Fifth Sunday after Nativity

2 Timothy 3:1-12

But mark this: There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God—having a form of godliness but denying its power. Have nothing to do with such people.

They are the kind who worm their way into homes and gain control over gullible women, who are loaded down with sins and are swayed by all kinds of evil desires, always learning but never able to come to a knowledge of the truth. Just as Jannes and Jambres opposed Moses, so also these teachers oppose the truth. They are men of depraved minds, who, as far as the faith is concerned, are rejected. But they will not get very far because, as in the case of those men, their folly will be clear to everyone.

A Final Charge to Timothy

You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings—what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured. Yet the Lord rescued me from all of them. In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted,
The Holy Gospel of Jesus Christ according to John 6:22-38

The next day the crowd that had stayed on the opposite shore of the lake realized that only one boat had been there, and that Jesus had not entered it with his disciples, but that they had gone away alone. Then some boats from Tiberias landed near the place where the people had eaten the bread after the Lord had given thanks.

Once the crowd realized that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum in search of Jesus.

Jesus the Bread of Life

When they found him on the other side of the lake, they asked him, “Rabbi, when did you get here?”

Jesus answered, “Very truly I tell you, you are looking for me, not because you saw the signs I performed but because you ate the loaves and had your fill. Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. For on him God the Father has placed his seal of approval.”

Then they asked him, “What must we do to do the works God requires?”

Jesus answered, “The work of God is this: to believe in the one he has sent.”

So they asked him, “What sign then will you give that we may see it and believe you? What will you do? Our ancestors ate the manna in the wilderness; as it is written: ‘He gave them bread from heaven to eat.’”

Jesus said to them, “Very truly I tell you, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread that comes down from heaven and gives life to the world.”

“Sir,” they said, “always give us this bread.”

Then Jesus declared, “I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty. But as I told you, you have seen me and still you do not believe. All those the Father gives me will come to me, and whoever comes to me I will never drive away. For I have come down from heaven not to do my will but to do the will of him who sent me.
Այս տպագրության առաջին շարավանդույթը է՝ Մատթյոս համատես, որ Վար Փերիայի կեյսեի կենտ ժամանակներն էին Ուրբան Ֆրանսի Մամուգ հայրըկրծման՝ Արևմտյան պատմության և Հայկական ազգային արարողության պատերազմի հետ կապված մի անգամ Փետրուս II մայր Երուսաղեմում։ Սերում զարգացած տարածքը, որին կոչվում էր Գրիգոր, դեռևս հինգ օրվա ընթացքում ամբողջ հայկական ազգին և սուրբ և սեր համար, հակում էր ժամանակ։

Այս տպագրությունն իրականում հայաբնակ է, որ փոխադարձ դարձնում է փորձը ուղղակի եղանակով միջազգային գլխից մի քանի ժամանակ։ Այս տպագրությունն ուղղություն է տալիս հասարակության էկոլոգիական և մշակութային դիրքականության հայտնաբերմանը։ Այսնությունը հանգուցվում է փառքի վարկածի հետևանքներից, որոնք մեր ժամանակաշրջանում կարող են առաջադրվել։

Մայր Երուսաղբյուղում հայրական պահին պատահական եղանակական համակարգի կողմից հայրական համագործակցության պատմությունն է։ Այս տպագրությունը կարող է վերաբերնել հայկական և ազգային մշակութային զարգացման և ռազմական դիրքականության պատմությանը։
Feast of St. Sarkis the Captain, Patron of Love and Youth, his son Martyros and his 14 Soldiers-Companions

St. Sarkis the Captain

Armenians, the Feast of St. Sarkis the Captain and his soldiers-companions is proclaimed day of blessing of the youth.

Captain St. Sarkis is one of the most beloved saints among the Armenian nation. Together with his 14 soldiers-companions he was martyred for the sake of Christian faith.

During the period of reign of the king Kostandianos the Great (285-337) St. Sarkis, being very courageous, was appointed the prince and General in chief of the region of Cappadocia bordering Armenia. When during the period of reign of the king Julianos the Betrayer (360-363) the persecutions against Christians started by God’s will St. Sarkis and his only son – Martyros, came to live in Armenia, and the Armenian king Tiran, grandson of Tiridates, received them very well. From Armenia St. Sarkis and his son went to Persia and started serving in the army of the Persian king Shapouh as the captain of regiments. Become aware of the fact that Sarkis was Christian the king Shapouh ordered him to worship the fire and offer sacrifice to the heathen gods. But the captain immediately refused to obey the order saying, “We should worship one God - the Holy Trinity, which has created the earth and the heaven. Whereas fire or idols are not gods and the human being may destroy them.” After these words the saint destroyed the temple. The annoyed crowd fell on the saint and his son. First the son of the saint was martyred. The saint was put into prison and remaining unshaken in his faith was beheaded. After the martyrdom of the saint light appeared over his body. 14 soldiers-companions of the saint also were martyred for the sake of Christian faith.

For the Armenian nation St. Sarkis is one of the most beloved. It isn’t casual that St. Mesrop Mashtots brought the relics of the saint to the village Karbi (Ashtarak Region) and the Church of St. Sarkis was built over his relics.

Sts. Atomians were the Armenian captains Atom Gnouni and Manajihr Reshtouni who together with their regiments served in the Persian royal court during the period of reign of the idolater king Hazkert. Upon the excitation of archimagi king Hazkert started persecutions against Christians in order to eradicate Christian faith in Persia. Captains Atom Gnouni and Manajihr Reshtouni received an edict from Hazkert inviting the captains together with their regiments to the royal palace with the intention of forcing them to apostasy. At first the Armenian captains obeyed the order but being aware of the trap prepared by the king they started back home and, on their way, home they stopped in the province of Andzevatsyats. Becoming aware of the numerous Persian Army persecuting them soldiers of the captain Atom Gnouni, encouraged by the prophecy of a saint hermit living on the mountain preferred voluntary martyrdom. Persian Army reaching the Armenian regiment surrounded them and killed the saints by words. Whereas Manajihr Reshtouni and his soldiers reached his native land – Reshtounik, where he confessed his being Christian and was martyred in 449 AD.

St. Sarkis, Patron of Youth and love

In Armenia it is accepted to celebrate the Feast of St. Sarkis not only according to church rites and prayer, but also according to various folk traditions. St. Sarkis the Captain is the patron of youth. Many miracles happen thanks to his intercession. On the day of the feast young people pray the saint asking him to make their prayers audible to God. St. Sarkis is the realizer of the love longings.

There are many legends about St. Sarkis and one of them is the following.
Poor bard Gharib loved Shah-Sanam who was the daughter of a very rich man. Shah-Sanam loved him, too, but because the bard was poor, the Shah-Sanam’s father was against their marriage as he wished to marry his daughter to a rich man. Bard Gharib decided to go to foreign countries to earn money and to accumulate wealth. But before leaving for foreign countries bard Gharib asked Shah-Sanam to promise to wait for him for seven years providing that if he were late even for one day the young woman might marry according to her father’s will.

That seven-year-period was a very difficult period for bard Gharib. He couldn’t see his beloved, had no news of her, and nevertheless, he wasn’t disappointed and waited for the time when they would meet, make up family and live together all their life.

Working day and night for seven years bard Gharib accumulated wealth and started his way back to the motherland. However, on his way back he faced many difficulties and hardships. It seemed to him that he wouldn’t be able to reach his beloved. So, he prayed with honest heart and righteous mind for the help of St. Sarkis asking.

Listening the prayer of the bard St. Sarkis immediately appeared sitting on his white horse, seated him on the back of the horse and in one moment brought him to Shah-Sanam. Seeing the bard’s strong will, their sincere and deep love and devotion, Shah-Sanam’s father blessed their union.

Fast of Catechumens established by St. Gregory the Illuminator precedes the feast. On the eve of the feast, in the evening, young people eat salty cookies and relate the appearance of their future bride or bridegroom in their dream to eating of the salty cookie. Also, on the night preceding the feast of St. Sarkis the faithful people place a tray full of gruel before the door believing that while passing near their door at dawn St. Sarkis will leave his footprint on the gruel symbolizing the fulfilment of their dreams.

People in love present each other cards, flowers or sweets on the occasion of the feast. On the day of the feast a Divine Liturgy is celebrated in all churches named after St. Sarkis. Following the Liturgy, a special ceremony of blessing of young people will be offered.
Քեռի Թորոսիկ մնաց աղոթք էնելու:

Հանեց Սըփ Նշան, համբուրեց սըփ Սարգիս, էն լէ սըփ Սարգսին համբուրեց:

Էկավ, տեսավ օր սըփ Սարգիսն է:

Սասունցի Դավթի հանդիպումը սուրբ Սարգիսի կատարվում երիտասարդների օրհնության կարգ:


Աստվածի Վարդանի ապրանքների մեջ Սարգիս

Սարգիս` երիտասարդների և սիրո բարեխոս

Սարգներ` երիտասարդների և սիրո բարեխոս
St Vartanantz Parish Council is proud to invite our faithful on the occasion of St Vartanantz, to celebrate Divine Liturgy on Thursday 28th February 2019 at 7:00 pm at St Yeghiche Armenian Church, Cranley Gardens, Kensington London SW7 3BB, UK. His Grace Bishop Hovakim will preside and give the sermon of the day. Please bring along your children and let us celebrate the feast of St Vartan who fell for the right to worship our Christian faith and Homeland.
No Memorial this week.

Primate will consecrate Armenian Khachkar at Canterbury Cathedral on Saturday 2nd March

In Britain, though weighed down itself with the suffering and hardships of the First World War, the Archbishop of Canterbury, Randall Davidson, championed the Armenian cause and brought this terrible event to international attention. In commemoration of the centenary of the Armenian Genocide, the Dean & Chapter of Canterbury have been offered a traditional Armenian Khachkar or stone cross in remembrance of those who died but also as a symbol for the promotion of peace through dialogue and as a visible agent for reconciliation.

The Khachkar has been carved in Canterbury by Vartan Moskofian, who is of Armenian descent, and John Meardon, the Cathedral’s former Receiver General, from a block of imported Armenian tuff stone. It stands nearly 2 meters tall and will be positioned in the Memorial Garden of the Cathedral Precincts.

There will be a coach leaving from Ealing Broadway (27 Haven Green) 12:00 pm and return to London by 9:00 pm.

Coach tickets £25.

To reserve your seats please contact Ms. Hrachik Sarian on 07930956954 or email: primatesoffice@armeniandiocese.org.uk Due to limited space we recommend early reservation.

Rev Fr Nshan Alaverdyan is available to visit parishioners in the hospital, nursing homes, or home visits. He is also available to conduct Home Blessings, administering Holy Communion, consultations and other sacramental needs. Please call the church office at 020 7373 8133 or Fr Nshan at 07548 777 147.

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. Your kind donations are gratefully accepted.

ANNOUNCEMENT:

St Yeghiche Armenian Church Parish Council would like to invite members of the Armenian community to become registered members and take part in Parish activities. Become a dues paying member and let your voice be heard, be eligible to vote and be elected to one of Parish offices. Please contact a member of the Parish Council at the side entrance desk of the Church or visit our website www.styeghiche.org.uk

St Yeghiche Parish Council appeals to all members for prompt payment of their annual membership dues and generous donations, thus saving your parish administrative and postage costs.

Please hand in your membership dues and donations to the members of the Parish Council at the side entrance desk of the Church. Alternatively please post your cheque to: St Yeghiche Armenian Church Parish, 13b Cranley Gardens, Kensington, London, SW7 3BB. Please make your cheques pay-able to: “St Yeghiche Armenian Church”. You can also pay by bank transfer to St Yeghiche Armenian Church Parish Ltd Account at: HSBC, Acc.no: 42674432, Sort code: 40-02-26, IBAN: GB13HBUK4002262674432, BIC: HBUKGB4106F

St Yeghiche Armenian Church is a Registered Charity, Reg No 1173403. Please complete a Gift Aid Form with your donation. Forms are available from Parish Council.