

Armenian Church News



CAROL SERVICE 10 DECEMBER 2017

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[Diocese of the Armenian Church of the United Kingdom and the Republic of Ireland](#)

[His Grace Bishop Hovakim Manukyan, Primate](#)

Diocesan Office

Tel. 0208 127 8364
primatesoffice@armenianchurch.co.uk



It has become customary for us Armenians here in London to attend the annual carol service to celebrate Christmas with all the Christians worldwide. The annual carol service introduced to our community a few years ago, has become a pleasant and a popular event in our church calendar. It is by no means a traditional Armenian event but an opportunity to unite and rejoice with all Christians worldwide who celebrate their Christmas in December.

This year's carol service took place on Sunday December 10th at St Yeghishe Church under the leadership of Bishop Hovakim

Manukyan, co-organised by ACYO (Armenian Church Youth Organisation).

The evening started with a warm welcome from Arman Simonyan, Chairman of ACYO, followed by carols and readings in several languages as well as prayers by Bishop Hovakim Manukyan and Father Shnork Baghdassarian. Community members of all ages attended this joyful service and took part in the carol singing. The highlight of the evening was a surprise visit from Father Christmas who delivered gifts to the young children. A traditional reception of mince pies and wine concluded the evening.

Thank you to the young members of ACYO and all the volunteers, singers, sponsors and attendees; it was indeed a very successful event.

As for us Armenians here in the UK and around the world, we will be getting ready to celebrate The Armenian Christmas in the New Year, on January 6th 2018.



DIVINE LITURGY IN OXFORD



Pembroke College

On 25 November 2017 the Oxford University Armenian Society in collaboration with the Diocese of the Armenian Church of the United Kingdom and Republic of Ireland organised the annual Armenian Divine Liturgy in Oxford. Thanks to the warm hospitality of Reverend Dr Andrew Teal, as in previous years it took place in the Damon Wells Chapel of Pembroke College, where the copy of the icon of Holy Martyrs of the Armenian Genocide is kept. The liturgy, attended by the staff and students of the University of Oxford as well as by numerous guests from different parts of the country, was celebrated by His Grace Bishop Hovakim Manukyan, accompanied by the wonderful singing of Oxford Armenian Choir.





LECTURE: THE HOPE OF ADVENT: IS THE NATIVITY NARRATIVE RELIABLE?

Speaker: Ani Shahinian, D.Phil. Student, University of Oxford

This was the first lecture in the series of lectures organised by the Diocese on various theological, cultural and historical issues, and it was great to see so many attending. Below is the text of the talk by Ani Shanikian.



The first section of this talk addresses the reliability of the nativity narrative found in the Gospels. What do I mean by reliability? What does one consider reliable, especially when it comes to old texts that have been passed down to us from one generation to the next, over many centuries? What's the method of testing the reliability of the transmission of these ancient texts? There are three different parts to this I want to highlight for you. Reliability is a question that challenges the historical account (i.e. did these events actually happened) as well as the

literary and cultural transmissions of these texts (i.e. Manuscript traditions). It further asks about time: when was the text written and when did the events happen? Further, what is the distance in time between when the texts were first written and the surviving manuscripts available today? Have you heard the saying, "trust but verify?" The Gospels, specifically John 20, claim to have compiled the evidence for the things that Jesus said and did so that the reader may believe. Hence, the methods through which the Gospel accounts can be verified today strengthens its reliability.

To answer the questions related to the time of composition, it is crucial to note that the Gospels were written within the lifetime of participants in the events and the stories described. This close proximity in time allowed for the text to be contested and questioned by the people who experienced the events described in the narratives. The distance between the described events and the recording of those events is not great — less than a lifetime. This is a very small distance of time by ancient standards. Many other great works of ancient history were written centuries after the actual events. For example, the first century Roman historians Livy and Dionysius of Halicarnassus were centuries removed from many of the events they chronicled. By contrast, the authors of the New Testament were only decades removed from the events they discussed. Scholars are confident that the text of the Bible reflects the text as it was produced. The New Testament has far better evidence for the authenticity of its wording than any other ancient document. Whereas most ancient works we study in the classics, such as Plato, Herodotus, and Aristophanes, have from a few to twenty existing manuscripts (many have only one), the New Testament has about 5,400 Greek manuscripts that we can compare to determine the wording, not to mention the over 8,000 ancient Latin manuscripts. Furthermore, we have thousands of these manuscripts and illustrations of the Gospels in Armenian, Syriac, Coptic, and Georgian. These manuscripts show the stability of the text over hundreds of years in a time before Xerox machines.

Over the past two centuries, the detailed study of the Holy Scriptures has further overwhelmed the scholar in multiple disciplines. The external evidence for Scriptures, and in particular the archaeological evidence, has endorsed the biblical text as historically accurate. Archaeology has in many cases refuted the views of modern

critics. For example, in Acts 17:6-8, Luke uses the Greek word *politarchs* to describe the city officials in Thessalonica. That word does not appear in classical Greek literature. Hence, for many years, critics accused Luke of making a mistake. Then archaeologists discovered a first-century arch in the town that used this very term, showing that the term was in use for government officials at the very time Luke was writing. Another example, in John 5:1-2, the writer speaks of “a pool in Jerusalem, by the Sheep Gate, called in Hebrew ‘Bethesda’, which has five porticoes.”

Until the 20th century, there was no evidence outside of John’s Gospel for such a place, and again critics questioned John’s reliability. Then, in the 1930s, the pool was uncovered by archaeologists — complete with four colonnades around the edges and one across the middle. There are many other examples, and perhaps a seminar can be arranged for such discoveries. The key point is this: archaeology does not prove that the New Testament is true; but it corroborates the New Testament narratives. It shows that the biblical writings are historical and geographical in character, and thus deserve to be weighed and treated as seriously as any other texts from antiquity.



In the second section, I’d like to highlight the miracle of the virgin conception. First, narratives, unlike other historical writings, offer a three-dimensional glimpse of real and imaginary worlds that historians could not otherwise consider. Narrative can encompass the supernatural. If you had an encounter with the extra-ordinary, the not-so-ordinary miracles of life, how would you explain them? What is noteworthy in the context of the narratives in the Gospels is the genuine reaction of the characters to the miracles – they are human and real. When the angel appears to Mary, she is afraid. Joseph’s reaction to the angel’s message is normal: divorce a woman who is with a child that is not his. When we apply common practice and understanding to the story, the characters and their responses to the uncanny provide a way to identify the facts of the narrative. When Joseph learned that Mary was with child, he did not pause and think, “Oh, great, we are in the Gospel Narrative now, so of course a virgin birth happened; God can do that.” No, Joseph responds in a human way, and from the narrative we are told that he was a kind man who wanted to let go of Mary quietly.



Second/third century church father Origen dismissed the legend of the immaculate conception of Plato, but worked hard to promote Mary’s virginity and the virgin conception. Eighteen centuries after Origen, C.S. Lewis clarified a basic observation: “Joseph accepted the miracle as something contrary to the known order of nature. All records of miracles teach the same thing. In such stories

the miracles excite fear and wonder (that is what the very word miracle implies) among the spectators, and are taken as evidence of supernatural power. If they were not known to be contrary to the laws of nature how could they suggest the presence of the super-natural? How could they be surprising unless they were seen to be exceptions to the rules? And how can anything be seen to be an exception till the rules are known? If there ever were men who did not know the laws of nature at all, they would have no idea of a miracle and feel no particular interest in one if it were performed before them.” Lewis convincingly attests that, nothing can seem extraordinary until you have discovered what is ordinary.

C.S. Lewis reflected on the great scientists – Galileo, Kepler, Newton, Karol Maxwell, etc. – who believed in the transcendent; they believed in God, saying: “Men became scientific because they expected Law in Nature, and they expected Law in Nature because they believed in a Law Giver.” Miracles are signs to who Jesus claimed He is. Faith in miracles is not a leap into the dark, but a step into the light.

Finally, notice that Mary’s question to the angel is a question of morality, not a biological one (i.e. how one is conceived). Then as now, babies are made in the same way. The question Mary poses is a moral question, and the response is one of purity. Virginity here is the message of a pure birth, not of the first Adam (i.e. the fall - also notice creation as a virgin birth), but the second Adam (new creation). What is being suggested here is that God is doing something new in history! Mary’s faith and purity are elements to consider in this narrative. She was pure and considered worthy to bear our Lord Jesus Christ. This Christmas, will your heart and mind have room to bear Him in your life for the birth of a new life?



SPIRITUALITY: ARMENIAN CHURCH FAQ

THE SACRAMENTS OF THE ARMENIAN CHURCH

The sacraments of the Armenian Church, referred to as Mysteries [*khoroort*] in Armenian, are:



Baptism

The Mystery whereby a person is cleansed of his/her original sin by means of the consecrated water (water blessed with Holy Chrism or Myron) and the prayers of the rite of Baptism. As a result of the cleansing in the font of the church a person is reborn in Christ and is accepted as a member of the Church of Jesus Christ. Christ commanded his disciples to baptize:

"All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matthew 28:18-20).

He also stated, *"He who believes and is baptized will be saved; but he who does not believe will be condemned"* (Mark 16:16).

Chrismation

Is the sealing of the blessing with Holy Chrism [*Myron*]. The Mystery, specifically the Holy Chrism, is the symbol of the grace from above and of the Holy Spirit. The application of the Holy Chrism to the forehead, eyes, mouth, ears, heart, back and feet of the baptized faithful seals him/her to keep intact the Divine gifts given to him/her.

Penance

Is feeling remorse for the sins one has committed. The faithful Christian must first accept in his heart his sinfulness, confess his sins before God in the presence of a priest, make a commitment not to repeat what he has done and try to cleanse himself by fasting, praying and doing good deeds.

Holy Communion

The Mystery of Mysteries, is putting oneself in union with Christ by partaking of His body and blood. Receiving Holy Communion is essential for salvation. The body and the blood of the Lord will not only cleanse one of his sins, but also make him an adopted child of God the Father.

Matrimony

Is the Mystery whereby a Christian man marries a Christian woman in order to form a permanent and indissoluble union with God's blessing. In Christ's words, *So they are no longer two but one flesh. What therefore God has joined together, let not man put asunder. (Matthew, 19:5-6).*

Unction of the Sick

Is the Mystery whereby the sick, particularly those who are about to die, are anointed with blessed oil, which is different from Holy Chrism. The purpose of the Mystery is to cleanse the sick from their sins. In the Armenian Church the anointing is actually applied at the time of baptism, since one has no knowledge when he will become sick or when he will die. Over the centuries the tradition has fallen out of practice in the Armenian Church and the anointing has been replaced with the practice of the priest laying his right hand or the hand -cross on the head of the sick.



Ordination

is the Mystery whereby an individual is ordained by laying of hands. A Christian must be ordained in order to serve in church, to preach the Holy Gospel of Jesus Christ, and to perform the sacraments and act as God's instrument in the Mystery of Divine grace being granted to the faithful. While all the ordained including clerks, sub-deacons and deacons serve in church, only priests and bishops can perform the sacraments.

From Frequently Asked Questions about the Armenian Church" by Very Rev. Fr. Krikor Maksoudian

Deacon Training Programme in London



The word "deacon" is derived from the Greek word *diákonos* (διάκονος),^[1] which is a standard ancient Greek word meaning "servant", "waiting-man", "minister", or "messenger". The office of deacon originated in the selection of seven men by the apostles, among them Stephen, to assist with the charitable work of the early church as recorded in Acts 6.4. Among the more prominent deacons in history are Stephen, the first Christian martyr (the "protomartyr"); Philip, whose baptism of the Ethiopian eunuch is recounted in Acts 8:26–40.

In the Armenian Church the office of deaconate is a transitional level in the system of the threefold ministry in the Church. However, there are people who have vocation to serve in the Church and will remain during their lifetime. Deacons are helping the priests to proclaim the Gospel and assisting in the distribution of Holy Communion, the deacon censes the icons and people, calls the people to prayer, leads the litanies, and has a role in the dialogue of the Anaphora. To know more and to learn you are welcome to join the deacons training program which is held every Tuesday evening at 7 pm by His Grace the primate and the clergy of the diocese. For those who are wishing to attend the training, please contact His Grace Bishop Hovakim Manukyan at: primatesoffice@armeniandiocese.org.uk

HG BISHOP HOVAKIM MANUKYAN
AND ACT UK EXECUTIVE COMMITTEE

Would like to
invite you to
a **PRESENTATION EVENING**

SUNDAY 14TH JANUARY 2018, 5-7 PM
NAVASARTIAN CENTRE, 223 NORTHFIELD AVE, W13 9QU

RSVP (by 4 January 2018) 020 8127 8364 or primatesoffice@armeniandiocese.org.uk
Refreshments by The Ladies Committee



ԱՌԱՋՆՈՒՐՂՈՒԹԻՒՆ ՀԱՅՈՑ ՄԻԱՑԵԱԼ ԹԱԳԱՒՈՐՈՒԹԵԱՆ ԵՒ ԻՐԼԱՆՏԱՅԻ

DIOCESE OF THE ARMENIAN CHURCH OF THE UNITED KINGDOM AND IRELAND

Տ. Հովակիմ Եպս Մանուկյան, Հայրապետական Պատուիրակ և Առաջնորդ
The Right Revd Bishop Hovakim Manukyan, Primate and Pontifical Legate



Annual Advent Appeal

I pray that this letter finds you and your loved ones in good health and spirits. As we journey towards the great celebration of the birth of Jesus, let us be a beacon of love to all we encounter, and may Christ's mercy and compassion be evident in the way we generously respond to those most in need. It is a time of year when we can reflect on the past twelve months as well as look forward to future plans.

For the Armenian Church here in the UK and Ireland, Advent is also the time for our *Annual Advent Appeal*, seeking the support and contribution of our benefactors for the church-based programmes and the running cost of the primacy (առաջնորդարան). Your donations however small or large, and in any form, make a difference and for that, we are grateful.

Meanwhile, the Trustees and the Primate's Executive Committee would like to invite you to a Presentation Evening in the New Year to set out the financial responsibilities and activities of the ACT UK, and to answer any questions you may have. (Invitation enclosed.)

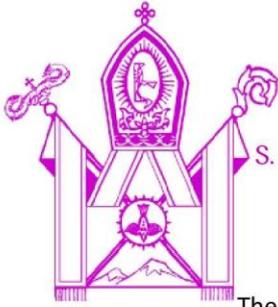
Please find enclosed ACT UK Gift Aid form. ACT UK is a charity registered (1141610) at the England and Wales Commission of Charities.

If you have any questions or comments concerning our Church Ministry here in the UK and Ireland, please do not hesitate to contact me on 020 8127 8364 or email: primatesoffice@armeniandiocese.org.uk.

I would like to take this opportunity to thank you in advance for your support and generosity. May God bless you, your home and all those you love this Christmas and the New Year.

With blessings,

Bishop Hovakim Manukyan



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DIOCESE OF THE ARMENIAN CHURCH OF THE UNITED KINGDOM
AND IRELAND

Տ. Հովակիմ Եպս Մանուկյան, Հայրապետական Պատուիրակ և Առաջնորդ
The Right Revd Bishop Hovakim Manukyan, Primate and Pontifical Legate

Bishop's Mission Statement

The Diocese of the Armenian Church of the United Kingdom and the Republic of Ireland

His Grace Bishop Hovakim Manukyan, Primate

"Go therefore and make disciples of all nations,

Baptising them in the name of the Father

And of the Son and of the Holy Spirit."

(Mathew 28:19)

As an integral part of the Armenian Apostolic Holy Orthodox Church, having as its centre the Catholicosate of all Armenians in the Mother See of Holy Etchmiadzin, the mission of the Primacy of the Armenian Church in the United Kingdom and Ireland is to continue the centuries-old teachings of the Gospel, lead members of the community to eternal life through Christ, and keep alive our cultural heritage. To achieve the Primate's mission in 2018, the Executive Committee under the leadership of Bishop Hovakim Manukyan, will be working together with the Ladies Committee and the Youth Organisation – ACYO. The following aims have been identified:

