

I
Asked
My
Father...

Now

I
Know

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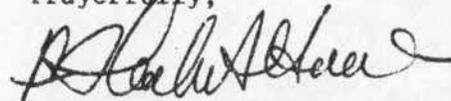
Dear Reader:

Some thirteen years ago a small booklet was published under the name of I ASKED MY FATHER...NOW I KNOW. It has been in use in our Sunday Church School since then.

The number of our parishioners and the school children have increased considerably. This has brought some new questions in regard to additional needed information about the total life of the Church, i.e., the Bible, the Sacraments, liturgical terms, historical data, various feasts, and so forth. It is for this reason that a revision of I ASKED MY FATHER...NOW I KNOW was undertaken.

As in the previous instance this book is offered to everyone who, hopefully, will find both intellectual and spiritual satisfaction in studying it as well as help him increase in his faith.

Prayerfully,



Fr. Shahe Altounian
Parish Priest

April 1984

NURSERY

- A. DER, VOGHORMIA; DER VOGHORMIA;
DER VOGHORMIA; DER VOGHORMIA;
- B. AMENASOORB YERRORTOOTYOON
DOOR ASHKARHIS KHAGHAGHOOTYOON.
- C. ARI, ASDVADZ, HARTZUN MEROTZ,
VOR ABAVENT YES NEGHELOTZ.
- D. HASS HOQNOOTYOON DZARAYITZ KOTZ,
LER OKNAGAN AZKIS HAYOTZ.
- E. YEV HIVANTATZ PUJHUSHGOOTYOON,
NUNCHETZELOTZ ARKAYOOTYOON.
- F. DER, VOGHORMIA, DER, VOGHORMIA,
HISOOS PURGICH MEZ VOGHORMIA.
- A. Lord, have mercy, Lord, have mercy,
Lord, have mercy, Lord, have mercy.
- B. O, most Holy Trinity
Grant peace to the world
- C. Come, O God of our forefathers
You are the protector of those in need
- D. Come to the help of your servants,
Be of help to the Armenian people.
- E. Grant good health to the sick
And eternal kingdom to the deceased.
- F. Lord, have mercy, Lord, have mercy,
O Savior Jesus, have mercy upon us.

CROSSING ONESELF

While crossing oneself, the thumb, the index and the middle fingers should be joined together at the tips, keeping the other two fingers turned in and at ease; then, first the forehead should be touched, saying, "In the name of the Father". (HANOON HOR), then, should be touched the middle of the trunk a few inches higher than the waistline, saying, "and of the Son" (YEV VORTVO), then, the left side near the shoulder, saying, "and of the Holy" (YEV SURPO), then, the right side near the shoulder, saying, "Spirit" (HOKVOOYN), and then the heart saying, "Amen" (AMEN).

The faithful should cross themselves after each bowing down, or when a doxology is being sung or said: "Glory to the Father and to the Son and to the Holy Spirit", or when the name of our Lord is solemnly referred to, such as at the beginning of the reading of the Gospel and, in general, at any time the prayers prompt the faithful to do so.

MEGHA ASDOODZO

"I have sinned against God". This is the communicant's response to the reading of the general form of confession.

Any member of the Church desiring to receive Holy Communion must previously make penitence, by confessing duly to a priest, receiving absolution, and by doing penance in an appropriate manner, suggested by the priest.

If, however, a person desires to receive Communion, but has not had the opportunity to confess and receive absolution, he may communicate with the permission of the priest, and after due inward preparation, provided, however, that such a person is an habitual confessor.

After attending the Divine Liturgy devoutly on the day in which he desires to communicate, he should come into the Chancel while the curtain is being withdrawn, and as the deacon calls after the Hymn of Praise: "In fear and in faith, draw near, etc.", whereupon the Celebrant will turn and come to the edge of the Bema, The communicant should approach him and standing, should open his mouth and protrude his tongue on which the priest will lay a small particle of the sacred Body dipped in the Precious Blood.

The communicant should remain in the Chancel, or when there is no more space in the Chancel, in the forepart of the Nave, until the partaking is ended, the Celebrant will stand and bless the people, saying, "Save Thy people, O Lord..."

It is necessary to fast during the morning of the day when Holy Communion is to be received. The fast should be observed from 12 o'clock midnight until the time of Communion, which should be the first thing taken in the mouth on that day. Persons who are sick or unable to fast can obtain a dispensation from the priest, by explaining the circumstances to him, preferably as early as possible. After Communion the communicant must avoid spitting in the course of that day.

KINDERGARTEN

MEALTIME PRAYER - - - - BEFORE

JASHAGESTZOOK KHAGHAGHOOTYAMP UZGERAGOORUS,
VOR BARKEVYAL EH MEZ EE DIARNEH;
ORHNYAL EH DER EE BARKEVUS YOOR. AMEN.

Let us in peace eat this meal,
Which is given to us by the Lord;
Blessed is the Lord in His gifts. Amen.

MEALTIME PRAYER - - - - AFTER

UZLIOOTYOON EE VERA SEGHANOOYS ANHAD YEV ANNUVAZ
ARASTZEH KRISDOS ASDVADZ MER, VOR UZMEZ GERAGRYATZ
YEV LIATZOOYTZ. NUMA PARK, I. VIDIANS. AMEN.

May Christ our God make the fulness of this table
an unending and not diminishing one. He is the
One Who fed and filled us. To Him is due glory,
forever. Amen.

THE DOMINICAL PRAYER

HAYR MER VOR HERGINS YES, SOORP YEGHITZI ANOON
KO; YEGHESTZE ARKAYOOTYON KO: YEGHITZIN GAMK
KO, VORBES HERGINS YEV HERGRI; UZHATZ MER HANAB-
AZORT DOOR MEZ AYSOR. TOGH MEZ UZBARDIS MER
VORBES YEV MEK TOGHOMK MEROTZ BARDABANATZ.
YEV MI DANIR UZMEZ I PORTZOOTYOON, AYL PURGYA
I CHAREH. ZI KO EH ARKAYOOTYOON YEV ZOROOTYOON
YEV PARK HAVIDYANS. AMEN.

Our Father, which art in heaven hallowed be
Thy name; Thy kingdom come; Thy will be done,
in earth, as it is in heaven. Give us this
day our daily bread; and forgive us our debts,
as we forgive our debtors; and lead us not
into temptation; but deliver us from evil.
For Thine is the kingdom, and the power and
the glory forever. Amen.

FIRST GRADE

PSALM 23 - - - - A PSALM OF DAVID

King David, of ancient Israel, was an inspired and
Godfearing person. He records his feelings and faith
in God all through the 150 psalms, which he is said
to have composed. One could read David's vision of
Christ's mission in this, the 23rd Psalm.

The Lord is my shepherd; I shall not want. He
maketh me to lie down in green pastures; He
leadeth me beside the still waters. He restoreth
my soul; He leadeth me in the paths of righteous-
ness for His name's sake. Yea, though I walk
through the valley of the shadow of death, I
will fear no evil: for Thou art with me; Thy
rod and Thy staff they comfort me. Thou preparest
a table before me in the presence of mine enemies:
Thou anointest my head with oil; my cup runneth
over. Surely goodness and mercy shall follow
me all the days of my life: and I will dwell
in the house of the Lord for ever.

BAPTISM CREED

HAVADAMK HAMENASOORP YERRORTOOTYOONN, EE HAYR,
YEV VORTEE, YEV EE SOORP HOKE. ZAVEDOONN KAPRIELEE,
UZDZUNOONTUN KRISDOS EE, UZMUGURDOOTYOONN,
UZCHARCHARANUS, UZKHACHELOOTYOONN, USTAGHOONN
YEREKORYA, UZHAROOTYOONN, ZASDVADZABES HAMPARTZOOMN,
UZNUSDILN UNT ACHMEH HOR, ZAHAVOR YEV UZPARAVORYAL
UZMIUSANKAM KALOOSTUN KHOSDOVANIMK YEV HAVADAMK.

We believe in the all-Holy Trinity, in the Father,
in the Son, in the Holy Spirit, in the annuncia-
tion of Gabriel, in the nativity of Christ,
in His baptism, in His passion, in His crucifixion,
in His ascension as God, His sitting at the
right hand of the Father, and His awful and
glorious second coming, we confess and believe.

SECOND GRADE

BIBLE BOOKS - - - - LAW AND HISTORY

Genesis	DZUNOONTK
Exodus	YELK
Leviticus	GHEVDAGAN
Numbers	TIVK
Deuteronomy	YERGRORTOOMN ORINATZ
Joshua	HESOO NAVYA
Judges	TADAVORK
Ruth	HROOT
1 Samuel	1 TAKAVOROOTYANTZ
2 Samuel	2 TAKAVOROOTYANTZ
1 Kings	3 TAKAVOROOTYANTZ
2 Kings	4 TAKAVOROOTYANTZ
1 Chronicles	1 MUNATZORTATZ
2 Chronicles	2 MUNATZORTATZ
Ezra	YEZR
Nehemiah	NEYEMI
Esther	YESTER
Job	HOVP
Psalms	KRIK SAGHMOSATZ
Proverbs	ARAGK SOGHOMONI
Ecclesiastes	JHOGHOVOGH

Make good use of the Holy Scripture. Read and study. Each of the names of the authors has a symbolic meaning. Find them out. The content of each book and its teachings should be known by all who make a diligent effort to understand and live according to God's expressed Will. The children must be able to open the Book and point to the various sections. Familiarity with the proper pronunciations of the names is also important.

COMMANDMENTS - - - - DECALOGUE

Exodus 20:1-17

And God spoke all these words, saying,

A. I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me.

B. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments.

C. You shall not take the name of the Lord your God in vain; for the Lord will not hold him guiltless who takes His name in vain.

D. Remember the sabbath day, to keep it holy. Six days you shall labor and do all your work; but the seventh day is the sabbath to the Lord your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates; for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the sabbath day and hallowed it.

E. Honor your father and your mother, that your days may be long in the land which the Lord your God gives you.

F. You shall not kill.

G. You shall not commit adultery.

H. You shall not steal.

I. You shall not bear false witness against your neighbor.

J. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor's.

These commandments are the foundation of Jewish law. Within them one will find the boundaries of behavior between man and God and man and man. However, with Christ's coming, these laws are found to be lacking the Christian quality of essential positive behavior. Cf. Matthew 5:17-48, 10:33 f. These Commandments have been of inestimable significance for the history and development of contemporary religious and cultural existence. They have been called the Magna Carta of the Social Order. The composition of these commandments may safely be assigned to the period of Exile 587-530 B.C.

A study of this code of behavior will show us some recorded variations in the Old Testament books: Exodus, Deuteronomy, and Leviticus. Look up Exodus 34:11-26; Deuteronomy 5:6-21; 6:5-9; 6:13-19; 27:15-26, and Leviticus 19:1-37.

In our New Testament reading, we will come across Jesus' own reference to them as recorded in Matthew 22:27-40, Mark 12:29-34, Luke 10:26-28.

THIRD GRADE

BIBLE BOOKS - - - - PROPHETS

Song of Songs	YERK YERKOTZ
Isaiah	YESAYI
Jeremiah	YEREMYA
Lamentations	VOGHP YEREMYA
Ezekiel	YEZEGIEL
Daniel	TANIEL
Hosea	OVSIA
Joel	HOVEL
Amos	AMOV
Obadiah	APTIOUS
Jonah	HOVNAN
Micah	MEEKEH
Nahum	NAVOM
Habakkuk	AMPAGOOM
Zephaniah	SOPONYA
Haggai	ANKEOS
Zechariah	ZAKARIA
Malachi	MAGHAKIA

THE CHURCH SACRAMENTS

1. Holy Baptism	SOORP MUGURDOOTYOON
2. Holy Chrismation	SOORP TROSHM
3. Penance	ABASHKHAROOTYOON
4. Holy Communion	SOORP HAGHORTOOTYOON
5. Holy Matrimony	SOORP AMOOSNOOTYOON
6. Holy Orders	SOORP TZERNATROOTYOON
7. Order of the sick	GARK HIVANTATZ

The Sacraments of the Church, as they are practiced, fortify and enlighten the troubled Christian. From birth to death various preparations are prescribed for his spiritual benefit and physical well-being. The Sacraments are based on Biblical practices and were developed by the Church through the centuries.

KISS OF PEACE or THE GREETING - - VOGHCHOOYN

"The Kiss of Peace" is a sign of reconciliation. It is the symbol of fellowship of the faithful in the Holy Spirit, and of the unity of the Church in the love of God. The gifts of bread and wine are laid upon the Altar during the Holy Liturgy, as the one Body of Christ, the communicants receive the special greeting from the Altar, thereby reconciling God the Father with the faithful present in church.

When the faithful receive and give the greeting, they should endeavor to realize their inward reconciliation with God and with each one of their fellow Christians. They should try to purge themselves of pride, of hatred, of envy, of malice and such other vices as create discord and disturb the harmony in the Body of Christ, the Church.

The person giving the greeting shall put his right hand with the palm open on his heart and shall bend his head forward, first toward the right shoulder of the person receiving the greeting, and then again toward the left shoulder of him, symbolizing the kissing of both cheeks of his fellow Christian in the love of Christ.

The person giving the greeting shall say: "CHRISDOS E MECH MER HAYDNETZAV" (Christ has been revealed amongst us). The person receiving the greeting shall say: "ORHNIAL EH HAYDNOUTYOONUN CHRISDOSEF" (Blessed is the revelation of Christ).

FOURTH GRADE

BIBLE BOOKS - - - - GOSPELS AND EPISTLES

Matthew	MADTEOS
Mark	MARGOS
Luke	GHOOGAS
John	HOVHANNES
Acts	KORDZK ARAKELOTZ
Romans	HROVMEATZIS
1 Corinthians	1 GORUNTATZIS
2 Corinthians	2 GORUNTATZIS
Galatians	KAGHADATZIS
Ephesians	YEPESATZIS
Philippians	PILIBETZIS
Colossians	GOGHOSATZIS
1 Thessalonians	1 TESAGHONIGETZIS
2 Thessalonians	2 TESAGHONIGETZIS

THE NICENE CREED-----NIGIAGAN HANKANAG

It was in 325 A.D. when the Church Fathers gathered in Nicea, Asia Minor, at the first Ecumenical meeting. Among other decisions, they composed this definition of the faith. Some 318 Fathers took part in these discussions. St. Aristakes, the Catholicos of the Armenian Church, the son of St. Gregory, the Enlightener, participated in these meetings. The Creed puts forth the theologically orthodox position of the Church in regard to the Persons of the Holy Trinity.

HAVADAMK I MI ASDVADZ, I HAYRN AMENAGAL, HARRICHUN YERGNI YEV YERGRI, YEREVELYATZ YEV ANEREVOOTITZ.

YEV I MI DER HISOOS KRISDOS, HORTIN ASDOODZO, DZUNYALUN HASDOODZO HORE, MIADZIN, AYSINKUN HEXOOTENE HOR.

ASDVADZ HASDOODZO, LOOYS E LOOSO, ASDVADZ JUSHMARID HASDOODZO JUSHMARDE, DZUNOONT YEV VOCH ARARADZ.

NOOYN INKUN I PUNOOTENE HOR, VOROV AMENAYN INCH
YEGHEV HERGINS, YEV I VERA YERGRI, YEREVELIK
YEV ANEREVOOYTK.

VOR HAGHAKUS MER, MARTGAN, YEV VASUN MERO PUR-
GOOTYAN ICHAL I HERGNITZ, MARMNATZAV, MARTATZAV,
DZUNAV GADARELABES I MARYAMA SURPO GOOSEN, HOQ-
VOVN SURPOV.

VOROV EYAR MARMIN, HOQI, YEV MID, YEV ZAMENAYN
VOR INCH EH I MART, JUSHMARDABES YEV VOCH GARDZYOK.

CHARCHARYAL, KHACHYAL, TAGHYAL, HERRORT AVOOR
HAROOTZYAL, YELYAL I HERGINUS NOVIN MARMNOVN,
NUSDAV UNT ACHME HOR.

QALOTZ EH NOVIN MARMNOVUN YEV PAROK HOR, I TADEL
UZGENTANIS YEV UZMERYALS, VORO TAQAVOROOTYANUN
VOCH QO VAKHJAN.

HAVADAMK YEV I SOORP HOQIN, HANEGHUN YEV I GA-
DARYALUN, VOR KHOSSETZAV HORENUS YEV I MARQARES
YEV HAVEDARANS, VOR ECHN I HORTANAN, KAROZYATZ
HARAKYALSN, YEV PUNAGETZAV I SOORPSUN.

HAVADAMK YEV I MI MIAYN UNTHANRAGAN YEV ARAKELA-
GAN YEGEHETZI, I MI MUGURDOOTYOON HABASHKHAROO-
TYOON, I KAVOOTYOON YEV I TOGHOOTYOON MEGHATZ:

I HAROOTYOON MERELOTZ, I TADASDANUN HAVIDENITZ
HOQVOTZ YEV MARMNOTZ, HARKAYOOTYOONUN YERGNITZ,
YEV I GIANSUN HAVIDENAGANS .

We believe in one God, the Father almighty,
maker of heaven and earth, of things visible
and invisible.

And in one Lord Jesus Christ, the Son of God,
begotten of God the Father, only-begotten, that
is of the substance of the Father.

God of God, light of light, very God of very
God, begotten and not made; of the self-same

nature of the Father, by whom all things came
into being in heaven and on earth, visible and
invisible;

Who for us, men, and for our salvation came
down from heaven and was incarnate, was made
man, was born perfectly of the Holy Virgin Mary
by the Holy Spirit;

By whom He took body, soul and mind and every-
thing that is in man, truly and not in semblance.

He suffered and was crucified and was buried
and rose again on the third day and ascended
into heaven with the same body and sat at the
right hand of the Father.

He is to come with the same body and with the
glory of the Father to judge the quick and the
dead; of whose kingdom there is no end.

We believe also in the Holy Spirit, the uncreate
and the perfect; who spake in the law and in
the prophets and in the Gospels;

Who came down upon the Jordan, preached to the
apostles and dwelt in the saints.

We believe also in only one, catholic and apos-
tolic Church.

In one baptism, in repentance, in remission
and forgiveness of sins;

In the resurrection of the dead, in the everlast-
ing judgement of souls and bodies, in the kingdom
of heaven and in the life eternal.

FIFTH GRADE

THE GREETING BEFORE LEAVING THE CHURCH

The faithful must approach the Chancel to receive the last blessing from the Celebrant by kissing the Gospels' Book. As one kisses the Gospels' Book should say:

"HISHESTZEH DER ZAMENAYN BADARAKUS KO, YEV OOKHDUS KO UNTOONELI ARASTZEH." May God remember all your sacrifices and may He grant you all your requests.

The Celebrant shall respond by saying:

"DATZEH KEZ DER USD SURDI KOOM, KHORHOORTUS KO NA GADARESTZEH." May God grant you according to the desire of your heart; may your thoughts be fulfilled.

MAJOR FEAST DAYS OF THE CHURCH

1. Epiphany - Theophany (Christmas)
ASDVADZAHAYDNOOTYOON - SOORP DZUNOONT
2. Easter
SOORP HAROOTYOON - ZADIG
3. Transfiguration
AYLAGERBOOTYOON - (VARTAVAR)
4. Assumption of the Virgin Mary
VERAPOKHOMN SOORP ASDVADZADZNI
5. Exaltation of the Cross
VERATZMAN KHACH

EPISTLES AND REVELATION

1 Timothy	ARACHIN DIMOTEOS
2 Timothy	YERGRORT DIMOTEOS
Titus	DIDOS
Philemon	PILIMOVN
Hebrews	YEPRAYETZIS
James	TOOGHT HAGOPA
1 Peter	TOOGHT ARACHIN BEDROSI
2 Peter	TOOGHT YERGRORT BEDROSI
1 John	TOOGHT ARACHIN HOVHANNOO
2 John	TOOGHT YERGRORT HOVHANNOO
3 John	TOOGHT YERRORT HOVHANNOO
Jude	TOOGHT HOOTAYI
Revelation	HAYDNOOTIOON HOVHANNOO

The writers of these books were basically responding to the questions and to the internal or external, personal or communal problems that arose in the first Church. The diligent reader will find that the universal spiritual truths taught by the founder of our faith apply not only to the circumstances of the first generation Christian but they equally have their meaning and application to the needs of any generation of faithful but troubled Christians. The writers, therefore, conducted the business of the Church through the Epistles in the name of Jesus Christ, as He would have wanted them to do.

SIXTH GRADE

BIBLE BOOKS - APOCRYPHA

1 Esdras	YEZUR ARACHIN
2 Esdras	YEZUR YERGRORT
Tobit	DOVPIT
Judith	HOOTIT
Esther	YESTER
Wisdom of Solomon	EEMASDOOTYOON SOGHOMONI
Ecclesiasticas (Sirach)	SEERAK
Baruch	PAROOK
Letter of Jeremiah	KIR YEREMYAYI
The Prayer of Azariah	AGHOTK AZARYAYI
Susanna	SOOZANNA
Bell and the Dragon	PEL YEV VISHAB
The Prayer of Manasseh	AGHOTK MANASEYI
1 Maccabees	MAGAPAYETZIS ARACHIN
2 Maccabees	MAGAPAYETZIS YERGRORT
3 Maccabees	MAGAPAYETZIS YERRORT
4 Maccabees	MAGAPAYETZIS CHORRORT
Psalms 151, 330	SAGHMOS 150, 330

MANNER OF GREETING THE CLERGY

1. To the married Priest

"ORHNETZEK, DER HAYR." or "ORHNYA DER."
"Bless me, Father."

2. To the celibate Priest:

"ORHNETZEK, HAYR SOORP" or "ASDVADZ OKNAGAN
HAYR SOORP."
"Bless me, Father." "May God be your
helper."

3. To the Bishop:

"ORHNETZEK, SIRPAZAN or "ASDVADZ OKNAGAN
HAYR."
"Bless me, Your Grace." "May God be your
helper, your
grace."

SPECIAL GREETINGS

At Theophany and Easter the following greetings are exchanged between Christians when they meet. These are NOT substitutes for the KISS OF PEACE given during the Holy Liturgy.

At Theophany one greets another, saying: CRISDOS DZUNAV YEV HAYDNETZAV (Christ was born and revealed.) The other responds, saying: ORHNYAL EH HAYDNOOTYOONN CRISDOSI. (Blessed is the revelation of Christ.)

At Easter one greets another, saying: CRISDOS HARYAV EE MERELOTZ. (Christ is risen from the dead.) The other responds, saying: ORHNYAL EH HAROOTYOONN CRISDOSI. (Blessed is the resurrection of Christ.)

EXCHANGE AT DISTRIBUTION OF "MAS"

MAGNIFICAT (Luke 1:46-55)

The person distributing says: *MASN YEV PAZHIN YEGHITZI SOORP BADARAKES.* (May this be your share and portion from the Holy Liturgy.) The person receiving, says: *PAZHIN IM ASDVADZ HAVIDIAN.* (My portion is God for ever.)

"Mas" means portion representing the remaining part of the loaf which the faithful used to bring to church to be used as bread for the Eucharist. A fraction, "*NUSHKHAR*," was taken for consecration while the remainder was distributed to the congregation at the end of the Liturgy. "Mas" today is a very thin, unleavened bread of wheat. It is customary to eat a part of the "Mas" when received and take the remainder to the members of one's family and to friends who have been unable to attend the Liturgy.

"Mas" symbolizes the bond of love among the members of the Church.

DURING CENSING IN THE LITURGY

While the Priest is censuring, the faithful say: *HISHESCHIR YEV ZIS ARACHI ANMAH KARINN ASDOODZO.* (Remember me also before the immortal Lamb of God.) The Priest responds, saying: *HISHYAL ICHIR ARACHI ANMAH KARINN ASDOODZO.* (You will be remembered before the immortal Lamb of God.)

Learning to greet one another the proper way is a part of Church protocol, custom, and tradition. These greetings create a particular and unique relationship between man and man through the grace of God.

Mary said: "My soul magnifies the Lord, and my spirit rejoices in God my Savior, for He has regarded the low estate of His handmaiden. For behold, henceforth all generations will call me blessed; for He who is mighty has done great things for me, and holy is His name. And His mercy is on those who fear Him from generation to generation. He has shown strength with His arm, He has scattered the proud in the imagination of their hearts. He has put down the mighty from their thrones, and exalted those of low degree; He has filled the hungry with good things, and the rich He has sent empty away. He has helped His servant Israel, in remembrance of His mercy, as He spoke to our fathers, to Abraham and to his posterity forever."

This is the prayer of thanksgiving and praise uttered by Mary, the Mother of Jesus Christ. This is a song of rejoicing not only because of what she herself might do, but what the child to be born was to do to whom she was to give birth. He was the One to establish the New Order in human existence. Read Luke 1:39-45 to feel the strength of the heart-warming experience.

SEVENTH GRADE

BEATITUDES (Matthew 5:1-12)

Seeing the crowds, He went up on the mountain, and when He sat down His disciples came to Him. And He opened His mouth and taught them, saying:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the sons of God.

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account.

Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you."

"The Beatitudes", also known as "The Sermon on the Mount", point to the direction of the earthly life of the believer in Christ. One will find here the peace of mind and soul which transcends all human understanding. The expectation and certainty of God's eternal and loving care of His people is here promised by the Savior Himself - "Rejoice and be glad..."

EIGHTH GRADE

PARABLES IN THE SYNOPTIC GOSPELS

PARABLES IN	MATTHEW	MARK	LUKE
New patches	9:16	2:21	5:36
New wine	9:17	2:22	5:37-38
Sower	13:3-23	4:2-20	8:4-15
Mustard seed	13:31-32	4:30-32	13:18-19
Wicked tenants	21:33-45	12:1-12	20:9-19
Budding Fig			
Tree	24:32-33	13:28-29	21:29-31

PARABLES IN	MATTHEW	LUKE
House on rock	7:24-27	6:47-49
Leaven	13:33	13:20-21
Lost sheep	18:12-14	15:3-7
Wise steward	24:45-51	12:42-48

PARABLES IN	MATTHEW
Tares	13:24-30
Hidden treasure	13:44
Precious pearl	13:45-46
Dragnet	13:47-50
Unmerciful servant	18:23-35
Laborers in vineyard	20:1-16
Two sons	21:28-32
Marriage of king's son	22:1-14
Wise & foolish virgins	25:1-13
Ten talents	25:14-30
Sheep and goats	25:31-46

PARABLES IN	MARK
Seed growing silently	4:26-29
Porter on watch	13:34-37

PARABLES IN

LUKE

Good Samaritan	10:25-37
Friend at midnight	11:5-10
Rich fool	12:16-21
Watchful servants	12:35-38
Barren fig tree	13:6-9
Guest who made excuses	14:16-24
Lost coin	15:8-10
Prodigal son	15:11-32
Dishonest steward	16:1-9
Rich man and Lazarus, the beggar	16:19-31
Master and servants	17:7-10
Persistent widow	18:1-8
Pharisee and Publican	18:9-14
Pounds	19:11-27

The above passages contain Truths expressed through the form of a story. Generally the term "parable" is used to categorize these stories. Some other terms are sometimes used interchangeably:

A simile is a hint to the imagination of a story that might be told; an allegory is a story in which the meaning may be intricate and only suggestively revealed; but a parable is a story or a suggestion concentrated on one point so plain that he who runs may read it. This method of story telling is used generally to teach some moral or religious truth.

"Never a man spoke like this man" (John 7:46) is more than a truism. The curious fact is that nobody else put truths so imperishable into forms so undestructible as Jesus when He told His parables. Many other teachers have told stories that were lively; but He created life.

NINTH GRADE

MIRACLES OF JESUS CHRIST

MIRACLES IN

MATTHEW

Healed leper	8:2-4
Healed centurion's servant	8:5-13
Healed Peter's mother-in-law & others	8:14-17
Power over natural forces	8:23-27
Power over demons	8:28-34
Power to forgive sins	9:1-8
Power over illness & death	9:18-26
Power over blindness	9:27-31
Power over dumbness	9:32-34
Feeding of five thousand	14:13-21
Jesus walks on water	14:22-27
Peter is taught to have faith	14:28-33
Various healings	14:34-36, 15:29-31
Healed Canaanite girl	15:21-28
Feeding of four thousand	15:32-39
Healed epileptic boy	17:14-20
Healed two blind men	20:29-34

MIRACLES IN

MARK

Healing of sick	1:32-34
Healing of leper	1:40-45
Healing of paralytic	2:1-12
Healing of withered hand	3:1-6
Storm on lake	4:35-41
Gerasene demoniac	5:1-20
Daughter of Jairus	5:21-24, 35-43
Woman with issue of blood	5:25-34
Feeding of five thousand	6:30-34
Jesus walking on sea	6:45-52
Syrophenician woman	7:24-30
Healing deaf and dumb man	7:31-37
Feeding of four thousand	8:1-10
Pharisees demand sign	8:11-13

Blind man of Bethsaida	8:22-26
Transfiguration	9:2-8
Epileptic boy	9:14-29

MIRACLES IN

LUKE

Healing of demoniac	4:31-37
Healing of Simon's mother-in-law	4:38-39
Healings, the evening after Sabbath	4:40-41
Healing of leper	5:12-16
Healing of paralytic	5:17-26
Healing of centurion's slave	7:1-10
Raising young man of Nain	7:11-17
Stilling of storm	8:22-25
Gerasene demoniac	8:26-39
A woman with hemorrhage	8:40-56
Feeding of five thousand	9:12-17
Transfiguration	9:28-36
Exorcism of demon from boy	9:37-43a
Sabbath healing of crippled woman	13:10-17
Healing of man with dropsy	14:1-6
Healing of blind beggar	18:35-43
Last hours on the Cross	23:44-45

MIRACLES IN

JOHN

Marriage at Cana	2:1-11
Jesus and Samaritan woman	4:1-26
Cure cripple at Bethzatha	5:1-18
Feeding of multitude	6:1-15
Crossing to Capernaum	6:16-24
Healing of born blind	9:1-41
Raising of Lazarus	11:1-57

Healing

Jesus did not attempt to explain disease but rather frequently He envisaged the incidence of disease as a result of evil, producing an imbalance within the personality. Jesus viewed the essential unity of body and mind. As a result of this view, He could clearly indicate

the influence of body and mind upon each other. Healing therefore may be described in terms of curing or restoring to health of a sick person whether by promoting the closure of wounds, repairing the results of accidents or surgical disease, or administering effective treatment for specific pathological condition of the body or of the mind.

Jesus disavowed entirely the idea that sickness was sent by God as a punitive measure. Nor would He encourage the belief that the sufferer ought to remain ill in order to acquire courage and learn patience. For Jesus, disease was not an established part of the Divine Order of things. In His healing activity, Jesus endeavored to raise the sufferer to a more advanced degree of spirituality.

Miracle

It is an event, whether natural or supernatural, in which one sees an act or revelation of God. Terms such as "sign", "wonder", "work" and "mighty works" are frequently used in English versions of the Bible in place of the term "miracle". Believing in God and in His continuing control of the world is the foundation in the belief that miracles are possible. The event of the miracle is not in violation of universal natural laws. From a theological point of view, it is possible that God could perform miracles if He chose. It is also well known that real faith contributes to good health and the healing of disease. Faith is an aid even in organic disease. In the area of diseases which are psychogenic in origin, the healing value of faith can scarcely be overemphasized. This is the area in which many of the psychoses occur. Christianity is an historic religion.

It has its setting in a context of real events. Historical research could establish that many of these events occurred. Only faith, however, is able to apprehend the hand of God in an event. Revelation is a fact of faith but not a fact of historical information. Faith is man's response to his apprehension of God's revelation.

RELIGIOUS TERMINOLOGY

It is expected that all Church School children become familiar with the following religious and ecclesiastical terms.

1. Cross-bearer	KHACHAGIR
2. Holy Cross	SOORP KHACH
3. To cross oneself	KHACHAGUNKEL
4. Holy Bible	SOORP KEERK
5. Breath of God (Holy Bible)	ASDVADZASHOONCH
6. Holy Altar	SOORP SEGHAN
7. Ostensorium	JAJANCH
8. Faith, belief	HAVADK
9. The Nicene Creed	NIGIAGAN HANKANAG
10. Christ	CRISDOS
11. Christianity	CRISDONEYOOTIOON
12. God	ASDVADZ
13. Church	YEGHETZI
14. Cleric, Clergyman	YEGEGHETZAGAN (HOKEVORAGAN)
15. Priest	KAHANA
16. Priesthood	KAHANAYOOTIOON

17. Married priest	DER HAYR
18. Celibate priest	VARTABED
19. Celibate priest	HAYR SOORP
20. Bishop	YEBISGOBOS (SIRPAZAN)
21. Staff	KAVAZAN
22. Staff-bearer	KAVAZANAGIR
23. Holy Chalice	SOORP SUGIH
24. Wafer	NUSHKHAR
25. Blessed bread	MAS
26. Wine	KINI
27. God-father	GUNKAHAYR
28. Deacon	SARGAVAK
29. Censor	POORVAR
30. Censor-bearer	POORVARAGIR
31. Incense	KHOONG
32. Incense cup	KHUNGAMAN
33. Candle	MOME
34. Holy Liturgy	SOORP BADARAK
35. Candlestick	ASHDANAG
36. Candle-bearer	MOMAGAL
37. Organ	YERKEHONE
38. Organist	YERKEHONAHAR
39. Clerk - choir member	TUBIR
40. Chancel	TAS
41. Bema	PEM

42. Choir robe	SHABIG
43. Deacon's stole	OOAR
44. Stole-bearer	OOARAGIR
45. Chair (throne)	ATOR (KAH)
46. Pew	NUSDARAN
47. Priest's black cloak	PEELON
48. Chasuble	SHOORCHAR
49. Crown	SAGHAVARD (TAHK)
50. Slippers	HOGHATAHP
51. Belt	KODI
52. Feast	DOAN
53. Altar stone	VEM KAR
54. Icon (holy picture)	BAHDGER
55. Readings (lections)	UNTERTZVADZ

TENTH GRADE
FEASTS OF THE CROSS

1. Exaltation of the Holy Cross - *KHACHVERATZ*

This is one of the five major tabernacle Feasts (*DAGHAVAR*) of the Christian Church. It is also one of four Feasts of the Cross in the Armenian Church. It is celebrated on the nearest Sunday to September 14. It commemorates the liberation of the Cross from the hands of the Persians who had devastated Jerusalem in the 7th century and had taken the Cross captive in 628 A.D. Emperor Heracles (610-641 A.D.), with the assistance of Armenian warriors, conquered Persia and brought the Cross back to its original place on Calvary. The route followed was through Armenia. On this major feast day the tradition of the Armenian Church is to conduct the "Antasdan" Ceremony, (Blessing of the fields or four directions of the world) by an organized procession in the nave of the church. During the ceremony the priest sprinkles the trays of "Rahan" (sweet basil) with the sweet smelling rose water by uttering words of request to God, "Lord, have mercy", 40 times on each side of the church interior. At the end of the service, the sweet basil is distributed to the faithful.

2. The Cross of Varak - *VARAKA KHACH*

Varak is the name of a mountain near Van, Armenia. Third century is the time. Armenia, the location. Hripsime, a virgin. Tiridates, King of Armenia, and Totig is the hermit, who make up the cast of this event in the history of the Armenian Church.

The virgin and numerous companions escaped the persecutions and enticements of the pagan emperor of Rome and came to settle in Armenia. She had a small piece of Christ's Cross in her possession. Upon arriving in Armenia, she hid the relic in a cave of Mt. Varak. Hripsime and her companions were apprehended by King Tiridates of Armenia. Upon her refusal to marry him, all the virgins were put to death. The location of the Cross was forgotten until 650 A.D. when a hermit named Totig was shown in a vision a Church with twelve pillars built upon Mt. Varak. In that luminous Church the altar radiated a bright light, indicating the spot where Hripsime had hidden the particle of the Cross. Catholicos Nerses, the Builder, verified the authenticity and the historical details of the holy relic and thereupon proclaimed that the nearest Sunday to September 28 be the Feast Day of the Holy Cross of Varak.

3. The Discovery of the Holy Cross - *KUDE KHACH*

After Christ's crucifixion, burial, and the ensuing events that kept everyone busy and concerned, the crosses upon which Jesus and the two condemned men were crucified were forgotten about. No one knew what happened or what anyone did with them until some 300 years later when Queen Helena, the mother of Constantine the Great, Emperor of Byzantium, desired to search and recover the Cross of Jesus.

The crosses were found in the dumping grounds of the City of Jerusalem in 327 A.D. A man, Judas, directed the search efforts. The identity of Jesus' Cross was proven when, according to tradition, the funeral procession of a newly dead young man was stopped. The body was placed upon all the crosses, one at a time. It is said,

the dead man arose upon being placed on the cross Jesus had been nailed to.

St. Cyril, the Patriarch of Jerusalem, directed that the nearest Sunday to October 26 be the Feast Day of the Discovery of the Holy Cross.

4. Apparition of the Holy Cross - *YEREVMAN KHACH*

The feast is celebrated in our church on the fifth Sunday after Easter. It is the commemoration of the appearance of the luminated Cross over the City of Jerusalem in 351 A.D., extending from the Mount of Golgotha to the Mount of Olives. It is said that the brightness of the light emanating from the Cross was so luminous that the sun looked very dim next to it.

St. Cyril, the Patriarch of Jerusalem, and the people of the surrounding countryside witnessed this event and considered it a special visitation by God. The Patriarch wrote a special letter to Constantine II, the Emperor of Byzantium, telling him of this miraculous event.

The letter is a religious document pertaining to the Orthodox teachings of the Church in regard to the "sameness" of Jesus Christ with the Father, and the Holy Spirit. This letter of the Patriarch was an attempt to guide the Emperor not to be swayed by and fall prey to the heretical teachings of Arius, the heretic, condemned by the Church in the Ecumenical Council of Nicea, 325 A.D.

FEASTS OF THE CHURCH

The term "Church" has many meanings. Suffice it to state here, the Church is established by Christ as a divine institution.

New Sunday

On this day the faithful commemorate the establishment of the Church. The feast is celebrated on the Sunday following Easter.

The Armenian Church through her appropriate hymns explains the meaning of this Sunday as follows: All the heathen are called to the profession of Christianity through the ministering of the Apostles who traveled across the known world.

World Church Sunday

This is the commemoration of the establishment of the Church in the Upper Room in Jerusalem. It is here that Jesus Himself established the Sacrament of the Holy Eucharist, the Apostles and the first Christians gathered together; the Holy Spirit descended upon the Apostles on the Day of Pentecost (i.e. *Hokekaloost*), 50 days after the Resurrection of Jesus; the daily service of breaking bread together was performed by the Apostles and their followers.

The Upper Room was in the house of James, the brother of the Lord, as per one tradition. James later became the first Bishop of Jerusalem. According to another tradition, the Upper Room belonged to the Evangelist Mark.

No matter which tradition one follows, the essential fact remains that the first Apostles of the Savior had a place to gather together to worship and pray.

The World Church Sunday is celebrated on the second Sunday following Easter.

OTHER MINOR FEASTS OF THE CHURCH

These feasts essentially are coupled with the event of the Discovery of the Cross, since they commemorate the establishment of the following churches by Queen Helena, the mother of Constantine the Great, the Emperor of Byzantium:

1. A church on the tomb of Jesus near Golgotha, called Holy Sepulchre. This feast is celebrated the Saturday before the Feast of the Exaltation of the Holy Cross.
2. A church on the birthplace of Jesus in Bethlehem - called the Church of the Holy Nativity.
3. A church on the spot of the Ascension of Jesus on Mount of Olives, and
4. A church on the tomb of St. Mary in the Garden of Gethsemane.

Ark of the Covenant

This feast is celebrated on Saturday before the Feast of Transfiguration Sunday. In spite of the fact that the Ark belonged to the Mosaic tradition and to the religion of Israel. (Having contained the tablets of the Ten Commandments, the flowering staff of Aaron, and the golden urn filled with manna), the Christian Church celebrates this feast because She sees in it the model of the Church of Christ. It is on this

basis that the Christian Church teaches how God revealed and taught Himself through the religious heroes of the Old Testament. It is on this basis that the Christian Church considers the Old Testament as the introduction of the New Testament. We revere the forefathers, patriarchs, and the prophets of Israel as the forerunners of the apostles and the saints.

FEASTS OF THE CHURCH PERTAINING TO THE ARMENIAN CHURCH

In the following two church feasts we commemorate events of Armenian history. Through this national celebration, however, we call to mind the mystery of the Christian Universal Church. We see in the Armenian Church as the true and genuine embodiment of Christ's catholic, apostolic, one and holy Church, before She underwent various divisions throughout the centuries.

Catholic Church of Holy Etchmiadzin

This celebration takes place on Sunday, 15 days after Pentecost, on the eve of the Ascent of St. Gregory the Enlightener from the Pit of Ardashad. He had been thrown there by the order of Tiridates, the King of Armenia, as a punishment for his being a Christian.

It is said that after his ascent Gregory saw a vision of a church built of bright columns and arches on the same spot in Vagharshabad, where the Armenian pagan gods were worshipped. In this vision, Jesus, the Only-Begotten Son of God, was seen descending and striking the ground with a golden hammer. There it was that the Mother Church of the Armenians, Holy Etchmiadzin was to be built.

After the official conversion of the Armenians into Christianity, Gregory constructed the Mother Church as per his vision.

The celebration of this feast calls to mind the founding of the Armenian Holy Church as an autonomous and unique Christian institution. After the establishment of the Christian Faith as the State Religion the nation worshipped without any fear or hesitation. It had been three long centuries that they had kept the new religion underground, and now through the efforts and the full participation of the State, Christianity was to become the first State religion of the world in Armenia.

Feast of Shoghagat *DON SHOGHAGATI*

This feast is celebrated on the Saturday before the major Tabernacle Feast of the Assumption of St. Mary, the Virgin, the mother of God.

Once again, the commemoration of the vision of St. Gregory, the Enlightener, is made here. This time the emphasis is placed on the splendid effusion of light which was seen by the saint. Here, as Agathangelos, the historian, records, drops of light illumined the whole area of the land where the Cathedral was to be built and which was to become the Mother See of the Armenian Church.

The reason why the Fathers of the Church directed that this feast be celebrated on the eve of the Feast of the Assumption is because, originally, the Cathedral Church had been dedicated to Virgin Mary. Later on the names of Shoghagat and Etchmiadzin were used; the first, on the basis of the outpouring of the light, and the second, on the basis of the descent of the Only-Begotten.

In recent centuries, however, when the name Etchmiadzin is used exclusively for the main Cathedral, Shoghagat becomes the name of one of three churches built by Gregory where he first saw the light descend.

ELEVENTH GRADE

Feast of Virgin Mary

The person of Virgin Mary, as an ultimate means of salvation, is inseparably connected with the dominical acts of Jesus Christ. This is the reason why the Orthodox Church has had an attitude of reverence toward her. It is after the Nestorian heresy of the 5th century that the Church once and for all established the doctrines that in fact she is the Birth-giver and the Mother-of-God.

In the Gospel we only read about her in those instances which are directly related to the life and saving deeds of Jesus. Other events of her life are recorded in equal measure in the traditions of all the Orthodox, Catholic, and Apostolic Churches, and as such, have become a part of their ancient religious literatures.

Some of these are:

- a) Her travel to Jerusalem on a pilgrimage with her 12 year old Son, Jesus. At this time Jesus disappeared. The parents found Him in the Temple discussing the Scriptures with the Priests.
- b) Her intercession to Jesus to perform the miracle at the wedding in Cana of Galilee.
- c) The search of Him in Capernaum;
- d) Her stay at the feet of the Cross at Golgotha.
- e) Her being with the disciples throughout the days following the Resurrection to Pentecost, a period of 50 days.

Conception HUGHOOTYOON

St. Mary's parents' names were Joachim and Anna of Bethlehem or Nazareth. Anna was from the

dynasty of David, Prophet and King of Israel. Anna could not bear children. This was viewed among the Jews as a disgrace and a punishment from heaven. The couple never complained against the Lord, being God-fearing and very religious people but they prayed constantly that a child would be born to them. They vowed to dedicate him to the Temple as Samuel's mother had done according to the Scriptures. Joachim and Anna started a life of utmost dedication and prayer. As a result of their sacrifices, suffering and service, both Anna and Joachim received messages from the Lord that their prayers had been heard. The two went up to the Temple, offered a lamb for sacrifice, and returned home with heartfelt thanks and gratitude to God for this special blessing.

The Church commemorates the Feast of the Conception of Mary on December 9.

Presentation of St. Mary UNDZAYOOMN SOORP MARIAMI

Mary was three years old when her parents, Joachim and Anna, took her to the Temple where she was dedicated to God. Religious and devoted older women received her under their care. One of these women was Anna, the prophetess. The Feast of Presentation to the Temple is commemorated on November 21. Mary lived in the Temple for a while. Then she was returned home, and at the age of 7 came back to the Temple, remained there until the age of 14 when she became betrothed (engaged) to Joseph, the Carpenter.

Nativity of St. Mary DZUNOONT SOORP MARIAMI

It is not known when and where Mary was born. It could only be assumed that the birth could have taken place either in Bethlehem or Nazareth,

the maternal or paternal home towns. The Church commemorates her birth on September 8.

Annunciation of St. Mary *AVEDOORN SOORP MARIAMI*

This feast commemorates the visitation of Arch-angel Gabriel to St. Mary. The story may be read in Luke 1:26-38. The Church celebrates this feast on April 7. The Roman Church celebration is held on July 2. In this latter case, other events in St. Mary's life are also included

such as, the visit to Elizabeth, her cousin, who was to be the mother of John the Baptist, and the presentation of Jesus to the Temple on the 40th day of His birth.

Assumption of St. Mary *VERAPOKHOOVN SOORP MARIAMI*

This is one of the major feasts of the Church. It is based on the fact that Mary lived in Jerusalem under the care of John the Evangelist some 15 years after Jesus' Crucifixion and Resurrection. She died and was buried in Jerusalem in the family plot in the Garden of Gethsemane.

The events surrounding Mary's death is a universally accepted tradition. An Armenian monk, Giragos Vartabed, has put this event into a lyric "AREVELK KERARPIN" which is sung in Church on this day.

It is said that at the time of her death, all the Apostles were in Jerusalem with the exception of Bartholomew. The burial services were performed with a procession of candles and with great reverence. For the next three days and nights the Apostles heard angelic songs around the tomb. When Bartholomew returned and expressed

his wish to see the body of Mary, the other Apostles lifted the lid of the tomb and found that the body was not there. Then, they concluded that she had not died but only had slept. They remembered the promise of Jesus who was to transfer His mother to heaven, and, that the absence of the body signified the fulfillment of Jesus' promise. The term, "death", is not used in the case of Mary, but rather the term, "sleep", is used.

The tradition of the Assumption of Mary comes from the depth of time especially in works of poetry and mystic writings. It was the earliest in the 9th and the latest in the 12th century that this tradition came to be recognized as a doctrine of the Church and it was given a new terminology. It was called the Assumption of the Virgin Mary.

It is the ancient tradition of the Church that on the Feast of the Assumption, the blessing ceremony of the firstfruit, the grapes, is performed. This practice is founded on the fact that Mary was the birth-giver of Jesus who called Himself the Vine. He also used the juice of the grape, the wine, to be the element which was to symbolize His blood which was shed on the cross for the salvation of mankind. Read John 15:1-8.

Picture of St. Mary - *BAHDGER SOORP MARIAMI*

The story of the picture of St. Mary is based on the following tradition. Bartholomew had not been present at the funeral. At his return the Apostles gave him her picture which was originally given to John the Evangelist by St. Mary herself.

According to Armenian Church traditions, Bartholomew brought this picture to a place called "Blacksmith's Rock" in the Province of Antzevatzyatz. Later on a convent was built there for the protection and reverence of this relic. The name of the convent was Hokvotz, or Hokyatz, meaning the Convent of Souls.

The Belt of St. Mary *KODI SOORP MARIAMI*

The absence of Mary's body for veneration and reverence led the faithful to look for her personal belongings.

The belt was found in the 5th century in Jerusalem and was taken to Constantinople and placed in the Church dedicated to her. It is said that half a century later when Zoyi, the Queen of Emperor Leo, became ill, the belt was brought to her and she was cured.

The Feast of the Discovery of the Belt is celebrated on the third Sunday of the Assumption of Mary.

The Box of St. Mary *I NP SOORP MARIAMI*

The box contained the hat of St. Mary. It is said that two brothers from Constantinople had come to Palestine on a pilgrimage. As they were visiting a village in the Province of Galilee, possibly Nazareth, they noticed that many people were entering and coming out of a widow's house and where healings were taking place in front of a box which was dedicated to Mary.

These two brothers went out and made another look-alike box, replaced the original with their own, took the original to Constantinople and placed it in the Church dedicated to her.

These two feasts have been entered into the Church year of the Armenian Church after the calendar rearrangements were made by Catholicos Simeon.

The Feast of the Recovery of the Box is celebrated on the 5th Sunday of Pentecost.

TWELFTH GRADE

Dominical Feasts

In the ancient Church Year, the Dominical Feasts were of two groups: (a) the commemoration of the early events of Jesus' earthly life, and (b) the commemoration of the later events of His activities of salvation.

The first group of feasts started on January 5 and ended on January 13, the main feast being on January 6, called Theophany, or simply Revelation. The second group was called Resurrection, starting with the Sunday of Palms and ending with Pentecost.

THEOPHANY

The Feast of Theophany was the celebration of the various events as recorded in the Gospels. The following feasts are commemorated between the period of January 5 through 13.

1. The Annunciation of Gabriel to the Holy Virgin.
2. The Event of the Birth of Jesus (Jesus was born c. 4 B.C.)
3. The Song of Heavenly Praise by the Angels.
4. Worship of the Shepherds.
5. Visit of the Magi.
6. Circumcision and the Naming of Jesus.
7. Dedication of Jesus to the Temple after the 40th day of His birth.
8. Escape to and Return from Egypt.
9. Baptism in the River Jordan.

10. Temptation in the Desert.

11. Witness of John the Baptizer.

The most emphasized two feasts in this group are the Birth and Baptism of Jesus. The Armenian Church celebrates the two together on January 6 no matter what day it falls on. (In recent years, however, the day of celebration has been relaxed in the sense that the closest Sunday to the 6th is the day when the celebrations are held.) The reason for this double celebration seems to be based on two ideas: (1) an assumption, and (2) a theological explanation.

It was assumed that Jesus was baptized on the 30th anniversary of His birth. And the theological explanation, that at the time of the Baptism the heavens opened, the Holy Spirit was seen in the form of a dove and a voice was heard saying, "You are my beloved Son in Whom I am well pleased." This witness of the Evangelist led the faithful to conclude that the Baptism of Jesus and statement of the voice affirmed His divinity.

Up to the middle of the second century, both East and West celebrated the Baptism as the more important feast of the two. The Western Church, however, around that same time separated the two feasts and placed the celebration of the Birth on December 25 so that the Church could erase the memories of the heathen practices from the minds of the faithful. December 25 was the festival of the "Victorious Sun" - "sol invectus".

The story was the same in Palestine. It was hard and impractical to celebrate the Birthday in Bethlehem and travel to the River Jordan for

the celebration of the Baptism. It was not until the end of the fourth century when all the churches, with the exception of the Armenian Church, began to celebrate the Birthday on December 25 and the Theophany on January 6. As a result of this arrangement, the other feasts which originally were celebrated between January 5 and 13 were moved to other dates in the year as follows:

The Annunciation to April 7;

Presentation of Jesus to February 14;

Circumcision, Naming, and the Temptation in the Desert to January 13; while the Visit of the Magi, the Escape to and Return from Egypt remained within the original period.

The Armenian Church has for many centuries celebrated the Birth and Baptism on the same day. The traditional form of performing the ceremony of Baptism in each parish is done as follows: A large bowl is filled with water and the cross is placed in it. A faithful becomes the "Godfather of the Cross", having made a donation to the Church for this honor. He puts on a choir robe and stands next to the priest on the Bema. The priest, deacons, and choir read and chant special prayers and hymns. The priest then places the water with holy oil (chrism) and with the cross in his hands. At the conclusion of the ceremony, the "Godfather" stands to one side of the bowl of water. The faithful approach the holy water, kiss the cross in the hands of the "Godfather" and receive a cupful of the blessed water. It is customary to take some of it to the sick or to those who were unable to attend the church services.

RESURRECTION (Easter)

The group of feasts which fall within the cycle of Resurrection are celebrated within the period of 64 days, starting from Saturday, the eve of Sunday of Palms. This is the day of commemorating the Raising of Lazarus. The 64 day period ends on Saturday, the feast day of Prophet Elijah, preceded by a 6 day period of fasting.

In 325 A.D. at the first Ecumenical Council of Nicea, the 318 Fathers of the Church decided to celebrate the Feast of Resurrection on the first Sunday after the spring full moon after the Vernal Equinox. Resurrection was to be celebrated on the first day of the week, on Sunday, which in fact was the day on which Jesus arose from the dead. In other words, He arose from the dead three days after the Pascha of that particular year.

All the feast days related to Theophany, to Virgin Mary, to the Feasts of the Cross and of the Church are based on the calendar of the sun. Therefore, they follow a set, firm pattern. However, the feasts of Resurrection are set around the calendar of the moon, which fact makes them movable feasts. They may occur anytime between a span of 35 days. Thus, the date of Easter may happen anytime between March 22 and April 25. (It is to be noted here that not all churches follow this calendar. There is some difference between the Western Church and some of the Eastern Churches in regard as to the date of celebration of Easter Day. However, this is not the result of any theological difference between them.)

THE RAISING OF LAZARUS

On the eve of Sunday of Palms the Church celebrates the Miracle of the Resurrection which Jesus performed on his dead friend Lazarus. The glorious act is to be understood only as the foreshadowing act of Jesus' own divine resurrection. It is not the Feast of Lazarus and his two sisters, Martha and Mary. John 11:1-44.

SUNDAY OF PALMS

The first instance of Jesus' own expressed show of Messiahship is experienced here as He decided to enter the City of Jerusalem in great pomp. It seems from the Gospel readings that He was very much aware of the fact that He would be tormented in that city.

The Armenian Church has three names for this Sunday:

- 1) "ARNAVENYATZ GIRAGI" - Sunday of Palms,
- 2) "DZAGHGAZART" - "decorated with flowers", and again, according to folkways it is called "DZARZARTAR" - "decorating the tree".
Read Matthew 21:1-11, Mark 11:1-11, Luke 19:29-44, John 12:12-19.

The Sunday of Palms could also be called *KALOUST*, meaning "The Coming". This signifies the second and last coming of Christ. A teaching which is the central thought of the special ceremony performed on the evening of the Sunday of Palms. It is called "*TURUNPATZECK*" - "opening the door". The service brings to mind the picture of the day of the Last Judgement and the reality of the justice of God.

[In recent years instead of performing this ceremony in the evening the parish priest have been performing it immediately following the Divine Liturgy of the morning. This is done only because of practical reasons such as the attendance of the choir, deacons and congregation]

THE GREAT (HOLY) WEEK

The six day period which follows the Sunday of Palms is called Great Week. Because on each of these days, the Church has organized celebrations of feasts, as the octave of Theophany is preceded with such great feast days. The first three days of the Great Week do not evolve around Jesus' activities. The New Testament readings simply tell of the events which took place after Jesus entered Jerusalem. This was to be His last Dominical act. The Old Testament Readings refer to the creation of man, his fall and his sin, the story of the just who were saved from the flood through the means of the Ark, description of the destruction of Sodom and Gomorrah. Through these readings we are reminded of the reason of salvation, even the mystery of Incarnation.

The Scriptural readings of Great Monday point to the personal awareness of Jesus' own sufferings which were to befall Him. The Gospel section prescribed for this day (Matthew 20:17-28) clearly indicates the path a follower of Jesus must take if he wishes to attain heavenly life with the Lord.

Great Tuesday is commemorated as the day of preparation for the immediate arrival of the "Bride and Groom" as the parable is recorded in Matthew 25:1-13 and it is put into verse and sung on this day. The other Scriptural readings also place

the emphasis of Jesus' teachings on the insignificance of material or worldly affairs as opposed to the most essential concern that we must have as to one's life with God in eternity. These are the prescribed lections:

Mark 12:13-44; Matthew 24:1-26:2

On Great Wednesday the Scriptural Readings evolve especially around the plan of betrayal. The betrayal in this instance being the first event in the drama of salvation.

Great (Maundy) Thursday is the day of Sacrifice of Pascha. It is first the Dominical meal and the mystery of Holy Communion. These ceremonial acts prepare the faithful through fasting, repentance, confession and receiving of forgiveness to become worthy of the holy and glorious Resurrection.

On the evening of Great Thursday, the Sacred Ceremony of the "Washing of the Feet" - "VODUNLUVA" takes place. This, as Jesus taught, is the mystery of humility. Catholicos Krikor Vugayaser (d. 1105) was the one who ordered the performance of this ceremony in the 12th century. Prior to this, the priests used to wash and anoint with blessed oil the feet of all the people at the entrance of the church. But in the 12th century the performance of the ceremony was taken into the church and placed on the Bema. The number of participants was also decreased to 12, as it was the number of disciples of Jesus.

At the conclusion of the "Washing of the Feet" ceremony, another service is performed called "GARK KHAVARMAN" - the Order of the Service of Darkness. During this service the readings

from the Holy Scriptures tells the total story of the prophecies and the actual narrative of the happening on the night Jesus was betrayed by one of His disciples, Judas Iscariot.

Great (Good) Friday is the day when the readings during the morning service concern once again the mysteries of the Betrayal and of Jesus' torments. On the noon hour Synaxis Service His Crucifixion is depicted and in the evening service, His burial. The latter can be considered the descent of His Body from the Cross by Joseph of Arimathea.

Great Saturday - Eve of Resurrection is the day of the Savior's burial and the sealing of the tomb. The Synaxis Liturgy is performed during the evening. This liturgy is called "JURAKALOOYTZ" - "The coming of the Light". This was the hour when lights were lit in the homes signifying the coming of the new day.

The period from Resurrection to Pentecost is called "HINOONK", meaning 50 days. The first 40 days end with the Feast of Ascension which is celebrated on the Thursday of the sixth week of Resurrection. This 40 day period is dedicated to the mystery of the various and numerous appearances of the resurrected Savior.

The Fathers of the Church have placed only five feasts during this 40 day period so that the significance of Resurrection will not be diminished. These feasts are:

1. The Beheading of John the Baptizer. This is commemorated on the first Saturday after Resurrection.

2. New Sunday, being the first Sunday or the 8th day after Easter. It is more or less a glorification of the idea of Resurrection.
3. The third Sunday is called World Church, or Green Sunday, expressing the youthfulness of the Church and the zeal with which the Apostles were to carry Christ's message to all the corners of the world. It is the commemoration of the establishment of the first church in Jerusalem. The first church building was either at the Chapel of Zion where the Upper Room was and where Jesus had established the Sacrament of Holy Communion or it was at the Cathedral Church of Holy Sepulchre which was built on the tomb of Christ.
4. The fourth Sunday is called Red Sunday indicating presumably the resulting personal sacrifices and persecution of not only the Apostles but of the Christians as well, in the centuries to come. It is said that the shedding of the blood of the saints caused the further growth of the tree of faith.
5. On the fifth Sunday of Resurrection, the Feast of the Heavenly Apparition of the Holy Cross is celebrated. This event took place in Jerusalem in 351 A.D. during the reign of Emperor Constantine II of Byzantium and Patriarch Cyril of Jerusalem.

During the period of 9 days following the Feast of Ascension, the event of Christ's ascent into heaven, to the Feast of Pentecost, the ideas of Ascension and Resurrection are celebrated.

It is noteworthy to call to mind a national tradition which has its roots in an event which is said to have taken place on the 7th Sunday after the Resurrection. It is said that while St. Gregory, the Enlightener, was in the Pit at Ardashad, an angel visited him. However, on this fourth day of the Lord's Ascension, the angel did not visit the saint. When on the next day St. Gregory asked the meaning of this, the angel replied by saying that each of the 9 ranks of heavenly beings were receiving the Victorious Christ in great pomp and ceremony and since he, the angel, belonged to the 4th order of angels, it was their turn to receive Christ. Therefore, he could not have left that occasion to visit him.

The 7th Sunday of Resurrection is called Second "DZAGHGAZART" - "Decorated with Flowers". This is so because the readings from the Four Gospels retell the story of the events which took place as Jesus entered Jerusalem.

The culmination of the Resurrection Feasts is reached in Pentecost. This is celebrated on Sunday, the 50th day after Resurrection. It is the commemoration of the descent of the Holy Spirit upon the disciples in the Upper Room where The Church was established when this new power was received by the disciples together with the distribution of the grace of speaking in tongues.

Catholicos Nerses the Graceful (d. 1173) directed that the duration of the Feast of Pentecost be continued into the next seven days.

In addition to these special 64 days which commemorated Christ's Resurrection, all of the Sundays during the year are called Resurrection Sunday.

While some churches, in addition to the celebration of Jesus' Resurrection on Sunday, remember some saints also; however, the Armenian church does not do so. The only thing we do is commemorate Dominical feasts such as Transfiguration, Assumption of Mary, Exaltation of the Holy Cross and others.

TRANSFIGURATION

It is one of five major feasts of the Church. It commemorates the glorious appearance of Jesus on Mount Tabor in the presence of the three disciples. Matthew 17:1-8, Mark 9:2-8. This event took place during the third summer of the three-year ministry of Jesus.

Before 551 A.D. the celebration of the feast used to take place on August 11. Since then, however, as per the argument of Catholicos Moses II of Yeghivart (d. 604), the Armenian Church began to celebrate it on Sunday, 14 weeks or 98 days after Resurrection, sometime between June 28 and August 1, depending on the day of Easter. It has become a movable feast like Easter is.

The original day of August 11, according to the Armenian heathen calendar, was the first day of the new year. The heathen Armenians held New Year celebrations then when St. Gregory, the Enlightener, placed the Celebration of the Transfiguration on that date. It was his intention to cause the Armenians to forget their old customs.

In some countries the memories of these ancient customs still linger on. Armenians sprinkle water on one another, fly doves, or decorate themselves

with roses or other flowers. As these are remnants of heathen customs, there are some, however, who see in them the enactment of ancient Biblical experiences of the Great Flood and Noah's Ark.