



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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GOOD FRIDAY BULLETIN

1: List of the Sunday Reading,

14th April 2017

Bulletin No 17/17

Good Friday

Good Friday, is the day of commemoration of Christ's tortures, Crucifixion, Death and Burial. The Service of the Crucifixion is conducted, following which, the Service of His Burial is held. It is during the Burial service that the symbolic Tomb of Christ, decorated with flowers and candles, is processed around the Church for the faithful to witness and participate.

Mark 15:1-47

Jesus before Pilate

Early in the morning the chief priests with the elders and scribes and the whole Council, immediately held a consultation; and binding Jesus, they led Him away and delivered Him to Pilate. Pilate questioned Him, "Are You the King of the Jews?" And He answered him, "*It is as you say.*" The chief priests *began* to accuse Him harshly. Then Pilate questioned Him again, saying, "Do You not answer? See how many charges they bring against You!" But Jesus made no further answer; so Pilate was amazed.

Now at *the* feast he used to release for them *any* one prisoner whom they requested. The man named Barabbas had been imprisoned with the insurrectionists who had committed murder in the insurrection. The crowd went up and began asking him *to do* as he had been accustomed to do for them. Pilate answered them, saying, "Do you want me to release for you the King of the Jews?" For he was aware that the chief priests had handed Him over because of envy. But the chief priests stirred up the crowd *to ask* him to release Barabbas for them instead. Answering again, Pilate said to them, "Then what shall I do with Him whom you call the King of the Jews?" They shouted back, "Crucify Him!" But Pilate said to them, "Why, what evil has He done?" But they shouted all the more, "Crucify Him!" Wishing to satisfy the crowd, Pilate released Barabbas for them, and after having Jesus scourged, he handed Him over to be crucified.

Jesus Is Mocked

The soldiers took Him away into the palace (that is, the Praetorium), and they called together the whole *Roman* cohort. They dressed Him up in purple, and after twisting a crown of thorns, they put it on Him; and they began to acclaim Him, "Hail, King of the Jews!" They kept beating His head with a reed, and spitting on Him, and kneeling and bowing before Him. After they had mocked Him, they took the purple robe off Him and put His *own* garments on Him. And they led Him out to crucify Him.

They pressed into service a passer-by coming from the country, Simon of Cyrene (the father of Alexander and Rufus), to bear His cross.

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

The Crucifixion

Then they brought Him to the place Golgotha, which is translated, Place of a Skull. They tried to give Him wine mixed with myrrh; but He did not take it. And they crucified Him, and divided up His garments among themselves, casting lots for them *to decide* what each man should take. It was the third hour when they crucified Him. The inscription of the charge against Him read, "THE KING OF THE JEWS."

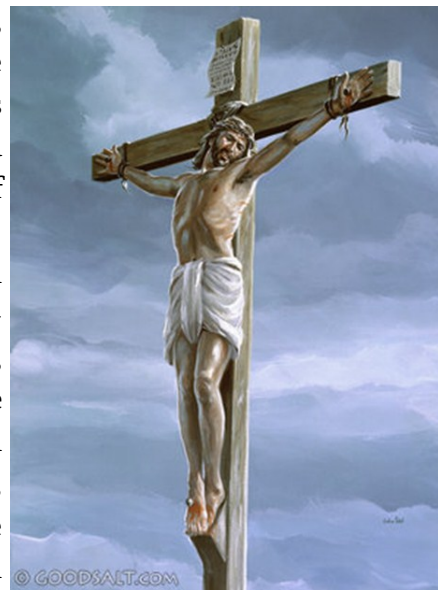
They crucified two robbers with Him, one on His right and one on His left. [And the Scripture was fulfilled which says, "And He was numbered with transgressors."] Those passing by were hurling abuse at Him, wagging their heads, and saying, "Ha! You who *are going to* destroy the temple and rebuild it in three days, save Yourself, and come down from the cross!" In the same way the chief priests also, along with the scribes, were mocking *Him* among themselves and saying, "He saved others; He cannot save Himself. "Let *this* Christ, the King of Israel, now come down from the cross, so that we may see and believe!" Those who were crucified with Him were also insulting Him.

When the sixth hour came, darkness fell over the whole land until the ninth hour. At the ninth hour Jesus cried out with a loud voice, "ELOI, ELOI, LAMA SABACHTHANI?" which is translated, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?" When some of the bystanders heard it, they *began* saying, "Behold, He is calling for Elijah." Someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying, "Let us see whether Elijah will come to take Him down." And Jesus uttered a loud cry, and breathed His last. And the veil of the temple was torn in two from top to bottom. When the centurion, who was standing right in front of Him, saw the way He breathed His last, he said, "Truly this man was the Son of God!"

There were also *some* women looking on from a distance, among whom *were* Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome. When He was in Galilee, they used to follow Him and minister to Him; and *there were* many other women who came up with Him to Jerusalem.

Jesus Is Buried

When evening had already come, because it was the preparation day, that is, the day before the Sabbath, Joseph of Arimathea came, a prominent member of the Council, who himself was waiting for the kingdom of God; and he gathered up courage and went in before Pilate, and asked for the body of Jesus. Pilate wondered if He was dead by this time, and summoning the centurion, he questioned him as to whether He was already dead. And ascertaining this from the centurion, he granted the body to Joseph. **Joseph bought a linen cloth, took Him down, wrapped Him in the linen cloth and laid Him in a tomb which had been hewn out in the rock; and he rolled a stone against the entrance of the tomb.** Mary Magdalene and Mary the *mother* of Joses were looking on *to see* where He was laid.



Jesus on the cross



Christ Taken Down from Cross

3: List of the Feasts celebrated in the Armenian church

Ճրագալույց Զատիկի

Ավագ շաբաթ օրը նշվում է Հիսուսի կողմից դժոխքի ավերումը և արդար հոգիների ազատումը: Ըստ Եկեղեցական կարգի՝ Երեկոյան ժամերգությունից հետո սկսվում է նոր օր: Երեկոյան մատուցվում է Ճրագալույցի Մբ. Պատարագ, որի ավարտին ազդարարվում է Փրկչի հրաշափառ Հարության ավետիսը. «Քրիստոս յարեալ ի մեռելոց, օրհնեալ է յարութիւնն Քրիստոսի»: Այս ավետիսով ավարտվում է Մեծ Պահքը:

Holy Saturday, Eve of Feast of the Glorious Resurrection of Our Lord Jesus Christ or the Easter Feast, Candlelight Divine Liturgy

On Holy Saturday, Christ's destruction of hell and His liberation of righteous souls are commemorated. According to Church tradition, the new day begins following the Evening Service. An evening Divine Liturgy is celebrated, at the end of which the good tiding of the glorious resurrection of the Savior is proclaimed: "Christ is Risen from the dead; Blessed be the Resurrection of Christ!" The period of the Great Lent is thus concluded.

The feast of the Glorious Resurrection of Our Lord Jesus Christ or the Easter Feast starts on the eve and is continued after the midnight. On the eve a solemn Candlelight Divine Liturgy is celebrated and a solemn Divine Liturgy is celebrated. Following the conclusion of the Liturgy, the assembled faithful welcome each other on the occasion of the Glorious Resurrection of Christ conveying the great tiding: "Christ is Risen from the dead" and receive the answer: "Blessed is the Resurrection of Christ" and take lit candles home, symbolizing the Light that Christ brought into the world. The Divine Liturgy celebrated on the eve is the end of the Great lent and the start of the festive ceremonies

The Holy Fire

The **Holy Fire** (Greek "Άγιον Φῶς, "Holy Light") is described by Orthodox Christians as a miracle that occurs every year at the Church of the **Holy Sepulchre** in **Jerusalem** on Great Saturday, or **Holy Saturday**, the day preceding Orthodox Easter.

Orthodox tradition holds that the Holy Fire happens annually on the day preceding Orthodox Pascha ([Orthodox Easter](#)), in which a blue light emanates within Jesus Christ's tomb (usually rising from the marble slab covering the stone bed believed to be that upon which Jesus' body was placed for burial) now in the Holy Sepulchre, which eventually forms a column containing a form of fire, from which candles are lit, which are then used to light the candles of the clergy and pilgrims in attendance. The fire is also said to spontaneously light other lamps and candles around the church. Pilgrims and clergy claim that the Holy Fire does not burn them.



4: Հոգեհանգիստ - Memorial Service

While the Patriarch is inside the chapel kneeling in front of the stone, there is darkness but far from silence outside. One hears a rather loud mumbling, and the atmosphere is very tense. When the Patriarch comes out with the two candles lit and shining brightly in the darkness, a roar of jubilation resounds in the Church.

Thousands of pilgrims as well as local Christians of all denominations gather in Jerusalem to partake and witness this annual event. The Holy Fire is taken to certain [Orthodox](#) countries, such as [Greece](#), by special flights, being received by church and state leaders



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.

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