

St. John Armenian Church of Greater Detroit

22001 Northwestern Highway | Southfield, MI 48075
248.569.3405 (phone) | 248.569.0716 (fax)
www.stjohnsarmenianchurch.org

The Reverend Father Garabed Kochakian, *Pastor*

Clergy residing within the St. John parish and community:

The Reverend Father Diran Papazian, *Pastor Emeritus*

The Reverend Father Abraham Ohanesian

Deacon Rubik Mailian, *Director of Sacred Music and Pastoral Assistant*

Ms. Margaret Lafian, *Organist*



Sunday Bulletin

Welcome!

We welcome you to the Divine Liturgy/*Soorp Badarak* and invite all who are Baptized and Chrismated in, or are in communion with, the Armenian Church to receive the Sacrament of Holy Communion. If you are new to our parish and would like information about our many parish groups, please ask any Parish Council member on duty at the lobby desk. Make certain you sign our Guest Book before you leave so we can be in touch. Enter to worship the Lord Jesus Christ who loves you and depart with His love to serve others.

JANUARY 4, 2015—ARMENIAN CALENDRIAL YEAR 1464
SEVENTH SUNDAY OF ADVENT—ՅԻՍՆԱԿԻ ՀԻՆԳԵՐՈՐԴԻ ԿԻՐԱԿԻ
CELEBRANT: REV. FR. ABRAHAM OHANESIAN

THE LORD'S DAY - SCHEDULE OF WORSHIP

Morning Service / *Առաւօտեան Ժամերգութիւն*...9:00 am

Divine Liturgy / *Ս. Պատարագ*9:45 am

Church School / *Կիրակնօրեայ Վարժարան*.....10:15 am

SACRED LECTIONS OF THE LITURGY

ISAIAH 51:15-52:3, HEBREWS 13:18-25, LUKE 22:24-30

LECTOR: KARMEN SANTOURIAN

Our Church and Parish is a place where . . .

- All people are welcome
- Every person is a minister
- The world is our collective responsibility
- Disciple making is our goal, and
- Worship is our duty and delight

GENERAL INFORMATION

Parish Office Hours: Monday-Friday, 9:00 am—5:00 pm
Pastor's Office Hours: Tuesday, Wednesday, Friday: 9:30 am—5:00 pm
After hours in an emergency, please contact:
Pastor's Cell: 248-225-9888
Administrator's Cell: 760-832-1142

Visits to the Hospitalized and Homebound Please phone the Church Office when you or someone you love is admitted to the hospital and would like a visit from the Pastor. If you have an upcoming surgery, please consider requesting your name be included in the "Prayers for the Sick and Hospitalized." Those who are homebound and would like to receive Holy Communion at home should phone the Church Office.

Home Blessing If you would like the Pastor to visit your home and offer a home blessing, please contact the Church Office.

Baptism Parents may prepare for the baptism of their child before he or she is born. For more information, phone the Church Secretary.

Marriage Phone the Church Secretary at least nine months in advance of your proposed wedding date. Wedding packets are available at the Church Office.

Parish Membership If you are interested in becoming a member of the St. John parish, please speak to a Parish Council member on Sunday, or phone the Church Office.

Sunday Bulletin Announcements for the Sunday Bulletin are due in the Church Office by 5:00 pm on Wednesday preceding the date of service.

Requiem Requests may be submitted to the Church Office by mail, phone, fax 248-569-0716, or email to mkafrican@sjachurch.org no later than 5:00 pm Wednesday preceding the Sunday requested. Request forms are available in the Church Lobby.

PARISH COUNCIL OF ST. JOHN ARMENIAN CHURCH 2014—2015

Karmen A. Santourian, Chairman
Jeffrey E. Axt, Vice Chairman
Michael Kazarian, Treasurer
Marianne Dardarian, Secretary
Jacqueline ElChemmas, Ass't Treasurer
Ardis Gregory, Ass't Secretary

Dr. Mary Alani, Advisor
George Boyagian, Advisor
Peter S. Egigian, Advisor
Ara Hachigian, Advisor
Christopher Korkoian, Advisor
John R. Kalajian, First Alternate
Paul Andonian, Second Alternate

TODAY'S GOSPEL: LUKE 22:24-30

A dispute also arose among them, which of them was to be regarded as the greatest. And he said to them, "The kings of the Gentiles exercise lordship over them; and those in authority over them are called benefactors. But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves. For which is the greater, one who sits at table, or one who serves? Is it not the one who sits at table? But I am among you as one who serves. "You are those who have continued with me in my trials; as my Father appointed a kingdom for me, so do I appoint for you that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

TODAY'S GOSPEL TEACHES US:

Those who are the greatest are those who serve others.

TUESDAY LUNCH CLUB

In observance of Christmas, the Tuesday Lunch Club will not meet on January 6th, but will resume January 13th.

Please Note: Women's Guild will serve lunch on January 6th in the Main Hall.

Please phone the church office to reserve: 248-569-3405.

NOTICE

On Tuesday, January 6th the office will be closed as it is a Holy Day for us.

DAY BY DAY AFTERNOON BIBLE STUDY IN THE NURSERY ROOM

WEDNESDAY, JANUARY 21, NOON-2 PM

BRING YOUR BIBLE AND YOUR LUNCH. ALL ARE WELCOME!

WOMEN'S GUILD NEWS

All Parishioners are welcome to an Armenian Christmas Day Luncheon: Jan. 6th

Armenian Christmas Theophany and Epiphany Festal Divine Liturgy will take place on Tuesday, January 6th at 10:30 am. The Women's Guild will host a holiday luncheon following services for all parishioners. Our chairs for this event are Sara Andonian and Alberta Godoshian. A free will offering is appreciated. Call the church office for reservations. 248-569-3405.

Take the opportunity to make new and lasting friendships while doing service for the Lord. The Women's Guild invites you to become a member.

For information please call Terry Palaian, 313-929-0926.

PRAYERS FOR THE SICK AND HOSPITALIZED

Stan Armit
Cheryl Giesa
Aida Petrosyan
Sue Tafralian

Pam Dayinian
Sooren Gozmanian
Richard Santourian
Anita Tootikian

George Douroujalian
Frank Houhanisin
Mary Sarafian

FALLEN ASLEEP IN THE LORD

We offer our prayers for the servant of God

RICHARD TORIGIAN

who entered his eternal rest this past week.

May Christ our Lord shed His eternal light upon his soul.

ALTAR FLOWERS - FESTAL CANDLES

The red and pink poinsettias adorning the altars of our church during this holy season were presented in honor of Nicolas Sarafian being Godfather of the Cross on Armenian Christmas, by grandparents Alberta & Masis Godoshian and parents Matthew & Christine Sarafian.

* * *

In loving memory of Melkon & Soorpoohi Chiefgian, Nishan & Arshalous Janigian, Dr. Aram Janigian, and Sahak Roy Sahakian, the four Christmas candles were presented by Silva Sahakian, Susan Janigian and Sally Blegvad.

SUNDAY, JANUARY 18, 2015, 2:00 PM

MEET THE CANDIDATES TEA

IMMEDIATELY AFTER THE DIVINE LITURGY

***REMINDER: SUNDAY, FEBRUARY 1, 2015
ANNUAL PARISH ASSEMBLY AND ELECTIONS***

VISIT THE PARISH BOOKSTORE

NEW: 2-CD SET BY ROGER KRIKORIAN

The best selection of Armenian books and CDs plus many gift items: boxed Christmas tree ornament featuring St. Vartan, jewelry, Armenian crosses, key chains, cookbooks and many "Made in Armenia" products.



Christmas Schedule

MONDAY, JANUARY 5, 2015

ARMENIAN CHRISTMAS EVE / JRAKALOOYTS

Vespers and Reading of Prophecies - 6:00 pm; Divine Liturgy - 7:00 pm

TUESDAY, JANUARY 6, 2015 - THEOPHANY-EPIPHANY

DON ASDVADZAHAYDNOOTIAN

FEAST OF THE NATIVITY OF OUR LORD JESUS CHRIST

Festal Divine Liturgy - 10:30 am Blessing of the Waters – *Chrorhnek*

Godfather of the Cross: Nicolas Sarafian

The Women's Guild will host an Armenian Christmas Luncheon in the Cultural Hall following worship services on January 6th.

Please RSVP by January 2nd to the Church Office at 248.569.3405.

SUNDAY, JANUARY 11, 2015—DIVINE LITURGY

Church School Christmas Luncheon in the Cultural Hall following worship.

Adults \$15.00; Children—no charge

RSVP: Tables of 8 or more to Alberta Godoshian 248.476.4638

PROGRAM

"The Journey of a Pilgrim" will be presented by ACYOA Senior Alexandra Hachigian about her experiences in Jerusalem and Armenia this summer.

Everyone is welcome.



BASHDON HOKEHANKUSDYAN

REQUIEM PRAYERS FOR THE SOULS WHO SLEEP IN CHRIST

While we are mourning the loss of our loved ones, we also rejoice as they meet the Lord
behind the veil in the Heavenly Jerusalem.

JOHN MALKASIAN, Father

Requested by Sandy Malkasian
Linda Larson
Debra Castrodale

STEPHEN HAGOPIAN, 40th Day

GRACE (HONEY) HAGOPIAN, 29th Year

CHARLES M. GUMUSHIAN, 13th Year

MARGARET GUMUSHIAN, 49th Year

Requested by Gary, Barbara, Andrea and Adam Gumushian
Chris, Stephanie, Grace and Gabriella Secontine
Rick and Linda Spranger
Drs. George and Christine, George, Rachel, Hannah and Rebecca Hagopian

DOROTHY MAVIAN, 40th Day, Loving Wife, Mother, Grandmother

Requested by Joe Mavian, Greg, JoAnne, Geoffrey & Joel Todd

ALBERT SARKISIAN, 13th Year, Loving Husband, Father, Grandfather,

Great-grandfather, Uncle, Khnamee

GEORGE DOCTORIAN, 36th Year, Father, Grandfather, Great-grandfather, Khnamee

JAMES DOCTORIAN, 35th Year, Uncle, Great-uncle, Khnamee

V. REV. FR. JOHN SVIRIDOV, 10th Year, Khnamee

Requested by Nina Sarkisian
Linda & Frank Houhanisin
Barbara & Peter Rupas & Matthew
Lisa & Stephen Derderian
Allan & Rachel Sarkisian, Tyler & Emma
Diana & Omar Badr & Aiden
George Houhanisin & Dr. Sarah Johnson
Dr. Edward & Anna Sarkisian
Deacon Aram Sarkisian
Sara, Morgan & Sona Bell
Matushka Melanya Svirid

RICHARD VAHRATIAN, 19th Year, Dear Husband, Father, Brother-in-law
ASADOUR BOSHNAKIAN, 40th Year, Dear Father, Grandfather

Requested by Isabelle Vahratian
Dr. Anjel Vahratian & Michael Blaskov
Charlotte Boshnakian

MARY ARGNIAN, 22nd Year, Mother

SAM ARGNIAN, 19th Year, Father

Requested by Alice and Peter Argnian

FELLOWSHIP HOUR TODAY

Today's tea is sponsored by the Gumushian and Secontine families in memory of Stephen Hagopian, Grace (Honey) Hagopian, Charles M. Gumushian and Margaret Gumushian. Please join them in this special remembrance. All are welcome.

It's not just about Christmas or is it?

WEDNESDAY, JANUARY 7—TUESDAY, JANUARY 13 —AND JANUARY 20
7:00 PM, CONFERENCE ROOM 107

A BIBLE STUDY FOR YOUTH

Conducted by St. Nersess Seminarian Harry Kezelian, 3 sessions will explore the Holy Scriptures and how they are lived out in the Armenian Church and tradition

COME-HEAR-LEARN --- you'll love it!

