

† † † HOKEHANKISD † † †

MELANYA DAVTYAN (Yerevan, Armenia) (40 Days)

Requested by Der Hayr and Board of Trustees

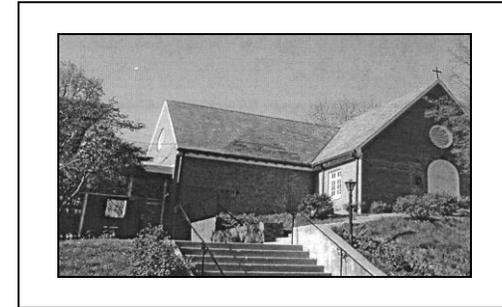
Seyran Voskanyan
Marianna Voskanyan
Hovik Voskanyan
Roza Serobyan
Karine Davtyan
Gayane Karapetyan & Family
Hambartsum Davtyan & Family

2019 FEASTS

July 6 Discovery of relics of St. Gregory the Illuminator
July 11 Saint Sahak and Saint Mesrob
July 13 King Tirdat, Queen Ashkhen and Khosrovidoukht
July 28 Feast of the Transfiguration
August 3 Saint Thaddeus and Saint Sandoukht
August 18 Assumption of the Holy Mother of God
September 15 Exaltation of the Holy Cross
September 17 Memorial Day
September 28 Saint Kevork (George)
September 29 Holy Cross of Varak
October 12 Holy Translators
October 27 Discovery of the Cross
November 2 Feast of All Saints
November 9 Holy Archangels Gabriel and Michael
November 30 Saint Thaddeus and Saint Bartholomew
December 14 Saint Hagop (James) of Nisibis
December 24 Saint Stephen the Protomartyr
December 26 Saints Peter and Saint Paul

Ս. ԽԱՉ ՀԱՅՅ. ԱՌԱՔԵԼԱԿԱՆ ԵԿԵՂԵՑԻ
SOORP KHATCH ARMENIAN
APOSTOLIC CHURCH

☞ SUNDAY, JUNE 23, 2019 ☞



ՉԱՅՆ ԴԿ

ՀՈԳԵԳԱԼՈՒՄՏԷՆ ԵՏՔ Բ. ԿԻՐԱԿԻ
SECOND SUNDAY AFTER PENTECOST

Ս. ՊԱՏԱՐԱԳ ~ DIVINE LITURGY, 10:30 a.m.

Soorp Khatch Armenian Apostolic Church

4906 Flint Drive, Bethesda, MD 20816

Office Hours: 10:00 a.m. - 2:00 p.m.

Phone: (301) 229-8742; Fax: (301) 229-9393

E-mail: soorpkhatch@verizon.net

Web Page: www.soorpkhatch.org

Rev. Fr. Sarkis Aktavoukian, Pastor

Home Phone: (301) 977-1863; Cell: (301) 787-5506

DER VOGHORMIA

All Sick



Parishioners

**ՊՕՂՈՍ ԱՌԱՔԵԱԼԻ ԿՈՂՄԷ
ԵՐԲԱՅԵՑԻՆԵՐՈՒՆ ԳՐՈՒԱԾ ՆԱՄԱԿԷՆ**

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Սրբարանը այդպէս յարդարուած էր ուրեմն: Քահանաներ պաշտամունքը կատարելու համար մշտականօրէն կը մտնէին վրանին առաջին սրահը: Բայց երկրորդ սրահը միայն քահանայապետը կը մտնէր, տարին մէկ անգամ, այն ալ՝ իր եւ ժողովուրդին անգիտութեամբ գործած մեղքերուն փոխարէն՝ զոհի արիւնը մատուցանելու համար Աստուծոյ: Այդ բոլորով Սուրբ Հոգին ցոյց կու տար, թէ որքան ատեն որ վրանին առաջին սրահը կանգուն կը մնար՝ բուն Սրբարանին մուտքը մեր առջեւ փակ էր, ինչ որ խորհրդանշականօրէն կը ցուցնէ՝ թէ ներկայիս այդ Սրբարանը բաց է մեր առջեւ: Այնտեղ մատուցուած նուէրներն ու զոհերը չէին կրնար մաքրել պաշտամունքը մատուցանողին խղճմտանքը, որովհետեւ միայն ուտելիքի, խմելիքի եւ ծխական պէսպէս լուացումներու կապուած էին: Եւ այդ մարմնական կարգերը ի զօրու էին մինչեւ ուղղութեան, այսինքն նոր կարգերու հաստատման ժամանակը:

**ՅԻՍՈՒՍ ՔՐԻՍՏՈՍԻ ԱԻԵՏԱՐԱՆԷՆ
ԸՍՏ ՅՈՎՀԱՆՆԷՍԻ**

----- (10 . 22 – 30) -----

Ձմեռ էր. Երուսաղէմի մէջ տաճարին նաւակատիքի տօնակատարութիւնը տեղի կ'ունենար: Յիսուս տաճարին Սողոմոնի սիւնագաւիթին մէջ կ'երթեւեկէր, երբ իր շուրջ հաւաքուեցան հրեաները եւ հարցուցին.

