



ՍՈՒՐԵ ԳՐԻԳՈՐ ԼՈՒՍԱՒՈՐԻՉ

WELCOME TO
**ST. GREGORY
THE ENLIGHTENER**
ARMENIAN CHURCH

FR. MESROB HOVSEPYAN, PASTOR

MORNING SERVICE: 9:45 A.M.

DIVINE LITURGY: 10:15 A.M.

FEBRUARY 11, 2024
GREAT BAREKENDAN
Բուն Բարեկենդան

TODAY'S SCRIPTURE READINGS:

Matthew 6:1-21

Romans 13:11-14:25

PC MEMBERS ON DUTY:

Chris Bonfiglio

Joanne Chitjian

Sybil Postian



REQUIEM SERVICE WILL NOT BE OFFERED TODAY.

Our address: 1131 North Street, White Plains, NY 10605, www.stgregorywp.com

Office hours: Tuesday-Friday 9a.m.-3p.m., Mondays closed.

Contact us: Office: (914) 428-2595, saintgregorychurchwp@gmail.com

Fr. Mesrob: (804) 405-9399, fr.mesrob@yahoo.com

EVE OF GREAT LENT OR GREAT BAREKENDAN

The Armenian Church has defined the period of Great Lent as a time of abstinence and repentance for the faithful. Each Sunday during this period is named after an event in the Holy Bible that contains the message of the day. According to the calendar, the days prior to weekly fasts, as well as Great Lent, are called Barekendan. The word Barekendan means “good living” or “good life”, as we are called to live cheerfully, joyfully, and to be happy on these days preceding fasting periods.

On these days of Barekendan, the angel’s words addressed to the prophet Elijah are fulfilled: “Arise and eat, otherwise the journey will be too great for you” (1 Kings 19:7). The Armenian Church thus allows her faithful to organize games, festivals, carnivals and large, plentiful meals to observe the feast, as it is followed by a period of fasting and abstinence. The Eve of Great Lent, as Great Barekendan is also called, commemorates the human bliss, which Adam and Eve enjoyed in the Garden of Eden. It also symbolizes the heavenly right, according to which, mankind could eat all types of fruit, except the fruit of the Tree of Knowledge of Good and Evil. Barekendan is the manifestation of the virtues of the soul, through which people can transform mourning to joy, and torment to peace. It is with this comprehension, with bowing of our souls, penitence, fasting and hope for mercy, that each Christian individual should take his first step on the long, 40 day journey of Great Lent, culminating with the Glorious Resurrection of our Lord Jesus Christ.

The period starting from the day following the Great Barekendan and lasting till the Feast of the Glorious Resurrection of Our Lord Jesus Christ, is called Great Lent. In the period of the Great Lent, people, refraining from bodily pleasures and sins, get prepared for the Feast of the Glorious Resurrection of Our Lord Jesus Christ by means of abstinence and repentance. Both spiritual and moral and bodily abstinence are considered to be important. Our church fathers have called the period of the Great Lent as “Karasnordats”, as the period of fasting lasts 40 days. This period of the Great Lent is also called “Salt and bread”, as in the past during the period of the Great Lent people have eaten only salt and bread.

ԲՈՒՆ ԲԱՐԵԿԵՆԴԱՆ

Մեծ պահքի բարեկենդանը կոչվում է Բուն Բարեկենդան, քանի որ նախորդում է ամենաերկար պահքին: Այն տևում է 48 օր՝ Բուն Բարեկենդանից մինչև Ս. Հարության Զատիկի տոնը: Պահքի շրջանում օգտագործում են բացառապես բուսական ծագում ունեցող սննդամթերք: Պահքի ընթացքում հրաժարվում են ոչ միայն որոշակի կերակուրներից, այլև մոլի սովորություններից, շատախոսությունից, ստախոսությունից, հայհոյանքից և այլ մեղքերից: Կերակրից հրաժարվելն առանց մեղքից հետ կանգնելու անօգուտ է: «Լեռան քարոզում» Քրիստոս պահքի մասին ասում է. «Երբ ծով պահեք, տրտմերես մի լինեք կեղծավորների նման, որոնք իրենց երեսներն այլանդակում են, որպեսզի մարդկանց այնպես երևան, թե ծով են պահում, ճշմարիտ եմ ասում ձեզ, այդ իսկ է նրանց վարձը, այսինքն՝ մարդկանց երևալը և նրանցից գովվելը: Այլ երբ դու ծով պահես, օձի քո գլուխը և լվա քո երեսը, որպեսզի չերևաս մարդկանց ծով պահող, այլ քո Հորը՝ գաղտնաբար, և քո հայրը, որ տեսնում է, ինչ որ ծածուկ է, կհասուցի քեզ»:

