

St. John Armenian Church of Greater Detroit

22001 Northwestern Highway | Southfield, MI 48075
248.569.3405 (phone) | 248.569.0716 (fax)
www.stjohnsarmenianchurch.org

The Reverend Father Garabed Kochakian, *Pastor*

Clergy residing within the St. John parish and community:

The Reverend Father Diran Papazian, *Pastor Emeritus*

The Reverend Father Abraham Ohanesian

Deacon Rubik Mailian, *Director of Sacred Music and Pastoral Assistant*

Ms. Margaret Lafian, *Organist*



Sunday Bulletin

Welcome!

We welcome you to the Divine Liturgy/*Soorp Badarak* and invite all who are Baptized and Chrismated in, or are in communion with, the Armenian Church to receive the Sacrament of Holy Communion. If you are new to our parish and would like information about our many parish groups, please ask any Parish Council member on duty at the lobby desk. Make certain you sign our Guest Book before you leave so we can be in touch. Enter to worship the Lord Jesus Christ who loves you and depart with His love to serve others.

APRIL 5, 2015

**FEAST OF THE GLORIOUS RESURRECTION
OF OUR LORD JESUS CHRIST
CELEBRANT: REV. FR. GARABED KOCHAKIAN**

THE LORD'S DAY - SCHEDULE OF WORSHIP

Morning Service / Առաւօտեան Ժամերգութիւն...9:00 am
Divine Liturgy / Ս.Պատարագ9:45 am
Church School / Կիրակնօրեայ Վարժարան.....10:15 am

SACRED LECTIONS OF THE LITURGY

Acts 1:15-26, Mark 16:2-8

LECTOR: YN. ROBERTA KOCHAKIAN

Our Church and Parish is a place where . . .

- All people are welcome
- Every person is a minister
- The world is our collective responsibility
- Disciple making is our goal, and
- Worship is our duty and delight

GENERAL INFORMATION

Parish Office Hours: Monday-Friday, 9:00 am—5:00 pm
Pastor's Office Hours: Tuesday, Wednesday, Friday: 9:30 am—5:00 pm
After hours in an emergency, please contact:
Pastor's Cell: 248-225-9888
Administrator's Cell: 760-832-1142

Visits to the Hospitalized and Homebound Please phone the Church Office when you or someone you love is admitted to the hospital and would like a visit from the Pastor. If you have an upcoming surgery, please consider requesting your name be included in the "Prayers for the Sick and Hospitalized." Those who are homebound and would like to receive Holy Communion at home should phone the Church Office.

Home Blessing If you would like the Pastor to visit your home and offer a home blessing, please contact the Church Office.

Baptism Parents may prepare for the baptism of their child before he or she is born. For more information, phone the Church Secretary.

Marriage Phone the Church Secretary at least nine months in advance of your proposed wedding date. Wedding packets are available at the Church Office.

Parish Membership If you are interested in becoming a member of the St. John parish, please speak to a Parish Council member on Sunday, or phone the Church Office.

Sunday Bulletin Announcements for the Sunday Bulletin are due in the Church Office by 5:00 pm on Wednesday preceding the date of service.

Requiem Requests may be submitted to the Church Office by mail, phone, fax 248-569-0716, or email to mkafrican@sjachurch.org no later than 5:00 pm Wednesday preceding the Sunday requested. Request forms are available in the Church Lobby.

PARISH COUNCIL OF ST. JOHN ARMENIAN CHURCH 2014—2015

Karmen A. Santourian, Chairman
Jeffrey E. Axt, Vice Chairman
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Paul Andonian, Second Alternate

TODAY'S GOSPEL: Acts 1:15-26, Mark 16:2-8

And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back; for it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you." And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid.

Women's Guild News

The Women's Guild will be hosting an Easter Tea today after services. All are welcome. We will be serving cheoreg, cheese, pita bread, grapes, desserts and Easter eggs.

Next meeting date: Wednesday, April 8, 2015 at 1 pm

*Take the opportunity to make new and lasting friendships
while doing service for the Lord.*

*The Women's Guild invites you to become a member.
For information please call Terry Palaian, 313-929-0926*

THE GLORIOUS RESURRECTION OF OUR LORD & SAVIOUR JESUS CHRIST

The Blessing of the Four Corners of the Earth – *Antasdan* – will take place in the sanctuary immediately after the Divine Liturgy. Then all are invited to Easter Tea prepared by the Women's Guild.

No requiems will be offered on Easter Sunday.

Home Blessings – It is the custom to have one's home blessed during the Eastertide (days following Easter). Should you desire a house blessing, please call the office to schedule a visit and blessing by the pastor. After you call for a home blessing, the office will notify you when Der Hayr will visit.

PRAYERS FOR THE SICK AND HOSPITALIZED

Stan Armit	Araxey Barsamian	Rose Boudakian
Pam Dayinian	George Douroujalian	Cheryl Giesa
Ruben Griffin	Frank Houhanisin	Yn. Aurora Jebejian
May Kafafian	Walter Negosian	Aida Petrosyan
Alice Prudian	Richard Santourian	Mary Sarafian
Anita Tootikian		

In many parishes of the Armenian Orthodox Church the blessing of field/ rogation, or “*Antasdan*”, is performed several times per year –in fact some 21 times throughout the year and especially on major Tabernacle Feasts called in Armenian *Daghavar Dohner*. The priest and deacons will process to the center aisle of the church, traveling around starting at the West and ending in the South orientation chanting while the priest blesses each direction of the world. And the faithful affirm this blessing by singing Amen. Alleluia, So be it. Praise the Lord.

This particular rite in our church, like any liturgical act, was originally intended to draw us into a dialogue with God and his creation.

Also *Antasdan* as it is celebrated in its liturgical “form” is a way of expressing the church [which is us] on our mission. Traditionally, the *antasdan* should take place in the “court” of the church, that is, the large area below the dome. This area is the nave, or as we say in Armenian, *nav or adyan*. This location is perceived as the world. Hence, in changing positions within the outer chancel, we are blessing one of the four sides of the world [the sacred space both inside and outside of the church]. The people position themselves under the dome.

God our Creator established and made the world and all that is in it. And we pray Psalm 24, “***The earth is the LORD’S, and all it contains, the world, and those who dwell in it.***”

Following Easter Resurrection Divine Liturgy, *Antasdan* is celebrated just prior to the recession exit.

VISIT THE PARISH BOOKSTORE

NEW: Remembering the Genocide T-Shirts Youth & Adult sizes \$20.00

“When I Was Baptized”—Children’s Board Book—\$12.00

“Mariam’s Easter Parade” - Children’s Book by Marianne Markarian HC \$16

The best selection of Armenian books and CDs plus many gift items: jewelry, Armenian crosses, key chains, cookbooks and many “Made in Armenia” products.

SPECIAL: 2-CD SET BY ROGER KRIKORIAN.

“FORGET ME NOT” FLOWER LAPEL PINS NOW AVAILABLE—\$8.00

**The Fine Arts Committee of
St. John’s Armenian Church**

***Cordially invites everyone to an exhibition entitled
“REBIRTH”***

Featuring works of local young Armenian Professional Artists

CATHY JACOBS | LEVON KAFAFIAN | NARINE KCHIKIAN | MICHAEL STAMBOULIAN

OPENING RECEPTION-SUNDAY, APRIL 19, 2015, 1:00-4:00 PM

What is Canonization?

Many have been inquiring about the forthcoming canonization of the Martyrs of the 1915 Genocide and what it means to be a saint. Here is a brief explanation.

It is the final declaration by the head of the Church, whereby the soul of a person or a group of persons are declared to be with God in heaven. After the declaration, the veneration [which means great honor] of the person(s) sainted is not only permitted, but ordered for the entire Church. Normally, the process of canonization is conducted with the full consent of the Synod of Bishops in the Orthodox Church and the Sacred Congregation of Rites in the Roman Catholic Church. Afterwards, the final declaration is made by the Patriarch or by the Supreme Pontiff. Canonization as a formal process and declaration started in the tenth century.

In the primitive Church, martyrs and later confessors were the first to be publicly venerated/ honored...in Armenian յարգանք/ harkank or մեծարանք medzarank ...by the faithful. Until the tenth century, individuals among the faithful who had lead exemplary and "venerable" lives were accepted as "saints" անոթ/ Soorp, Holy without formal canonization by the Church.

Who are the Saints?

The saints are an integral part of the Tradition of the ancient Churches. "The doctrine of the Church comes alive in the lives of the true believers, the saints. Actually Saint Paul addresses in many of his letters from the Bible, his audience as ‘the saints’ who literally share the holiness of God. *'Be holy, for I your God am holy.'* (Leviticus 11:44; 1 Peter 1:16) The lives of the saints bear witness to the authenticity and truth of the Christian gospel, the sure gift of God's holiness to men." The Armenian word for witness is վկայ/ vugah

When a person is canonized, certain honors are conferred upon that individual:

The name of the saint is listed among the other saints of the church and thus included in the liturgical calendar of the Church.

In public prayers and in the Divine Liturgy, the name of a new saint is *invoked or called to* խնդրել / Khuntrel which is *request* or աղաչել/ aghachel *call for*. Even Churches are dedicated to God in a saint's name and festive days are designated to celebrate his/her memory. Pictorial or iconographical representations are painted showing the image[s] and displayed in our churches as visible reminders of the good and holy ones we love. In addition, the relics of the saint is enclosed in precious or decorated vessels and are publicly honored.

Sainthood in the Armenian Church and how it is declared...

There has been no set rite in the Armenian Church by which a person is declared to be a saint. The Armenian Church has not canonized any person for the past 500 years. The last holy person who was declared a saint was St. Gregory of Tatev (1346-1410), an eminent theologian, teacher and an abbot, under whose instruction and training great leaders flourished in the Armenian Church.

Most obviously the reason for such a long period was the conquest of Constantinople by the Ottomans in 1453 and later the Genocide of 1915.

It has taken 500 years for the Armenian Church to address sainthood. And, this year 2015 on the occasion of the 100th Anniversary of the Armenian Genocide, decisive action by the Bishop's Synod which includes the Catholicate of the Great House of Cilicia, the Patriarchates of Istanbul and Jerusalem and the bishops of all dioceses throughout the world under the authority of the Supreme Catholicos and Patriarch of the Armenian Church, His Holiness Karekin II, they have thus taken the necessary steps and actions to declare the fallen Martyrs as ‘those who have perished in 1915 as witness to their Christian Faith and identity have now arrived at the Throne of God our Father and are declared Saints who can pray for us as we have for 100 years prayed for them. *Yeghitsee ee Hishadag ee Soorp Badarakus* aghachemk...let them hereafter Be Remembered in the Holy Liturgy now and forever.

ACYOA GENERAL ASSEMBLY & SPORTS WEEKEND

Welcome to Detroit

The ACVOA Seniors of St. John's Armenian Church are delighted to be your hosts this year. Get ready for a fun-filled weekend, because we are excited to show you what Detroit can offer!

Crowne Plaza Hotel - Novi, MI

Thursday, May 21st - Monday, May 24th - 2015



GENERAL ASSEMBLY

GENERAL ASSEMBLY DAY 1,

MAY 21ST

6:00PM-10:00PM

Crowne Plaza Hotel

GENERAL ASSEMBLY DAY 2,

MAY 22ND

8:00AM - 6:00PM

Crowne Plaza Hotel

If you have any questions or concerns, please e-mail the Sports Weekend Committee at DetroitCW2015@gmail.com. In order to participate in the evening programs, participants must be at least 18 years old.

EVENING PROGRAMMING

FRIDAY NIGHT DANCE, MAY 22ND

9:00 PM - 1:00 AM at Fox Theatre

ENTERTAINMENT: DJ M-KAY & DJ ESSO

SATURDAY NIGHT DANCE, MAY 23RD

9:00 PM - 1:00 AM at Henry Ford Museum

ENTERTAINMENT: Kevork Artinian & Band

After hours: 1:00AM - 3:00 AM at Crowne Plaza Hotel

ENTERTAINMENT: DJ ESSO

AWARDS BANQUET, MAY 24TH

Alumni Cocktail Hour: 6:30PM - 7:30 at St. John Armenian Church Hall

Dinner & Dance: 7:30PM - 2:00PM at St. John Armenian Church Hall

ENTERTAINMENT: Band including Richard Hagopian, Hachig Kazarian, Mel Barsamian & Michael Kazarian, DJ ESSO

