

ՍՈՒՐԲ ԳԷՈՐԳ ԵԿԵՂԵՑԻ
ST. KEVORK ARMENIAN CHURCH



ԿԻՐԱԿՆՕՐԵԱՅ ԹԵՐԹԻԿ

Sunday Bulletin

ԿԻՐԱԿԻ, Ապրիլ 19, 2020

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9215 SE Church St., Clackamas, OR 97015

ՃԱՇՈՒ ԱՎԵՏԱՐԱՆ

Յովհաննէս 1:1-17


Ա կգրից էր Բանը, եւ Բանը Աստծու մօտ էր, եւ Բանը Աստուած էր: Նա սկգրից Աստծու մօտ էր: Ամէն ինչ նրանով եղաւ. եւ առանց նրան չեղաւ ոչինչ, որ եղել է: Կեանքը նրանով էր: Եւ այդ կեանքը մարդկանց համար լոյս էր: Եւ լոյսը խաւարի մէջ լուսաւորում է, եւ խաւարը նրան չնուաճեց:

Կար մի մարդ՝ Աստծուց ուղարկուած. նրա անունը՝ Յովհաննէս: Սա եկաւ որպէս վկայ, որպէսզի վկայի լոյսի մասին, որ բոլորը նրա միջոցով հաւատան: Ինքը լոյսը չէր, այլ եկել էր, որ վկայի լոյսի մասին: Այդ լոյսն էր ճշմարիտ լոյսը, որ լուսաւորում է ամէն մարդու, որ գալու է աշխարհ: Նա աշխարհի մէջ էր, եւ աշխարհը նրանով եղաւ, սակայն աշխարհը նրան չճանաչեց: Իւրայինների մօտ եկաւ, բայց իւրայինները նրան չընդունեցին: Իսկ ովքեր նրան ընդունեցին, նրանց իշխանութիւն տուեց լինելու Աստծու որդիներ, նրանց, որոնք իր անուանը կը հաւատան: Նրանք ո՛չ արիւնից, ո՛չ մարմնի կամքից եւ ոչ էլ մարդու կամքից, այլ Աստծուց ծնուեցին: Եւ Բանը մարմին եղաւ ու բնակուեց մէջ մէջ, եւ տեսանք նրա փառքը, նման այն փառքի, որ չայրն է տալիս Միածնին՝ լի շնորհով ու ճշմարտութեամբ: 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»։ Մենք բոլորս նրա լրիութիւնից ստացանք շնորհ՝ շնորհի փոխարէն. որովհետեւ օրէնքը Մովսէսի միջոցով տրուեց, իսկ շնորհը եւ ճշմարտութիւնը Յիսուս Քրիստոսի միջոցով եղան:



GOSPEL READING

John 1:1-17




In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name *was* John. This man came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but *was sent* to bear witness of that Light. That was the true Light which gives light to every man coming into the world.

He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'"



**EASTER MESSAGE OF HIS EMINENCE
ARCHBISHOP HOVNAN DERDERIAN, PRIMATE OF THE
WESTERN DIOCESE
OF THE ARMENIAN CHURCH OF NORTH AMERICA AND
MEXICO**



*"I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this?"
(John 11:25-26).*

Beloved brothers and sisters in Christ,

We would like to commence this year's Easter message with the above-mentioned words of our Lord and Savior Jesus Christ addressed to Martha, for we believe they resonate with the spirit of the day and hearten us against the distress of current times.

To better understand the context of the biblical verse, let us travel back in time to Bethany, where Lazarus, the beloved of Christ, had been dead for four days. When Jesus arrived there with His disciples, Martha, the sister of Lazarus, said the following to Him, "Lord, if You had been here, my brother would not have died" (John 11:21).

Martha, who had faith in God and believed in the resurrection of the dead, amidst the anguish of her bereavement, experienced a moment of theodicy, which may have contained elements of distrust. Genuinely empathetic to Martha's sorrow of loss, Jesus made the following affirmation, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and

believes in Me shall never die.” To further emphasize this statement and challenge Martha spiritually, Jesus asked, “Do you believe this?”

In fact, this question was not directed to Martha solely but also to the disciples who accompanied Jesus. It is noteworthy to mention that Thomas, also referred by the Evangelist as the Twin, was among the disciples – the same Thomas, who in doubt, wanted to “put his finger into the print of the nails on Christs’ hands and into His side” (John 20:25).

“Do you believe this?” Jesus asks this question to each and every one of us. “Do you believe that I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die?”

