



IN THE IMAGE OF THE ULTIMATE UNION

- In June we celebrate the birth of the Armenian Church whose role as an anchor in our community and in our families is crucial.
- As the union between Christ and His church was crowned by love and sacrifice, so should be the marriage between man and woman.

VOL. 1 NO. 4 | JUNE 2007

SOURP HAGOP ARMENIAN CHURCH'S MONTHLY NEWSLETTER

Get in touch with your pastor > derkarnig@sourphagop.com
 Interested in a free subscription? > newsletter07@sourphagop.com
 For info or comments > eglise58@sourphagop.com



www.sourphagop.org/gantegh

Our church blesses marriage as two people make an eternal and unconditional commitment to each other. As Jesus Christ said in His discourse on marriage, "That is why a man will leave his father and mother to adhere to his wife and the two will be one flesh".

Our church supports families as they walk through life, with all of its joys and all of its trials.

The Armenian Wedding Ceremony

In the Armenian Church this vivid ceremony is a step-by-step portrayal of the new life of husband and wife. Each of the acts performed during the service has special significance. The symbolism points to the love that is to be experienced in this holy union.

After being blessed by the priest, rings are exchanged between the bride and the groom as an expression of the mutually enriching and complementary roles of the spouses in the union of marriage. During the exhortation to the bride and the groom, their right hands are joined together to suggest the oneness of the couple.

The rite of crowning is the climax of the wedding service. The crowns symbolize the glory and the honour with which God exalts the couple during the sacrament. The groom and the bride are crowned king and queen of their kingdom, the home, which they will rule with love, wisdom and integrity. The rite of crowning is followed by the blessing of the goblet of wine, in remembrance of the marriage at *Cana in Galilee* which was blessed by Christ's presence. The drinking of the wine from the "common cup" of life is intended to

impress upon the couple that from this moment on they will share everything in life, joys as well as sorrows.



At the end of the ceremony the priest blesses the couple, asking Christ to "protect them under the shadow of the holy and honourable cross in peace". Thus God's grace is imparted to them to live together in His love, and mutually fulfill and perfect each other.

1 Corinthians 13:1-7

If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.

Are "Bessag" and "harsniq or harsaniq" the same thing?

Bessag is the religious service wherein the church blesses the union of the couple.

The Harsniq is the festivity that follows the Bessag.

TOWARDS THE 50TH ANNIVERSARY OF THE SOURP HAGOP COMMUNITY

Almost 50 years ago, on the 18th of July 1958, a meeting took place in the residence of Mr. Hagop Pasdermadjian, which laid the foundation of our Montreal church and community.

The participants of that meeting were: Levon Der Assadourian, Yervant, Hagop and Hrant Pastermadjian, Kerop Bedoukian, Yervant Savoyan, Haig-Aram

The Armenian Church commemorates St. Gregory the Illuminator and his deliverance from the pit on Saturday June 9

St. Gregory is revered as the founder of the Armenian church. The Armenian liturgical calendar memorializes its first Catholicos based on three important events in his life: entrance into the Pit; emergence from the Pit; and discovery of his remains. In addition to these specific events, there are several other feasts in honor of events that are closely connected to St. Gregory, such as, feasts of St. Hripsimian, St. Gayanian, Holy Echmiadzin, King Tiridates.

FEAST OF HOLY ECHMIADZIN Sunday, June 10

Echmiadzin Cathedral was built in 303, based on a vision that came to St. Gregory. The Cathedral has been devastated and plundered during the course of the centuries, but it has always been reconstructed and renovated. It is the spiritual birthplace of the Armenian church.

FATHER'S DAY | JUNE 17, 2007

The Armenian Church recognizes the critical role of the father in a family. A father serves as a provider, protector and as the moral compass of a family. His obligations to his wife, children, extended family, community and God, are paramount.

As the trunk of the tree – nurture, support and strengthen the branches of your family as God has rooted you.

This month, we celebrate our fathers and thank them for their tireless dedication, love and support.

LIVING BY THEIR BELIEFS

Memory of Hripsimianq and Gayanianq observed June 4 and 5

The Armenian Church commemorates the memory of the Hripsimianq (who refused to marry the King because of her beliefs) and Gayanianq on two successive days, eight days after Pentecost, on Monday and Tuesday. This year the dates are June 4 and 5.



