

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 Very Reverend Father Aren Jebejian, *Pastor*

Clergy residing within the St. John parish and community:

The Reverend Father Diran Papazian

The Reverend Father Garabed Kochakian

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.

December 27, 2015

The Armenian Church Year 1464

SIXTH SUNDAY OF ADVENT

Celebrant: Fr. Aren Jebejian



THE LORD'S DAY - SCHEDULE OF WORSHIP

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

Divine Liturgy / Ս.Պատարագ9:45 am

SACRED LECTIONS OF THE LITURGY

Isaiah 41:4-14

Hebrews 7:11-25

Luke 19:12-28

Lector: Edward Korkoian

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 To Be Announced

After hours in an emergency, please contact:

Pastor's Cell: 773.457.4122

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 office@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 2015

Jeffrey E. Axt, Chairman
Paul Andonian, Vice Chairman
Michael Kazarian, Treasurer
Marianne Dardarian, Secretary
John Yavruian, Ass't Treasurer
Ardis Gregory, Ass't Secretary

Dr. Mary Alani, Advisor
Peter S. Egigian, Advisor
John R. Kalajian, Advisor
Christopher Korkoian, Advisor
Karmen A. Santourian, Advisor
Gary Hachigian, First Alternate
George Boyagian, Second Alternate

Today's Gospel

Luke 19:12-28

He said therefore, "A nobleman went into a far country to receive kingly power and then return. Calling ten of his servants, he gave them ten pounds, and said to them, 'Trade with these till I come.' But his citizens hated him and sent an embassy after him, saying, 'We do not want this man to reign over us.' When he returned, having received the kingly power, he commanded these servants, to whom he had given the money, to be called to him, that he might know what they had gained by trading. The first came before him, saying, 'Lord, your pound has made ten pounds more.' And he said to him, 'Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.' And the second came, saying, 'Lord, your pound has made five pounds.' And he said to him, 'And you are to be over five cities.' Then another came, saying, 'Lord, here is your pound, which I kept laid away in a napkin; for I was afraid of you, because you are a severe man; you take up what you did not lay down, and reap what you did not sow.' He said to him, 'I will condemn you out of your own mouth, you wicked servant! You knew that I was a severe man, taking up what I did not lay down and reaping what I did not sow? Why then did you not put my money into the bank, and at my coming I should have collected it with interest?' And he said to those who stood by, 'Take the pound from him, and give it to him who has the ten pounds.' (And they said to him, 'Lord, he has ten pounds!') 'I tell you, that to every one who has will more be given; but from him who has not, even what he has will be taken away. But as for these enemies of mine, who did not want me to reign over them, bring them here and slay them before me.'"

And when he had said this, he went on ahead, going up to Jerusalem.

When in the Lord's House

Please be advised that according to the tradition of the Armenian Church, members of the congregation are strongly reminded to refrain from walking in and out of the Sanctuary while services are in progress. You are especially reminded not to do so during the Reading of Lections until the Creed is recited, the Chalice Procession, the Hymn "Der Voghormia," Singing of *Hayr Mer* – Lord's Prayer, during Confession and Communion, and during the Sermon. Please wait in the vestibule until such time when it is proper to enter the Sanctuary.

Prayers for the Sick and Hospitalized

Jilber Abajian
Rose Boudakian
Cheryl Giesa
Fr. Untzag Nalbandian
Charles Sansone

David M. Apoian
Marge Brothers
Ruben Griffin
Walter Negosian
James Shahbazian

Araxey Barsamian
Elina Cobb
Dan McCorkle
Richard Norsigian

Women's Guild News

Armenian Christmas Day Luncheon Wednesday, January 6th

All parishioners are welcome!

The Christmas Theophany and Epiphany Festal Divine Liturgy will take place on Wednesday, January 6th at 10:30 am. The Women's Guild will host a holiday luncheon following the services. A free will offering is appreciated. Please call Joy Callan for reservations at 248.254.3955.

Knitting Group: Please contact Linda Assarian at 248.332.0816 or linda.assarian@gmail.com for more details.

Take the opportunity to make new and lasting friendship while doing service for the Lord.

