



Primacy of the Armenian Apostolic Orthodox Church
of the United Kingdom and Republic of Ireland

His Grace Bishop Hovakim Manukyan, Primate

Saint Yeghiche Armenian Church Parish

ՄԻ ԵՂԻՉԷ ՀԱՅՈՑ ԵԿԵՂԵՑՈՂ ԾՈՒԽ

Cranley Gardens, Kensington London, SW7 3BB

t. +44 (0)20 7373 8133 Pastoral office email: info@styeghiche.org.uk

www.styeghiche.org.uk <https://www.facebook.com/StYeghiche>

SUNDAY BULLETIN

1: List of the Sunday Reading,

20th November 2016

Bulletin No 48/16

Յիսուս Քրիստոսի Աւետարանէն Ըստ Ղուկասի 11:1-13

Երբ տեղ մը կաղօթէր, դաղորելէն ետք իր աշակերտներէն մէկը ըսաւ իրեն. «Տէ՛ր, աղօթէ՛ւ ստրվեցուր մեզի, ինչպէս Յովհաննէս ստրվեցուց իր աշակերտներուն»:

Ուստի ըսաւ անոնց. «Երբ կաղօթէք՝ ըսէ՛ք. «Հա՛յր մեր՝ որ երկինքն էս», քու անունդ սուրբ ըլլայ. քու թագաւորութիւնդ գայ. քու կամքդ ըլլայ, ինչպէս երկինքը նոյնպէս երկրի վրայ : Մեր ամէնօրեայ հացը տո՛ւ ր մեզի օրէ օր.

նորէ՛ մեզի մեր մեղքերը, քանի՛ որ մենք ալ կը ներենք բոլոր անոնց, որ պարտապան են մեզի. ու մի՛ տանիր մեզ փորձութեան, հապա ազատէ մեզ Չարէն՝ »:

Նաեւ ըսաւ անոնց. «Եթէ ձեզմէ մէկը՝ բարեկամ մը ունենայ, ու կէս գիշերին երթայ անոր եւ ըսէ. «Բարեկամ, ինձի երեք նկանակ փոխ տուր. որովհետեւ մէկ բարեկամս ճամբորդած ատեն ինձի եկաւ, եւ ոչինչ ունիմ՝ անոր հրաձգելու», ու եթէ ան ներսէն պատասխանէ. «Չիս մի անհանգստացնէր. արդէն դուրը գոցուած է, ու զաւակներս իմ քովս անկողիսին մէջ են. չեմ կրնար կանգնիլ եւ քեզի հաց տալ», կը յայտարարեմ՝ ձեզի. «Թէեւ բարեկամութեան համար ոտքի չելլէ՛ անոր տալու, անոր պատճառած տաղտուկին՝ համար պիտի կանգնի ու պէտք եղածը տայ անոր»:

Ես ալ կը յայտարարեմ ձեզի. «Խնդրեցէ՛ք եւ պիտի տրուի ձեզի. փնտռեցէ՛ք՝ ու պիտի գտնէք. դուրը բախեցէ՛ք եւ պիտի բացուի ձեզի: Որովհետեւ ո՛վ որ խնդրէ կը ստանայ, ո՛վ որ փնտռէ կը գտնէ, եւ ո՛վ որ դուրը բախէ՛ պիտի բացուի անոր: Եթէ որդի մը հաց ուզէ՛ ձեզմէ՛ ունէ մէկէն՝ որ հայր է, միթէ՛ քա՛ր պիտի տայ անոր. կամ եթէ ձուկ ուզէ, միթէ՛ ձուկին տեղ օ՛ձ պիտի տայ անոր. կամ եթէ հաւկիթ ուզէ, միթէ՛ կարի՛ ճ պիտի տայ անոր: Ուրեմն՝ եթէ դո՛ւ քո՛ր չար էք՝ զիտէք ձեր զաւակներուն բարի նուէրներ տալ, ո՛րչափ անելի ձեր Հայրը երկինքէն Սուրբ Հոգի ն պիտի տայ անոնց՝ որ կը խնդրեն իրմէ՛»:



The Holy Gospel of Jesus Christ according to Luke 11:1-13

Once Jesus was in a certain place praying. As he finished, one of his disciples came to him and said, "Lord, teach us to pray, just as John taught his disciples."