After hours: 2:00 AM - 4:00 AM at Crowne Plaza Hotel

ENTERTAINMENT: DJ M-KAY

SPORTS

HILLSIDE RECREATIONAL CENTER, MAY 23RD

9:00 AM - 5:00 PM

Sports Finals

SPECIAL PROGRAMMING

HONORING OUR MARTYRED SAINTS, MAY 23RD

11:30 AM - 12: 30 PM at Hillside Recreational Center

DIVINE LITURGY, MAY 24TH

10:30 AM - 12: 15 PM at St. John's Armenian Church

SUNDAY BRUNCH, MAY 24TH

12: 15 PM - 1: 00 PM at St. John's Armenian Church Hall

MONDAY FAREWELL BRUNCH, MAY 25TH

10: 00 AM - 1: 00 PM at Crowne Plaza Hotel

MADE IN DETROIT, WE ARE THE LEGACY

Easter or Resurrection Sunday

...Is a festival and holiday celebrating the resurrection of Jesus Christ from the dead, described in the New Testament as having occurred three days after his crucifixion by Romans at Calvary c. 30 AD. It is the culmination of the Passion of Christ, preceded by Lent (or Great Lent), a forty-day period of fasting, prayer, and penance.

The week before Easter is called Holy Week, and it contains the days of the Easter including Maundy Thursday/also known as Holy Thursday, commemorating the Last Supper and its preceding foot washing, as well as Good or Holy Friday, commemorating the crucifixion and death of Jesus. In western Christianity, Eastertide, the Easter Season, begins on Easter Sunday and lasts seven weeks, ending with the coming of the fiftieth day, Pentecost Sunday. In the Armenian and all Orthodox Churches, the Paschal season begins and ends with the coming of the fortieth day, the Feast of the Ascension.

Easter and the holidays that are related to it are moveable feasts in that they do not fall on a fixed date in the Gregorian or Julian calendars which follow the only cycle of the sun; rather, its date is determined on a lunisolar calendar, similar to the Hebrew calendar.

The First Council of Nicaea (325) established two rules, independence of the Jewish calendar and worldwide uniformity, which were the only rules for Easter explicitly laid down by the council. No details for the computation were specified; these were worked out in practice, a process that took centuries and generated a number of controversies. It has come to be the first Sunday after the full moon that occurs on or soonest after 21 March (the first day of Spring sometimes).

Easter is linked to the Jewish Passover by much of its symbolism, as well as by its position in the calendar. In many languages, the words for "Easter" and "Passover" are identical or very similar.

This year an interesting discovery has been made by Geologists from Germany and the US who claim that they've finally found scientifically postulated proof of the date of Jesus Christ's crucifixion.

The Gospel of Matthew says, *"And when Jesus had cried out again in a loud voice, he gave up his spirit. At that moment the curtain of the temple was torn in two from top to bottom. The earth shook, the rocks split and the tombs broke open."*

The year of Christ's crucifixion has been widely debated. Biblical scholars had hitherto agreed that Jesus was crucified on a Friday near Passover, under Pontius Pilate (26 – 36 AD). The most often suggested date was Friday April 3, 33 AD.

In their latest study published in the International Geology Review, geologist Jefferson Williams of Supersonic Geophysical and his colleagues Markus Schwab and Achim Brauer of the German Research Center for Geosciences looked at seismic activity by the Dead Sea, just 20 kilometers away from Jerusalem. Their research revealed that at least two earthquakes took place in the region: a strong jolt in 31 BC, and another seismic event sometime between 26 AD and 36 AD.

Having analyzed Jewish calendar data, seismic activity in the region and astronomical calculations, after correlating the data with the information from all four canonical Gospels, the scientists determined that the best match for the date of the crucifixion would be Friday, April 3, 33 AD.

THE EASTER MESSAGE OF ARCHBISHOP KHAJAG BARSAMIAN
Primate of the Eastern Diocese of the Armenian Church of America

You Will Be My Witnesses

Jesus replied, “It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.” When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. (Acts 1:7-9)

THE BOOK OF ACTS BEGINS WITH AN ENDING: Jesus Christ’s valedictory words to his disciples, just before he is “lifted up” out of human sight, to sit at the right hand of God. Before he does so, the risen Christ reminds his followers that human beings are limited creatures: even after the miracle of Christ’s resurrection, the ways of God will always be mysterious to man, and some things are simply beyond man’s capacity to know.

But in the very next moment he reassures the disciples that they will receive the power of the Holy Spirit, to make them “witnesses” in their home city, the surrounding countryside, and indeed “to the ends of the earth.” We are given in these words a vision of the future: of distant lands, and even distant times, where the followers of Jesus will be witnesses – or to use the Greek term, *martures*, “martyrs” – for the truth of Christ.