The Church of Hripsime in Echmiadzin was built during the reign of Gomidias Catholicos (7th century).

St. Nerses The Great is remembered June 16

St. Nerses was the great grandson of St. Gregory the Illuminator. Nerses became catholicos in 353 and served until his death in 373. Catholicos Nerses was dedicated to the common people and cared deeply about their well-being. He initiated programs to care for the elderly, orphans, widows, and the poor. He built numerous hospitals and established many schools. Because of his many benevolent works he is remembered and honoured as the patron of charity.

HYMNE DE SAINT ECHMIADZIN

Le Fils Unique de Dieu
A descendu du Père
Et avec lui la lumière de la gloire;
Les abîmes de l'enfer ont crié leur peur.

Ayant vu la lumière fortement rayonnante,
Le patriarche Grégoire l'Illuminateur a fait
l'appel avec joi
Au roi fidèle du Christ :

Venez !

Construisons le saint autel de la lumière;
Or ici, c'est en Arménie que la lumière s'est
étalée sur nous.

HYMN OF SAINT ECHMIADZIN

The Only-Begotten Son of God
Came down from the Father,
And with him the light of the glory;
The abyss of hell cried out voices of dread.

Having seen the great light
The patriarch Gregory the Illuminator
Joyfully made an appeal to the king,
the believer of Christ:

Come!

Let us build the holy altar of light
For here in the land of Armenia
Light has shone upon us.

ՇԱՐԱԿԱՆ Ս. ԷԶՄԻԱԾՆԻ

Միածինը հորմէ իջաւ
Ու իրեն հետ՝ Աստուածային Փառքի լոյսը.
Անդնդային սանդարամետները
Ջարհուրանքի ձայներ արձակեցին:

Մեծ լոյսը տեսնելով՝
Գրիգոր հայրապետ ցնծութեամբ կոչ կ'ուղղէր
հաւատացեալ արքային.

- Եկէ՛ք,

Լոյսի Ս. Խորանը շինենք,
Քանզի այստեղ Հայաստան աշխարհի մէջ
ծագեցա՛ւ լոյսը:

hounisian ՅՈՒՆԻՍԵԱՆ

Յունիսեան Խոն

Արդարեւ դարերու լոյսի սպասումը իր լրումին կը հասնէր եւ Հայաստան Գրիգոր Լուսաւորչի եւ Տրդատ թագաւորի միջոցով կը մտնէր Քրիստոսեան ճանապարհէն քայլելու իրաւունքին եւ պարտաւորութեան մէջ:
Լոյսին իրաւունք ունենալու համար՝ լոյսին նկատմամբ պարտաւորութիւն ալ պէտք է ունենալ:
Էջմիածնի շարականին լոյսը կը խօսի՝ մեզի պատր: Եթէ՝ այո, ինչո՞ւ չենք նորոգուիր: Եւ եթէ ոչ, ինչո՞ւ չենք հրաժարիր անկէ:
Նորոգուիլ կը նշանակէ, նախ եւ առաջ, հալ եկեղեցական կառուցներու գերակայութեան կամ ստորակայութեան բարդութիւններէն անդին անցնիլ, գործակցելու սկսիլ եւ գործակցութիւն կերտել:

Սիրելի ընթերցողներ,

Որովհետեւ ձեզի նման հաւատացեալներէ կը բաղկանայ եկեղեցին, դիմեցինք ձեզի որպէսզի մեր նոր ծնած տեղեկատուին անուն մը տանք:
Ինչպէս արդէն նշմարեցիք՝ ըստ ձեր փափաքին մեր տեղեկատուին այս թիւով անուանեցինք ԿԱՆԹԵԳ՝: Կանթեղին դերը լրաստորել է... իսկ լրաստորելու համար իղի կը կարօտի ան: Առանց հաւատացեալի արթուն հսկողութեան այդ իղը շուտով կը հատնի եւ կանթեղը կը դառնայ միայն... անուն: Մեր ԿԱՆԹԵԳԸ վառ պահելու պատասխանատուութիւնը միայն մեր՝ աշխատակիցներուս չի պատկանիր այլ ամբողջ եկեղեցուս, որովհետեւ մեր բուն աշխատակիցները դուք էք, ձեր ընթերցումով, առաջարկներով, հարցումներով, նամակներով (ե-նամակներով), քաջալերանքով եւ աղօթքով:
Ուրեմն, նման իմաստուն կոյսերուն եւ որպէս արթուն եկեղեցի՝ յաջողութեամբ դիմաւորենք Փեսան մեր ԿԱՆԹԵԳԻ անշէջ լոյսով, որպէսզի արժանի ըլլանք մասնակցելու Արքայութեան հարսնիքին:

