

# Sunday of the World Church

On Green Sunday or Sunday of the World Church, we celebrate the beginning of the Holy Church.



What *green* things do you see in this room?

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What *green* things can you remember?

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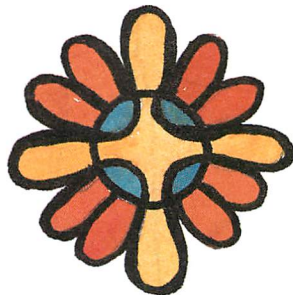
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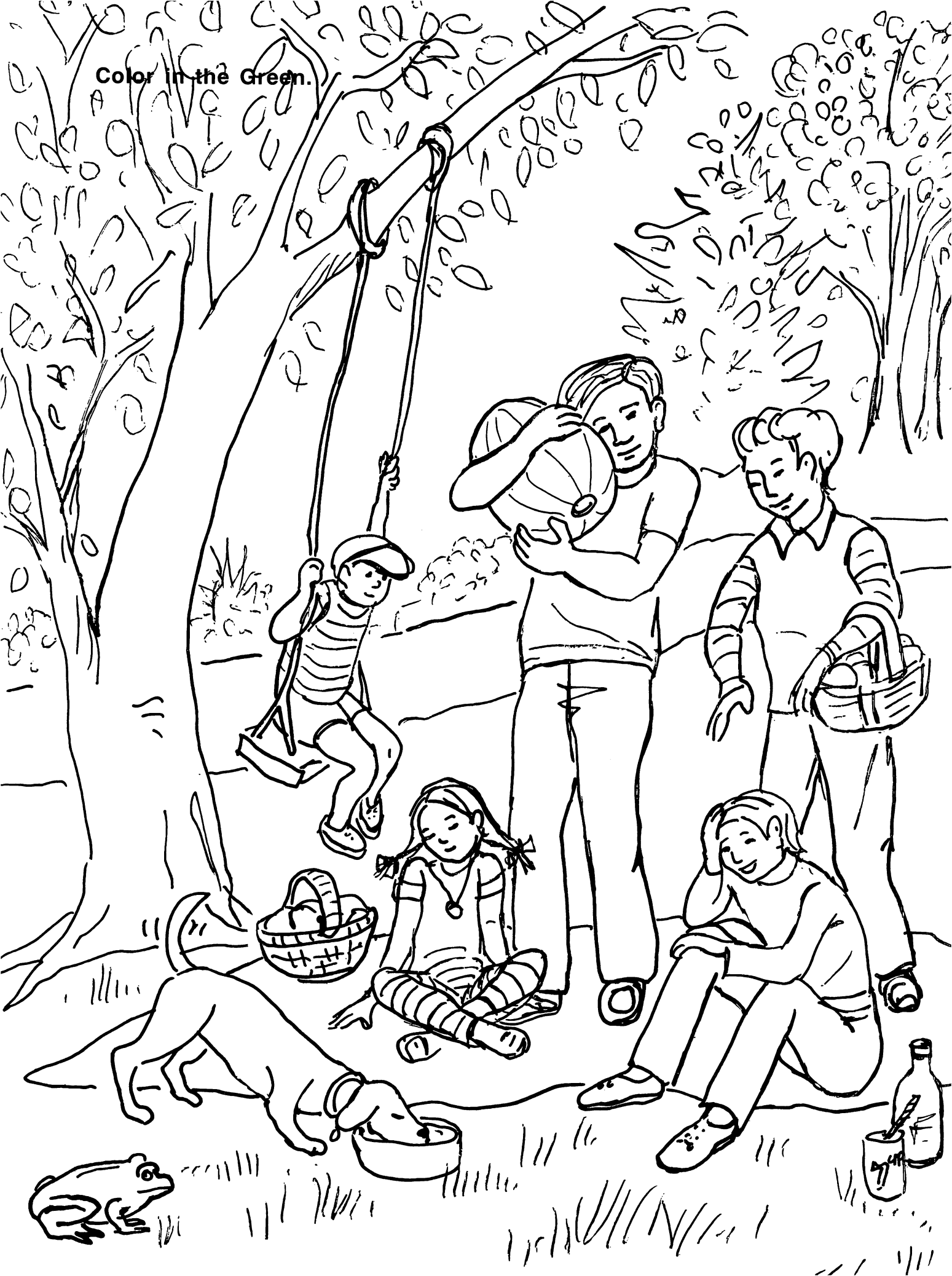
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It was a great moment in the history of the church when the apostles were visited by the Holy Spirit in the Upper Room. Now people everywhere were to be members of a world church, and the teachings of Jesus would spread throughout the world. The Armenian Church is part of a big family with churches and cathedrals on every continent. The Holy Spirit still helps the church to grow and grow stronger.

Color in the Green.



Why do we celebrate Green Sunday?




The apostles in the Upper Room.

# Krisdos Asdvadz Mer

  
Kris - dos As - du - va - dz mer shno - r - hia mez

  
unt Be - dro - si yev unt vort - vo - tzun Ze - bed - ya

  
ar - jhan - na - vo - ri - l koom asd va dza - yin dess li - an - t



# Holy Matrimony

## The First Marriage

Then God said, “And now we will make human beings; they will be like us. They will have power over the fish, the birds, and all animals, domestic and wild, large and small.” So God created human beings, making them like himself. He created them male and female, blessed them, and said, “Have many children, so that they will live all over the earth and bring it under their control. I am putting you in charge of the fish, the birds, and all the wild animals. I have provided all kinds of grain and all kinds of fruit for you to eat; but for all the wild animals and for all the birds I have provided grass and leafy plants for food” — and it was done. God looked at everything he had made, and he was very pleased. Evening passed and morning came — that was the sixth day.

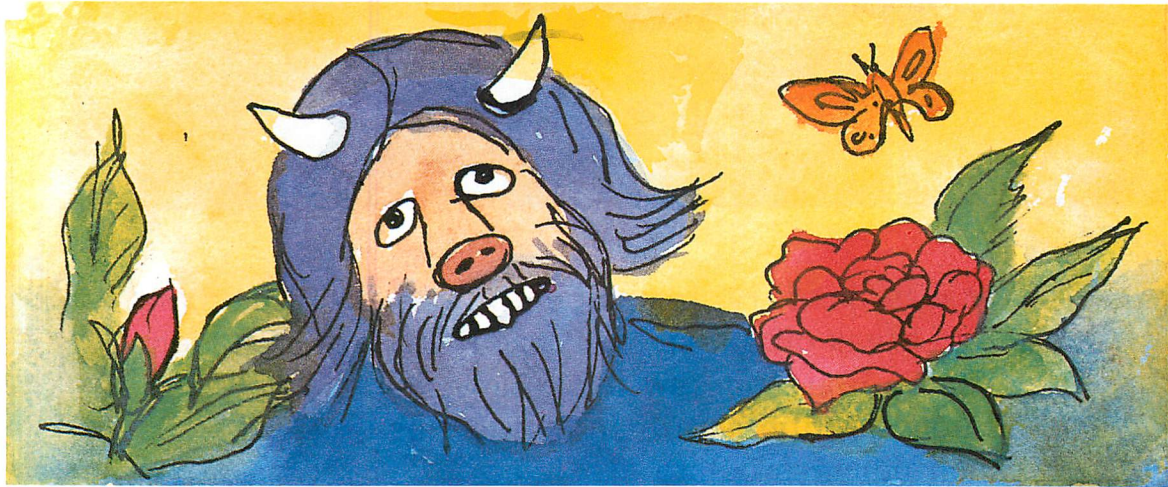
*Genesis 1:26-31*



Color in this picture.



# Beauty and the Beast



Once upon a time, a poor man was trying to find the way home to his three daughters. He was lost in the great forest. Suddenly, he saw a castle. He went inside, but no one else was there. He called and called, but all he heard in return was the echo of his own voice. Someone had set a dinner for one person. The man ate the dinner. Then he went to sleep in one of the many beds in the castle. During the night he dreamed of his three daughters. Each had made a wish before he had left for his journey. One daughter wanted an expensive coat made from the finest and rarest materials. The second daughter had wished for a beautiful golden gown. The third daughter — the one he called “my little Beauty” — had wished only that her father return safe from his journey and maybe bring back for her a rose.

The poor man could give nothing to any of his daughters. He had no money to buy a coat or a gown. In the great forest, he had seen no rosebushes. He was a very sad father, and his dreams that night were very sad dreams.

In the morning, he woke up and found the table set with breakfast. So he ate it and decided to hurry along so that he could see his daughters soon. He left the castle and right outside found a rosebush. He hadn't seen the rosebush there the night before, but it was





there now and that was good. He remembered the wish of his little Beauty. He started to break off a rose to take to her. All of a sudden, he heard a great scary roar and saw a big ugly animal coming at him, an animal so ugly that the poor man had to close his eyes. He had never seen such ugliness before.

The Beast spoke to him.

“How dare you break a rose from my bush,” the Beast said.

“I’m very sorry,” the poor man said.

“You should be. After the way you were treated in my castle.”

“Your castle?” The poor man was surprised.

“Yes,” the Beast answered, “my castle. I’m the one who gave you dinner and breakfast and a warm comfy bed to sleep in. And is this the way you repay me? You break a rose from my bush!”

“I am sorry.” The poor man tried to comfort the angry Beast, but it wasn’t working.

“You’ll have to pay,” the Beast said. “You’ll have to die.”

“Die? I don’t have time to die. I have to see my daughters again. Won’t I ever see my daughters again?”

Then the poor man told the Beast about his daughters: How one daughter wanted an expensive coat; how the second daughter wanted a rich, golden gown; how the third daughter wanted nothing more than a rose. The Beast listened and decided to let the poor man go home on one condition. The poor man had to promise to come back to the castle in three months’ time so that the Beast could punish him. The poor man agreed to return in that time. The Beast then gave him two boxes of gold so that he could buy the coat and gown for his daughters. Then the Beast cut a new rose from the rosebush with his very sharp teeth.

“For your little Beauty,” the Beast said. And then he added: “If

you don't return in three months, you must send one of your daughters." So the poor man agreed again and left the castle carrying the gold and money.

The daughters were happy to see their father, and the older two were even happier to see the gold. Beauty was happy and grateful for the rose. She noticed, however, that her father was worried about something. She asked him about it every day until finally he told her. She offered to return to the castle in his place, but he didn't want her to. She insisted. At the end of three months, she left home with her father and they journeyed to the castle in the great forest. The other two sisters didn't mind at all.

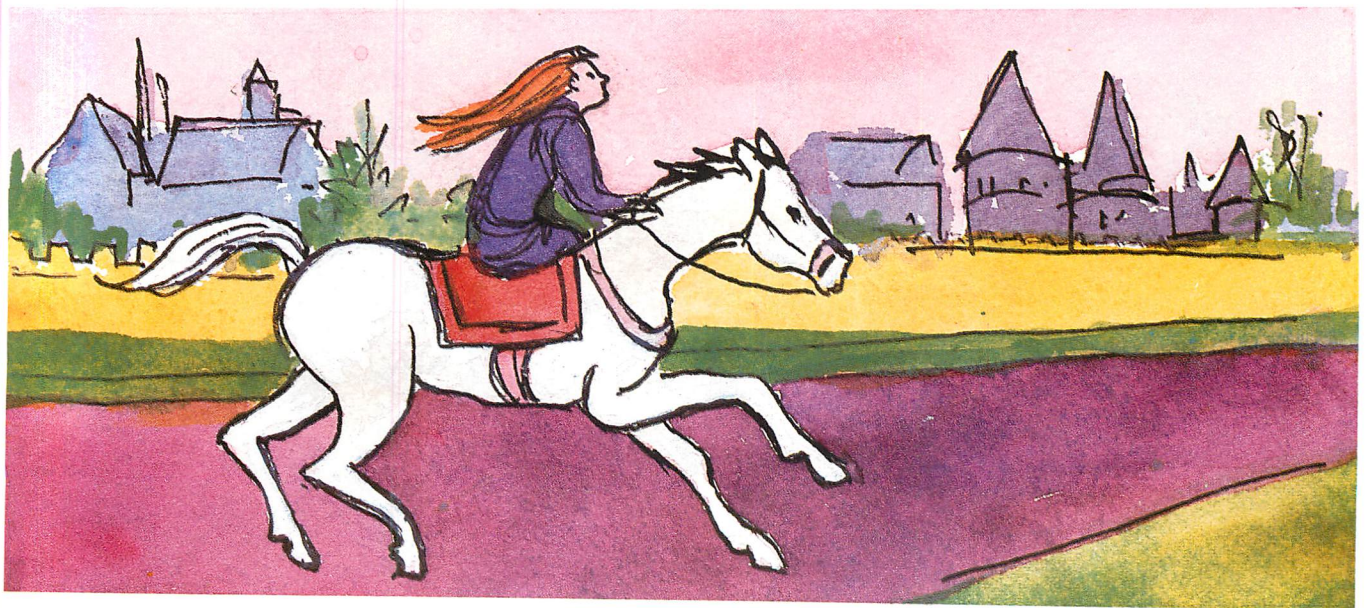
The Beast greeted the daughter and father and showed them into the castle. Then the Beast asked her if she had come because she wanted to replace her father. Beauty said yes.

"Then you may go," the Beast said to the father.

The father struggled and argued against the Beast's wishes. But the Beast was stronger and the father had to leave. Very sadly, the father went away.

The Beast went away, too. Beauty was left all alone in the huge castle. She didn't know what to do with herself. She was very lonely. But at night, the Beast came to visit her and to talk to her. He was still too ugly for her to look at. So, they usually talked while they walked around the rooms together, side by side. In that way, she could talk without having to look at the ugly, ugly face. The Beast visited her every night, and after many visits and many nights, Beauty began to enjoy his visits and their conversations — except for one thing. The Beast wanted to marry her. She said no, of course, but she grew to like him anyway.

One night instead of asking her to marry him, the Beast asked her to make a promise.



“What is it?” she asked.

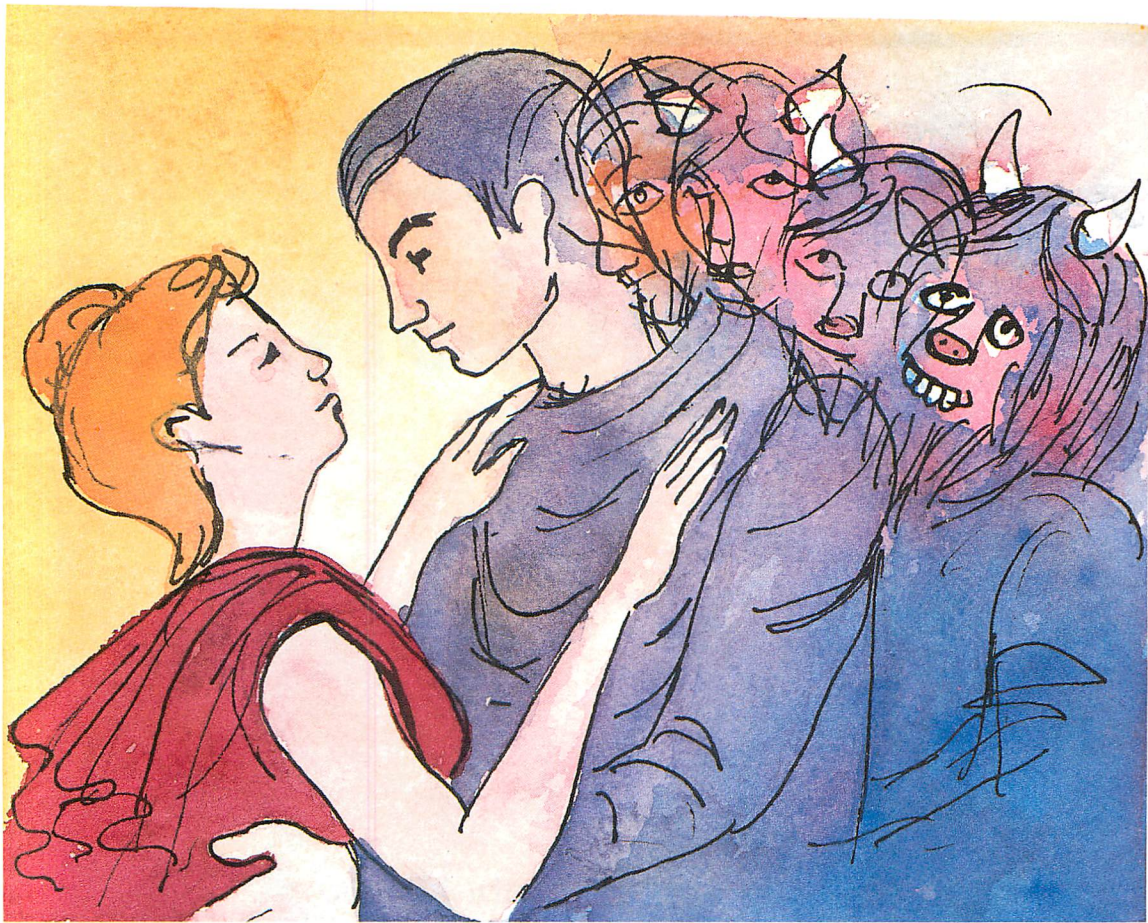
“Promise me that you will never leave me,” he asked her.

She agreed to this because she did like him, but she wanted to see her father once more.

“Okay,” the Beast said, “but don’t take longer than a week. If you do, I will die.”

So Beauty went home to spend a week with her father and sisters. She found out how terribly her father missed her and that her two sisters had gotten married and been so unhappy that they came home. They were unhappy because their husbands were poor and couldn’t afford to buy all the new clothes and diamonds they wanted. Beauty told them she could only stay a week or something terrible would happen. Father was very sad that his favorite daughter would have to leave him again so soon. The other two daughters, who were always jealous and angry about something, wanted to keep her home longer than a week. They thought that Beauty would be killed by the Beast if she stayed longer than a week. The two daughters got their father to ask Beauty to stay just a little longer. Sadly, she said okay.





The Beast began to die. And Beauty began to miss the Beast very much. She missed their long walks in the empty castle. Suddenly, she realized how much she loved the Beast. She wanted to marry him even if he was ugly; she would just have to force herself to look at him because she really did want to marry him. She left her father's house in a hurry. She ran to the castle as fast as her feet would carry her.

There she found the Beast nearly dead from being away from her so long. She knelt beside him and said:

“Oh, I want to marry you. Marry me. I will be your bride if you still want to marry me.”

The Beast began to feel better immediately. He jumped up and tore off his ugly face only to reveal beneath it his real face. The Beast was really a handsome prince. When the two of them were married, her father came to live with them, and her two sisters as well.

giving?" (The Pilgrims.) Having established the origin of a civic holiday, ask about its present manifestation and practice. What do we do about this holiday today? Does it make us glad? (10 min.)

5. On pages 24 and 25, there is a list of illustrated feasts. Tell the students a little bit about what a calendar is (how it divides up the year into segments) and how useful it is. "If we didn't have a calendar we wouldn't be able to celebrate birthdays because we wouldn't know when someone's birthday was." Tell them they will make a special calendar of their own, listing all the birthdays in their families or all the birthdays in this classroom. "Let's quickly make a calendar of all our birthdays." Quickly write the twelve months on the board with a line dividing each. "Anybody's birthday in January?" Write the date and name under the appropriate month. After you go through the whole year, say: "Now that's a calendar of all our birthdays. We could make it bigger if we were to include the children next door and so on." Then, tell the students that in the church there is a calendar of all the feast days. In fact, the church has many feast days. The church says there is something to be joyous about every day. Tell students there's a list of the many and most important feast days in their books, the days on which we're supposed to be especially glad. Which ones do you know? Have them read and check off the ones they've heard of.

(10 min.)

6. Have students do the cut-outs and paste-ins of the feasts in their student packet and paste on pages 24 and 25 of their textbook. Review the feasts. (20 min.)

## Session 2—Sunday of the World Church

### Key Concepts

1. Sunday of the World Church is a celebration of all people faithful to Jesus around the world.
2. Sunday of the World Church is called Green Sunday because green is a symbol of hope and growth.

### Objectives

Students will

1. Review the meaning of the Sunday of the World Church.
2. Complete the coloring and memory activities relating green to growth and life.
3. Sing the hymn.

### Background for Teacher

Very little is written on the Sunday of the World Church that is available to the layperson. Its importance in the liturgical cycle of the Church lies in its

celebration of two aspects of the beginnings of the Christian community.

One aspect deals with the establishment of a specific place of worship—a place that the faithful could come to, where they can pray, meet others of similar belief, converse, and ultimately initiate the infant stages of the Church itself and its liturgical system.

The other aspect of this day considers the idea of the entire community of the faithful throughout the world comprising the "World Church."

At the time of Christ, the only place of worship was the Temple of Judaism located in the heart of Jerusalem. Other places of worship, outside the temple itself, were known as synagogues, and these were located in towns and villages where Jews would gather to pray and read from the Scriptures.

Christ himself prayed in the temple, and read from the Scriptures in various synagogues. However, with the establishment of a group of followers of Christ, there grew a need for a place of worship wherein they would develop this new faith. In the beginning, the new Christians prayed in the temple itself, maintaining many of the customs and traditions they had learned and grown up with.

The fact that the new faith developed within the framework of a community of believers pointed to the need for a common place where they all could gather. The new faith did not spread individually, with people praying alone. Rather, they gathered together and shared in the new dimension of their lives. This need to gather together points to the communal nature of our faith. Praying alone, in private, or away from the "community of the faithful," was not the intention of the new faith. The fact that humanity itself is communal in nature reinforces the idea of communal worship and growth toward the Divine.

Therefore, there began from the very early stages of Christianity this universal aspect, this community of all the faithful everywhere. The Sunday of the World Church celebrates this day, emphasizing the fact that the entire world is the community of the Christian Church.

The establishment of a specific place of worship and gathering is also of importance here. Again the communal need of humanity plays a part. The tradition of the Last Supper and the institution of the Holy Eucharist perhaps demonstrate this best.

Together with this is the gathering of the apostles after the resurrection of Christ, at which time the Holy Spirit descended upon them. It is important to note that the Holy Spirit could have descended upon the apostles individually at various times and at various places, but it didn't happen that way. The Holy Spirit descended when the group had gathered together (Hokekaloost—Pentecost). From this small group of men, the teachings of Christ spread to all the cor-

ners of the earth, thus establishing for all time the world community of the faithful, the World Church.

We must keep in mind that in those early days the need for a place of worship did not prompt the establishment of a building committee or any such thing. New Testament references tell how a person's home was used for the believers to come together and pray. The "Upper Room" of the Last Supper is often referred to as the "First Church," wherein the first Eucharist was celebrated and shared. Later, believers came to be together, pray, and discuss their experiences in trying to carry out what Christ had ordained them to do.

It is interesting to note that reference is made to the house of Saint James, the brother of the Lord (Soorp Hagopos Dyarnyeghpayr) as a place the apostles and the faithful gathered and established the first "church"—where they prayed and discussed matters of the faith. Today, the "Upper Room" of the Last Supper no longer stands, and its exact site is not known within the city of Jerusalem. However, the place that has customarily been considered the house of Saint James (who became the first bishop of the Christian Church in Jerusalem) now incorporates the magnificent Cathedral of Saint James (Srpots Hagopiantz) within the walls of the Armenian Patriarchate and monastery of Jerusalem. Imagine if you will, after 2,000 years, that Christian prayers, hymns, and devotions may still be heard at the very spot where the first common house of worship was initiated, where pilgrims from all over the world, the world community of faithful, come to worship.

Thus, the Sunday of the World Church—Ashkharhmadran Giragee—is a significant day for Christians the world over. This day may be an inspiration for the communal aspect of our faith, in that the two dimensional idea of a world community of the faithful and the common gathering place for worship and fellowship is observed and celebrated. The idea of an entire community of believers gathering together to celebrate the Eucharist and to pray to God in peace is in itself an inspiration.

Although the references previously mentioned did not include "Green Sunday," we can easily see how the color green comes in. Green is considered the color of rebirth, of sprouting life, of vitality, of growth. The initiation of the Christian faith throughout the world brought this "greenness" or living opportunity to all people everywhere. The chance for salvation and Eternal Life, or in other words the chance to remain alive, full of vitality, and sprouting forth with new life was made possible for all people everywhere, thus becoming part of the world community of the faithful.

Although we may sound redundant with so many references to the "World Church, or world community of the faithful," it is only to emphasize the fact that

the Christian faith is a communal sharing faith. It is not individualistic, as so many things are today in our society. One simply cannot share, participate or communicate alone, privately, singly. He must do so with the others. This is not to say that solitude, private prayer, and silent meditation are not part of our tradition, for they very much are and should be a part of our communal framework.

Perhaps we should mention and keep in mind that the apostles and early disciples weren't too sure what to do after their Master left them, even though he had taught them how to pray and how to preach the Avedaran (good news) to people everywhere. We may wonder: If they didn't know, who would? A great moment in the history of the Church is marked with the determination of the apostles and their followers to bring together all the believers into a common house of worship, to consider people everywhere as members in a common faith, and to develop and spread the teachings of Christ to all parts of the world.

Today we continue this tradition in the greatest sense. The community of the faithful has spread throughout the world and, along with many magnificent churches and cathedrals on every continent, illustrates the power of the Holy Spirit in making it a major part of our everyday Christian faith. This day is commemorated throughout the Christian world.

#### **Materials Needed**

- Lots of green crayons, the more variety of shades the better

#### **Procedure**

1. Opening prayer. Begin class by asking the students to look around and write down in their books on page 27 all the green colored things they see. After about five minutes ask them to add to that list all the green things they can think of. After another five minutes, distribute a green crayon to each student and go over the lists. As each item is called out, the student should check it off with his green crayon. Do this until every student has checked off each item on his page. As a matter of course, you might go over the list in the way you asked them to assemble it; that is, ask them first to say what is green in the classroom, then what is green that they remember. (You might prepare the classroom with some green items before the students arrive.) (20 min.)

2. Now that you have established some interest in the color green show students the various shades of green crayons. Tell them to hold on to their green crayons and color the next page in their books—they are to color only green things. Everything else is to be left uncolored. When they use their particular crayon for a while, they may wish to switch it for another, and so on, until the final colored page is a

variety of greens. Let them have fun with it.

(10 min.)

3. Ask the students if the color green means anything or if it suggests anything to them. (This is a difficult question for them so they will need some prompting from you.) You might want to ask what's naturally green and what's man-made green. What are the things that God made green and what are the things that man made green? Why would man make a seven-up bottle green? (Because its greenness is supposed to suggest the green refreshing atmosphere of a country mountainside or the cool green shade under a tree.) Then ask them what it means to them when after a long, white winter they start to see the trees budding green and the grass starting to revive? The whole idea is that the color green has always suggested to mankind hope, new growth, and rebirth.

(10 min.)

4. Now it's time to tell the students about Green Sunday and what it means. Have them try guessing first. Start off by saying: "What would you think if I told you that there's a special day of the year that's called green. It's called Green Sunday. How do you suppose a day could be green?" When they have worked out some suggestions, tell them what you know. Tell it to them as simply as you can: "You remember what a feast is. It's a day of celebration for the whole church. Well, Green Sunday is a feast day, but it has another name as well. It's also called the Sunday of the World Church. The reason it has that strange name has to do with the events that are being celebrated. When Jesus was alive, all the apostles used to pray and worship with everyone else in the temples and synagogues. When Christ died, the apostles felt a need to return to the place where they had a final meal with Jesus, which was the Last Supper. They met there in this upper room because of their love for Jesus. (See illustration on page 29.)

"Because of this meeting in this upper room, they were drawn closer to God and to each other. That's what we celebrate on the Sunday of the World Church. The apostles were forming, under God's direction, the first church, of which we are still a part. That's why we call it Green Sunday, because it's like the spring of the Church: Green Sunday celebrates the beginning—the joyful, hopeful beginning—of one of the best things that ever happened to mankind: the Church."

(10 min.)

5. Teach the students the hymn *Krisdos Asdvadz Mer* on page 30.

(10 min.)

## Session 3—Lent

### Key Concepts

1. We all are like the prodigal son in that each of us

misuses the good things God has given us and we find that we need to work our way back to God's kindness; but God is good and receives us gladly.

2. Lent is a time of preparation for Easter, the greatest and happiest of our feasts.

### Objectives

Students will

1. Hear the story of Jesus' temptations in the wilderness.
2. Read the parable of the Prodigal Son.
3. List ways in which they can be like Christ during Lent.

### Background for Teacher

Read the following passages: Matthew 4:1-11; Luke 15:11-32.

### Materials Needed

- Pencils

### Procedure

1. Opening prayer. Tell the students that Easter is the happiest day in the Church because on the first Easter Jesus, after having died on the cross, rose to life. State the fact simply and forcefully and move quickly on to the subject of the lesson: Jesus rose from the dead after dying on the cross; and we celebrate this great event on Easter. But before we can celebrate, we have to prepare ourselves. That's why we have Lent. Go on to explain how Lent purifies us by making us better at withstanding the temptations of the world. You might wish to point out that our lives are supposed to be an imitation of Christ's loving acts, but also an imitation of Christ's cleansing acts. Lent is an imitation of Christ's fast and temptation.

(10 min.)

2. Tell the students in your own words the story of Christ's temptation. You might try something like this: Jesus went out into the desert to prepare himself for the work he was planning to do. He wanted to make himself stronger in his ability to resist the world. So he spent his time fasting (which simply means that he refused to eat food) for forty days and nights, and praying to his Father in heaven. At the end of this forty-day period, the devil appeared to him to tempt him, for the devil knew how hungry Jesus was after going so long without food. So the devil came and said, "If you are the son of God, tell these rocks to turn into bread so that you can eat right now." Jesus answered the devil by saying, "Man doesn't live only by bread; man lives by the words that come from God's mouth." Then the devil quickly took Jesus into town and up to the top of the highest steeple on the temple and said to him, "If you are the son of God, throw yourself down from this great height to see if God's angels will catch you

when thinking, talking, and working.

*Priest:* May God forgive you.

*Penitent:* I have sinned by being self-centered, jealous of my friends, angry at others, lazy in my work, greedy for food and pleasure. I have done things when I knew they were wrong and I have intentionally refused my help to those who needed it. I have not shared the good things God has given me with those who are sick, poor, homeless, or lonely. And as a Christian I have not done what God wants me to do. Please, Father, pray God to forgive me.

*Priest:* May God forgive you.

*Penitent:* And now, Father, I ask you, as the representative of God, to pray for my forgiveness and accept me for Holy Communion so that, strengthened spiritually by our Lord's body and blood, I may not repeat my sins.

*Priest:* Lord have mercy; Lord have mercy; Lord have mercy. May God who loves us, forgive all your sins. And I, after hearing your sincere confession, accept you for Holy Communion and advise you to do works that are according to God's will. Amen.

## Session 4—Holy Matrimony

### Key Concepts

1. The love between a man and a woman—a very special kind of love—was created by God.
2. Holy Matrimony is the sacrament which gives a man and a woman the extra strength to continue and improve their love for one another.

### Objectives

Students will

1. Read about the "first marriage" of Adam and Eve.
2. Read a fairy tale about how love makes men and women better persons.
3. Color a picture of a couple being crowned.

### Background for Teacher

Read the following two passages closely: Genesis 1:26-31; Commentary on Marriage from *The Sacraments: The Symbols of Our Faith* by Reverend Garabed Kochakian, pages 67-69.

### Materials Needed

- Crayons

### Procedure

1. Welcome students. Opening prayer. Begin class by telling students that they will hear about the world's first marriage. Read the story on page 63 of the student text. Point out after you read the passage

that it means God created the love between man and woman. Say: "In creating that love, God set Adam and Eve up as the king and queen of their world just as your mothers and fathers are the kings and queens of their homes. But this love sometimes faces difficulties and problems. That's why we have a sacrament for marriage: Holy Matrimony. Remember a sacrament gives us the strength to do what we should do, and sometimes more than just what we should do." (10 min.)

2. Say: "The Armenian Church has a very special ceremony for this sacrament. The priest, and the man and woman getting married, and all their friends and relatives, celebrate the wedding by coming to church and saying some special prayers so that God will bless the marriage. They do some special things during these prayers as well. For one thing they each make promises to each other, and it's even more important to keep the promises one has made in front of God and a lot of other witnesses." Then go on to explain the joining of the hands, the rings, the crowning, the enthronement and the common cup. Use Father Garabed's commentary as your guide. Notice how the oneness of the married couple is emphasized. Genesis as well makes the same emphasis. And in Christ's words: "What God has *joined together* . . ." Make this oneness your guide in teaching this section. The sacrament helps create this oneness. Point out the idea of the king and queen as it pertains to the wedding couple. Perhaps, while the students are coloring the picture of the crowned couple, you could elaborate on the idea. (15 min.)
3. Tell the students to turn to page 64 in their textbooks and color the picture of the crowned couple. While the students are coloring, talk about what it means for a couple to be king and queen of their own little country. Say: "What are a good king and queen like? Well, they talk to each other; they don't contradict each other too strenuously; they don't tyrannize their subjects; they don't tax their subjects too burdensomely; they listen to their subjects' needs and desires; they care for each other as people and the royal members of the household." (10 min.)
4. Read to the students, as they follow along in their texts, the story of Beauty and the Beast (pages 65-69). Or have students read, line by line. (20 min.)
5. Spend five minutes or so connecting this story with the concepts you want to teach. Point out how love made each of the characters better persons. Point out how the love between Beauty and the Beast grew naturally out of knowing each other. Remember that this story already speaks for itself. The students will understand the story, but not necessarily in the abstract way most adults do. The students will take the story as itself. (5 min.)

6. Closing prayer; dismissal.