDAY**

### **IN CELEBRATION OF OUR VICTORIES**

**Remembering our heroes, victims and honoring the veterans.**

*The 65<sup>th</sup> anniversary of the WWII victory  
Day of Liberation of Shushi  
Formation of the Nagorno Karabakh Army*

Holy Badarak will be celebrated by  
His Eminence Abp. Vicken Aykazyan.

1:00PM. Award ceremony. Piano recital. Lunch.

RSVP by May 12: 202-363-1923.

Donation: \$20.00

## CALENDAR OF EVENTS

- Thursday, May 13, 7PM** Women's Guild Hambartsoum Celebration Dinner. See details in the vestibule.
- 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.
- 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.

**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**

- Post High School A.....June 11-16
- Deacons' Training Program.....June 25-July 3
- 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 with more information 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.

## **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 theolo-

gian 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.

## ԻՆՍՕՑ

Մայիս 21 Հիսուս Քրիստոսի Համբարձման տոն

## FEAST DAYS

May 21 Feast of Ascension of Our Lord Jesus Christ

## ՀԻՍՈՒՍ ՔՐԻՍՏՈՍԻ ՀԱՄԲԱՐՁՄԱՆ ՏՈՆ

Տոնը նշվում է Քրիստոսի Հարության 40-րդ օրը, 35 օրվա շարժունակությամբ՝ ապրիլի 30-ից մինչև հունիսի 3-ը՝ հինգշաբթի: Հարությանից հետո Քրիստոս 40 օր մնում է երկրի վրա եւ երեւում Իր աշակերտներին: Այդ ընթացքում Հիսուս Իր վարդապետությունն ուսացանում էր նրանց, իսկ վերջին հանդիպման ժամանակ օրհնում ու պատգամներ էր տալիս առաքյալներին, որից հետո համբարձվում երկինք:

Քրիստոսի Համբարձման մասին վկայում են Մարկոս եւ Ղուկաս ավետարանիչները, վկայություններ կան նաեւ Գործք Առաքելոցում. «Եւ Ինքը՝ Տէր Հիսուս, նրանց հետ խոսելուց հետո, դեպի երկինք վերացավ եւ նստեց Հոր աջ կողմը» (Մարկ. 16:19): Հայ Առաքելական Եկեղեցում մայիսի 1-ը հիշատակվում է նաև Ամենայն Հայոց Կաթողիկոսության Աթոռը Միսրաթաքից Մայր Աթոռ Սբ. Էջմիածին փոխադրելու օր:

## FEAST OF ASCENSION OF OUR LORD JESUS CHRIST

The Armenian Church celebrates the Feast of the Ascension of Our Lord on the fortieth day following the Feast of the Glorious Resurrection of Our Savior Jesus Christ.

Following His Resurrection and defeat of death, Christ remained on earth for forty days, and continued to appear to His disciples. On the fortieth day, His disciples see Christ for the last time. He blesses them and leaves them with instructions, after which He ascends into heaven.

Two of the Gospel writers, St. Mark and St. Luke, testify about Christ's ascension. There is also an account of it in the Acts of the Apostles.

Following a final meeting of Christ with the eleven remaining apostles, St. Mark writes, "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." (Mark 16:19)

St. Luke gives a little greater detail as he writes, "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God. Amen." (Luke 24: 50-53)

But by far the most beautiful account of the Ascension can be found in the Book of Acts: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:9-11)

<sup>39</sup> Jesus said, <sup>[a]</sup> "For judgment I have come into this world, so that the blind will see and those who see will become blind." <sup>40</sup> Some Pharisees who were with him heard him say this and asked, "What? Are we blind too?" <sup>41</sup> Jesus said, "If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains." <sup>1</sup> "Very truly I tell you Pharisees, anyone who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber. <sup>2</sup> The one who enters by the gate is the shepherd of the sheep. <sup>3</sup> The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out. <sup>4</sup> When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice. <sup>5</sup> But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice." <sup>6</sup> Jesus used this figure of speech, but the Pharisees did not understand what he was telling them. <sup>7</sup> Therefore Jesus said again, "Very truly I tell you, I am the gate for the sheep. <sup>8</sup> All who have come before me are thieves and robbers, but the sheep have not listened to them. <sup>9</sup> I am the gate; whoever enters through me will be saved. <sup>[a]</sup> They will come in and go out, and find pasture. <sup>10</sup> The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.

### John 9:39-10:10

<sup>39</sup>Եւ Յիսուս ասաց. «Դատաստանի համար եկայ այս աշխարհը, որպէսզի, ովքեր չեն տեսնում, տեսնեն, եւ ովքեր տեսնում են, կուրանան»: <sup>40</sup>Փարիսեցիներից ոմանք, որ Յիսուսի հետ էին, այդ լսեցին ու նրան ասացին. «Միթէ մե՞նք էլ կոյր ենք»: <sup>41</sup>Յիսուս նրանց ասաց. «Եթէ կոյր լինէիք, դուք մեղք չէիք ունենայ, բայց հիմա ասում էք, թէ՛ տեսնում ենք. եւ ձեր մեղքը ձեր մէջ հաստատ է մընում»: 10. «Ճշմարիտ, ճշմարիտ եմ ասում ձեզ, ով ոչխարների փարախը դռնով չի մտնում, այլ ուրիշ տեղով է բարձրանում, նա գող է եւ աւազակ. <sup>2</sup>իսկ ով դռնով է մտնում, հովիւ է ոչխարների: <sup>3</sup>Դոնապանը նրա համար բացում է դուռը, եւ ոչխարները լսում են նրա ձայնը. նա իր ոչխարներին անուններով է կանչում եւ նրանց դուրս է հանում: <sup>4</sup>Եւ երբ իր բոլոր ոչխարներին հանի, նրանց առջեւից է գնում, եւ ոչխարները հետեւում են նրան, որովհետեւ ճանաչում են նրա ձայնը: <sup>5</sup>Օտարի յետեւից չեն գնայ, այլ կը փախչեն նրանից, որովհետեւ չեն ճանաչում օտարների ձայնը»: <sup>6</sup>Յիսուս նրանց այս առակն ասաց, իսկ նրանք չէին իմանում, թէ ինչ էր այն, որ նա իրենց ասում էր: <sup>7</sup>Դարձեալ Յիսուս նրանց ասաց. «Ճշմարիտ, ճշմարիտ եմ ասում ձեզ, որ ես եմ ոչխարների դուռը: <sup>8</sup>Բոլոր նրանք, որ ինձից առաջ եկան, գողեր էին ու աւազակներ, ուստի ոչխարները նրանց չլսեցին: <sup>9</sup>Ես եմ դուռը. եթէ մէկը իմ միջով մտնի, կը փրկուի. կը մտնի ու կէլնի եւ ճարակելու բան կը գտնի: <sup>10</sup>Գողը գալիս է միայն, որպէսզի գողանայ, սպանի եւ կորստեան մատնի. ես եկայ, որպէսզի կեանք ունենան եւ՛ առաւել եւս ունենան: