



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**

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**SUNDAY BULLETIN**

**1: List of the Sunday Reading,**

**5th March 2017**

**Bulletin No 11/17**

**Second Sunday of Great Lent – Expulsion**

**Պօղոս Առաքեալի Կողմէ Հռոմէացիներուն Գրուած Նամակէն 12:1-13**

Ուրեմն կ'աղաչե՛մ ձեզի, եղբայրնե՛ր, Աստուծոյ կարեկցութեամբ, որ ձեր մարմինները ներկայացնէք որպէս ապրող զոհ մը՝ սուրբ, աստուածահաճոյ. այդ է ձեր բանական պաշտամունքը: Եւ մի՛ համակերպիք այս աշխարհին, հապա փոխակերպուեցէ՛ք ձեր միտքին նորոգութեամբ, որպէսզի քննէք թէ ի՛նչ է Աստուծոյ կամքը, որ բարի, հաճելի եւ կատարեալ է:

Քանի որ ինձի տրուած շնորհքով կըսեմ ձեզմէ ամէն մէկուն, որ իր մասին աւելի բարձր համարում չունենայ քան ինչ որ պետք է մտածէ, հապա խոհեմութեա՛մ մտածէ, հաւատքի չափին համեմատ՝ որ Աստուած բաշխած է իւրաքանչիւրին: Որովհետեւ ինչպէս մէկ մարմինի մէջ ունինք շատ անդամներ, եւ այդ բոլոր անդամները միեւնոյն պաշտօնը չունին, նոյնպէս մենք՝ շատ ըլլալով՝ մէկ մարմին ենք Քրիստոսով, եւ իւրաքանչիւրս՝ իրարու անդամներ: Ուստի՝ ունենալով շնորհներ, որոնք կը տարբերին այն շնորհքին համեմատ՝ որ մեզի տրուած է, եթէ մարգարէութիւն է՝ մարգարէանա՛նք հաւատքին համեմատութեամբ, եթէ սպասարկութիւն՝ սպասարկե՛նք. ա՛ն որ կը սորվեցնէ՝ թող յարատեւէ սորվեցնելով, ա՛ն որ կը յորդորէ՝ յորդորելով. ա՛ն որ կը բաշխէ՝ թող յարատեւէ պարգամտութեամբ, ա՛ն որ վերակացու է՝ փութաջանութեամբ, ա՛ն որ կողորմի՝ ուրախութեամբ:

Մերը թող ըլլայ առանց կեղծիքի. չարէն զգուեցէ՛ք, բարիին՝ յարեցէք: Իրարու հանդէպ գորովալի՛ց եղէք՝ եղբայրական սիրով. պատուելու մէջ՝ զիրար՝ գերադասեցէք: Փութաջանութեան մէջ ծոյլ մի՛ ըլլաք. եռանդուն հոգիով Տէրոջ ծառայեցէք: Յոյսով ուրախացէք. տառապանքի մէջ համբերեցէ՛ք. աղօթքի մէջ յարատեւեցէ՛ք: Սուրբերու կարիքներուն հաղորդակի՛ց եղէք. հիւրասիրութեան հետամու՛տ եղէք:

**The Epistle of St Paul to the Romans 12:1-13**

Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith. For just as we have many members in one body and all the members do not have the same function, so we, who are many, are one body in Christ, and individually members one of another. Since we have gifts that differ according to the grace given to us, *each of us is to exercise them accordingly*: if prophecy, according to the proportion of his faith; if service, in his serving; or he who teaches, in his teaching; or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

Let love *be* without hypocrisy. Abhor what is evil; cling to what is good. Be devoted to one another in brotherly love; give preference to one another in honour; not lagging behind in diligence, fervent in spirit, serving the Lord; rejoicing in hope, persevering in tribulation, devoted to prayer, contributing to the needs of the saints, practicing hospitality.

