

182

HIS EMINENCE ARCHBISHOP TORKOM MANOOGIAN, PRIMATE
CELEBRANT AND PREACHER
SUNDAY, NOVEMBER 23, 1986



ORDINATION TO THE DIACONATE OF
KRIKOR MAHSEREJIAN

HOLY TRINITY ARMENIAN APOSTOLIC CHURCH
101 ASHMEAD ROAD, CHELTENHAM, PENNSYLVANIA 19012

*"Bend your necks to my yoke,
and learn from me."*

Matthew 11:29



CHALICE (SUHGEEH)



GOSPELSBOOK (AVEDARAN)



THURIBLE (POURVAR)



DEACON KRIKOR MAHSEREJIAN

Deacon Krikor Mahserejian was born in Aleppo, Syria on March 3, 1930. He received his primary education in his native city. As a child Krikor served his church as an Acolyte and received the rank of Clerk "Tbir" in 1942.

Krikor served in his local church until 1968 when with his family he immigrated to the United States. Krikor is married to Anahis nee Mahserejian and is blessed with three children Kevork, Zephyr and Movses.

Shortly after his arrival Krikor served Holy Trinity Church as a Choir member and Altar Server and in January of 1984 was ordained Sub-deacon by Archbishop Torkom Manoogian, the Primate.

Krikor serves his church faithfully each and every Sunday and assists the pastor in many other ways. He presently is a member of the Parish Council.

Deacon Krikor Mahserejian is an active member of the Armenian community and aside from serving his church he is a member of the Tekeyan Cultural Association and the Armenian Democratic League.

The Diaconate, Deacons, and Altar Servers

Holy Orders or Ordination is one of the seven sacraments of the Church, and one of the three major or main orders is that of the Diaconate (Deacons). The other two major orders are the Priesthood (Priests) and the Episcopate (Bishops).

In the beginning, the Apostles were the sole ministers in the Church. They were the teachers, sanctifiers, and rulers of the Church. As membership in the Church increased, the Apostles created other officers to assist them and the first order established was that of the Diaconate.

As heirs to the power of the Apostles, the Bishops only can administer the sacrament of Ordination. Tzernatrootuin (Ordination) translates into "laying on the hands" because the one act that is common to all of the orders is the "imposition of the hands" by the Bishop during the ceremony.

There are five minor orders. The first four minor orders are given at the same ordination ceremony and the rank is called Tbir (Clerk). The Tbir is entitled to sing in the choir, serve as an acolyte, and read the lections during the Divine Liturgy.

An Ouraragir (Stole-bearer) holds the first four minor orders with the right to wear the Ourar (Stole) which is given through the ceremony of Devchootuin (Bestowing of). The ouraragir has all the privileges of a Tbir, may also serve at the altar, and may do the censuring in the church.

A Guis-a-sargavark (Sub-deacon) holds the highest rank of the minor orders having reached the fifth minor order. The fifth rank is given through Ordination and allows the Guis-a-sargavark all the privileges of the first four minor orders. In addition, he may handle and read the Gospel, may carry the empty Chalice, and may do the censuring in the Church.

A Sargavark (Deacon) holds the sixth order which is the first of the major orders of Ordination. The Sargavark has the responsibility to assist the Priest during the celebration of the Divine Liturgy and during hourly services or special rites of the Church. By his rank, the Sargavark has the privileges of the five minor orders, and in addition, he may carry the unconsecrated nushkar and wine (Gifts) in the Church.

In order to administer to the spiritual necessities of the faithful in a Diocese, the Primate or Ordinary of the Diocese (Arachnourt) may grant special privileges, such as preaching, administration of the sacraments, and rites of the Church, to a Sargavark at the time of his Ordination. These special privileges, granted by a Primate to Sargavarks within his jurisdiction, normally apply to serving a particular church at and for a particular time.

The Ourar (Stole or Orarion) is the distinctive vestment of an ordained Sargavark; however, permission to wear an Ourar is sometimes given by a Bishop to persons holding the first four minor orders. The Ourar is a band or riband about nine feet long and four inches wide which is worn on the left shoulder, hanging loosely in front and back. A cross is sewn at the shoulder, front bottom, and back bottom of the Ourar.

PROGRAM

INVOCATION

WELCOME.....Berjoohy Haigazian,
Parish Council Chairman
Chairman, 20th Anniversary Committee

MASTER OF CEREMONIES.....Dr. Garo Garibian

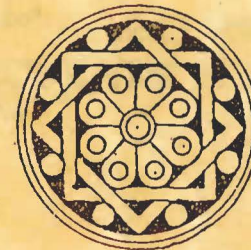
LUNCH

PRESENTATION.....Dr. Garo Garibian

ADDRESS.....Very Rev. Haigazoun Melkonian,
Pastor

ADDRESS....His Eminence Archbishop Torkom Manoogian,
Primate

BENEDICTION



ST. JAMES THE APOSTLE (Kulkhatir)

Saint James the Apostle is usually called "The Greater" to distinguish him from the other Apostle James, the "brother" of the Lord, who is called "The Less." He was brother of John the Evangelist, sons of Zebedee, called Sons of Thunder by our Lord. They were present with our Lord during the Transfiguration and also during His agony in the garden of Gethsemani.

Saint James was the first of the apostles to suffer martyrdom and was beheaded by Herod Agrippa c. 42 A.D. Saint James is also the patron saint of the church of Spain.

According to Holy Tradition the Holy Mother took residence at the home of James after the Crucifixion. It was at his home on the summit of Mount Zion that the Armenian Patriarchate was established. And there together with the relics of Saint James the "Less" and first bishop of Jerusalem that his relics rest, the monastery being dedicated to both James'.

ST. HRIPSIME and her companions

Thirty three nuns under the leadership of Gayane escaped to Armenia hoping to find refuge from the Roman Emperor who desired to wed Hripsime because of her unusual beauty. The Armenian King Dirdad, being in contact with Rome, heard of their entry into Armenia and likewise desired Hripsime. After many efforts to convince her, the King saw that it was useless and that she would not consent to his desires, nor would she leave her companions, nor the worship of Christ. The King becoming enraged, had Hripsime's tongue cut out first, then her body burnt with great torches. Her womb was torn from her body. After all this, she was dismembered. The following day, Gayane and her companions were also martyred brutally.

This picture depicts St. Hripsime in the Ararat valley where she was martyred holding a stylized model of the church built in her honor, which also denotes her martyrdom symbolizing her saintly victory over death.

DONATION OF ALTAR PAINTINGS

ALBERT AND ESTHER MOMJIAN have donated the altar paintings of St. John the Baptist and St. Gregory the Illuminator in loving memory of HAGOP AND AROUSIAG GOSTIGIAN.

The paintings have been rendered in traditional style by the artist, Robert Williams, and depict not only the saint they represent but encompass the spiritual meaning as well.

Aside from the main altar there are traditionally two side altars in Armenian Churches. The left hand altar is dedicated to Mary the Mother-of-God and the right hand altar is dedicated to Saint John the Baptist. (Remember that sides are determined by looking out from the main altar towards the congregation.) Since the Picture of Salvation (Mother and Child) appears on the Main Altar to avoid redundancy the picture of our patron saint, Gregory the Illuminator appears in the left hand altar.



The will of Mary and Sarkis Mooradian provided that two vigil altars be erected in the church as a memorial to HAGOP AND MIRIAM MORADIAN. These altars are adorned by the pictures of Saint Hripsime and Saint James the Apostle.

The artist Michael Meola has depicted the saints in typical eastern style. The saint is apportioned to the surroundings which portrays in Armenian illuminate art greater spiritual stature. The painting is done in traditional Armenian style representing an image rather than the actual, and is adorned with gold leaf.

ST. JOHN THE BAPTIST

Saint John was the son of Zechariah and Elizabeth, cousin of Mary the Holy Mother-of-God.

ST. JOHN, faithful to the inspiration of Divine grace, spent most of his life in the wilderness, and became the model of the many anchorites who later served God in the same manner. When thirty years old, he appeared before the world on the banks of the Jordan, as a preacher of penance, the precursor of Jesus Christ and "the voice of one crying in the wilderness," He had the honor of baptizing his Divine Master and pointing Him out to his followers as the Lamb of God.



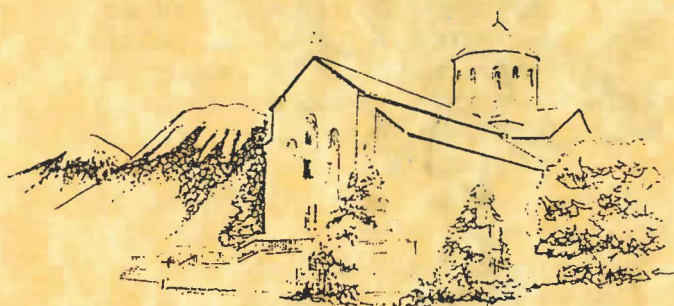
Krikor was the son of Anak, brother to the Armenian king, who during the Perso-Byzantine struggle for control of Armenia was responsible for the assassination of his brother and the royal family except for the young Prince Dirdad and his sister, Khsrovitought. Anak and his family were killed in return, with the exception of his son Krikor who was secretly taken to Caesarea in Cappadocia (some say the city of Sebastia).

The young King Dirdad was sent to Rome for his formal education where he became very renowned for his extraordinary strength and valor. Upon his return to Armenia to claim his throne and passing through Caesarea, he took with him from that city the young scribe Krikor. When the king later found that Gregory was a Christian and refused to worship the gods and goddesses of the court, he had Gregory punished and thrown into a pit (Khorvirab). Later, his true identity was discovered. St. Gregory spent fourteen years in the pit (his imprisonment and delivery from the pit are celebrated feast days of the church). According to some church historians, he was sustained through heavenly intervention; according to others, through the aid of the king's sister who was a devout Christian.

During Gregory's imprisonment, the king martyred the Hripsimeyan nuns, an act so brutal that it caused him to lose his sanity. Through the intervention of the king's sister, Gregory was called from the pit in order to cure the king whom no one dared approach. With his saintly power, Gregory cured the king and converted him to Christianity. On the king's recovery, the whole of the royal court was baptized and Christianity was declared the national religion; Armenia being the first nation to do so in the year 301 A.D. (according to some historians, 287 A.D.)



20th Anniversary of Consecration



1966 — 1986