The Women's Guild invites you to become a member.
For information please call Belinda Kabodian, 248.767.3942

2016 Parish Assembly Ballot

The Nominating Committee of St John Armenian Church is currently recruiting members in good standing for positions on the 2016 Parish Assembly Ballot. The committee has recently begun the process of contacting members for positions on Parish Council, Nominating Committee, Auditor, Secretary of the Day and Chairman of the Day. Please do not hesitate to contact any of the Nominating Committee members if you are interested in filling any of these positions

Visit the Parish Bookstore

Genocide T-Shirts with “Forget-Me-Not” emblem and map on back — \$20.00

Armenian Alphabet Wooden Puzzle — \$35.00

The best selection of Armenian books and CDs plus many gift items: jewelry, Armenian crosses, key chains, cookbooks and many “Made in Armenia” products.

The Armenian Apostolic Church in Recent Times — \$20.00

Defending the Faith — \$20.00

The Lenten Journey...A Walk With God — \$10.00

The Armenian Genocide and Problems of Evil — \$20.00

Water as a Sign of Rebirth in the Armenian Church — \$20.00

The History of Armenian Monasticism and the Rank of Vartabeds — \$20.00

Guardians of Music DVD, “History of Detroit Armenian Music”, as seen on PBS — \$25.00

Hand painted Forget-Me-Not Christmas ornaments — \$10.00

Armenian Genocide DVD, as seen on PBS — \$25.00

New Items From Armenia

Variety of “FORGET-ME-NOT” pins, charms, stickers and silver jewelry.

Youth Basketball Program 2015-2016

St. John’s Basketball begins next week! If you know of any young Armenian youth that may be interested in joining, please have them come to practice or email

Lisa Mardigian at lmardigian@sjachurch.org.

Practice Schedule

TUESDAYS

Biddy A (ages 11 & 12): 5:30 pm- 7:00 pm

Girls (ages 13 & up): 6:30 pm- 8:00 pm

WEDNESDAYS

Junior Boys (ages 13-15)

Intermediate Boys (ages 16-18): 6:30 pm - 8:00 pm

Joint Practice for conditioning!

THURSDAYS

Biddys (ages 5-8): 5:30 pm - 6:30 pm

Biddy B (ages 9 & 10): 5:30 pm - 6:30 pm



Sunday, January 3, 2016

Divine Liturgy - 9:45 am
Church School Resumes

Tuesday, January 5, 2016

Armenian Christmas Eve / Jrakalooyts
Vespers and Reading of Prophecies - 6:00 pm
Divine Liturgy - 7:00 pm

Wednesday, January 6, 2016

Theophany / Epiphany / Don Asdvadzahaydnootian
Feast of the Nativity and Theophany of Our Lord Jesus Christ
Festal Divine Liturgy - 10:30 am
Blessing of the Waters – *Chrorhnek*

**A Christmas Luncheon will be hosted by the Women's Guild in the Cultural Hall
following Christmas worship services on January 6, 2016.**
Please call Joy Callan for reservations at 248.254.3955.

Sunday, January 10, 2016

Morning Service - 9:00 am
Divine Liturgy - 9:45 am

Following the Church School Christmas Pageant in the Sanctuary, the Church School will
host a Christmas Dinner in the Cultural Hall.

Adults are \$15.00; no charge for children; Please RSVP to Alberta Godoshian
248.476.4638 (Tables of 8 or more). Everyone is welcome.

Tsez yev mez Medz Avedis — Kreesdos Dzunav yev Haydnetsav

Q'ay ta V'ay V'ad V'itaynu — P'p'maynu Olm ta Zuypl'itaynu

Christ is Born and Revealed— Blessed is the Revelation of Christ!

Day by Day Bible Study

Wednesday, December 30th, 12:00 — 2:00 pm

Please bring a dish for our Bible Study Christmas Potluck that day.

For more information, call Yeretzgin Roberta at 248.538.9993

Joseph in the Bible

Joseph in the Bible – The Joseph of the New Testament Joseph, best known as the husband of Mary and earthly father of Jesus, is found in the New Testament books of Matthew and Luke. Joseph was a man of strong beliefs. He not only strived to do what was right but also to do it the right way. When his betrothed Mary came to him with the news of her pregnancy, he knew the child could not be his.

