

Armenian Evangelical Church  
of New York

Monthly Bulletin

The Rev. Haig Kherlopian, Pastor



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Հայ Աւետարանական Եկեղեցւոյ

*Վեր. Հայկ Խրլորեան, Հովիւ*

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# The Monthly Bulletin

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**F**ounded in 1896, the AECNY, a Congregational Church affiliated with the United Church of Christ, is dedicated to serving the spiritual needs of the Armenian-American community, friends and neighbors in the metropolitan New York City area and around the world.

We aim to provide a variety of ministries in Christian education, music, outreach and fellowship.

All articles submitted for publication are subject to acceptance, rejection and editing by the Publication Committee with no obligations to return the unpublished articles to their authors.

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## **“You Are My Cake”**

### **A Reflection on God and Money**

*“He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things?”—Romans 8:32*

Some years ago, I (Heather) attended a small tea party with several Armenian ladies of varying ages. The host was a godly woman from Toronto who set a splendid table and generally lent a spirit of Christian warmth to the gathering. A friend of hers there was a vegan. That woman’s dietary restrictions meant that she could not partake of the buttery pastries and treats. The host must have inquired after her, to see if she could get her anything else. I happened to glimpse the friend sweetly whisper across the table to the host in reply: “You are my cake.”

This is the sentiment we should hold towards God all the time. He is the sweetness of our life, our ultimate pleasure. He is our righteousness, our desire—and our wealth. We should not be fooled into thinking that monetary wealth or earthly possessions will provide for us anything more than what we already have in God through Christ.

Paradoxically, God our Wealth willingly impoverished Himself by being born as a human. That is, through the Incarnation and the humble life He led on earth, Jesus demonstrated His willingness to put people above profit. In this, Jesus' life was admirably consistent with His teaching. Jesus sought the good of others over His own comfort and convenience. Jesus' heart was pure—free from the greed and pride that typically drive us to seek social standing, superiority, and significance through our bank accounts. The great moral teacher who admonished giving away tunic as well as cloak (Matthew 5:40) was presumably Himself not a hoarder of clothing.

The Gospel of Mark tells the story of a man who comes to Jesus to ask Him what he must do to inherit eternal life (see Mark 10:17-ff). Because we do not learn the man's name, we refer to him as the rich young ruler: he is defined, impersonally, by his socio-economic status and his youth. On the face of it, his encounter with Jesus is disheartening, overshadowed by his unwillingness to relinquish his attachment to his possessions in order to heed Jesus' call and follow Him. As the text reads: “[Jesus said,] ‘Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.’ At this the man's face fell. He went away sad, because he had great wealth” (Mark 10:21b-22).

I propose reading the passage with a different

focus. In this interpretation, we flip the tale of the young man of influence who walked away from Jesus sadly because he could not bring himself to part with his things and the identity he derived from them. We focus instead on Jesus, identifying Jesus as the rich young ruler who was able to divest Himself of all His possessions for the love of the Father and the good of the poor. We see Jesus, living out the Psalmist's cry "Direct me in the path of your commands, for there I find delight. Turn my heart toward your statues and not toward selfish gain. . . . The law from your mouth is more precious to me than thousands of pieces of silver and gold" (119:35-36, 72 emphasis added). This is an excellent reminder of why we worship Jesus! Had Jesus responded to the plight of humanity in the way that the "rich young ruler" of Mark 10 responded to Jesus' call, dejected and selfish, we would be lost. But Jesus saw our need and left the glories of Heaven to come to us.

We might take this approach and apply it to the beloved hymn, "I Surrender All." The refrain of the song is "I surrender all, all to Thee, my blessed Savior, I surrender all." Perhaps, as you are reading this, you can hear its tune. In the same way that we turned our focus in the gospel story above, we might change the refrain of that song to celebrate Jesus' perfect sacrifice. Instead of singing "I surrender all," we might remind ourselves "He surrendered all." It is important that we aspire to surrender everything for Je-

sus. The act of singing “I surrender all” in worship may incline us to live a life of sacrifice. But the beauty of Jesus’ actual sacrifices will stir our hearts, too.