It is an especially poignant thought for us this Easter, one hundred years after the greatest episode of martyrdom our people have ever known. For it was in the distant land of Asia Minor (the cradle of the Christian church), some nineteen centuries after our Lord’s ascension, that the Armenian people became Christ’s witnesses.

The Armenian Genocide was not the first time Armenian Christians had suffered martyrdom. And sadly, neither would it be the last time martyrs would be made in our world – as the very headlines of today cry out to us. But the scale of the Genocide, the magnitude of the loss in human and civilizational terms, sets it apart – and defies comprehension even a century later.

And yet a century of reflection has also confirmed a feeling in our hearts – opened our minds to the realization that the Genocide is something larger, morally, than a national cataclysm. A realization has dawned that the people we lost – our own *mayrigs* and *hayrigs*, and ancestors who never had a chance to have progeny of their own – achieved, in their suffering and sacrifice, a significance that speaks to all of humanity.

THE EASTER MESSAGE OF ARCHBISHOP KHAJAG BARSAMIAN Cont'd

We will act on that realization on April 23 of this year, during an historic ceremony at the Mother See of Holy Etchmiadzin. There, in the sight of our entire undivided church, the martyrs who died for their faith in 1915 will be acknowledged as saints of the Armenian Church. Forever afterwards we will regard them as exemplars of victorious faith, and not as figures of pity and injustice. We will no longer pray for the souls of our martyrs, but instead we will ask them, as saints, to pray for us. We will come to regard the items they left to us, even their photographs, as holy relics touched by the saints.

The canonization of our Genocide martyrs should become a transformative experience for us, in ways we cannot fully comprehend from our vantage point today. This year is only the beginning of understanding for us as a people. We can only imagine how the canonization might affect the perspective our people bring to the Genocide in the future.

The disciples standing with Jesus prior to his ascension must have had a similar experience. They had lived through the horrors of Christ's passion, crucifixion, and death; they had felt their own hearts engulfed in desperation and regret. And yet having endured all that, here they were, with their Lord palpably living before them, watching as he was lifted up into glory.

It is the Easter story that gives us the proper perspective from which to view the sainthood of our Genocide martyrs. For through the miracle of our Lord's resurrection we can see that the scars we bear today, the losses we have endured – whether inflicted one hundred years ago, or last night – Christ has borne before us. He accepted them in anticipation of our own afflictions, out of his love for us, to show he abides with us in triumph as well as tragedy.

The resurrection, above all, promises those who bear witness to our Lord that they will be remembered by him, lifted up, and made new in God's eternal kingdom. That is the hope that Easter eternally represents. We can enter upon it, too, if we so choose. And Jesus Christ is our doorway. Let us carry that prayer in our hearts this Easter, as we affirm: **Krisdos haryav ee merelotz! Orhnyal eh harootiunun Krisdosee! Christ is risen from the dead! Blessed is the resurrection of Christ!**

Holy Week Flower and Candle Donors

We thank the following contributors for their generosity in donating the palms and flowers for Palm Sunday, Holy Week and Easter Sunday

Kazar and Marina Terterian presented the palms surrounding the sanctuary on Palm Sunday.

Judge Lisa L. Asadoorian and Garo present a gift for Palm Sunday altar flowers.

Juliette Bruck, Bianca Karibian and Gabrielle Suarez present a gift for Palm Sunday altar flowers.

Mike and Linda Tiffany present a gift for Palm Sunday altar flowers.

In memory of Matushka Melanya Svirid, Esther Rupas, Shakey Godoshian, Harry Derderian and Albert Sarkisian, Stephen & Lisa Derderian present a gift for Palm Sunday altar flowers.

In loving memory of Melkon & Soorpoohi Chiefgan, beloved grandparents, Nishan & Arshalous Janigian, beloved parents, Dr. Aram Janigian, beloved brother, and Sahak Roy Sahakian, beloved husband of Silva, five Easter Paschal Candles are presented by Silva Sahakian, Susan Janigian & Sally Blegvad.

The gift of an Easter Paschal Candle is presented by Thomas, Nancy, Jonathon & Amanda Banks, and John, Janet, Ani & John Armen Shekerjian.

A gift toward an Easter Paschal Candle is presented by Helen Olson in memory of beloved husband Stanton Olson and beloved parents Khoren and Almas Gocharian.

Armen and Alice Safilian present a gift toward an Easter Paschal Candle in memory of Harry Gocharian.