- Մինչեւ ե՞րբ մեր հոգին պիտի հանես. եթէ դուն ես Քրիստոսը՝ յստակ ըսէ՛ մեզի:

Յիսուս պատասխանեց.

- Արդէն իսկ ձեզի ըսած եմ, սակայն չէք հաւատար: Այն գործերը որ Հօրս անունով կը կատարեմ, անոնք իսկ կը վկայեն՝ թէ ով եմ ես: Բայց դուք չէք հաւատար, որովհետեւ իմ ոչխարներէս չէք: Ես ոչխարներս կը ճանչնամ. անոնք ձայնս կը լսեն եւ կը հետեւին ինծի, եւ ես անոնց յաւիտենական կեանք կու տամ. անոնք բնաւ պիտի չկորսուին: Ոչ ոք պիտի կարենայ զանոնք յափշտակել իմ ձեռքէս: Հայրս այդ ոչխարները ինծի տուաւ, եւ ոչ ոք կրնայ յափշտակել զանոնք իմ Հօրս ձեռքէն, որովհետեւ Հայրս բոլորէն աւելի մեծ է: Ես եւ Հայրս մէկ ենք:

 **SCRIPTURE READINGS** 

HEBREWS 9:6-10

When everything had been arranged like this, the priests entered regularly into the outer room to carry on their ministry. But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance. The Holy Spirit was showing by this that the place into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still standing. This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper. They are only a matter of food and drink and various ceremonial washing-external regulations applying until the time of the new order.

JOHN 10:22-30

Then came the Feast of Dedication at Jerusalem. It was winter, and Jesus was in the temple area walking in Solomon's Colonnade. The Jews gathered around him, saying,

"How long will you keep us in suspense? If you are the Christ, tell us plainly."

Jesus answered.

"I did tell you, but you do not believe. The miracles I do in my Father's name speak for me, but you do not believe because you are not my sheep. My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. I and the Father are one."

FEAST OF HOLY ETCHMIADZIN

This Sunday, June 3, is the feast day of Holy Mother Etchmiadzin, the cathedral built by St. Gregory after his deliverance from the pit, to the specifications he saw in a vision, and on the place marked by the Lord with a golden hammer. This feast day commemorates the establishment of the Armenian Church and the eradication of paganism. Etchmiadzin is the oldest example of a four-altar, four-pillar, domed, cruciform church in Christian architecture. More than 1,700 years old, it is the oldest surviving Armenian Christian site. Throughout the centuries it has been renovated many times. Relief sculptures on the exterior walls are some of the oldest examples of the Christian Armenian art of sculpting. The complex consists of many structures, including the main cathedral and three nearby churches (Hrpsime, Gayane, Shoghagat), the Kevorkian Seminary, the Catholicos' residence, museum, and other buildings.

FEAST OF ST. GREGORY THE ILLUMINATOR'S DELIVERANCE FROM THE PIT

This Saturday is the Feast of St. Gregory the Illuminator's deliverance from the pit (Khor Viraben Yelkuh). Gregory is revered as the patron saint of the Armenian Church. He is recognized and memorialized in both eastern and western hierarchical churches. The Armenian liturgical calendar reserves three feast days in his honor: Entrance into the pit; deliverance from the pit; and discovery of relics. In addition to these three days, there are several feast days to which he is closely connected, namely the feast days for Sts. Hripsimiantz, Sts. Gayaniantz, Shoghakat, Holy Etchmiadzin, and King Trdat. The Roman Catholic Church, Orthodox churches, and Oriental Orthodox churches have special days in their calendars for the veneration of St. Gregory, who is considered to be one of the Fathers of the early Christian church.

Gregory was condemned to the pit in 287 AD by King Trdat and the persecution of Christians began. After the martyrdom of a group of nuns who came to Armenia from Rome led by Hripsime and Gayane, Trdat was stricken with strange maladies. His sister, Khosrovidukht, had a dream that Gregory was the only person who could heal her brother. Miraculously, Gregory was still alive after many years in the pit, thanks to an angelic woman who lowered food and water into the pit each day. Gregory emerged from the pit; the king was healed and baptized, and he declared Christianity to be the official religion of Armenia.

Gregory was not the first to preach Christianity in Armenia. That distinction belongs to the apostles Thaddeus and Bartholomew who came to Armenia in the first century, and thus gave the Armenian Church its apostolic designation. Nevertheless, Gregory is revered and is considered by Armenians to be the father of their faith. Hundreds of churches have been built and named in his honor.

"The ancient calendars of the still undivided Church celebrated him [Gregory] on the same day in both the East and the West as a tireless apostle of truth and holiness. The father in faith of the whole Armenian people, St. Gregory still intercedes from heaven today, so that all the children of your great nation may at last gather round the one table prepared by Christ, the divine Shepherd of one flock."

Pope John Paul II in his "Apostolic Letter for the 1700th Anniversary of the Baptism of the Armenian People," issued February 2, 2001.

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