Dear readers,

As believers making up our church, you were made a part of the process to name our newsletter.
As you have already noticed, according to your choice and with this issue we have baptized the newsletter GANTEGH which means oil lamp; it's role is to illuminate... and it goes without saying in order for 'gantegh' to illuminate it needs oil. Only the alert vigil of the believer secures the needed levels of oil without which 'gantegh' becomes nothing but ...a name! The responsibility of keeping our 'GANTEGH' full with light not only rests on the shoulders of our associates but also on our whole church, for you are our real associates, as readers: with your suggestions, your questions, letters (emails), encouragements, and prayers.
Finally, let us follow the example of the wise virgins and as a vigilant church successfully welcome the Groom with a lit 'GANTEGH', to take part of the ultimate union with Christ.

Chers lecteurs,

Puisqu'ensemble, nous formons notre église, ensemble nous avons aussi réussi à nommer notre bulletin.
Comme vous l'avez déjà constaté, le bulletin a été baptisé « Gantegh » qui signifie lampe d'huile, dont le rôle est d'illuminer... ce qui est impossible sans l'huile. Seul l'éveil alerte d'un croyant assure un niveau adéquat d'huile, sans lequel « gantegh » ne représente rien qu'un... nom! La responsabilité de garder notre « Gantegh » plein de lumière repose non seulement sur les épaules de nos collaborateurs mais surtout sur les épaules de nous tous. Comme lecteurs, vous êtes nos vrais collaborateurs: par vos suggestions, vos questions, lettres (courriels), encouragements et prières.
En conclusion, tenons haut notre « Gantegh » allumé et, suivant l'exemple des vierges sages, accueillons comme une église vigilante le Marié afin de participer à l'union ultime avec le Christ.

Ծնորհակալ ենք ձեր քուէներուն համար, զորս ստացանք Մոնթրէալէն, Լաւալէն, Օթաւայէն, Թորոնթօյէն, Վանգուվըրէն, Նիւ Ճըրզիէն, Լոս Անճըլըսէն, Միչիկընէն, Հայաստանէն, Հոնկ Բոնկէն, Ֆրանսայէն, Շարժայէն, Ապու Տապիլէն, Գահիրէն, Լիբանանէն եւ... ցանկը երկար է: Ձեր առաջարկած անունները հետեւեալ քուէները հաւաքեցին՝

Thank you for taking the time to vote on the name of the newsletter! For your information we received votes from: Montreal, Laval, Ottawa, Toronto, Vancouver, New Jersey, Los Angeles, Michigan, Armenia, Hong Kong, France, Sharjah, Abu Dhabi, Cairo, Lebanon, and the list goes on! The names you suggested gathered the following votes:

Merci de prendre le temps de voter! Nous avons reçu des votes de : Montréal, Laval, Ottawa, Toronto, Vancouver, New Jersey, Los Angeles, Michigan, Arménie, Hong Kong, France, Charjah, Abu Dhabi, le Caire, Liban et ... la liste est longue! Vos suggestions et votes ont donné les résultats suivants :

ԿԱՆԹԵԳ	Gantegh	40	ԱԽԹԱՄԱՐ	Akhtamar.....	11	ՄԵՆԿ ՄԵՋԻ	Menk Mezi.....	9
ՀԱՅ ՀՈԳԻ	Hay Hoki.....	21	ԱՄԷՆ	Amen.....	9	ԸՆԴԱՆՈՒՐ/Total/Totale.....		117
ԱՆԵՏԻՍ	Avedis.....	18	ՅՈՒՍԱԲԵՐ	Housaper.....	9			

Please note that this is a simplified explanation of the events in the Armenian church for the month of June.
Veuillez noter que ces explications représentent une version simplifiée des cérémonies de l'église arménienne pour le mois de juin.