A gift is presented for the Easter Season in memory of Harry Carman on his name day by Rosemary, Roxan, and Stephan Carman, Anthony, Rupina, Nayri and Vaughn Carman, Steven, Lydia, Tamara, Kyle, Anjel and Bryce Doyon.

The Easter lilies adorning the altar are donated by Jane Hovsepien in memory of her husband, Dr. Paul N. Hovsepien.

The Kezelian family presents the Easter lilies adorning the side altars in memory of Harry Kezelian Sr., and in honor of Dr. Harry Kezelian and Harry Kezelian III on their name day.

Holy Week Flower and Candle Donors Continued...

Masis and Alberta Godoshian present the flowers and ferns adorning the Tomb of the Christ in honor of Armenag and Satenig Ohanasian, beloved father and mother.

Lenar, Rosa, Lucas, and Kayleigh Yessayan present a gift for Palm Sunday altar flowers and Tomb of the Christ.

Nenette Merametdjian presents a gift for Palm Sunday flowers.

In honor of the name day of their father, David Harry Dardarian; uncle, Dr. Harry Kezelian; and cousin, Harry Kezelian III and in loving memory of their grandfather, Harry Dardarian and uncle Harry Kezelian, Sr., Daniel and Karen Dardarian make a gift for altar flowers.

In living memory of Edward S. Jamian on this Easter Sunday, a gift has been presented to the church by son and daughter in law Gregory and Sandra Jamian and grandchildren Alexis Jamian, Dr. Lia Jamian and Natalie Jamian

In remembrance of Sophie Nagohosian on this Easter Sunday, altar candles have been donated by Sandra and Gregory Jamian and their children; Alexis Jamian, Dr. Lia Jamian and Natalie Jamian

A gift toward altar candles is presented by Edward and Yvonne Korkoian and Family in loving memory of Rev. Fr. Haroutiun Dagley, Harry B. Dardarian, Harry A. Kezelian Sr., Harry Asadoorian, Harry Sarkisian, grandmothers and great-grandmothers Eugapere Zobian and Yougaper Dardarian, and in honor of David Harry Dardarian, Dr. Harry A. Kezelian, and Harry A. Kezelian III.

A gift is presented to the church in honor of **Ramela Carman**,
an Armenian Genocide survivor, on the occasion of her 101st birthday!

May God continue to bless her with strength and peace.

Rosemary, Roxan, and Stephan Carman, Anthony, Rupina, Nayri and Vaughn Carman,
Steven, Lydia, Tamara, Kyle, Anjel and Bryce Doyon.

ON LEAVING THE SANCTUARY AFTER BADARAK

When approaching the Holy Gospel at the end of the Divine Liturgy you say:

Heeshestzeh Der zamenaym Badarakus koh.

Յիշեցէ՛ Տէր զամենայն Պատարագս քո:

May the Lord remember all your offerings.

The Priest answers:

Datseh kez Der usd srdee koom yev zamenayn khorhoortus koh ee parees na gadarestseh.

Տացէ՛ քեզ Տէր ըստ սրտի քում եւ զամենայն խորհուրդս քո ի բարիս նա կատարեցէ:

May the Lord grant you according to your own heart, and fulfill all your counsel in goodness.
(Psalm 20:4)

When taking *Mahs* the GIVER says:

Mahs yev pazheen yegheetseen kez ee Soorp Badarakes.

Մաս եւ բաժին եղիցին քեզ ի Սուրբ Պատարագէս:

May this be to you a share and portion of the Holy Sacrifice.

The RECEIVER says:

Pahjeen eem Asdvadz haveedyan.

Բաժին իմ Աստուած յաւիտեան:

My portion is God forever.

THE KISS OF PEACE

The GIVER says: Christ is revealed amongst us.

Kreesdos ee mech mer haydnetsav.

The RECEIVER says: Blessed is the revelation of Christ.

Orhnyal eh haydnootyoonun Kreesdosee.

Քրիստոս ի մէջ մեր յայտնեցաւ: / Օրհնեալ է յայտնութիւնն Քրիստոսի:

THE PSALM OF DISMISSAL - PSALM 34

Orhnetseets uzDer hamenayn zham, hamenayn zham orhnootyoon nora ee peran eem.

Օրհնեցից ըզՏէր յամենայն ժամ, յամենայն ժամ,
օրհնութիւն նորա ի բերան իմ:

I will bless the Lord at all times. His praise shall be at all times in my mouth.