It is in this change in perspective—this intent focusing on Jesus—that we will be sanctified. How can we be transformed from idol-riddled people to healthy, whole Christ-followers? Once we face the reality of our bondage to stuff (evinced by our daily unwillingness to part with it or seen in how we are consumed in our thinking with the desire for material prosperity), we will need a liberator. Jesus is that liberator! He will lead us in the way we are to go, for He has gone there. He never asked of the young man in Mark 10 anything that He Himself had not done. What a leader!

As the love of Jesus, this savior, gains ascendancy in our hearts, we will be free in how we relate to and spend money. Possessed by God, we will experience control over our worldly possessions, able to let go of them and emotionally at peace should they, by disaster, theft, or death, be taken away from us. Let us, therefore, be wise and make Jesus our sure treasure (Matthew 6:19-21).

*—Heather C. Ohaneson*

## ԱՆՁՐԵԻՒՆ ՄԷԿ ԿԱԹՈՒԼՈՍ

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**Կ**ԱԹՈՒԼ կաթիլ կ'իջնէ անձրեւը: Իւրաքանչիւր կաթիլ, որպէս «լոյծ մարգարիտ», իր անհատականութիւնը ունի: Բայց այդ անհատականութիւնը կը պահպանէ ան որոշ նպատակի մը համար: Անոր նպատակն է երկիրը ջոռտել կամ գետին, լճին, ծովուն ջուրին մէջ թաղուիլ, կորսուիլ եւ առատացնել զայն: Առեղծուածաբար, ուրեմն, անձրեւին կաթիլը կը պահէ իր անհատականութիւնը՝ կորսընցընելու համար զայն: Պահելուն նպատակն է կորսնցնել: Կորսնցնելուն մէջ է անոր շահը: Շահը արդէն միշտ հոն է: Ան որ կորսնցնէ պիտի գտնէ: Ի՛նչ անյեղի է յաւիտենական ճշմարտութիւն:

Մարդոց հաշուով պահուածն է շահը. Աստուծոյ հաշուով՝ գործածուածը, սպառուածը: Դիզէ՛ - աղքատ ես: Տո՛ւր, բաժնէ՛ - հարուստ ես: Դրամագլուխով կը պարծենան ոմանք, դրամն է իրենց բարեկամը, դրամատան հաշուեգիրքը, բայց ո՛չ թէ բարեգործութիւնը, կարօտութիւնը, հիւանդանոցը, եկեղեցին, դաստիարակութիւնը, շինարարական ձեռնարկ մը, որոնք իրենց

դրամին վրայ պահանջ կը դնեն: «Ի՞նչ ընեմ որ աւելցնեմ դրամս» - այդ է այդպիսիներու խորհուրդին կեղրոնը, եւ ջանքերուն նշանակէտը: Կ'արհամարհեն միւս կարելի հարցումը - «Ի՞նչ գործերու համար կրնամ դրամս գործածել»: Այսպիսի «յիմարութեան» մէջ չեն ուզեր բռնուիլ անոնք: Աշխարհքի «իմաստութիւնով» կը գոռոզանան: Աւա՛ղ, աւելի շատ են «աշխարհքի իմաստունները» քան Աստուծոյ «յիմարները»:

Ունենալը, յաջողութիւնը, զօրութիւնը որեւէ ձեւի տակ, միայն միջոցներ են յետին եւ գերագոյն նպատակի մը համար: Ունենանք - բարի', բայց տալու համար: Մեր ունեցածը աւանդ է: Մեր ունեցածը վճռականապէս, բացարձակապէս իւրացնել եւ պահել, գողութեան համազօր է: Մերն ալ մերը չէ բարոյական բարձրագոյն չափանիշով: Ինչ որ մերը կը համարենք, ուրիշինն է: Մենք մեզի տրուածին մատակարար նշանակուած ենք: Ունեցածնիս մթերանոցի համար չէ, վաճառանոցի համար է, բացը դրուած, առանց գինի ձեռքէ հանելու համար:

Աստուած մեզի անհատական ձեռներէցութեան եւ ազատութեան իրաւունքը տուեր է բայց ոչ թէ անհատապաշտ ըլլալու համար: Անհատապաշտութիւնը սպառնալիք է



ընկերութեան դերագոյն բարւոյն եւ մատնութիւն՝ Աստուծոյ անյեղի նպատակներուն: Անհատը միայն մասն է ընկերութեան, եւ մասը ամբողջին բարձրագոյն շահերուն պէտք է ծառայէ, եւ ոչ թէ ամբողջը իր շահերուն ծառայեցնելու ջամք ընէ: Հաւաքական կամքը տիրական եւ վճռական կամքը ըլլալու է միշտ:

Սա պատերազմը կենդանի լուսաբանութիւն մըն է այս մեծ սկըզբունքին: Անհատները իրենք զիրենք կը նոյնացնեն հաւաքականութեան մը հետ որ ազգ մը կը ներկայացնէ: Անձրեւի կաթիլներուն պէս, անհատներ իրենց կամքը, ուժերը, զգացումները, ձգտումները կը թաղեն կը կորսնցնեն ազգային, հաւաքական կամքի մը եւ նպատակի մը մէջ: Անձրեւին կաթիլը եթէ պնդէ պահել իր անհատականութիւնը՝ գետը կը ցամքի: Գետն է մեծագոյն իրականութիւնը աստուածային տնտեսութեան մէջ, եւ կաթիլը պէտք է որ հրաժարի իր անհատականութենէն:

Որպէսզի կեանքի գետը շարունակէ հոսիլ կաթիլները պէտք որ իջնեն եւ թաղուին անոր մէջ: Կորո՞ւստ - ո՛չ, փրկութի՛ւն, կեա՛նք:

-Ա. Ա. ՊԵՏԻԿԵԱՆ

*A special message from the  
Board of Trustees*

In 2011, AECNY had a major natural gas leak, leading to the closure of all gas entering the building. Every gas appliance including our large 6 burner stove, an indoor grill, 4 ovens, and even our hot water heater to wash dishes has been turned off for almost 4 years.

In order to get our kitchen functional again, our gas lines need to be replaced. The cost to install the new gas pipes is \$17,000.

For a limited time, a generous family who strongly believes in the mission of the church has established a matching gift challenge! For every two dollars received towards this project, one additional dollar will be contributed by this family – up to \$4,000. Please take advantage of this opportunity while it lasts!

Will you consider making a contribution to install new gas lines to get our kitchen running again? Thank you so much for your consideration and support!

**GAS PROJECT DONATION**

Enclosed is my check for \$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

*Please make your check out to the Armenian Evangelical Church, with “Gas Project” in the memo. ~Thank you!*

To All Fathers:

Thank you for being an important role model to your children and our community. We honor you!



Happy Father's Day

June 21st, 2015.



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A very warm congratulations to the newest members of our church!  
We look forward to serving the Lord with you. God bless you!



Jon Baboian  
David Boyajian  
Mark Dilsizian  
Aaron Templar Santana-Smith  
Christina Santana-Smith  
Karine Tonyan



### GIFTS ACKNOWLEDGED WITH GRATITUDE

We wish to thank the following for their generous donation towards our gas line project:

*Veronica Adrian, Charles Ajamian, Rosemarie Ashbahian, Mariam Attarian-Bryer, George Bashian, Nuhran Becidyian, Pastor Mary Brown, Margaret Cherkezian, Arouss Darpinian, Peggy Dingilian, Rev. Peter Doghramji, Rachel Dohanian, Eunice Gick, A. Iskian, Berge Kayaian, Avedis & Ruby Kherlopian, Serpouhi Mardirossian, Steven Nahabedian, Rosemary Nazarian, Harry & Zaro Salibian, Charles & Mary Tartanian, Ryan Teager, Zara Yalenezian, & Anonymous.*

The following also contributed towards our gas line project:

*In loving memory of parents **Mihran & Mary Dokouzian**, wife **Doris**, sister **Sarah**, and grandson **Simon**, by Jack Dokouzian.*

*In loving memory of aunt **Ruth Philibosian**, by Thomas & Elizabeth Munroe.*

*Thank you*



## FELLOWSHIP HOUR



We wish to express our gratitude to the following for their sponsorship of a Fellowship Hour in May:

*The Tharp Family, in treasured memory of **Arthur, Gloria and Robert Teager.***

*Mr. Berge Kayaian, in loving memory of mother, **Araxi Kayaian** (on her birthday May 14) and in celebration of his twin great-grandsons' birthdays also on May 14, and in loving memory of wife, **Adrina Kayaian.***

*Anonymous*

We also wish to express our gratitude to the following for their contribution towards Fellowship Hour in May:

*Anonymous*



## CHANCEL FLOWERS PRESENTED



**May 10** - In loving memory of mother, **Araxi Kayaian** (on her birthday May 14) and in celebration of his twin great-grandsons' birthdays also on May 14, and in loving memory of wife, **Adrina Kayaian**, by Mr. Berge Kayaian.

**May 10** - In loving memory of **Homosie Helen Cherkezian** by her children RoseMarie and Margaret, grandchildren Michael and Donna, Deborah and Lary, great-grandchildren Megan and Stephanie on this very day that she left us fifteen years ago. We love you and miss you.

**May 24** - In loving memory of her aunt, **Melanie Zonich**, by Ivanka Petkovic.

**May 24** - In treasured memory of **Arthur, Gloria, and Robert Teager**, by the Tharp Family.

**May 31** - In loving memory of **Mary Gillingham** on her birthday, June 3rd, from her sister Anoush Haig.

**May 31** - In loving memory of cousin, **Joan Mestjian**, by Berge Kayaian.

**May 31** - In loving memory of mother **Joyce Lazer**, by Simone Lazer.

*Altar Flowers may be dedicated in honor or in memory of a loved one, for a holiday, birthday, graduation, or another special occasion.*

*Please sign up for a Sunday of your choice by calling the church office at 212-685-3177.*

## UPCOMING SERVICES & EVENTS

### Join us for:

Sunday Morning Worship - 11:00 AM

Bible Study - Tuesdays at 7:00 PM

- June 7** Sunday Worship Service: *The Great Ransom*  
(Mark 10:32-45)
- June 13** **Faith & Film! - *Interstellar*** - 6:00pm  
Join us for a movie and discussion on related themes.
- June 14** Sunday Worship Service: *Believing Is Seeing*  
(Mark 10:46-52)
- June 21** **Father's Day Sunday Worship Service: *Save Me Now!***  
(Mark 11:1-11)
- June 26-28** **AEYF Conference** (Boston)  
Join youth ages 12+ for a fun and Christ focused weekend!
- June 28** Sunday Worship Service: *Jesus Is Bad For Business*  
(Mark 11:12-33)
- July 11** **CityFest!** - Central Park, NYC  
Festival with popular music artists and gospel presentation.
- Aug 9-15** **Camp Arevelk!** (Greenville, NY)  
Annual camp for ages 10-16, including games, teaching,  
and time to develop a deeper relationship with the Lord.
- Oct 2-4** **AEWF Biannual Conference** (King of Prussia, PA)  
Come for a refreshing weekend for women on the East  
Coast! Speaker: Seta Konialian Saleh. [www.aeuna.org](http://www.aeuna.org)

*For more information, please contact our church office:*

*Phone: 212-685-3177*

*Email: [info@aecnyc.org](mailto:info@aecnyc.org)*

*Visit us online on Facebook or our Website: [www.aecnyc.org](http://www.aecnyc.org)*