TODAY'S SCRIPTURE READINGS

The reading is from the Epistle of St. Paul to the Romans (13:11-14:25)

Accept the one whose faith is weak, without quarreling over disputable matters. One person's faith allows them to eat anything, but another, whose faith is weak, eats only vegetables. The one who eats everything must not treat with contempt the one who does not, and the one who does not eat everything must not judge the one who does, for God has accepted them. Who are you to judge someone else's servant? To their own master, servants stand or fall. And they will stand, for the Lord is able to make them stand. One person considers one day more sacred than another; another considers every day alike. Each of them should be fully convinced in their own mind. Whoever regards one day as special does so to the Lord. Whoever eats meat does so to the Lord, for they give thanks to God; and whoever abstains does so to the Lord and gives thanks to God. For none of us lives for ourselves alone, and none of us dies for ourselves alone. If we live, we live for the Lord; and if we die, we die for the Lord. So, whether we live or die, we belong to the Lord. For this very reason, Christ died and returned to life so that he might be the Lord of both the dead and the living. You, then, why do you judge your brother or sister? Or why do you treat them with contempt? For we will all stand before God's judgment seat.

It is written: "As surely as I live," says the Lord, every knee will bow before me; every tongue will acknowledge God." So then, each of us will give an account of ourselves to God. Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in the way of a brother or sister. I am convinced, being fully persuaded in the Lord Jesus, that nothing is unclean in itself. But if anyone regards something as unclean, then for that person it is unclean. If your brother or sister is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy someone for whom Christ died. Therefore do not let what you know is good be spoken of as evil. For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, because anyone who serves Christ in this way is pleasing to God and receives human approval. Let us therefore make every effort to do what leads to peace and to mutual edification. Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a person to eat anything that causes someone else to stumble. It is better not to eat meat or drink wine or to do anything else that will cause your brother or sister to fall. So whatever you believe about these things keep between yourself and God. Blessed is the one who does not condemn himself by what he approves. But whoever has doubts is condemned if they eat, because their eating is not from faith; and everything that does not come from faith is sin.

The second reading is from the Holy Gospel of Jesus Christ according to Matthew (6:1-21)

“Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven. “So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you. “And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others.

Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. “When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask him. “Pray then in this way: Our Father in heaven, hallowed be your name. Your kingdom come. Your will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not bring us to the time of trial, but rescue us from the evil one. For if you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses. “And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting.

Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you. “Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

[THE PLAYERS](#)[HEAR THE MUSIC](#)[SUPPORT THE CHAMBER PLAYERS](#)[SUBSCRIPTIONS/TICKETS](#)[CONTACT](#)

April 7 & 8, 2024

MUSIC FROM ARMENIA

with Ara Dinkjian and Friends

Sunday, April 7, 3 pm * Round Hill Community Church * 395 Round Hill Road, Greenwich

Monday, April 8, 7:30 pm * Greenwich Arts Council * 299 Greenwich Avenue, Greenwich

CLOSING OF ALTAR CURTAIN: The curtain of the Altar will be closed on the Eve of Poon Paregentan. It will remain closed throughout the forty days of Great Lent until it is reopened on March 24, Palm Sunday. The closing of the curtain symbolizes the Expulsion of Adam and Eve from Paradise. The entire church is in repentance during this time.

- During Lent the Divine Liturgy (Badarak) is celebrated with the Main Altar curtain closed.
- The Kiss of Peace is not given.
- Holy Communion is not given. In special circumstances, Holy Communion may be received by making arrangements with Der Hayr after the service.
- The Gospel is not kissed at the end of Divine Liturgy.
- Mas is distributed during Lent.

SEASON OF LENT 2024

St. Gregory the Enlightener Armenian Church • 1131 North St. White Plains, NY 10605 • www.stgregorywp.com

LENTEN POTLUCK LUNCH AND PRESENTATION

FEBRUARY 25, 2024

Potluck Lenten Lunch and Lenten Program following the Divine Liturgy

The first Lenten program will be hosted on Sunday this year.



If you would like to contribute a Lenten dish to share during the potluck Lenten lunch, please contact Lisa Kouzoujian at 203-536-2622.

