

ATTENTION

We welcome Sunday Bulletin Sponsorships.
Contact the Church Office for more info:
626-449-1523



ՈՒՇԱԴՐՈՒԹԻՒՆ

Հովանավորներու պէտք ունինք Կիրակի օրուայ
Թերթիկին ծախսերու համար

FELLOWSHIP HOUR

Families and individuals are encouraged to sponsor
the fellowship hour with donation of cookies for
happy or otherwise solemn occasions.
Please contact the Church Office.



OUR CHURCH OFFICE HOURS

Tues. - Sat. 9am - 5pm

Office
Hours

Visit our website and follow us on Facebook
st. gregory pasadena

www.pasadenaarmenianchurch.com

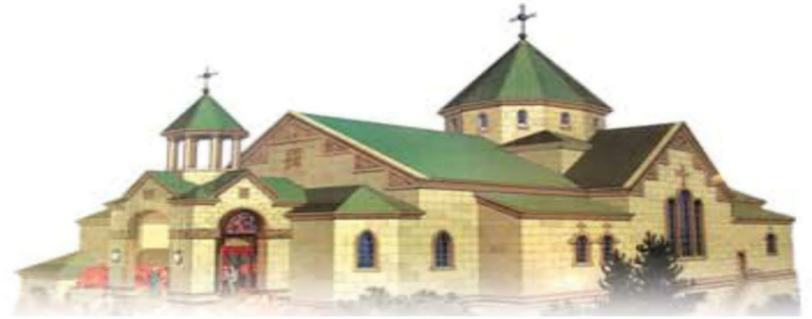


HALL RENTALS

Rent Our “Geragos” and “Yegavian” Halls for
weddings, baptisms, birthdays, anniversaries,
memorial luncheons and other occasions

Եկեղեցւոյ “Կիրակոս” եւ “Եկատան” Սրահները
Տրամադրելի են Ձեր Բոլոր Առիթներուն
Հարսանիքներ, կնունքներ,
տարեդարձներ, հոգեճաշեր եւ այլն

Contact Vahe Charkhutian for more info: 562-715-8730
Մանրամասնութեան համար հեռաձայնել
Վահէ Չարխրթեանին՝ 562-715-8730



St. Gregory The Illuminator Armenian Apostolic Church
Ս. Գրիգոր Լուսավորիչ Հայց. Առաքելական Եկեղեցի

Sunday Bulletin - Կիրակնօրեայ Թերթիկ

Sunday, January 7, 2024

Divine Liturgy
10:30 a.m.

Կիրակի, Յունուար 7, 2024

Սուրբ Պատարագ
Առաւօտեան ժամը 10:30ին

Guest Celebrant

Rev. Fr. Vazken Movsesian

Հիւր Պատարագիչ

Արժ. Տ. Վազգէն Քհնյ. Մովսէսեան

Welcome
WE ARE GLAD TO HAVE YOU

Please join us for fellowship following the service

2215 E. Colorado Blvd., Pasadena, CA 91107

Tel: (626) 449-1523 Website: www.pasadenaarmenianchurch.com

E-Mail: churchoffice@saintgregoryarmenianchurch.com

ST. GREGORY ARMENIAN CHURCH PARISH DIRECTORY

Parish Council:	Asbed Tatoulian:	(818) 923-1113
Ladies Society:	Hilda Gourdikian:	(626) 695-9899
Ladies Society:	Annette Kosker:	(818) 415-3730
Men's Forum:	Berj Gourdikian:	(626) 355-8780
Youth Ministry:	Victoria Amran:	(818) 434-1052
Choir Director:	Barthev Gulumian:	(818) 621-2788
Hovsepien School Office:	Varteni Bardakjian:	(626)-578-1343
Hovsepien School Chair:	Artineh Havan:	(917) 861-0432
Saturday School:	Norayr Dadourian:	(626) 683-7211
Sunday School:	Jill Panossian:	(310) 283-8553
Director of Fellowship Ministry:	Dn. Vahe Charkhugian	(562) 715-8730



AVAILABLE SPONSORSHIP OPPORTUNITIES

If you would enjoy the opportunity of investing in the growth of our parish, please consider sponsoring one of the following items, either in your name or in memory of a loved one:

Stained Glass Window: near balcony steps	\$5,000
Small Chandelier	\$5,000
Narthex Doors (main/inside)	\$15,000
Church Elevator	\$25,000



Did you know that our parish has a monthly **E-Newsletter**?

Keep up to date with news articles, upcoming events, videos and much more.

We would be delighted to add you to our subscribers' list.

Contact Vahe Charkhugian for more info: 562-715-8730

Mark 1:1-13

The beginning of the gospel of Jesus Christ, the Son of God. As it is written in the Prophets:

“Behold, I send My messenger before Your face, Who will prepare Your way before You.” “The voice of one crying in the wilderness: ‘Prepare the way of the Lord; Make His paths straight.’ ”

John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins. Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins.

Now John was clothed with camel's hair and with a leather belt around his waist, and he ate locusts and wild honey. And he preached, saying, “There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose. I indeed baptized you with water, but He will baptize you with the Holy Spirit.” It came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. And immediately, coming up from the water, He saw the heavens parting and the Spirit descending upon Him like a dove. Then a voice came from heaven, “You are My beloved Son, in whom I am well pleased.” Immediately the Spirit drove Him into the wilderness. And He was there in the wilderness forty days, tempted by Satan, and was with the wild beasts; and the angels ministered to Him.

Աւետարան ըստ Մարկոսի (1:1-13)

Աստուծոյ Որդիին՝ Յիսուս Քրիստոսի աւետարանին սկիզբը: Ինչպէս Մարգարէներուն մէջ գրուած է. «Ահա՛ ես կը դրկեմ իմ պատգամաւորս բու առջեւդ. ան պիտի պատրաստէ ճամբադ՝ բու առջեւդ»: «Անապատին մէջ գոչողին ձայնը. “Պատրաստեցէ՛ք Տէրոջ ճամբան, շտկեցէ՛ք անոր շաւիղները”»: Յովհաննէս կը մկրտէր անապատին մէջ եւ կը քարոզէր ապաշխարութեան մկրտութիւնը՝ մեղքերու ներումին համար: Ամբողջ Հրէաստանի երկիրը ու բոլոր Երուսաղէմացիները կ'երթային անոր: Բոլորը կը մկրտուէին անկէ Յորդանան գետին մէջ՝ իրենց մեղքերը խոստովանելով: Յովհաննէս հազած էր ուղտի մազէ հագուստ, եւ իր մէջքը կապած էր կաշիէ գոտի. իր կերակուրը մարախ ու վայրի մեղր էր: Ան կը քարոզէր ու կ'ըսէր. «Ինձմէ հզօրը կու գայ իմ ետեւէս: Ես արժանի չեմ ծռելու եւ անոր կօշիկներուն կապերը բակելու: Արդարեւ ես ջուրով մկրտեցի ձեզ, բայց ան Սուրբ Հոգիով պիտի մկրտէ ձեզ»: Այդ օրերը Յիսուս Գալիլէայի Նազարէթէն եկաւ, ու Յովհաննէսէ մկրտուեցաւ Յորդանանի մէջ: Իսկոյն ջուրէն դուրս ելլելով՝ տեսաւ երկինքը բացուած, եւ Հոգին՝ որ աղաւնիի պէս կ'իջնէր իր վրայ. ու ձայն մը եկաւ երկինքէն՝ որ կ'ըսէր. «Դո՛ւն ես իմ սիրելի Որդիս՝ որուն հաճեցայ»: Իսկոյն Հոգին անապատը մղեց գայն: Քառասուն օր հոն էր՝ անապատին մէջ՝ Սատանայէն փորձուած. զազաններու հետ էր, եւ իրեշտակները կը սպասարկէին իրեն:

John 12:24-26

Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor.

Աւետարան որ ըստ Յովհաննու (12:24:26)

Ճշմարտապէս, ճշմարտապէս կը յայտարարեմ ձեզի. “Եթէ ցորենին հատիկը հողին մէջ իյնալով չմեռնի՝ ինք միակ կը մնայ. բայց եթէ մեռնի՝ շատ պտուղ կը բերէ”: Ա՛ն որ կը սիրէ իր անձը՝ պիտի կորսնցնէ զայն, եւ ա՛ն որ կ’ատէ իր անձը այս աշխարհի մէջ՝ յաւիտենական կեանքին համար պիտի պահէ զայն: Եթէ մէկը կը սպասարկէ ինծի՝ թող հետեւի ինծի. ու ես ո՛ր որ եմ, իմ սպասարկուս ալ հո՛ն պիտի ըլլայ. եթէ մէկը կը սպասարկէ ինծի, Հայրը պիտի պատուէ զինք»:

REQUEST FROM CHOIR DIRECTOR

Երգչախումբը սիրով կ’ընդունի նոր անդամներ:
Հետաքրքրուողներէն կը խնդրուի դիմել Պարթեւ Կիւլիւմեանին՝
Երգչախումբի ղեկավարին



Love to Sing?

Interested in joining our Church Choir?

Please see or contact our Choir Director

Barthev Gulumian: 818-621-2788



Կը խնդրուի անջատել ձեր
բջիջային հեռախօսները եկեղեցի մտնելէ առաջ
**KINDLY REMEMBER TO TURN OFF
YOUR CELL PHONES WHEN ENTERING THE CHURCH**

Հոգեհանգստեան Խնդրանքներ

Հոգեհանգստեան պաշտօն խնդրողներէն կը խնդրուի իրենց խնդրանքը ներկայացնել մինչեւ Հինգշաբթի կէսօր, որպէսզի կարելի ըլլայ տպել թերթիկին մէջ:



REQUIEM SERVICES

Please submit all Hokehankist requests by 12 Noon
on Thursday for printing in the Sunday Bulletin

REMEMBER THE CHURCH IN YOUR WILL



See omissions or have bulletin corrections to submit?

Kindly contact St. Gregory Church Office to remind us of any corrections or omissions found in this bulleting (*tertig*). Thank you.





Requiem Service – Հոգեհանգիստ

A requiem service in memory of **Tracy Chaves Murcia** 40th day of passing is requested by her Godparents, Rev. Fr. Datev and Yeretsgeen Araxi Tatoulian, Mr. & Mrs. Asbed and Lori Tatoulian and family, Mr. & Mrs. Roger and Arpy Jahjah and family as well as Mr. & Mrs Jack and Lory Hadjinian.

Հոգեհանգստեան պաշտօն պիտի կատարուի **Թրէսի Շավէզ Մուրսիեանի** 40-ի առիթով, Խնդրողներն են Արժ. Տէր. Տաթև ԲՅՆ. եւ Երէցկին Արաքսի Թաթուլեան, Տէր եւ Տիկ Ասպետ եւ Լորի Թաթուլեան, եւ ընտանիք, Բօճըր եւ Արպի Ճանա եւ ընտանիք, Տէր եւ Տիկ Ժագ եւ Լորի Հանինեան.

Why do we pray for the deceased?

Prayers for the dead, which are well attested from the Old Testament, and requiem services are based on an understanding derived from the Holy Scriptures and particularly from the New Testament. We believe that the faithful who are deceased are still the Lord's: If we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and the living (Rom 14: 8-9).

The faithful who are dead are merely asleep in Christ. This concept, which is in St. Paul's epistles (1 Cor 15; 1 Thes. 4 and 5) is one of the basic teachings of the Armenian Church, and the term 'asleep' in its past participial form [*nunchetsyal*] is used formally in reference to a deceased person. Like the faithful who are alive, the faithful who are deceased are a part of the corporate body of Christ and therefore of the Church. Those who are asleep in Christ and have reached the end of their earthly lives in the faith are referred to as the 'first born' or the Victorious Church.

The Scripture evidence also suggests that those who are asleep in Christ pray for themselves and for us. That the souls of the deceased are conscious and concerned about the living is best reflected in Christ's story about poor Lazarus and the rich man. The latter begs the patriarch Abraham to send someone to his five brothers still alive to warn them of what is in store for sinners (Luke 16).

The indissoluble union of the living and the Victorious Church is also the basis for seeking the intercession of the saints before God. Asking a saint for his/her intercession merely means that we ask him/her to pray for us.

FEASTS OF THE YEAR - 2024

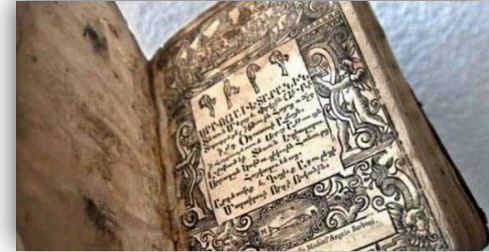
St. Sarkis	Sat. 27 Jan.
St. Ghevont the Priest	Tues. 6 Feb.
St. Vartan	Thurs. 8 Feb.
Great Barekendan	Sun. 11 Feb.
Presentation of the Lord to the Temple	Wed. 14 Feb.
Palm Sunday	Sun. 24 March
Easter	Sun. 31 March
Ascension of Christ	Thurs. 9 May
Pentecost	Sun. 19 May
Feast of Holy Etchmiadzin	Sun. 2 June
Transfiguration	Sun. 7 July
Assumption of St. Mary	Sun. 18 Aug.
Exaltation of the Holy Cross	Sun. 15 Sept.
St. Kevork	Sat. 28 Sept.
Holy Cross of Varak	Sun. 29 Sept.
Sts. Thaddeus & Bartholomew	Sat. 30 Nov.
St. James	Sat. 14 Dec.
St. Stephen	Tues. 24 Dec.
Sts. Peter & Paul	Thurs. 26 Dec.
Sts. James & John	Sat. 28 Dec.

ԳԼԽԱԽՈՐ ՏՕՆԵՐ - 2024

Ս. Սարգիս	Շբ. 27 Յուն.
Ս. Ղեւոնդեանք	Գշ. 6 Փետր.
Ս. Վարդանանք	Եշ. 8 Փետր.
Բուն Բարեկենդան	Կիր. 11 Փետր.
Տեառնընդառաջ	Դշ. 14 Փետր.
Ծաղկազարդ	Կիր. 24 Մարտ
Ս. Զաքիկ	Կիր. 31 Մարտ
Նամբարձում	Եշ. 9 Մայիս
Նոգեգալուստ	Կիր. 19 Մայիս
Տօն Ս. Էջմիածնի	Կիր. 2 Յունիս
Վարդավառ	Կիր. 7 Յուլիս
Վերափոխում	Կիր. 18 Օգոստ.
Խաչվերաց	Կիր. 15 Սեպտ.
Ս. Գեորգ	Շբ. 28 Սեպտ.
Վարագայ Ս. Խաչ	Կիր. 29 Սեպտ.
Ս. Թադէոս եւ	
Ս. Բարթուղիմէոս	Շբ. 30 Նոյեմ.
Ս. Յակոբ	Շբ. 14 Դեկտ.
Ս. Սյրեփանոս	Գշ. 24 Դեկտ.
Ս. Պետրոս եւ Ս. Պօղոս	Եշ. 26 Դեկտ.
Ս. Յակոբոս եւ Ս. Յովհաննէս	Շբ. 28 Դեկտ.

St. Gregory Armenian Church, Pasadena
Christian Education & Bible Study

Քրիստոնէական Դաստիարակութիւն
Եւ Սուրբ Գրքի Սերտողութիւն Հայերէն Լեզուով



Պարթեւ Կիւլիւմեանի Ղեկավարութեամբ
Երեկոյեան ժամը 7-ին Հետեւեալ Թուականներուն

Յունուար 17, 2024

Փետրուար 7, 21

Մարտ 6, 20

Ապրիլ 3, 17

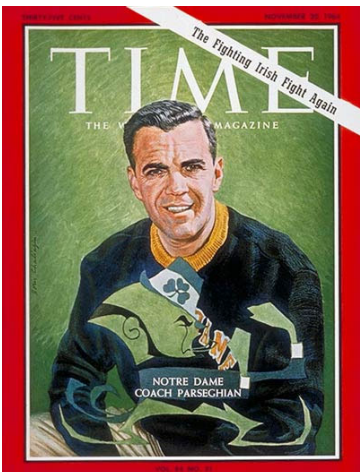
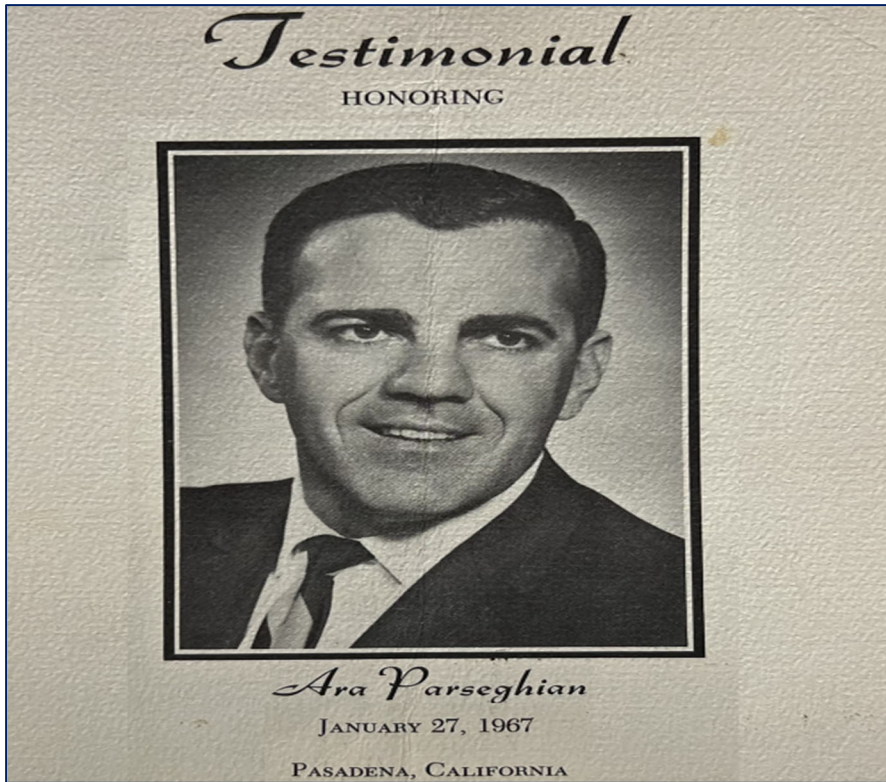
Bible Study in Armenian Language
By Barthev Gulumian

On the above dates

For details, please call
Յավելեալ տեղեկութեան համար հեռաձայնել

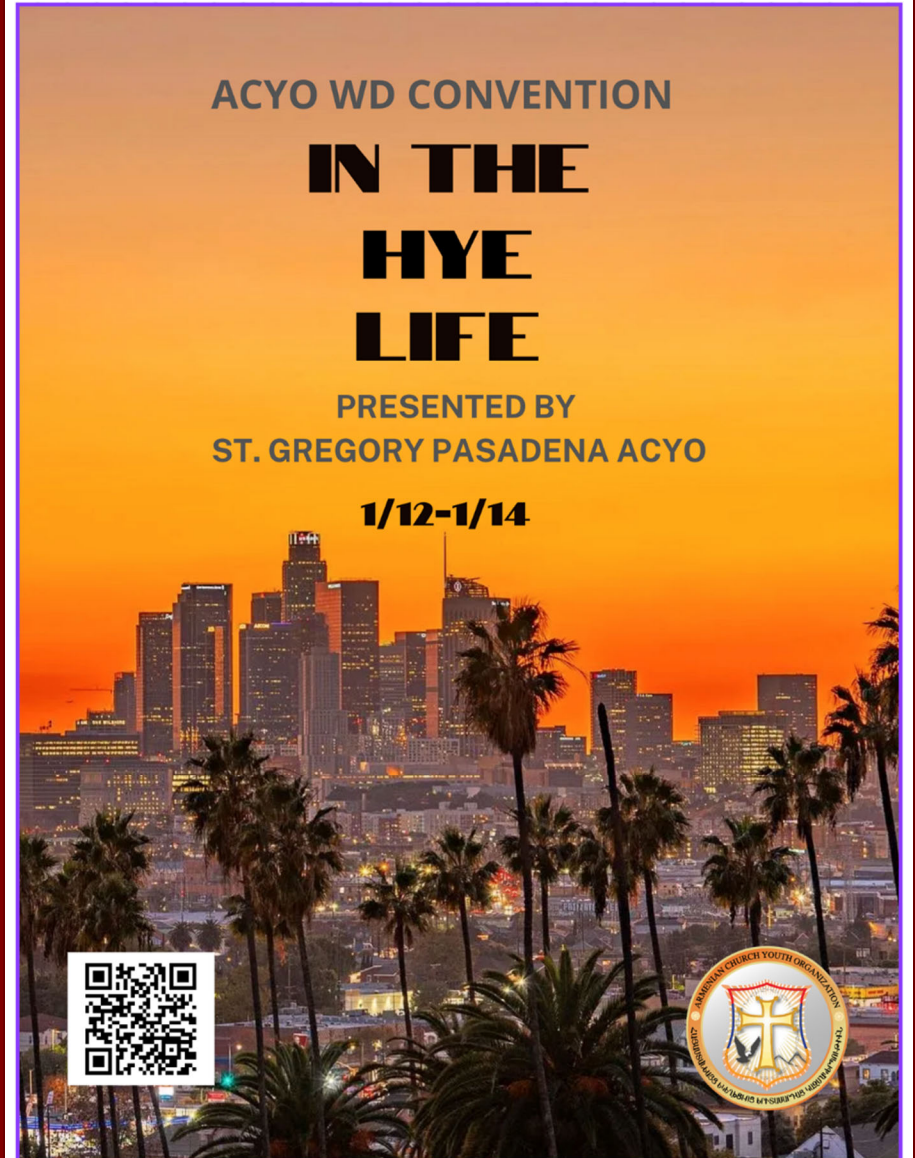
Dn. Vahe Charkhutian (562) 715-8730
Church Office (626) 449-1523

Reflections from St. Gregory Church Archives
Ս. Գրիգոր Լուսավորիչ Եկեղեցւոյ Անցեալի Յուշերէն



Ara Raoul Parseghian Armenian: Արա Ռաուլ Պարսեղեան; May 21, 1923 – August 2, 2017) was an American football player and coach who guided the University of Notre Dame to championships in 1966 and 1973. Parseghian was the youngest of three children born to an Armenian father and a French mother in Akron, Ohio (40 miles south of Cleveland).

His father Michael had emigrated to the United States from the Ottoman Empire in 1915, fleeing the Armenian genocide during World War I and settled in Akron, a city which boasted a strong community of Armenian immigrants making it a fitting destination for Armenians.



Save the Date! The ACYO-WD General Assembly and Convention is returning January 12-14, 2024, hosted by the youth at St. Gregory, Pasadena. The theme is "In the Hye Life" and we invite all ACYO members and alumni to participate throughout the weekend.

More information will be made available in the upcoming weeks.



ACYO – Armenian Church Youth Organization



Built on four foundation values of prayer, worship, education, and fellowship. The “ACYO” embraces Armenian culture and identity through various programs involved along the Diaspora, reaching our homeland Armenia and Artsakh. The organization grows Armenian youth in their faith in Christ, through prayer and the study of God’s word.

We welcome new members to join us during our fellowship events such as movie nights and trips across California as one family in Christ. Please follow our



Instagram [@stgregorypasadenaacyo](https://www.instagram.com/stgregorypasadenaacyo) for more information about events!

Contact Ms. Victoria Amran 818- 434-1052



St. Gregory Armenian Apostolic Church Men's Forum
(Ladies & Families Always Welcome)
Distinguished Speaker Series

Thursday, January 18, 2024 - 6:30 P.M.

Special Guest Speaker: Perry Minasian
Los Angeles Angels General Manager



This will be an amazing evening hearing from a very Proud Armenian outlining his Armenian Heritage and where he started as a young batboy for the Texas Rangers to now the General Manager of the Los Angeles Angels and what transpired in between.

Perry's connection to the Armenian Church and Hye Camp and his strong feelings for his Armenian roots and his motivation to succeed.

Following The Presentation Will Be A Great Opportunity For Questions & Answers!!

At St. Gregory the Illuminator Church "Geragos Hall" 2215 E. Colorado Blvd., Pasadena 91107

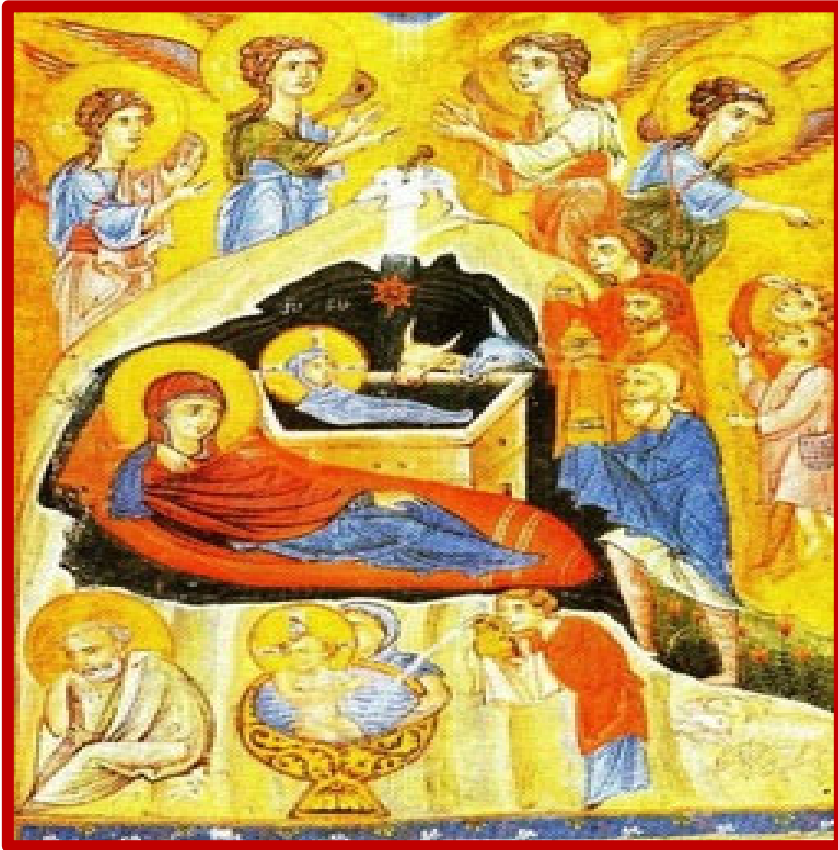
RSVP'S Are A Must As Dinner Will Be Served Church Donation \$30

To pay via Credit Card, PayPal, GPay or AppleCash <https://donorbox.org/st-gregory-men-s-forum>

Church Office: 626-449-1523, Hilda Gourdikian: 626-695-9899, Ardash Gourdikian: 626-399-1914

Sponsor A Dinner in Memory of a Loved One, a Birthday, an Anniversary, in Recognition of a Friend or Family Member, a Graduation & for any Other Event. Please Contact Hilda Gourdikian above.

THE FEAST OF THE NATIVITY



The Feast of the Theophany [Arm. Asdvadzahaydnootyoon], meaning the “revelation of God” or God revealing himself to mankind, is one of the five great tabernacle [Arm. daghavar] feasts of the Armenian Church and it is always celebrated on January 6. This feast combines the celebration of the birth, baptism and manifestation of Our Lord Jesus Christ. The Feast of Theophany is an eight-day [octave] celebration from January 6 to 13.

During the first centuries of Christianity, the Feast of Theophany was celebrated together with a number of observances as recorded in the Gospels. They are: the Annunciation of the archangel Gabriel to the Holy

Virgin Mary; the Birth of our Lord Jesus Christ, with the glorification of the heavenly hosts, the veneration by the shepherds and the coming of the Magi; the Circumcision; the Naming of our Lord; the Presentation to the Temple; the Flight into Egypt and Return; the Baptism at the River Jordan; the Temptation in the Wilderness and the Testimony (Witness) of St. John the Forerunner. This group of feasts was celebrated from the 6th to the 13th of January called the octave of Theophany [8 days]; the most prominent being the Birth and Baptism of our Lord Jesus Christ, with special importance afforded to the Baptism. The church grouped the birth and baptism, together (called Theophany, "the revelation of God,") on January the 6th [as a fixed date] because they were the first revelations of His divinity, incarnation, and the beginning of His ministry as Lord and Savior of mankind.

Until about the second half of the second century, both in the East and the West, the Baptism of Christ was held in pre-eminence above all other celebrations, even to that of the Birth. It was also in that same period that in the West a need arose to separate the Feast of the Birth from Theophany by celebrating it on December 25. This was also designed to discourage Christians from partaking in a major pagan festival on that day. This custom eventually became accepted in the East as well, particularly in Jerusalem where it was very difficult to celebrate Christ's Birth in Bethlehem and His Baptism at the River Jordan on the same day. Therefore, by the end of the fourth century, all churches were celebrating Christ's Birth on December 25, with the exception of the Armenian Church, which did not feel the need to deviate from the original practice.

The other observances connected with Theophany also did not retain their previous status. The Annunciation was changed to April 7th (in other churches near March 25). Feasts of the Holy Mother of God became special occasions of pious celebration and specific ritual; the Presentation to the Temple was changed to forty days after the Nativity -- February 14 (in other churches February 2). The Circumcision, Name Day of our Lord and the Temptation in the Wilderness were recalled during the octave of Theophany (to January 13); the Coming of the Magi, the Escape to and Return from Egypt are also recalled during that period.