Joseph decided he would break the engagement but determined to do it in such a way that it would not bring shame to Mary. He wanted to be just, acting with fairness and love. He had great respect for Mary's character but her story of being miraculously impregnated by God's Holy Spirit was difficult to believe. During this time of consideration, he was visited by a messenger from God confirming Mary's story and convincing Joseph that Mary had not been unfaithful. God instructed Joseph to marry the young woman and honor her virginity until the baby was born. Joseph obeyed the Lord.

This must have been initially very difficult for Joseph to reconcile in his natural mind. But Joseph had to be a very spiritual and faithful man of integrity. It is not known how long Joseph was in the life of Jesus but he realized from the moment of the heavenly visit that Jesus was to be very special. The last time Joseph was mentioned in the Bible was when Jesus was 12 years old. We can assume, that being the honorable man he was, Joseph fulfilled the role of earthly father to the best of his ability with all the love any man can have for his son. Joseph was given and fulfilled the role of protector, provider and teacher, raising the young boy without any further reservation. God provided Joseph with assurance, strength, and the abilities of leadership to raise the child who was brought to be Savior.

Greetings from Your Pastor and Parish Council

On the occasion of the New Year and the Holy Christmas Season, the Pastor and Parish Council wish to extend to our beloved faithful community and friends their sincere prayers and good tidings for a New Year filled with God's abundant blessings.



THE SACRAMENT OF HOLY COMMUNION - The Feast of Our Lord's Birth and Baptism is a *Daghavar* / Tabernacle Feast of the Armenian Apostolic Orthodox Church and is a day of Holy Obligation. In accordance with Armenian Church Canon, all the faithful are expected to partake of the Sacrament of Holy Communion at the Divine Liturgies of this Holy Season.

OLD & NEW TRADITIONS OF ARMENIAN CHRISTMAS - *Yughakin* –It is a church tradition to make a Christmas offering for religious and educational programs and charitable deeds to be offered honoring the name of our Lord and Saviour. The Christmas offering, which we call *Yughakin*, means "price of oil." Before modern times, oil was used to light the lanterns in our churches. In this season of giving, your offering will keep the light of Christ burning brightly as you remember your Church and all the good your gift can do. *Yughakin* envelopes can be found in the church lobby.

Home Blessing – Dnorhnek It is customary to invite the Lord's blessings into our homes during the Christmas Season. If you wish to have your home blessed during Christmastide, please call the Church Office at 248.569.3405 to schedule a visit by the pastor, who will – with joy – respond and bring the Blessings of Christ into your home.

Altar Flowers – Festal Candles A beautiful Christmas tradition at St. John's is the adornment of the holy altar and *bema* with poinsettia plants and special candles. If you would like to contribute towards these items, please contact the Church Office.

Fallen Asleep in the Lord

We offer prayers for the servant of God, **Rosemary Darian**, who entered her eternal rest this past week. May Christ our Lord shed His eternal light upon Rosemary's soul.



BASHDON HOKEHANKUSDYAN

REQUIEM PRAYERS FOR THE SOULS WHO SLEEP IN CHRIST

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

ARCHBISHOP GHEVONT TOURIAN, FORMER PRIMATE OF THE DIOCESE OF THE ARMENIAN CHURCH OF AMERICA

Requested by Arthur & Rose Mardigian

VARDAN TEVOSYAN, 40th Day, Beloved Husband, Father, Grandfather, Brother

Requested by Ruzanna Khachatryan

Sasun Tevosyan, Hasmik Sargsyan, & Mariana Tevosyan

Armen Tevosyan

Arpine Tevosyan, Hayk, & Sophie Kocharyans

Vilson and Evgene Tevosyans

Bagrat Tevosyan & Family

Gagik Tevosyan & Family

Babik Tevosyan & Family

All relatives & friends from Armenia

GEORGE NISHON GODOSHIAN, 4th Year, Father, Grandfather, Great-grandfather

Requested by Ron & Jackie Godoshian & Family

Nancy Panaretos & Family

Peter & Marilyn Sarkesian & Family

Charlie & Patricia Godoshian & Family

John & Melanie Godoshian & Family

OPHELIA AYRAPETYAN, Beloved Mother, Grandmother

Requested by Ayrapetyan Family

RICHARD VAHRATIAN, 20th Year, Dear Husband, Father

Requested by Isabelle Vahratian

Dr. Anjel Vahratian & Michael Vlaikov

Tea Following Church Service Today

Thomas, Lucinda, and their baby Lucy Seera Stambouljian are sponsoring the coffee hour
following church service today in appreciation of their family and friends at St. John's.

Celebrating Jesus with Christmas Trees



Lighted trees were certainly used in various pagan religious celebrations throughout history, but contrary to popular belief, there does not appear to be any direct link between the pagan rituals and the Christmas tree. Rather, the Christmas tree almost certainly has its roots (no pun intended) in Christian practices.

Among the many accounts claiming to explain the origin of the Christmas tree, the three most popular are from Germany — making it the likeliest place of origin. The stories span from the 8th to the 16th century; all three are rooted in historical fact and may even be connected to one another.

The first story is about St. Boniface (whose birth name was Winfried). In the 8th century, he was a missionary to some of the remotest tribes of Germany. He is probably best known for what is called the “Felling of Thor’s Oak.” It is said that upon entering a town in northern Hesse (hessa), Boniface learned that the people worshiped the god Thor. They believed that Thor resided in a great oak tree among them. Boniface determined that if he wanted to earn an audience with the people, he would have to confront Thor. He announced before the people that he was going to cut down the oak, and he openly challenged Thor to strike him down. Miraculously, as Boniface began to chop the oak, a mighty wind blew and hurled the tree to the ground. Tradition holds that a fir tree was growing in the roots of the oak, and Boniface claimed the tree as a symbol of Christ. Needless to say, the people readily accepted Boniface’s message, and the tree would serve as a reminder of the mighty God who was humbly born into the world as a man on Christmas day.

Another possible source of the Christmas tree comes from medieval religious plays in Germany. Among the most popular of these plays was the “Paradise” play. It started with the creation of man, acted out the first sin, and showed Adam and Eve being expelled from Paradise (the Garden of Eden). It closed with the promise of a coming Savior, which made the play a particular favorite during the Christmas season. In the play, the Garden of Eden was most often represented by a fir tree hung with apples and surrounded by candles.

At one point, religious plays were suppressed in Germany, and the popular symbol of the Paradise play made its way into the homes of Christians. By the 15th century, Christians started to decorate their trees not only with apples (the symbol of sin and the need for a Savior) but with small white wafers (the symbol of Christ's body, the Savior). These wafers were later replaced by little pieces of pastry cut in the shape of stars, angels, bells, etc.

The connection between the Garden of Eden (Paradise) and Christmas is profound. The first sin in the Garden of Eden was eating from the tree of the knowledge of good and evil, and *wanting to be like God*. How did God address this sin? *God became a man* that we might be saved. And trees play a significant role in the entirety of the Christian story, for the temptation that brought sin into the world hung on a tree (the forbidden fruit), and the act that resulted in salvation from sin (Christ on the cross) hung on a tree. Furthermore, once sin entered the world in the Garden of Eden, Adam and Eve, and all mankind, were no longer permitted to eat of the tree of life. However, in eternity, Christ's work on the cross will give us "the right to eat of the tree of life" once again (Revelation 2:7).

A third tradition about the origin of the Christmas tree attributes it to Martin Luther, the leader of the Reformation. Some say that on Christmas Eve, Luther was walking through the woods near his home. He was struck by the beauty of how the snow shimmered in the moonlight on the branches of the trees. In an effort to re-create the magnificent sight for his family, he cut down the tree, placed it in his home, and decorated it with candles.

Though Christmas trees may have already existed in homes throughout Germany at the time of Luther, it is possible that he did in fact conceive the idea of adding candles to their branches. He may have been erroneously credited with beginning the tradition of the Christmas tree itself simply because his followers were the ones to spread the custom around Europe as they fled persecution in Germany.

Though there may be disagreement on when the tradition of Christmas trees first started, the case is certainly strong for both a German and a Christian origin. As might be expected, the popular carol "O Christmas Tree" ("O Tannenbaum" in German) also had its beginning in Germany.

Interestingly, in the Bible, God compares himself to a tree. He says, "I am like a green pine tree; your fruitfulness comes from me" (Hosea 14:8b). This is a relevant analogy to consider during the Christmas season. The fruitful lives of Christians can serve as the "ornaments" that draw others to admire the "tree" – God himself!

Jesus Is The Reason For The Season! Rejoice!

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.*

**Տացէ՛ 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
ornhootyoon 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.