Presentation by Dr. Ani Shahinian - Assistant Professor of the Grace & Paul Shahinian Lectureship in Armenian Christian Art & Culture at the St Nersess Armenian Seminary

Title: "Armenian Christian Art and Architecture in History and Today".

MARCH 8, 2024

Lenten Friday Evening Dinner & Program.

6:30pm - Lenten Service, 7:00pm - Lenten Dinner, 7:30pm - Program.

Presentation by Sarah Stites on the humanitarian and development projects of AYO!
a fundraising platform for Fund for Armenian Relief.

Lenten Dinner is sponsored by the Women's Guild.

MARCH 22, 2024

Lenten Friday Evening Dinner & Programs.

6:30pm - Lenten Service, 7:00pm - Lenten Dinner, 7:30pm - Program.

Presentation by Van Krikorian: Title: "Artsakh, Armenia, and America Today."

Lenten Dinner is sponsored by the Armenian & Sunday Schools.



Donation: \$15/adults. Children 12 and under free



Fellowship Coffee Hour

We appreciate the Parish Council members on duty for providing refreshments for fellowship hour today.

If you would like to sign-up for a future date to host and sponsor refreshments for the fellowship coffee hour on Sunday, kindly contact coordina-

tor: Adriane Keleshian Bonfiglio (914) 649-1072.

CALENDAR OF UPCOMING EVENTS

TODAY	<p>Fr. Mesrob Hovsepyan celebrates the Divine Liturgy. Poon Paregetan – GREAT BAREKENDAN Liturgy will be celebrated with closed curtain. Great Lent begins on Monday, Feb. 12.</p> <p>Cultural Committee Meeting after services. ACYOA Juniors Meeting after the services.</p>
FEBRUARY 18, SUNDAY	<p>Sunrise Service/9:45am Divine Liturgy/10:15am</p> <p>Sunday of Expulsion. In place of the sermon the Lenten reflection will be given by Subdeacon Zareh Mirzzayan (St. Nersess Student)</p>
FEBRUARY 25, SUNDAY	<p>Sunday of the Prodigal Son. In place of the sermon the Lenten reflection will be given by Deacon Garen Hamamjian (St. Nersess Student)</p> <p>Sunrise Service at the end of the Liturgy.</p> <p>Potluck Lenten Lunch and Lenten Program following the Divine Liturgy (the first Lenten program this year will be hosted on Sunday).</p> <p>If you would like to contribute a Lenten dish to share during the potluck Lenten lunch, please contact Lisa Kouzoujian at 203-536-2622.</p> <p>Presentation by Dr. Ani Shahinian (Assistant Professor of the Grace & Paul Shahinian Lectureship in Armenian Christian Art & Culture at the St Nersess Armenian Seminary)</p> <p>Title: "Armenian Christian Art and Architecture in History and Today".</p>
MARCH 3, SUNDAY	<p>Sunrise Service/9:45am Divine Liturgy/10:15am</p> <p>Sunday of the Steward. In place of the sermon, the Lenten reflection will be given by Deacon Andrew Kayaian.</p>

CALENDAR OF UPCOMING EVENTS

MARCH 8, FRIDAY	Lenten Friday Evening Programs. 6:30pm - Lenten Service, 7:00pm - Lenten Dinner, 7:30pm - Program. Presentation by Sarah Stites on the humanitarian and development projects of AYO! a fundraising platform for Fund for Armenian Relief. Lenten Dinner is sponsored by the Women's Guild.
MARCH 9, SATURDAY	ACYOA Junior's Lenten Retreat. Details to follow.
MARCH 10, SUNDAY	Sunday of the Judge. In place of the sermon the Lenten reflection will be given by Subdeacon Arin Parsanian (St. Nersess student) Sunrise Service at the end of the Liturgy.
MARCH 17, SUNDAY	Sunrise Service/9:45am Divine Liturgy/10:15am Sunday of the Advent. In place of the sermon the Lenten reflection will be given by Subdeacon Karo Boyadzyan (St. Nersess student)
MARCH 22, FRIDAY	Lenten Friday Evening Programs. 6:30pm - Lenten Service, 7:00pm - Lenten Dinner, 7:30pm - Program. Presentation by Van Krikorian: Title: "Artsakh, Armenia, and America Today." Lenten Dinner is sponsored by the Armenian & Sunday Schools.
MARCH 24, SUNDAY	PALM SUNDAY: Youth Sunday
MARCH 31, SUNDAY	EASTER SUNDAY
MAY 5, SUNDAY	Lionel Galstaun Memorial Concert Details to follow