- *To engage and work with young people, inviting them to join in on social occasions so as to participate more fully in the life of the Church and the community.*
- *To strengthen the role of the Church as an educational centre by organising a series of lectures on Theology, History, Heritage and Culture, focusing on both Armenian and international issues.*
- *To continue active engagement in ecumenism, especially given the unique opportunities for ecumenical and inter-Church relations in the UK and Ireland.*
- *To cooperate with all Armenian organisations of the UK and Ireland in order to promote the spiritual and collective cultural identity of Armenians and to advocate for justice for all Armenian people worldwide.*
- *To support the elderly and vulnerable by visiting them and delivering gift baskets on special occasions such as Christmas and Easter.*
- *To guide and support couples marrying or christening their children, and to maintain an inclusive children's playgroup on weekends.*
- *To provide workshops and trainings for deacons in the UK.*
- *To develop an inclusive and accessible digital presence to actively communicate with Armenians in the UK and Ireland through newsletters, social media, and the website and to develop further already successful publishing initiatives.*
- *To employ, engage and recruit members of the Armenian community as volunteers, giving them training and self-improvement opportunities.*
- *To organise charitable work during any emergency situations in Armenia and worldwide*
- *To maintain the smooth running of the Primate's office.*

Each one of these activities is designed to strengthen and benefit the community but none of them can be achieved without your support. You can help the community in many ways: by becoming a volunteer, giving a donation or setting up a regular donation, or by letting us know any ideas you may have to achieve the above goals. If you would like to help in any way, please see below to contact us by phone or email.