SUNDAY, JANUARY 18, 2015, 2:00 PM

Nor Keghi Association Informational Meeting at St. Sarkis Church
All Keghetzis and friends are invited. Please join us.

SUNDAY, JANUARY 25, 2015

A Special Children's Divine Liturgy will begin at 10:15 am.

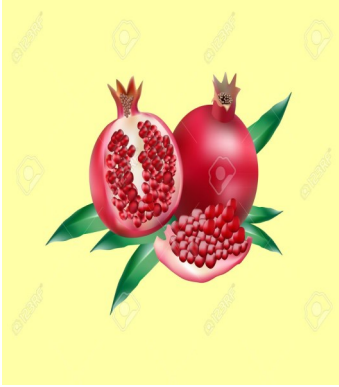
***A shorter Badarak of 1-hour duration will be
celebrated with the full participation of Church School students.***

Our children will sing the responses of the Badarak with the Komitas Choir.

Morning Service on this Sunday will begin at 9:30 am.

Shnorhavor Amanori Orhnootiunk—The Blessings of the New Year

THE BLESSING OF POMEGRANATES—*NRNORHNEK*



His Holiness Karekin II, Supreme Patriarch and Catholicos of All Armenians, has designated the blessing of the new order using the fruit of Eden, the Pomegranate. Every year imparting the blessings for a good life, prosperity and abundant thanks on New Year's Eve at midnight in the Mother See of Holy Etchmiadzin and Armenian churches, thanksgiving felicitations will be fulfilled with the blessing of ***nrnorhnek***, the ceremony of the blessing of the pomegranates, a newly established tradition of this national symbol of Armenia.

The meaning of the pomegranate is a spiritual and tangible image of Christian piety that points to the Lord Jesus Christ and His flowing blood which came from His body on the Cross, as we say in Armenian ***heghats aryan***. It is likewise the symbol of Salvation from His Holy Blood that gave way to His glorious Resurrection.

The Holy Fathers and Vartabeds of the Armenian Church have interpreted this image, the fruit of Eden/Paradise and its juice, as the saving blood of Christ. Such pious symbolism in the mystical Christian imagery presents the pomegranate as a life-giving fruit; its seeds are the Church members encased with the wrapping of the skin or flesh that becomes the living body of Christ, and the solid structure of the Church building. Together the seeds [the spirit], the skin [the body] and the liquid juice [life generating] all together constitute the One Church of Christ. This is why pomegranate Symbolism is widely used for Armenian church decoration in architecture, art and miniature painting.

BOTTLES AND CANS NEEDED

Nicole Sarkisian, an 11th grader in St. John's Church School, will participate in a Mission Trip to Armenia this summer to work in Armenian orphanages helping with education, nutrition and clothing programs of the *Paros Foundation**. Between now and April, Nicole will be collecting pop cans and bottles to raise funds to help defray expenses for her trip. If you can, why not help her fundraising initiative by dropping off your empty cans or bottles in the container labeled "Nicole's Mission Trip" at the Museum entry from the parking lot.

**Paros Foundation works with children and people with disabilities in Armenia, providing resources in health, nutrition, education, and clothing among other humanitarian needs in orphanages and soup kitchens in Armenia. Both the President and Chairman are Detroiters by connection—Chairman Roger Strauch, son-in-law of Paul and Esther Kulhanjian, and President Peter Abajian.*

DIocese OF THE ARMENIAN CHURCH OF AMERICA (EASTERN)

*With sincere gratitude for your support of the ministries of the
Armenian Church and the Diocesan Annual Appeal*

His Eminence Archbishop Khajag Barsamian, Primate
Cordially invites our faithful community to attend a special reception

“Looking Ahead in the New Year”

Cocktails and hors d’oeuvres

Graciously hosted by the 2014 St. Vartan Award recipients

ROSEANN MANOOGIAN ATTAR

JACQUELINE MELKONIAN ELCHEMMAS

BARBARA ZAMANIGIAN HAROUTUNIAN

DOLLY MATOIAN

KATHERINE MEKJIAN

Thursday, January 15, 2015, 7:30 pm

St. John Armenian Church, Vartan Room

RSVP Diocesan Office @ 212-686-0710

ALL ARE INVITED!

IF YOU FORGOT, IT’S NOT TOO LATE

Throughout the year the busy routines in our lives sometimes are so overwhelming we tend to forget how the Diocesan Center with its staff and leadership through her varied ministries help us here in Michigan at St. John’s. Through the Diocese’s programs we have and continue to receive the direct benefit for our Christian education, Church School curriculum, teacher training, choir training and support programs, numerous youth activities including summer Hye Camp, ACYOA Junior and Senior retreats and trips, summer internships at the Diocese, youth leadership training, Armenian history, language and education resources, social outreach; parish council guidance; clergy continued educational development, visiting clergy, and the availability of research resources through the Zorab Information Center. The service and care under the leadership of our Primate is endless.

The continuance of these programs are only as successful as the support we provide from each parish with this ***Annual Appeal***. Whatever great or humble offering you donate will make a difference to continue the mission of our Diocesan leadership, especially in this special year during which we will commemorate the 100th Anniversary of the Genocide of 1915 and the canonization of the Martyrs as Saints of the Armenian Church.

The Primate will be visiting our parish this month — see details in the above invitation — to speak to us all about the wonderful plans already unfolding. Please join us to meet and greet him and hear what is planned. At that time you may bring your donation payable to:

Diocese of the Armenian Church (Eastern)

So you thought it was over . . .

Faith and the new dawn of Christmas in the Armenian Christian tradition

The Armenian people and its ancient Church look to the year ahead with much celebration. 2015 marks the 100th Anniversary of one of the darkest and tragic times in their history. In 1915 a campaign of Ethnic Cleansing began within the Ottoman Empire where millions of Armenians lived on the lands taken from them by conquest. During the month of April and beginning on Easter Sunday night on the 24th 1915, the plan to eradicate the empire of its Christian residents began, and ended with over 1.5 million men, women and children becoming victims of the first Genocide of the 20th century.

Now one hundred years later, the memory will become reborn, as their souls will be lifted up to God in a special service canonizing them as Saints in the Armenian Apostolic Orthodox Church. And so, as a new year begins, the celebration of the birth of Christ becomes a double blessing

For Christmas 2015, a double day of celebration will usher in a new time for the Armenian faithful as they remember the Birth and Baptism of our Lord, and also the birth of new saints, people no longer the victims of a crime against humanity but now become celebrated saints and victors for their beliefs and enduring faith in Christ which has anchored them for centuries against all adversity. From the day the Church took root in Armenia in 301 AD until today, it is the center of hope and destiny and it begins with the birth of God.

But Christmas Day, December 25th, remembering God's Incarnation [taking human form], is still rooted in early Christian tradition which the Armenians have never abandoned.

Christmas only began to be observed towards the end of the fourth century. Saint John Chrysostom has left us a homily preached in Antioch in which we learn about how the date was fixed. He says, *it is not yet ten years old... since this day became established and known to us, it is everywhere a matter for discussion; for some accuse it of being a new feast and new-fangled, and of having been introduced now; while others contend that it is old and original, because the prophets long ago foretold about his birth; and they argue that long ago it was revealed and held in repute by the inhabitants of regions extending from Gades to Thrace.*

We know Christmas was observed in Antioch, the oldest Christian center outside Jerusalem, not earlier than AD 376. Also, Saint John Chrysostom implies that it was celebrated in the western half of the world bordering the Mediterranean before the feast known as Christmas gained a foothold in the East.

In Rome, the date at which the festival of December 25th was instituted is difficult to ascertain. There is a tradition in the Roman Church about St. Ambrose of Milan (3rd c.) in a correspondence with his sister Marcella, in which he reminds her of the day she entered the convent as a nun saying... *on what day could you have better taken your vow.*

According to Roman sources, the western observance of the feast of Christmas coincided in date with an earlier pagan festival. In lands under Roman rule, where the Church had primary authority, the 'new' Christmas by the end of the fourth century coincided with the pagan feast of *Saturnalia* held between December 17-24th, when slaves were considered as equal to their masters and ended on December 25th. The feast was called *Brumalia*. It was the shortest day of the year and the new sun, the last of the old.

Christian writers of the fifth century make it clear by their protests against the pagan merriment associated with the last week of the old year, i.e., December 25- 31st. And, the feast of the birth of God had been transferred to December 25th in order to hallow the day in the Christian way, a day when the *Son of Righteousness* Jesus Christ replaced the day of the 'new sun' Brumalia. The bishops in Rome, always more ready than others to assimilate pagan practices and popular beliefs, may have deemed it either good policy or even necessary to take over one which they could not hope to eliminate.

The Armenian writer Paul of Taron 11th c. records that it was first observed in Constantinople by AD 373. It was a unique combined feast in Armenia as well, of both the Lord's baptism and nativity. To this day the two feasts of the baptism and birth of God are kept together on a day called Theophany also known as Epiphany and celebrated on January 6th.

Most Christians in the east, like the Armenians, rejected this new innovation and accused their co-religionists of idolatry and sun worship because Persian Christians in or around AD 275 dared to identify Jesus Christ with the sun in heaven.

Because St. John Chrysostom and Cassian speak of the new feast as that of the birth of God-Man *after or according to the flesh*, there often arose questions about an older feast dedicated purely to the birth of Jesus according to the spirit. This was none other than the feast of His Baptism known to us today as the feast of Epiphany

In remote Armenia, the Epiphany was always kept as the double birthday. The Patriarch/Catholicos or head of the Armenian Church John Mandakuni, as late as the eighth century, bears witness in AD 720 to this very fact and that Armenian Christians never separated the feasts as one according to the flesh and the other as according to the spirit.

As in the nature of Christ our God, One Christ being one united from two, so too was the day of the Revelation of God- one in essence of the flesh and of the spirit.

Thus the renovation of Christmas and Epiphany as two distinct celebrations in the Church never was accomplished in Armenia.

ON LEAVING THE SANCTUARY AFTER BADARAK

When approaching the Holy Gospel at the end
of the Divine Liturgy you say:

Heeshestzeh Der zamenaym Badarakus koh.

Յիշեցէ՛ Տէր զամենայն Պատարագս քո:

May the Lord remember all your offerings.

The Priest answers:

*Datseh kez Der usd srdee koom yev
zamenayn khorhoortus koh ee parees na
gadarestseh.*

Տաղէ քեզ Տէր ըստ սրտի քում եւ զամենայն
խորհուրդս քո ի բարիս նա կատարեցէ:

May the Lord grant you according to your own
heart, and fulfill all your counsel in goodness.
(Psalm 20:4)

When taking *Mahs* the
GIVER says:

*Mahs yev pazheen yegheetseen
kez ee Soorp Badarakes.*

*Մաս եւ բաժին եղիցին քեզ ի
Սուրբ Պատարագէս:*

May this be to you a share and
portion of the Holy Sacrifice.

The RECEIVER says:

*Pahjeen eem Asdvadz
haveedyan.*

*Բաժին իմ Աստուած
յաւիտեան:*

My portion is God forever.

THE KISS OF PEACE

The GIVER says: Christ is revealed amongst us.

Kreesdos ee mech mer haydnetsav.

The RECEIVER says: Blessed is the revelation of Christ.

Orhnyal eh haydnootyoonun Kreesdosee.

Քրիստոս ի մէջ մեր յայտնեցաւ: / Օրհնեալ է յայտնութիւնն Քրիստոսի:

THE PSALM OF DISMISSAL - PSALM 34

*Orhnetseets uzDer hamenayn zham, hamenayn zham
orhnootyoon nora ee peran eem.*

Օրհնեցից ըզՏէր յամենայն ժամ, յամենայն ժամ,
օրհնութիւն նորա ի բերան իմ:

I will bless the Lord at all times. His praise shall be at all times in my mouth.