

Please save these dates

**Fellowship Next Sunday
Sunday, May 8, 2022**

Mother's Day Fellowship

Will be hosted by John and Rose Elloian

In our Church Hall

Friendship Guild Pasta Party/Meeting

Wednesday, May 11, 2022

Luncheon Meeting

Social 12 Noon, Lunch 1:00 p.m.

In our Church Hall

Sunday School Closing Exercises

Wednesday, May 22, 2022

Fellowship will be hosted by

Thomasine Surabian in memory of

Sarkis Surabian In our Church Hall

Memorial Day Merelotz

Monday, May 30, 2022

At Hope Cemetery

Please email hokehankist requests

to armenian.church@acoos.org

Annual Church Picnic

Sunday June 12, 2022

Details to Follow

*Bake Table Donations are requested to support
the Hye Ladies Charitable Giving Program*

Vacation Bible School

July 11-15, 2022

Please sign up by sending an email to

armenian.church@acoos.org

Annual Golf Tournament

Tuesday, September 6, 2022

Chairman, Jay Kapur

jkapur@aimtek.com



Armenian Church of Our Saviour

(508) 756-2931 www.acoos.org

Rev. Fr. Aved Terzian, Pastor

Sunday Bulletin

Welcome to all who have come to worship with us on this day.

May the blessings of the Lord be upon you and may all your prayers be answered.

Sunday, May 1, 2022

Sunday of the World Church

Աշխարհամատրան Կիրակի (Կանանչ Կիրակի)

Green Sunday

Holy Scripture Readings:

New Testament Acts 9:23-31 Epistle: 1 Peter 2:1-10 Gospel: John 2:23-3:12

Lord, we ask you to lead us through the remainder of this day in peace.

*And throughout the entire pilgrimage of our lives, strengthen and protect us
in the fear of you. So that with good heed, living a blameless and religious
life in this world, we may arrive at your safe and peaceful harbor of eternal life.*

Christian Education

Christian Education Classes will be held today!

Toddler's Class will meet back in their regular classrooms.

Sunday School Classes will meet in the Parish House.

New students are always welcome!

Church Office: 508-756-2931 email: armenian.church@acoos.org

Website: www.acoos.org

Today's Gospel Reading – John 2:23-3:12

Now when he was in Jerusalem at the Passover feast, many believed in his name when they saw the signs which he did; but Jesus did not trust himself to them, because he knew all men and needed no one to bear witness of man; for he himself knew what was in man.

Now there was a man of the Pharisees, named Nicodemus ruler of the Jews. This man came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God; for no one can do these signs that you do, unless God is with him." Jesus answered him, "Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God." Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born anew.' The wind blows where it will, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit." Nicodemus said to him, "How can this be?" Jesus answered him, "Are you a teacher of Israel, and yet you do not understand this? Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen; but you do not receive our testimony. If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?"

Havadamk/We Believe

The Nicene Creed is solemnly chanted by all the peoples as an official declaration of the most important articles of the Church's doctrine. It is essential for all those who have assembled for the Divine Liturgy be of one theological mind. If our worship is to be truly the corporate act of Christ's body, the Church, then there can be no diversity of opinion regarding who God is and who we are relative to Him. This is what the Nicene Creed declares.

While reciting the Creed, the faithful join their hands together, thumbs crossed, as a reminder of our unity in the orthodox faith.

Sunday of the World Church

According to the Armenian Church calendar, the second Sunday following Zadeeg is designated as "Sunday of the World Church" (Աշխարհամատարամ Կիրակի). Although little is definitively known about the origin of this feast day, or why it is referred to as "Green Sunday" (Կանաչ Կիրակի), is there still something it can say to the Armenian Church today? What we do know about this particular day can be derived from the sharagan of the day which contains the theme of blessing or consecrating a chapel (possibly a commemoration of some historic church dedication, most likely located in Jerusalem). In fact, a more accurate translation of the feast day is, "Sunday of the World Chapel" implying the physical building of a church (մատուռ), rather than the word for Church (Եկեղեցի), which refers to the community of believers.

An excerpt of the hymn sung during Առաւօտեան ժամ tells us what Armenian Christians believe the Church to be, which includes the building: Having become your disciples by the holy apostles, we learned to glorify you in the temple of your holiness, which you founded upon the rock of faith, Lord, God of our Fathers. Come, people of the nations, let us joyfully celebrate the inauguration/dedication of the holy church, praising the Lord God of our Fathers. Together with the bodiless multitudes, all nations forever praise and highly exalt Christ the King who comes today into the holy church. Come into the church, people whose faith is in the Holy Trinity. Praise God. Joyfully celebrate to the edges of the table, and highly exalt him forever. (trans. Fr. Daniel Findikyan)

Having been consecrated as a house of worship and prayer, every church building is a sacred space that resembles and recalls the holiness of heaven itself. It is where the faithful gather as the Church, where the richest and deepest mysteries of the Church are revealed and celebrated. The architecture is theologically meaningful as a brick and mortar icon of the presence of Jesus Christ, and our being grafted into Him through baptism. Peter writes to the Church in his first epistle (2:5), "Like living stones, you are being built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ." What does it mean, or look like, to be a living stone? Baptized into the Church, the Body of Christ, we all have a priestly ministry to the whole world: to give thanks for God offering Himself to us, to offer ourselves back to Him, to see the world as God sees it, and to offer the world the same eternal life that God gave us, communion with Him.

The universal Church, which includes the Armenian Church, is the voice of hope and the hands of healing in the world, and our nourishment to carry out our mission to the world finds its source in Holy Badarak. Before distributing Christ's Body and Blood, the priest prays: Տպաւորեա՛ ի մեզ... "Imprint upon us the grace of your Holy Spirit as you did on the holy apostles, who ate this meal and became the ones to clean the whole world." After sharing Holy Communion, the people sing together, proclaiming that our celebration of Holy Badarak is for salvation, not just for us Armenians, but for the whole world: Գոհանաւոր զքէս Տէր... "We thank you, Lord, for you have fed us at your immortal table, serving your Body and Blood for the salvation of the world and as life for ourselves."