Jesus said, "This is how you should pray: "Father, may your name be kept holy. May your Kingdom come soon.

Give us each day the food we need, and forgive us our sins, as we forgive those who sin against us. And don't let us yield to temptation."

Then, teaching them more about prayer, he used this story: "Suppose you went to a friend's house at midnight, wanting to borrow three loaves of bread. You say to him, 'A friend of mine has just arrived for a visit, and I have nothing for him to eat.' And suppose he calls out from his bedroom, 'Don't bother me. The door is locked for the night, and my family and I are all in bed. I can't help you.' But I tell you this—though he won't do it for friendship's sake, if you keep knocking long enough, he will get up and give you whatever you need because of your shameless persistence.

"And so I tell you, keep on asking, and you will receive what you ask for. Keep on seeking, and you will find. Keep on knocking, and the door will be opened to you. For everyone who asks, receives. Everyone who seeks, finds. And to everyone who knocks, the door will be opened.

"You fathers—if your children ask for a fish, do you give them a snake instead? Or if they ask for an egg, do you give them a scorpion? Of course not! So if you sinful people know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him."

2: A short interpretation of the Gospel reading under the title The hard sayings'

Father/Our Father

Jesus' own address to God, it appears, regularly included "Father." Though the Aramaic word *Abba* is only found in the Gospels in the Gethsemane narrative at Mark 14:36, there is a broad consensus (1) that Jesus indeed used this word in prayer, and (2) that the notion of God's fatherhood – though, of course, known also in Judaism – took central place in his own attitude to God in a distinctive way. So when the prayer given to his followers begins with "Father" (Luke 11:2) or "Our Father" (Matt. 6:9; cf. *Didache* 8:2-3, which also begins "Our Father"), we must understand that Jesus wants them to see themselves as sharing his own characteristic spirituality – that is, his own intimate, familial approach to the Creator. The idea of God's fatherhood, and of building this concept into the life of prayer, was not, as must again be stressed, a novelty within Judaism. But the centrality and particular emphasis that Jesus gave it represents a new departure.

Hallowed Be Your Name

The sanctifying of God's name, as in the clause "hallowed be your name" (Luke 11:2//Matt. 6:9), is not a major theme in the Gospels. Where it does occur – as, for example, in Mary's exclamation, "Holy is his name!" (Luke 1:49); or Jesus' prayer, "Father, glorify your name," and the Father's response, "I have glorified it, and will glorify it again" (John 12:28) – it appears as a natural, and typically Jewish, affirmation of God's holiness and majesty. But the hallowing or sanctifying of God's name is thoroughly consistent with the sort of work that Jesus conceived himself to be undertaking.

Your Kingdom Come

The coming of God's kingdom, however, as expressed by the petition "your kingdom come" (Matt. 6:10//Luke 11:2), is a major theme throughout the entire Gospel tradition. And though its interpretation has sometimes been controversial, there is no doubt (1) that Jesus made this the central theme of his proclamation and (2) that he meant by it that the long-awaited kingdom or rule of God, which involved the salvation of Israel, the defeat of evil, and the return of YHWH himself to Zion, was now at last happening (see my *Jesus and the Victory of God*, chs. 6-10).

Your Will Be Done

The performance of God's will, as voiced in the entreaty "your will be done on earth as it is in heaven" (Matt. 6:10) – whether one sees that clause as subordinate to the clause "your kingdom come" (Matt. 6:10//Luke 11:2) or as distinct – chimes in with the emphasis of Jesus at several points in his recorded work. This is particularly noticeable in John's Gospel. But it finds many echoes in the Synoptic Gospels, not least in Luke's repetition of how God's will must be fulfilled.

Give Us Today Our Daily Bread

The prayer for bread, as in "give us today [or, 'day by day'] our daily bread" (Matt. 6:11//Luke 11:3), awakens echoes that resound throughout Jesus' public ministry. The two evangelists who give us the Lord's Prayer also give us the temptation stories, where Jesus' hunger and his refusal to create bread for himself feature prominently (cf. Matt. 4:2-4; Luke 4:2-3). The wilderness feeding stories suggest both a literal feeding and a symbolic act that demonstrated God's power, operative through Jesus, to provide for the needs of the people (cf. Mark 6:32-44 par.; 8:1-10 par.). Jesus' own prayers of thanks on these occasions (cf. Mark 6:41 par.; 8:6 par.; see also Luke 24:30) are translated by the Lord's Prayer into a trustful prayer for God's regular provision.

Forgive Us Our Debts/Sins

The prayer for forgiveness – "forgive us our debts, as we also have forgiven our debtors" (Matt. 6:12); "forgive us our sins, for we also forgive everyone who sins against us" (Luke 11:4) – is the one instance of a prayer Jesus taught his followers to pray that they did not suppose he needed to pray himself. The well-known scene of John the Baptist's initial objection to baptizing Jesus (Matt. 3:14-15) and the very early tradition of Jesus' personal sinlessness (cf. John 7:18; 8:46; 2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22) bear witness to the great divide at this point between Jesus and his followers. They needed to repent and seek God's forgiveness, but he did not.

3: List of the Feasts celebrated in the Armenian church

Lead Us Not into Temptation, but Deliver Us from the Evil One

With the prayer about deliverance from temptation (*peirasmos*) and the evil one (*ho poneros*) of Matt. 6:13, we are back again with Jesus. Again, the temptation narratives of Matt. 4:1-11 and Luke 4:1-13 are close at hand as part of the context; and again, the Gethsemane scene and the complex of “trials” before Caiaphas and Pilate offer themselves as the wider setting.

This brief survey is enough to demonstrate that the Lord’s Prayer is by no means simply a collage of vaguely suitable material culled from the liturgical culture of Second Temple Judaism. Its shape and content remind us of the public career of Jesus at every point. And since Jesus’ public career was solidly rooted and reflected in his own life of prayer, we must conclude that the Lord’s Prayer is an invitation to share Jesus’ own prayer life – and with it his agenda, his work, his pattern of life, and his spirituality. The Lord’s Prayer marks out Jesus’ followers as a distinct group not simply because Jesus gave it to them, but because it encapsulates his own mission and vocation. And it does this in a form appropriate for his followers, which turns them into his co-workers and fellow-laborers in prayer for the kingdom.

Of course, if one thinks of Jesus simply as a great human teacher, then summoning his followers to share his own pattern and style of prayer is a reasonable commonplace. But if we accept the early Christian assessment of Jesus – with its dramatically high, though still Jewish, Christology – what has been said so far strongly implies that here within the Lord’s Prayer we are meeting the beginnings of trinitarian soteriology: the Son is inviting his followers to share the intimacy of his own life with the Father.

Տոն բոլոր սրբերի՝ հների և նորերի, հայտնիների և անհայտների

Հայ Եկեղեցին այս տոնով նշում է բոլոր այն սուրբերի հիշատակը, որոնց անունները չեն անցել Տոնացույցի կամ Եկեղեցական օրացույցի մեջ, սակայն նրանց սուրբ անունները գրված են Երկնքի արքայության սրբազան մատյանում:

Քրիստոնեական հալածանքների և հավատի համար մղված բազում պատերազմների ժամանակ շատերն են նահատակվել, որոնց անունները, ցավոք, չեն պահպանվել և հասել մեզ: Ուստի, եկեղեցին հաստատել է այս նվիրական տոնը հենց նրանց հիշատակը ոգեկոչելու համար: Անձեր, որոնք իրենց թանկ արյունը հեղեցին հանուն Քրիստոսի և նրա խորհրդավոր մարմնի՝ եկեղեցու շինության:

Բարեկենդան Հիսնակաց Պահոց

Հիսնակը հիսնօրյա Պահքի շրջան է, որը նախորդում է Աստվածահայտնության տոնին:

Հիսնակաց Բարեկենդանը 7 օրերի շարժականությամբ նշվում է նոյեմբերի 15-ից մինչև 21-ը, այս տարի՝ նոյեմբերի 15-ին:

Feast of All Saints - the old and the new, the known and the unknown

By this feast the Armenian Apostolic Church commemorates the memory of all those saints, whose names are not included in the Church Calendar, but whose names are registered in the sacred book of the Heavenly Kingdom.

Many people have been subjected to severe torments and have been martyred during the wars for the sake of faith. Unfortunately, we do not know their names. So the Church has established this feast in the Church Calendar in order to commemorate their memory. They are persons who shed their blood for the sake of Christ and His Church.

Eve of the Fast of Advent

This is the beginning of Advent - the period of “Fifty Days” (Hisnak or Yisnak) beginning with the Sunday nearest to the 25th of November and ending with the Saturday next after the Sunday nearest to the 6th of January, the Feast of Holy Nativity and Theophany of Our Lord Jesus Christ. Thus it covers a period of seven constant days.

4: Հոգեհանգիստ - Memorial Service

A memorial service at St Yeghiche Armenian Church is requested:

By Mr and Mrs Raffi Edgarian and Family also Mrs Mariette Armaghanian and Family for the soul of their Father and Grandfather the late **HOVIG EDGARIAN**, on the 40th day memorial of his passing, and for all the old and new deceased members of the **EDGARIAN** and **ARMAGHANI-AN** Families.

By Mr Raffi Manoukian for the souls of his cousins the late **HAMPARTSOUM KELEDJIAN** and **VARTKES KELEDJIAN** and for all the old and new deceased members of **KELEDJIAN** and **MANOUKIAN** Families.

By Mr Hratch Ghazarian for the soul of his friend the late **ARA DEMIRJIAN** who passed away last week and for all the old and new deceased members of **Demirjian** Family.

May the Lord rest the souls of the deceased members of our community in peace and console their loved ones with the comforting power of His Holy Spirit.

St Yeghiche Armenian Church is looking for people of all ages to be altar servers and choir members. If you would like to be in the choir and be uplifted by singing our beautiful "Sharagans" (hymns) just come to church on any Sunday

ENQUIRIES:

For ecclesiastical/parish matters including requests for Christenings, Home Blessing (Dnorhnek), Donations in Lieu of Flowers, arrangements for Marriages and other church administrative matters please contact Mr Viken Haladjian, phone: **07970 146 280** or **020 7373 8133** or by emailing info@styeghiche.org.uk Alternatively please approach a member of the Parish Council at church every Sunday after Badarak.

Requiem Service (Hokehankisd)

For Requiem Service (Hokehankisd), please call the church office at **020 7373 8133**, or e-mail us your request to info@styeghiche.org.uk by Thursday, in order to include the name(s) of your beloved one(s) in the Sunday bulletin. There is no set monetary amount for requesting Hokehankisd; any amount donated is appropriate and appreciated.

Please remember our Church in your prayers.

ANNOUNCEMENT:

Your kind donations are gratefully accepted:

In order to meet the ever increasing church functioning expenses, The St Yeghiche Parish Council would like to appeal to all members of the community for their annual membership dues and generous donations. Please complete this form and hand your donation to the members of the Parish Council at the side entrance of the Church. Alternatively please post your cheque to: St Yeghiche Armenian Church Parish c/o Dr. Setrag Karanfilian, 13b Cranley Gardens, Kensington London, SW7 3BB. Please make your cheques payable to: "St Yeghiche Armenian Church".

Alternatively you can arrange a standing order or donation by bank transfer to our St Yeghiche Armenian Church Parish Ltd Account at:

HSBC, Acc.no: 42674432, Sort code: 40-02-26, IBAN: GB73MIL40022642674432, BIC: MIDLGB2106F

I wish to arrange a standing order/make a donation £to the St Yeghiche Arm. Church Parish.

Name:

Address:

Tel:.....Email:.....