Today, when the world is still suffering from the snares of the invisible enemy, namely the COVID-19 Coronavirus, in a moment of spiritual distress, many of us may question the existence of God in the words of Martha by saying, “Lord, if You had been here, this would not have happened to us.” Of course, it is part of human nature to feel weak, afraid, panicked, suspicious or doubtful. During disastrous times, when we are in danger of perishing and imminent death seems so near, we may experience a spiritual breakdown in our very core, which can undermine the strongholds of our faith. Often times, we feed our fears, instead of bracing our faith, forgetting the veracious promise of our Lord, who asserted, “I am with you always, even to the end of the age” (Matt. 28:20).

At the start of the COVID-19 pandemic, many institutions, houses of prayer and worship, businesses, and schools closed. The CDC and other public health officials

instructed us with ways we can protect ourselves and prevent the spread of the virus. We were advised to isolate ourselves and practice social distancing by separating ourselves at least six feet from other individuals. As we focused on social distancing, our intimate relationship with God was compromised.

The period of the Great Lent, which is a time of spiritual quarantine (from the Latin *quadraginta* and the Italian *quaranta*, both meaning “40”), became a time of self-isolation for many of us as we faced our own fears, resembling the prophet Daniel, who was imprisoned in the lion’s den (Daniel 6).

We all remember the initial weeks of the outbreak when people rushed to invade the grocery stores and stockpiled essentials. The panic-shopping craze had a catastrophic impact on America’s supply chain. The scene reminded us of the Final Days as described in the Book of Revelation. The national news that disseminated through various media platforms and social media outlets added more fuel to the fire instead of soothing public hysteria. It is very unfortunate that many of us succumbed to the fake news instead of embracing the Good Tidings.

As a result of anxiousness we hoarded excessive amounts of food and supplies, forgetting the words of Christ addressed to the rich farmer, “Fool! This night your soul will be required of you; then who will get what you have stored up?” (Luke 12:16-21).

John the Baptist cried and said, “Repent, for the kingdom of heaven is at hand!” (Matthew 3:2). After John’s imprisonment, Jesus came to Galilee, preaching the gospel of the kingdom of God and saying, “The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel”

(Mark 1:14-15). He was preaching the gospel of the kingdom, and healing all kinds of sickness and disease (Matthew 4:23). People witnessed those healings and divine miracles; however, they failed to heed the exhortations of the saints and did not prepare themselves spiritually. On the other hand, a droplet of doubt, a subtle hint of uncertainty from media, overwhelmed us, instilling panic in our hearts.

A few days ago, on Holy Tuesday, our church observed the remembrance of the Ten Virgins. The parable, which is from the Gospel of Matthew, recounts the story of ten virgins who took their lamps and went out to meet the bridegroom. Five of them were wise and five were foolish. Those who were foolish took their lamps and no oil with them, but the wise took oil in their vessels with their lamps. When the foolish virgins woke up from slumber to refuel their lamps, they realized they had no oil. While they were out shopping for oil, the bridegroom arrived and those who were ready went to the wedding with him, while the door was shut to the others (Matthew 25:1-12).

Dear brothers and sisters in Christ,

The lamps described in the parable of the Ten Virgins symbolize our souls and the oil is the Word of God. Woe to us, if our souls are emptied of the divine messages and we find ourselves unprepared for the second coming of Christ.

Jesus says, “These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world” (John 16:33). Indeed, Christ has defeated this world. In the words of the liturgical introit, “He trampled down death by death and by His resurrection He has given us the gift of life” (Divine Liturgy of the Armenian Church).

On this Easter morning, the all-merciful God has shone the dawn of the new life upon us. Today, we celebrate that new life. By proclaiming the resurrection of Christ, we reaffirm the presence of God in the depth of our souls. By sharing the luminous greeting of Holy Easter, we strengthen our faith, for Christianity is not merely a philosophy but a way of life. By celebrating Christ's resurrection, which revolutionized the history of humanity, we renew our commitment to become teachers of faith for our children so that they may not stumble from the path of righteousness.

The recent temptations taught us a good lesson. In the words of the disciple, "We had the sentence of death in ourselves that we should not trust in ourselves but in God who raises the dead" (2 Corinthians 1:9).

Besides fear, anxiety, and panic, we have witnessed practical expressions of a living, conscious faith. We have all seen the sacrificial service of doctors and other healthcare professionals around the globe, who put their own lives on the line to save those who were affected by COVID-19. We saw numerous expressions of humanitarianism and acts of kindness. With great admiration, we saw young volunteers delivering food and supplies to the most vulnerable segment of our society - the elderly. We were amazed by the generosity of individuals, companies and organizations, who donated medical supplies and other life-saving essentials. With a debt of gratitude, we recognize the men and women in uniform, the military, police, firefighters, paramedics and other representatives of government agencies, who continue to serve our communities around the clock. It was especially delightful to see the consolidation of wonderful men and women in our motherland Armenia, who spared nothing to deliver much-needed help to the less fortunate. In these

heroic and compassionate deeds, we perceive the power of the victorious resurrection of Christ.