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

### Յիսուս Քրիստոսի Աւետարանէն Ըստ Մատթէոսի 5:17-48

«Մի՛ կարծեք թէ եկայ՝ արելու Օրէնքը կամ Մարգարէները: Եկայ՝ ո՛չ թէ արելու, հապա՛ գործադրելու: Որովհետեւ ճշմարտապէս կը յայտարարեմ ձեզի. “Մինչեւ որ երկինքն ու երկիրը անցնին, Օրէնքէն յովտ մը կամ նշանագիր մը պիտի չանցնի՝ մինչեւ որ բոլորն ալ կատարուին”»: Ուրեմն ո՛վ որ այս ամենափոքր պատուիրաններէն մէկը լուծէ եւ մարդոց ա՛յնպէս սորվեցնէ, անիկա ամենափոքր պիտի կոչուի երկինքի թագաւորութեան մէջ. բայց ո՛վ որ գործադրէ ու սորվեցնէ, անիկա մեծ պիտի կոչուի երկինքի թագաւորութեան մէջ:

Որովհետեւ կը յայտարարեմ ձեզի. “Եթէ ձեր արդարութիւնը չգերազանցէ դպիրներու եւ Փարիսեցիներու արդարութիւնը, բնա՛ւ պիտի չմտնէք երկինքի թագաւորութիւնը”»:

«Լսէր էք թէ ըսուեցաւ նախնիքներուն. “Մի՛ սպաններ”: Ո՛վ որ սպաննէ, արժանի պիտի ըլլայ դատաստանի: Բայց ես կը յայտարարեմ ձեզի. “Ո՛վ որ գուր տեղը բարկանայ իր եղբոր դէմ՝ արժանի պիտի ըլլայ դատաստանի: Ո՛վ որ “ապուշ” ըսէ իր եղբոր՝ արժանի պիտի ըլլայ ատեանի դատապարտութեան: Ո՛վ որ “յիմար” ըսէ իր եղբոր՝ արժանի պիտի ըլլայ գեհե՛նի կրակին”»: Ուրեմն եթէ քու ընծադ գոհասեղանին վրայ բերես, ու հոն յիշես թէ եղբայրդ բա՛ն մը ունի քեզի դէմ, հո՛ն ձգէ ընծադ՝ գոհասեղանին առջեւ. նա՛ իս գնա՛ հաշտուէ՛ եղբորդ հետ, եւ ա՛յն ատեն եկուր՝ որ մատուցանես ընծադ: Շուտո՛վ համաձայնէ քու ոտխիդ հետ, մինչ ճամբան ես անոր հետ, որպէսզի հակառակորդդ չյանձնէ քեզ դատաւորին, ու դատաւորը՝ ոստիկանին, եւ բանտը չնետուիս: Ճշմարտապէս կը յայտարարեմ քեզի. “Բնա՛ւ դուրս պիտի չելլես անկէ, մինչեւ որ վճարես վերջին նաքարակիրը”»:

«Լսէր էք թէ ըսուեցաւ. “Շնորհին մի՛ ըներ”: Բայց ես կը յայտարարեմ ձեզի. “Ո՛վ որ կը նայի կնոջ մը՝ անոր ցանկալու համար, արդէ՛ն անիկա իր սիրտին մէջ շնորհին ըրած է անոր հետ”: Ուստի եթէ աջ աչքդ կը գայթակղեցնէ քեզ, հանէ՛ զայն ու նետէ՛ քեզմէ. որովհետեւ աւելի օգտակար է քեզի՝ որ անդամներդ մէկը կորսուի, բայց ամբողջ մարմինդ չնետուի գեհե՛նը: Եթէ աջ ձեռքդ կը գայթակղեցնէ քեզ, կտրէ՛ զայն ու նետէ՛ քեզմէ. որովհետեւ աւելի օգտակար է քեզի՝ որ անդամներդ մէկը կորսուի, ու ամբողջ մարմինդ չնետուի գեհե՛նը»:

«Նաեւ ըսուեցաւ. “Ո՛վ որ արձակէ իր կինը, թող տայ անոր ամուսնալուծումի վկայագիր մը”: Բայց ես կը յայտարարեմ ձեզի. “Ո՛վ որ կարձակէ իր կինը՝ առանց պոռնկութեան պատճառի, ի՛նք շնորհին ընել կու տայ անոր, եւ ո՛վ որ կամուսնանայ արձակուածին հետ՝ շնորհին կընէ”»:

«Լսէր էք դարձեալ թէ ըսուեցաւ նախնիքներուն. “Սուտ երդում մի՛ ըներ, հապա հատուցանէ՛ Տէրոջ ըրած երդումներդ”: Բայց ես կը յայտարարեմ ձեզի. “Երբէ՛ք երդում մի՛ ընէք, ո՛չ երկինքի վրայ՝ որ Աստուծոյ գահն է, ո՛չ երկրի վրայ՝ որ անոր ոտքերուն պատուանդանն է, ո՛չ Երուսաղէմի վրայ՝ որ Մեծ Թագաւորին քաղաքն է, ո՛չ ալ զլուսիդ վրայ երդում ըրէ, որովհետեւ չես կրնար մէկ մագ ճերմկցնել կամ սեւցնել: Հապա ձեր խօսքը ըլլայ՝ այո՛ն՝ այո՛, եւ ո՛չը՝ ո՛չ. ասկէ աւելին յառաջ կու գայ Չարէն”»:

«Լսէր էք թէ ըսուեցաւ. “Աչքի տեղ՝ աչք, եւ ակռայի տեղ՝ ակռայ”: Բայց ես կը յայտարարեմ ձեզի. “Չարին մի՛ դիմադրէր. հապա ո՛վ որ ապտակէ աջ այտիդ, դարձո՛ւր անոր միւսն ալ: Եթէ մէկը ուզէ դատ վարել քեզի հետ ու բաճկոնդ առնել, թո՛ղ տուր անոր հանդերձդ ալ: Եւ ո՛վ որ ստիպէ քեզ մղոն մը երթալ, գնա՛ անոր հետ երկու մղոն: Տո՛ւր քեզմէ ուզողին, ու երես մի՛ դարձներ անկէ՝ որ կուզէ փոխ առնել քեզմէ”»:

«Լսէր էք թէ ըսուեցաւ. “Միրէ՛ ընկերդ եւ ատէ՛ թշնամիդ”: Բայց ես կը յայտարարեմ ձեզի. “Միրեցէ՛ք ձեր թշնամիները, օրհնեցէ՛ք ձեզ անիծողները, բարիք ըրէք անոնց՝ որ կատեն ձեզ, եւ աղօթեցէ՛ք անոնց համար՝ որ կը պախարակեն ու կը հալածեն ձեզ, որպէսզի ըլլաք ձեր երկնաւոր Հօր որդիները. որովհետեւ իր արեւը կը ծագեցնէ թէ՛ չարերուն եւ թէ՛ բարիներուն վրայ, եւ անձրեւ կը



### 3: List of the Feasts celebrated in the Armenian church

դրկէ թէ՛ արդարներուն եւ թէ անարդարներուն վրայ: Որովհետեւ եթէ դուք սիրէք ձեզ սիրողները, ի՞նչ վարձատրութիւն կունենաք. մաքսաւորնէ՛րն ալ նոյնը չե՞նք ըներ: Ու եթէ բարեւէք միայն ձեր եղբայրները, ի՞նչ աւելի կընէք ուրիշներէն. մաքսաւորնէ՛րն ալ նոյնը չե՞նք ըներ: Ուրեմն դուք կատարեա՛լ եղէք, ինչպէս ձեր երկնաւոր Հայրը կատարեալ է»»:

### The Holy Gospel of Jesus Christ according to Matthew 5:17-48

“Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. “For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. “Whoever then annuls one of the least of these commandments, and teaches others *to do* the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches *them*, he shall be called great in the kingdom of heaven.

“For I say to you that unless your righteousness surpasses *that* of the scribes and Pharisees, you will not enter the kingdom of heaven.

“You have heard that the ancients were told, ‘YOU SHALL NOT COMMIT MURDER’ and ‘Whoever commits murder shall be liable to the court.’ “But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, ‘You good-for-nothing,’ shall be guilty before the supreme court; and whoever says, ‘You fool,’ shall be guilty *enough to go* into the fiery hell. “Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering. “Make friends quickly with your opponent at law while you are with him on the way, so that your opponent may not hand you over to the judge, and the judge to the officer, and you be thrown into prison. “Truly I say to you, you will not come out of there until you have paid up the last cent.

“You have heard that it was said, ‘YOU SHALL NOT COMMIT ADULTERY’; but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart. “If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell. “If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell.

“It was said, ‘WHOEVER SENDS HIS WIFE AWAY, LET HIM GIVE HER A CERTIFICATE OF DIVORCE’; but I say to you that everyone who divorces his wife, except for *the* reason of unchastity, makes her commit adultery; and who ever marries a divorced woman commits adultery.

“Again, you have heard that the ancients were told, ‘YOU SHALL NOT MAKE FALSE VOWS, BUT SHALL FULFILL YOUR VOWS TO THE LORD.’ “But I say to you, make no oath at all, either by heaven, for it is the throne of God, or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is *THE CITY OF THE GREAT KING*. “Nor shall you make an oath by your head, for you cannot make one hair white or black. “But let your statement be, ‘Yes, yes’ *or* ‘No, no’; anything beyond these is of evil.

“You have heard that it was said, ‘AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.’ “But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also. “If anyone wants to sue you and take your shirt, let him have your coat also. “Whoever forces you to go one mile, go with him two. “Give to him who asks of you, and do not turn away from him who wants to borrow from you.

“You have heard that it was said, ‘YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.’ “But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for He causes His sun to rise on *the* evil and *the* good, and sends rain on *the* righteous and *the* unrighteous. “For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? “If you greet only your brothers, what more are you doing *than others*? Do not even the Gentiles do the same? “Therefore you are to be perfect, as your heavenly Father is perfect.

## Սուրբ Թեոդորոս զորավարի հիշատակության օր

Մբ. Թեոդորոս զորավարը համաքրիստոնեական սուրբ է, որի հիշատակությունը Հայ Առաքելական եկեղեցին տոնում է Մեծ Պահքի առաջին շաբաթ օրը: Ըստ վարքագիրների՝ նա ծնվել էր Ամասիա քաղաքի Մարու գյուղում և ունեցել քրիստոնյա բարեպաշտ ծնողներ: 4-րդ դարի սկզբին, Դիոկղետիանոսի հալածանքների ժամանակ, ապացուցելու համար կուռքերի հնարովի եւ կեղծ լինելը, գիշերով հրի է մատնել հեթանոսական Ռեա չաստվածուհու մեհյանը: Այս արարքի համար բանտ է նետվել և մեծագույն չարչարանքներից հետո 306 թվականին նահատակվել՝ այրվելով կրակի վրա: Մբ. Թեոդորոս զորավարը հայտնի է նաև, որպես վիշապասպան, որ քաջությամբ ու հավատով հաղթել է հսկա վիշապի: Օտար եկեղեցիներում հայտնի է նաև «Դիոն» անվամբ, որ հունարեն նշանակում է «նորեկ» զինվոր:

## Commemoration of St. Theodoros the Captain

St. Theodoros the Captain is a Saint recognized by all traditional churches of Christendom. The Armenian Church commemorates this Saint on the first Saturday during the period of Great Lent.

According to hagiographers, St. Theodoros was born to God-fearing and pious parents in the village of Saroo, near the town of Amasia. He was a soldier in the Roman Army, and rose through the ranks, eventually becoming a Captain.

In the beginning of the fourth century, Rome was under the rule of the Emperor Diocletian. Instead of worshipping at the temple of the pagan goddess Rea, as he had been instructed to, St. Theodoros burns the temple to the ground, thus demonstrating that pagan idols were false. For this act, Diocletian imprisons St. Theodoros, and he suffers severe tortures. In the year 306 A.D., he is martyred by being set on fire.

St. Theodoros is also known as the “Slayer of the Dragon”, as he was said to have defeated a great and mighty dragon due to his courage and faith.

## Արտաքսման կիրակի

Մեծ Պահքի երկրորդ կիրակին կոչվում է նաև Արտաքսման: Օրվա խորհրդի և անվան մասին Աստվածաշունչ մատյանի Օսնդոց Գրքում գրված է. «...Եվ արտաքսեց նրան Աստված Եդեմի պարտեզից, որպեսզի մշակի հողը, որից և ստեղծվել էր»: (Օսնդ. 3:23): Նախապատմությունը հետևյալն է. մարդն ունկնդիր լինելով Սատանայի խաբեբայական խոսքերին, պատվիրանազանց գտնվելով՝ համտեսեց արգելված պտղից: Որպես պատիժ, մարդն իհարկե, անմիջապես չմահացավ, սակայն զրկվեց Աստծո կողմից շնորհված անմահությունից և անիծվեց: Այսուհետ, մարդն իր քրտինքով պետք է վաստակի օրվա հացը և կինը պետք է ցավով ու տառապանքով զավակ ունենա և վերջում էլ ասվեց նրան. «...հող էիր և հող կդառնաս» (Օսնդ.3.19):

Եկեղեցական հայրերն իմաստուն կերպով Քառասներորդաց Պահքի շրջանի կիրակիներն այնպես են դասավորել և այնպիսի անվանումներ ու խորհուրդներ տվել, որոնցով ի հայտ է գալիս մարդկության կյանքի ուղին՝ ծնունդ, մեղսագործություն, զոջում, ապաշխարանք: Սա ինքնին մարդուն խորհելու ևս մեկ առիթ է սեփական անձին անդրադառնալու, պահոց շրջանն արդյունավետ անցկացնելու համար:

## Sunday of Expulsion

The second Sunday of the period of Great lent is called the Sunday of Expulsion. The basis of the mystery of and the name of the day can be found in the Holy Bible, the Book of Genesis: “So the Lord God sent him out of the Garden of Eden and made him cultivate the soil from which he had been formed” (Genesis 3:23). Prehistory is the following. The human being, listening to the deceitful words of Satan, disobeyed the divine commandments and ate the forbidden fruit, As punishment the human being, the human being, of course, didn't die at once, but was deprived of the eternity granted by God and was cursed Since then man must work hard and sweat to make the soil produce enough food, and woman will have pain in giving birth to her offspring. And in end God said to the human being: “You were made from soil and you will become soil again” (Genesis 3:19).

The church Fathers have given the Sundays of the Period of great lent such names and mysteries which symbolize the mankind's way of life – birth, sinning, regret and repentance. This should serve for the human being as an occasion for thinking of himself/herself and his/her life so that the period of great Lent should be fruitful and productive.

### **How did the badarak evolve? Did St. Gregory perform the services we have today?**

St Gregory the Illuminator and his contemporaries did not celebrate the Divine Liturgy, or *badarak*, as we know the service today. The origin and development of the Armenian badarak are of a later date than the early fourth century, when St. Gregory the Illuminator lived and converted the Armenian nation to Christianity. St Gregory the Illuminator and his contemporaries did not celebrate the Divine Liturgy as we know it today.

There is no information about the nature of the liturgies used in the Armenian churches prior to the fifth century. Since the earliest Christians came from northern Syria and northern Mesopotamia, it is assumed that they brought the liturgies used in those regions. These would have been in Syriac, a dialect of Aramaic, and were probably still in use, particularly in southern Armenia, until, the beginning of the fifth century.

St. Gregory himself was educated in Caesarea, Cappadocia (modern Kayseri in central Turkey and the region around it), where the spoken as well as the liturgical language was *koiné* Greek. Since after the conversion of Armenia St. Gregory went to Caesarea to become a bishop, it is assumed that he brought the liturgy, or liturgies, in use in Cappadocia. These were presumably in official use in Armenia until the beginning of the fifth century.

Soon after the invention of the Armenian alphabet in the fifth century, the Armenian fathers translated from Greek the Divine Liturgy of St. Basil the Great (330 – 379), bishop of Caesarea. This liturgy was probably the one that was celebrated on the eve of the Battle of Avarayr on May 25, 451. At a later date this liturgy was falsely attributed to St. Gregory the Illuminator, as noted in the headings of manuscripts. Later tradition also attributed to the St. Gregory the Armenian practice of not adding water to the cup and using unleavened bread for the host.

During the late fifth or sixth centuries, four other liturgies were translated from Greek, all of them from neighbouring Cappadocia and now attributed to St. Gregory of Nazianzus (329 – 389). By the mid-10<sup>th</sup> century one of these four had already become the standard *badarak* of the Armenian Church, while the other three and the Liturgy of St. Basil were ultimately forgotten in the Armenian Church. The texts of the liturgies of St. Basil and those of the two other liturgies of Gregory of Nazianzus are still extant, while the fourth has reached us only in fragments.

In the mid-10<sup>th</sup> century the Armenian *badarak* began with the priest's silent prayer following the Scriptural readings and the recitation of the Profession of Faith (the Creed). The service ended with the distribution of Holy Communion. The first part of the Preparation was done silently by the priest and the second part (the Synaxis) – called *Jashoo Zham* in Armenian, when the Scriptural excerpts or lessons are read – was, and still is, a separate service or office. Sometime between the mid-10<sup>th</sup> and 12<sup>th</sup> centuries these two parts were added to the beginning of the Divine Liturgy. The newly added sections as well as the rest of the Armenia *badarak* were enriched with material borrowed from the Byzantine and Latin liturgies. During the late Middle Ages the Armenians borrowed from the Latin Rite the Dismissal and the reading of the Gospel of John, chapter 1:1-14.

Since the end of the 13<sup>th</sup> century minor changes and additions have been introduced into the Armenian Divine Liturgy, namely some editorial revisions, hymns and the song *Der Voghormya* (18<sup>th</sup> century).

There is evidence that in ancient times the Armenian Liturgy was preceded by the Liturgy of the Catechumens (un-baptized people preparing to become Christian) and included the Scriptural readings. Today, only excerpts from one of the prayers of this liturgy are extant and are included in the baptismal service. The catechumens were not allowed to participate in the Liturgy of the Faithful. This is still clearly stated by the deacon at the beginning of the Holy Sacrifice: "Let none of the catechumens, none of little faith and none of the penitents, nor of the unclean draw near unto this divine mystery." Today the Preparation and the Synaxis replace the Liturgy of the Catechumens.

## How does the Armenian Church explain that during badarak, the wine and the bread (nshkhar) truly (not symbolically) become the blood and body of our Lord Jesus Christ?

The moment during the Divine Liturgy when the bread and the wine become truly the blood and body of our Lord Jesus Christ is liturgically referred to as the Epiclesis, which means “Invocation”. The text of the Epiclesis, as read secretly by the celebrant priest, states:

*We bow down and beseech and ask thee, beneficent God, send upon us and upon these gifts set forth Thy co-eternal and consubstantial Holy Spirit. Whereby blessing this bread, make it truly the body of our Lord and Saviour Jesus Christ. And blessing this cup, make it verily the blood of our Lord and Saviour Jesus Christ. Whereby blessing this bread and this wine, make them truly the body and blood of our Lord and Saviour Jesus Christ, changing them by thy Holy Spirit. So that this may be to us all, who draw near thereunto, for acquittal, for propitiation and for remission of sins.*

In the Armenian Church the transformation of the wine and the bread into the body and blood of the Lord is referred to as Transposition<sup>1</sup>. Unlike the Western Church, which uses Aristotelian terminology and concepts in order to explain Transubstantiation<sup>2</sup>, the fathers of the Armenian Church consider the process a mystery and explain it as follows:

Abp. Tiran Nersoyan, *Divine Liturgy* (The Delphic Press, New York, 1950), p. 306 – 307, paraphrasing and then citing Nerses of Lampron:

*According to him (Nerses of Lampron) “until the Invocation the bread and the wine are offered as the symbols of the earthly body and blood of Christ by the priest. These visible and material symbols are offered to God side by side with the invisible and spiritual offering by the faithful. At the Invocation these two offerings are made one by God the Father.”*

*“During His life on earth Christ received the Holy Spirit on our behalf, being consubstantial with men. At the Eucharist “the blessing of the bread and the cup signifies the imparting of the power of our Lord’s body, i.e., the Spirit of Grace, to the Gifts”. Thus the Grace of God makes the “bread and the wine of Christ, the Body and Blood of Christ.” By communicating with this Body and Blood of Christ the faithful receive the same Spirit.”*

*Nerses of Lampron has further the following to say on the Epiclesis:*

*“And how can this (i.e., the Gifts) be changed by the Holy Spirit from being a symbol into being a reality? Let us show by an example: When we take the body of a man without the spirit (= the soul), it can be said to be the symbol of man, but not a real man. But when by God’s will a reasonable spirit (soul) is united with a dead (= material) body, then this is said to be a real, living man. The spirit (soul) which was united with the body is not visible to our sensible eyes, nor can we see thereby anything added to the body, but only we see the same body living by the spirit (soul).”*

*“In the same way these symbols of the Body and Blood of Christ were paradigms put before God by the priest; they were the signs of the reality of the reasonable sacrifice. But God the Father, taking the reasonable sacrifice together with its symbols, breathed in his omnipotence, the life-giving Spirit into the lifeless body. Thus he made that which was at first a (merely)sensible body, now the body of Christ by the Holy Spirit. Similarly by the union of the Spirit of Christ with the wine, He made it to be the blood of Christ. And as by the union of the spirit (soul) with the body nothing material is added to the essence of the body, but only thereby matter is energised and becomes operative as living, so also in the same way when the Spirit of God is united with this (the bread), and it is made to be the body of Christ, no change or addition is made to the matter, but only it receives intelligible power and thus becomes operative in them that taste it.” [Commentary on the mystery of the Holy Sacrifice, by Nerses of Lampron, Archbishop of Tarsus of Cilicia, written in 1177. Printed in Jerusalem, 1842, p. 108 (in Armenian)].*

It is very important to remember that in reading religious, liturgical and theological texts, one should not take the words symbol and sign in their ordinary sense. Abp. Tiran Nersoyan’s explanation in the work cited above, p. 306, clarifies this matter as follows:



*For the fathers of the Church, who often use the word 'symbol' together with the word 'mystery' with reference to the bread and the cup of the Eucharist, a symbol denotes a thing which in some kind of way is what it signifies. Thus for the Fathers a symbol is the manifestation of the secret reality of the thing symbolised.*

<sup>1</sup>Transposition refers to the act of transposing, or changing in nature.

<sup>2</sup>Transubstantiation is the miraculous change by which according to the Roman Catholic and Eastern Orthodox dogma the Eucharistic elements at their consecration become the body and blood of Christ while keeping only the appearances of bread and wine.

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## Reverence Required

Please be advised that, according to the tradition of the Armenian Church, members of the congregation are strongly reminded to refrain from walking in and out of the Sanctuary while services are in progress.

You are especially reminded not to do so during

- 1) The Chanting of the Gospel,
- 2) Recitation of the Creed (Havadamk),
- 3) The Challis Procession,
- 4) The Hymn "Der Voghormya", and
- 5) Distribution of the Holy Communion.

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**St Yeghiche Armenian Church is looking for people of all ages to help with 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, or call Parish Council on 020 7373 8133.**

**Don't be shy come and share your gifts with the Church Community.**

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## Lenten Prayers

During Lent, there will be an evening prayer service offered every Friday at St Sarkis Church starting at 6:30pm. The Divine Liturgy of the Hour of Peace will be celebrated. After the service the faithful will have the opportunity of enjoying Lenten food prepared in Gulbenkian Hall.

Friday 10th March 2017 will be the turn of the St Yeghiche Ladies Guild. Please attend the service and join them for some delicious Lenten dishes.

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## Median of the Great Lent (Միջինը)

Wednesday, 22nd March Median of the Great Lent (Միջինը) The 24th day, or the fourth Wednesday of the period of Great Lent, is called Michink.

Michink is symbolic of the 1st half of the period of Great Lent having already passed. From that day forward, church hymns written by Stegh are sung during the Peace Service: held in the evenings on Monday, Tuesday and Thursday.

According to folk tradition, unleavened cake is baked and a coin is inserted into it beforehand. The idea is that the person who gets the portion of cake that has the coin inside it, will have a good and successful year. All family members must be present when it comes to the cutting of the Michink cake. They stand and watch in anxious anticipation, as the knife glides across the top of the pastry in the shape of a cross before the cake is cut up and divided amongst the family members. Each piece of cake has the potential of containing the lucky coin.

**The Armenian Community Council's Ladies Committee jointly with St Yeghiche Parish Ladies Guild invite you all for a festive Միջինը brunch at Navasatian Centre, 223 Northfields Ave, London W13 9QU on Wednesday 22nd March 2017 starting at 11:30 to 14:30. Your attendance and supporting our ladies for a wonderful and delicious Lenten dishes will be Highly appreciated.**

#### 4: Հոգեհանգիստ - Memorial Service

A memorial service at St Yeghiche Armenian Church is requested:

By Mr Haroutun Yesaian, Mihran & Yervant Yesaian and Family, Yeghia Boyadjian and Family and Ojen Boyadjian for the soul of their Wife, Mother, Sister and Grandmother the late **YEPRAKSI YESAIAN** on the 1<sup>st</sup> Anniversary memorial of her passing, and for all the old and new deceased members of the **YESAIAN** and **BOYADJIAN** Families.

By Anna and Garbis Kiremedjian for the soul of their Sister and Sister-in-law the late **GENEVE SAHAKYAN**, on the 6<sup>th</sup> anniversary of her passing, and for all the old and new deceased members of the **SAHAKYAN** and **KIREMEDJIAN** Families.

By Ms Anahit Avakian for all the old and new deceased members of the **AVAKIAN, NICOLAI, TARD** and **ALEXANTI** Families.

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.

#### 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](mailto: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](mailto: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:.....