

HOKEHANKSDYAN BASHDON—REQUIEM SERVICES JUNE 4

FOR THE SOUL OF: EDWARD HOSHARIAN (27 YEARS MEMORIAL.)
TAMARA PETROSIAN 5 YEARS MEMORIAL. GRIGOR & MARGARITA
ALEKIAN.

REQUESTED BY: Hosharian, Petrosian, Alekian, and Simonian families.

May God illuminate their souls / Asdvadz Hokin Lousavoreh /
Աստուած Հոգիները Լուսաւորէ

HOKEHANKSDYAN BASHDON—REQUIEM SERVICES JUNE 11

FOR THE SOUL OF: JOHN BALIAN (1 YEAR MEMORIAL)

REQUESTED BY: His wife: Mrs. Anahid Balian - Mr. & Mrs. Michael and Sosi
Balian and children - Mr. & Mrs. Daniel and Natalie Briones - His sister Marie
Rose Yalenkatiyan - Mr. & Mrs. Andreh and Celine Zakarian. And Shant
Yalenkatiyan

CHURCH MAINTENANCE

Please help us to keep the church in good condition. The building is very old
and needs always to be maintained. (You can always help by donating, there is
envelopes at the church door). God bless you

*Thank you: Marian Ohanesian & Dominic & Theresa Tran
for giving a donation toward the maintenance fund.*

**Our Lady Queen of Martyrs Armenian Catholic Church
Presents:**

Annual Youth Talent Show

Piano * Violin * Cello * Flute * Vocal * Recitations

When: Sunday, June 11, 2017, at 12:30 p.m.

Where: Our Lady Queen of Martyrs Armenian Catholic Church
1327 Pleasant Ave., Los Angeles, CA 90033

Admission: Public Cordially Invited

Participating youth talents starting ages 5 years old and above.
Parents can sign up by calling Church office at (213) 261-9898 or can call
Marie Kayayan at (818) 530-3162.

**OUR LADY QUEEN OF MARTYRS
ARMENIAN CATHOLIC CHURCH**

1327 Pleasant Ave.
Los Angeles, CA 90033



Ի յարկի : զՀամբարձումն քո
Ս. Աստուած : որ Համբարձար փառօք ան

THE BOOK OF ACTS 2: 1-21

WHEN the day of Pentecost had come, they were all
together in one place. And suddenly a sound came from heaven like
the rush of a mighty wind, and it filled all the house where they were
sitting. And there appeared to them tongues as of fire, distributed and
resting on each one of them. And they were all filled with the Holy
Spirit and began to speak in other tongues, as the Spirit gave them ut-
terance.

NOW THERE were dwelling in Jerusalem Jews, devout men from
every nation under heaven. And at this sound the multitude came to-
gether, and they were bewildered, because each one heard them speak-
ing in his own language. And they were amazed and wondered, say-
ing, "Are not all these who are speaking Galileans? AND HOW is it
that we hear, each of us in his own native language? Parathians and
Medes and E'lamites and residents of Mesopotamia, Judea and Cappa-
docia, Pontus and Asia, PHRYGIA and Pamphyl'ia, Egypt and the
parts of Libya belonging to Cyrene, and visitors from Rome, both
Jews and proselytes, Cretans and Arabians, we hear them telling in
our own tongues the mighty works of God." AND ALL were amazed
and perplexed, saying to one another, "What does this mean?" But
others mocking said, "They are filled with new wine."

BUT PETER, standing with the eleven, lifted up his voice and

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Masses: Sat: 8:00 a.m.
Sunday: English 9:30 a.m.
Armenian 11:00 a.m.

addressed them, “**MEN OF JUDEA** and all who dwell in Jerusalem, let this be known to you, and give ear to my words. For these men are not drunk, as you suppose, since it is only the third hour of the day; but this is what was spoken by the prophet Joel:

AND IN the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; yea, and on my menservants and my maidservants in those days **I WILL POUR** out my Spirit; and they shall prophesy. And I will show wonders in the heaven above and signs on the earth beneath, blood, and fire, and vapor of smoke; the sun shall be turned into darkness and the moon into blood, before the day of the Lord comes, the great and manifest day.

AND IT shall be that whoever calls on the name of the Lord shall be saved.’ **THIS IS THE WORDS OF THE LORD.**

THE HOLY BIBLE ACCORDING TO ST. JOHN 14:25-31

“**THESE THINGS** I have spoken to you, while I am still with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you. **PEACE I LEAVE** with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.

YOU HEARD me say to you, I go away, and I will come to you. If you loved me, you would have rejoiced, because I go to the Father; for the Father is greater than I. And now I have told you before it takes place, so that when it does take place, you may believe. **I WILL** no longer talk much with you, for the ruler of this world is coming. He has no power over me; but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go hence.

THIS IS THE GOSPEL OF THE LORD

WHAT IS THE DAY OF PENTECOST?

Pentecost is significant in both the Old and New Testaments. “Pentecost” is actually the Greek name for a festival known in the Old Testament as the Feast of Weeks (Leviticus 23:15; Deuteronomy 16:9). The Greek word means “fifty” and refers to the fifty days that have elapsed since the wave offering of Passover. The Feast of Weeks celebrated the end of the grain harvest. Most interesting, however, is its use in Joel and Acts. Looking back to Joel’s prophecy (Joel 2:8–32) and forward to the promise of the Holy Spirit in Christ’s last words on earth before His ascension into heaven (Acts 1:8), Pentecost signals the beginning of the church age.

The only biblical reference to the actual events of Pentecost is Acts 2:1–3. Pentecost is reminiscent of the Last Supper; in both instances the disciples are together in a house for what proves to be an important event. At the Last Supper the disciples witness the end of the Messiah’s earthly ministry as He asks them to remember Him after His death until He returns. At Pentecost, the disciples witness the birth of the New Testament church in the coming of the Holy Spirit to indwell all believers. Thus the scene of the disciples in a room at Pentecost links the commencement of the Holy Spirit’s work in the church with the conclusion of Christ’s earthly ministry in the upper room before the crucifixion.

The description of fire and wind mentioned in the Pentecost account resounds throughout the Old and the New Testament. The sound of the wind at Pentecost was “rushing” and “mighty.” Scriptural references to the power of wind (always understood to be under God’s control) abound. Exodus 10:13; Psalm 18:42 and Isaiah 11:15 in the Old Testament and Matthew 14:23–32 in the New Testament are only a few examples. More significant than wind as power is wind as life in the Old Testament (Job 12:10) and as spirit in the New (John 3:8). Just as the first Adam received the breath of physical life (Genesis 2:7), so the second Adam, Jesus, brings the breath of spiritual life. The idea of spiritual life as generated by the Holy Spirit is certainly implicit in the sound of the wind at Pentecost.

Another aspect of the Day of Pentecost is the miraculous speaking in foreign tongues which enabled people from various language groups to understand the message of the apostles. In addition is the bold and incisive preaching of Peter to a Jewish audience. The effect of the sermon was powerful, as listeners were “cut to the heart” (Acts 2:37) and instructed by Peter to “repent, and be baptized” (Acts 2:38). The narrative concludes with three thousand souls being added to the fellowship, the breaking of bread and prayers, apostolic signs and wonders, and a community in which everyone’s needs were met.