The Armenian nation survived many perils throughout history, including natural disasters, warfare, famine and disease. Nevertheless, we have always risen from the ashes like a phoenix by virtue of our ancestral Christian faith. As St. Paul states, “We were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life” (Romans 6:4).

Dear faithful brothers and sisters,

Our exhortation to you is to pray unceasingly for the sick, the distressed and the needy around the world. Please pray for the motherland Armenia, Holy Etchmiadzin and its Holy See headed by His Holiness Karekin II, Catholicos of all Armenians.

Believe in the miraculous resurrection of Christ and bear in mind that these tribulations too shall pass. We urge you to lead your lives with this message of Christ’s resurrection, despite the current circumstances. Do not forget your Lord during times of joy and prosperity, rather glorify His holy name always, for to Him befits the glory, the power and the dominion. Amen.

Christ is risen from the dead.

Blessed is the Resurrection of Christ.

Prayerfully,

Archbishop Hovnan Derderian

Primate



ԱՂՕԹՔ

Գրեց՝ Յովնան Արք. Տէրտէրեան



Աստուած իմ, Քեզի կը բանամ սիրտս, արեւածագի լոյսին հետ եւ հազար փառք կը վերընծայեմ Քու հրաշալի արարչութեան եւ նոր օրուան ծնունդին համար: Ինչքան գեղեցիկ է այն ամէնը, ուրուն վայելքը տուիր բոլորիս. եկինք ու երկիր, անթիւ վայելչութիւններ, որոնք հարկ է ըմբռնինել հաւատքի գիտակցութեամբ, խոնարհ ծառայութեամբ, որպէսզի մեր կեանքն ապրինք արդարութեամբ ու սրբութեամբ:

Բարին պարգեւող Աստուած ամենողորմ, ահա Քու ահաւոր մեծութեանդ առջեւ կը խոնարհիմ սիրով ու կարօտով: Եւ ամէն օր, ամէն առաւօտ նորովի կապ մը կը զգամ Քեզի հետ, Աստուած իմ, Դուն որ առատօրէն կը բաշխես ամենեցուն, լոյս կը բերես հոգիներուն եւ օրհնութիւն ողջ աշխարհին: Քու շնորհած լոյսին մէջ նոր ծնունդ մը կ'ապրի հոգիս, որուն համար երախտագէտ սիրտս աղօթք կ'ընծայե Քեզի. Փառք Քեզ Աստուած, փառք Քեզ, յաղագս ամենայնի փառք Քեզ:

PRAYER

By Archbishop Hovnan Derderian



My Lord God, I open my heart to you the dawn's light and give you a thousand thanks for the beginning of a new day. The things you gave us to enjoy are all so beautiful: the trees and flowers, blue skies and clean water; myriads of treats to share with others through genuine faith, humble service that allows us to live our lives in

justice and holiness.

Grantor of goodness, all merciful God, I bow before your awe-inspiring magnificence with love and longing. I feel a renewed bond with you every day, every morning, my Lord God. You, O Lord, bestow your blessings abundantly to the whole world and illuminate the hearts of all with your light. My heart is reborn anew in the light you bestow; I thank you, O Lord, and offer you my prayers; glory to you, O God; glory to you each and every day, glory to you, O God.

ՆՈՐ ԿԻՐԱՎԻ

Քրիստոսի հրաշափառ Յարութեան տօնին յաջորդող կիրակին երբեմն կոչուում է «Նոր Կիրակի», կամ «Կրկնազատիկ»: Կրկնազատիկ է կոչուում երեք պատճառներով:

Առաջին՝ Զատիկ նշանակում է ազատութիւն և այդ օրը կրկնակի ազատութեան օր է: Աստուած մեզ ազատել է մեղքերից, սակայն մենք գտնուում ենք կրքերի ազդեցութեան ներքոյ: Իսկ երբ Աստուած ամէն ինչ նոր է անում և բոլոր կարիքներից մեզ ազատում, դա կոչուում է Կրկնազատիկ:

Երկրորդ՝ Կրկնազատիկ է կոչուում մեր յարութեան պատճառով: Քրիստոս առաջին կիրակի օրը մեզ յարութիւն տուեց Իր հոգով ու զօրութեամբ, իսկ երկրորդ կիրակի օրը մեզ յարութիւն է տալու ըստ մարմնի՝ եւ մեռելներից յարութիւն առնելով պիտի անմահանանք:

Եւ երրորդ՝ Նոր կիրակի *եւ Կրկնազատիկ է կոչուում, քանզի նորովի ենք տօնում մեր հոգու փրկութեան նաւակատիքը՝ հոգեւոր ուրախութեամբ ու տօնախմբութեամբ:

NEW SUNDAY

New Sunday is the first Sunday after Easter. It emphasizes the wondrous resurrection of Christ, which changed everything in the world. The sabbath, or holy day, was originally on Saturday, the end of the seven day week and the day on which God rested after creation. But in the early church, the Holy Spirit led the Christians to celebrate the day of the resurrection as the Sabbath so now the new Sabbath is Sunday.

The Gospel reading for New Sunday is the beginning of the Gospel of John (1:1-17), the same as the weekly reading at the end of the Divine Liturgy. This reading in essence summarizes the mission of Christ: He existed from the beginning as God and participated in the creation. He became human to bring us the light, to guide us out of our spiritual darkness. Those who believe in him can become children of God. From him comes grace and truth.



THE LESSON: What's the first thing you do when you walk into a dark room? Of course, turn on the light. Without light it's very hard to do anything. It might even feel scary. Light is very important to us. The Gospel passage mentions walking in darkness. Can you think of walking around when it's pitch black? You'd stumble and fall over everything in your path. You'd never get to where you wanted to go. Or think about the game, "Pin the Tail on the Donkey." The whole idea is to take something easy and make it hard, make a game or contest out of it, by taking away the light with a blindfold. Let's take another important example - the sun. Night time is a dark and for some, a scary time. Sunrise brings us the light to see and to do our work or play. What else does sunlight give us? The sun makes us feel warm; we feel good being in the sun. Sunlight also makes plants grow, so that we can have food to eat. All of this is important. The Bible passages talk about a different kind of light. What is this light? What kind of light is it? How important is it? This is the light of God. It doesn't shine where we can see it with our eyes, but it shines inside of us. Jesus brought us this light. He showed us the light with his life, his death, and his resurrection. This light is much more important than a light bulb or the sun, because this light gives life to our souls, which live forever. God's light draws us into the warmth of his kingdom. God's light gives us the body and blood of Christ as food for our souls. God lights the eyes of our souls, to show us the way to do good things, to do the work of God. When we have God's light, our souls don't walk in darkness. We don't stumble and get lost. We know the path to take to reach our goal. What is our goal? Our goal is to live in communion with God in His Kingdom. This is life for our souls. Jesus brought us the light so that we don't need to walk in darkness and can reach our goal of life. But we have to let that light shine inside of us, by believing in Jesus, by rejoicing in his resurrection, by returning his love for us, and by doing what he wants us to do. When we do these things, the light shines bright and warm inside of us. It makes our souls grow strong. And it gives us the direction to God, His kingdom and eternal life. (*Living the Armenian Church Year, New York, 2011*)





ԿԱՐԵԻՈՐ Է ԻՄԱՆԱԼ

Ի նչո՞ւ են ձու ներկում Զատիկին: Ձուն համարում է յարութեան եւ նոր կեանքի սկզբնատրման խորհրդանիշ: Իսկ կարմիր գոյնը խորհրդանշում է խաչեալ Յիսուսի կենդանարար արիւնը, որ թափուեց մարդկութեան փրկութեան համար: Ըստ Ս.Գրիգոր Տաթեւացու՝ «Միայն Զատիկին ենք ձու ներկում, որովհետեւ ձուն օրինակ է աշխարհի եւ ինչպէս իմաստուններն են ասում. «Դրսի կեղելը նման է երկնքին, թաղանթը՝ օդին, սալիտակուցը՝ ջրին, դեղնուցն էլ երկիրն է: Իսկ կարմիր գոյնը խորհրդանշում է, որ աշխարհը գնուեց Քրիստոսի արեամբ: Եւ մենք կարմիր ձուն մեր ձեռքերի մէջ առնելով՝ հռչակում ենք մեր փրկութիւնը»:



Զատիկից սկսած յիսուն օրերը մինչեւ Հոգեգալուստ Հայ Առաքելական Եկեղեցում կոչում են Յինանց: Համաձայն եկեղեցու կանոնների՝ բոլոր վերոյիշեալ յիսուն օրերն ուտիք են, այսինքն՝ այս շրջանում չկան պահոց օրեր և թոյլատրելի են բոլոր կերակրատեսակները: