

ՀԱՅՑ. ԱՌԱՔԵԼԱԿԱՆ ՍՈՒՐԲ
ՍՏԵՓԱՆՈՍԻ ԵԿԵՂԵՑԻՈՅ

ԿԻՐԱԿՆՕՐԵԱՅ ԼՐԱԳԻՐ



St. Stephen's Armenian
Apostolic Church

Sunday Bulletin

167 Tremont St • New Britain, CT 06051
Տէր Կարապետ Թէլֆէան, Չոզտոյ Չովիւ

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Sixth Sunday of the Holy Cross

*The Spirit of the Lord GOD is upon Me, ...
To proclaim the **acceptable year of the LORD**...*

—Isaiah 61:1-2

Year of Sabbath

And the LORD spoke to Moses on Mount Sinai, saying, “When you come into the land which I give you, keep a sabbath to the LORD. Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit; but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the LORD. You shall neither sow your field nor prune your vineyard....

Year of Jubilee

“And you shall count seven sabbaths of years, seven times seven years. Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land. And you shall consecrate the fiftieth year, and **proclaim liberty** throughout all the land to all its inhabitants. It shall be a Jubilee for you; and **each of you shall return** to his possession, and **each of you shall return** to his family. That fiftieth year shall be a Jubilee to you; in it you shall neither sow nor reap what grows of its own accord, nor gather the grapes of your untended vine. For it is the Jubilee; it shall be holy to you. ☸

Չողի Տեառն ի վերայ իմ, ... Կոչել ամ Տեառն ընդունելի ... :

The Breath of God (ԱՍՏՈՒԱԾԱՇՈՒՆԶ)

A Reading from the Prophecy of Isaiah 20.2-21.6 (NKJV)

2 at the same time the LORD spoke by Isaiah the son of Amoz, saying, "Go, and remove the sackcloth from your body, and take your sandals off your feet." And he did so, walking naked and barefoot.

3 Then the LORD said, "Just as My servant Isaiah has walked naked and barefoot three years for a sign and a wonder against Egypt and Ethiopia,

4 "so shall the king of Assyria lead away the Egyptians as prisoners and the Ethiopians as captives, young and old, naked and barefoot, with their buttocks uncovered, to the shame of Egypt.

5 "Then they shall be afraid and ashamed of Ethiopia their expectation and Egypt their glory.

6 "And the inhabitant of this territory will say in that day, 'Surely such is our expectation, wherever we flee for help to be delivered from the king of Assyria; and how shall we escape?'"

1 The burden against the Wilderness of the Sea. As whirlwinds in the South pass through, So it comes from the desert, from a terrible land.

2 A distressing vision is declared to me; The treacherous dealer deals treacherously, And the plunderer plunders. Go up, O Elam! Besiege, O Media! All its sighing I have made to cease.

3 Therefore my loins are filled with pain; Pangs have taken hold of me, like the pangs of a woman in labor. I was distressed when I heard it; I was dismayed when I saw it.

4 My heart wavered, fearfulness frightened me; The night for which I longed He turned into fear for me.

5 Prepare the table, Set a watchman in the tower, Eat and drink. Arise, you princes, Anoint the shield!

6 For thus has the Lord said to me: "Go, set a watchman, Let him declare what he sees." ❀

A Reading from the Epistle of Apostle St. Paul to the Galatians 4.3-18 (NKJV)

3 Even so we, when we were children, were in bondage under the elements of the world.

4 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,

5 to redeem those who were under the law, that we might receive the adoption as sons.

6 And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"

7 Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

8 But then, indeed, when you did not know God, you served those which by nature are not gods.

9 But now after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage?

10 You observe days and months and seasons and years.

11 I am afraid for you, lest I have labored for you in vain.

12 Brethren, I urge you to become like me, for I became like you. You have not injured me at all.

13 You know that because of physical infirmity I preached the gospel to you at the first.

14 And my trial which was in my flesh you did not despise or reject, but you received me as an angel of God, even as Christ Jesus.

15 What then was the blessing you enjoyed? For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me.

16 Have I therefore become your enemy because I tell you the truth?

17 They zealously court you, but for no good; yes, they want to exclude you, that you may be zealous for them.

18 But it is good to be zealous in a good thing always, and not only when I am present with you. ☞

Stand up in the fear of God, and let us listen to the Holy Gospel of Jesus Christ according to St. Luke 4.14-23 (NKJV)

14 Then Jesus returned in the power of the Spirit to Galilee, and

news of Him went out through all the surrounding region.

15 And He taught in their synagogues, being glorified by all.

16 So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.

17 And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

18 “The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed;

19 To proclaim the acceptable year of the LORD.”

20 Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him.

21 And He began to say to them, “Today this Scripture is fulfilled in your hearing.”

22 So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. And they said, “Is this not Joseph’s son?”

23 He said to them, “You will surely say this proverb to Me, ‘Physician, heal yourself! Whatever we have heard done in Capernaum, do also here in Your country.’” ☞



Der Voghormia

**Dickran Kabarajian and Family
Levon Asdourian and Family
Ihab Nasrallah and Family
Heba Botros and Family**

Hokehankist

- 1. **Rev. Fr. Michael Buttero**
*Requested by his student
Rev. Fr. Garabed Telfeyan
on the occasion of his 24th year*
- 2. **Lucy Shabazian**
*Requested by her daughter
Susan Shabazian on the occasion of
her one year anniversary (Oct 13)*

October

- 16 Sa Holy Evangelists Matthew, Mark, Luke, and John
- 17 Su Sixth Sunday after Holy Cross**
(Luke 4, Spirit of the Lord upon me, proclaim acceptable year)
- 18 Mo Longinus the Centurion, Joseph the Father of God, Joseph of Arimathea, and Lazarus and his sisters Martha and Mary
- 19 Tu Theodoret, Zenon, Marcarius, Eudoxius, and Romulus
- 20 We Fast
- 21 Th Ared, Artemius, Christopher, Callinice, and Aquilina
- 22 Fr Fast
- 23 Sa The 12 Doctors Hierotheus, Dionysius, Sylvester, Athanasius, the Cyrils, Ephraim, Basil, the Gregorys, Epiphanius, and Chrysostom

Weekly Services

- Sun 9:30am Morning Praise
- Sun 10:30am Divine Liturgy
- Wed 5pm Evening Praise (new)**
- Sat 10am Midday Praise
- Sat 10:30am Christian Teaching
- Sat 5pm Evening Praise

For details, tap here:
<https://armenianprayer.com>

Meet Der Hayr

Der Hayr is available (gratis) for confession, visitation, house blessing, etc.



The **Four Evangelists** were among Christ's apostles, or the immediate descendants of the apostles, who preached the gospel to the Jews and to the Gentiles, and who also wrote the Gospel books. They are: Matthew, Mark, Luke, and John. Matthew and John were of the 12 first apostles, and Mark and Luke were among the 70 or 72 apostles that were subsequently chosen and sent out (cf., e.g., Luke 9-10, etc.).

The word **evangelist** comes from the Greek word εὐαγγελιστής (euangelistis) and is a combination of two roots, εὐ (eu = good, as in **euphonic**, **euphemism**, etc.) and ἄγγελος (angelos, messenger, angel); thus, εὐαγγέλιον (euangelion) is good news and εὐαγγελιστής (euangelistis) is messenger of good news. In Armenian good news is *աւետիս* (avedis) or *աւետարան* (avedaran), evangelist is *աւետարանիչ* (avedaranich), and to evangelize is *աւետիկ* (avedel).

Matthew wrote his Good News or Avedaran *Աւետարան* in Jerusalem as an eyewitness. It was written mostly in Hebrew for a Jewish audience, and it devotes considerable attention to the fulfillment of the holy scriptures (cf. Mt. 5:17), in the sense that, simply paying lip-service to the "Letter" of the Law ignores the Creator and Savior who originated that Law (cf. "You have heard that it was said, ..." Mt. 5:21, 27, 31, 33, 38, 43).

Mark was the owner or the son of the owner of the "upper room," a place of worship for Jesus and His disciples. It belonged to Mark's parents. After Jesus departed and rose from the dead and ascended into heaven, Mark, being a young man at that time, followed Peter and Paul, working as their secretary and translator. For about ten years he preached with Paul in Antioch, Cyprus, and then Rome. After the martyrdom of Paul and Peter, Mark left for Egypt to establish the Church of Alexandria, the Coptic Orthodox Church. He was martyred there at the hands of the Gentiles. Mark is considered the first bishop of the throne of Alexandria.

Luke was of Greek descent from Antioch, Syria. He was a doctor, historian and artist. He was a disciple of Apostle Paul and was his faithful companion. After the martyrdom of Paul, Luke began preaching in Italy, Gaul, Dalmatia, and Macedonia, where he was martyred. According to legend, he wrote his Gospel in Antioch, based on the preaching of Apostle Paul. According to church tradition, Luke was the first person to paint a holy icon of the Ever-Virgin Holy Mother of God, St. Mary.

John wrote his Gospel in the 90s, in Ephesus. His Gospel is different than the other three, which are historiographic in nature and, as such, are known as the "synoptic" gospels. John's Gospel, on the other hand, reads like profound divine prophecy coming from deep inside the heart of God. It is timeless, without beginning and without end. It is deeply connected with the entire Bible, especially the Book of Genesis, the Prophets, the Revelation. The Armenian Divine Liturgy is largely based upon it. Scholars call the Armenian Liturgy and Armenian theology in general "Johannine," meaning "of John." ☩