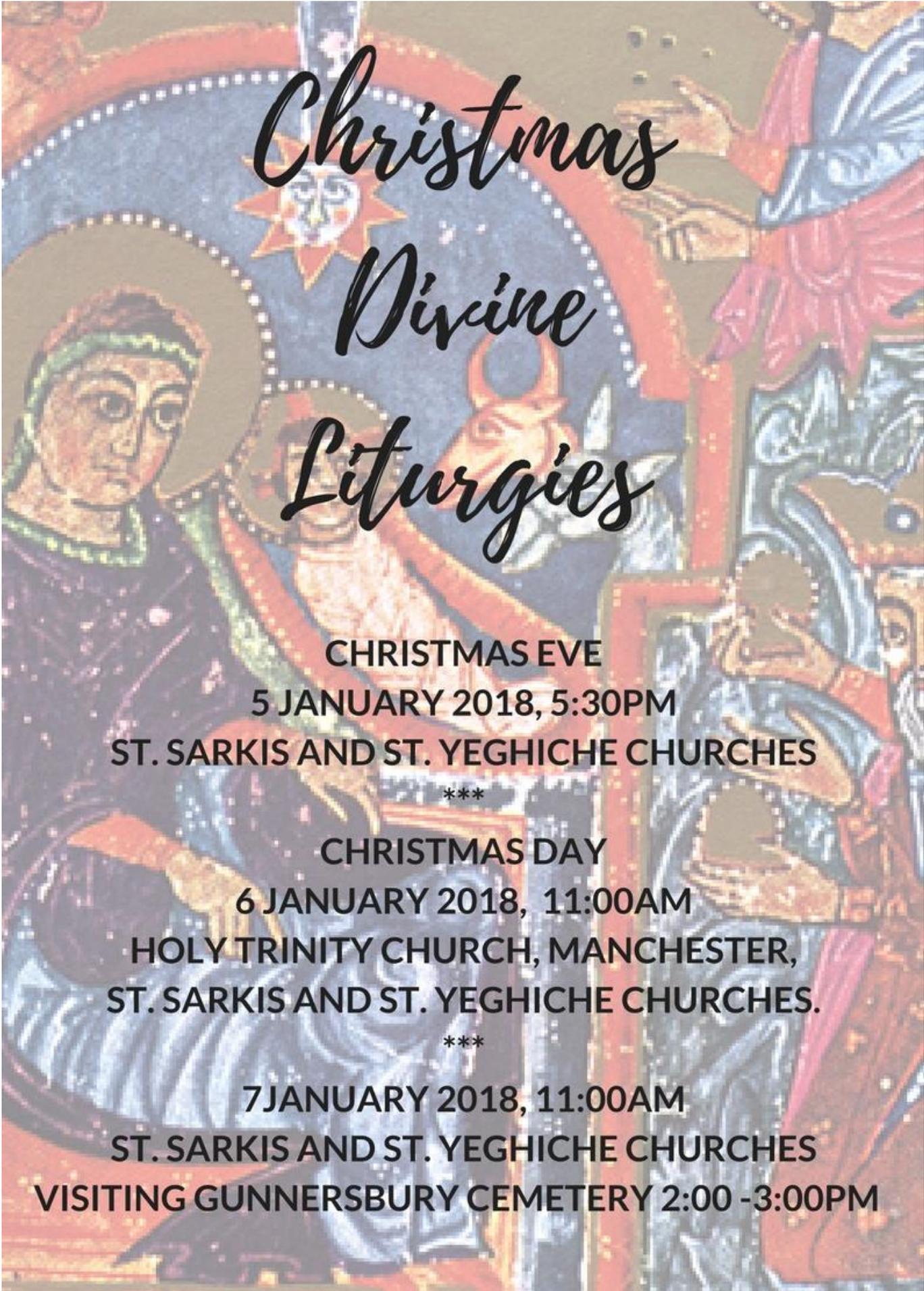
Bishop Hovakim Manukyan, Primate



*Blessings of
pomegranates
service*

**31 DECEMBER, 12:00 AM,
MIDNIGHT, ST. SARKIS CHURCH**

**1 JANUARY, 12:00 PM, NOON, ST.
YEGHICHE CHURCH**



Christmas Divine Liturgies

CHRISTMAS EVE

5 JANUARY 2018, 5:30PM

ST. SARKIS AND ST. YEGHICHE CHURCHES

CHRISTMAS DAY

6 JANUARY 2018, 11:00AM

**HOLY TRINITY CHURCH, MANCHESTER,
ST. SARKIS AND ST. YEGHICHE CHURCHES.**

7 JANUARY 2018, 11:00AM

**ST. SARKIS AND ST. YEGHICHE CHURCHES
VISITING GUNNERSBURY CEMETERY 2:00 -3:00PM**



Pilgrimage to
JERUSALEM

Armenian Diocese of United Kingdom
Feast of the Resurrection

Easter in Jerusalem

Led by Bp. Hovakim Manukyan, Primate

April 4-11, 2018

Includes visits to:

Armenian Patriarchate/ St. James' Monastery, Old City/ Tomb of Christ (Holy Fire),
Bethlehem, Sea of Galilee, Jordan River, Dead Sea, Nazareth

Trip Includes: Full transportation and transfers in Holy Land as specified in itinerary; Breakfast and Dinner daily; 4* Hotel accommodation (Double occupancy); Entrance fee to all sightseeing destinations; Tour Guide (English); Tips (driver/guide)

Contact the Primate's Office for more details:

Tel: 0208 127 8364

Email: primatesoffice@armeniandiocese.org.uk



The image is a promotional advertisement for Tateossian London. It features two ornate crosses, one in gold and one in silver, each attached to a matching chain. The gold cross has a central circular emblem and decorative flourishes on its arms. The silver cross is similar in design but lacks the central emblem. The chains are made of rectangular links. The background is a dark, textured surface, possibly marble. The brand name 'TATEOSSIAN LONDON' is printed in white at the top center, with a small square logo above it. At the bottom, there is text about blessings from the primate of the Armenian Church and the website address.

TATEOSSIAN
LONDON

With the blessings from the primate of the Armenian Church
in UK and Ireland

WWW.TATEOSSIAN.COM

Crosses for men, women and children are available from the Primate's office.

Please call 0208 127 8364 or email primatesoffice@armeniandiocese.org.uk

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NEW YEAR'S EVE DINNER-DANCE

COPTHORNE TARA HOTEL

KENSINGTON, LONDON W8 5SY

SUNDAY 31st DECEMBER 2017, 7pm-2am

Pre-dinner reception 7pm onwards

Seated by 8pm sharp

Vegetarian option available upon prior request

back by popular demand

Levon Khozian and his Ararat Band from France!

TICKETS: Adults – £80 Children (12 years & under) – £30

ALL NIGHT PARKING AT HOTEL:

£15 (please book your car's registration number at reception)

RESERVATION HOTLINE:

Seda Nazarian..... 07961 922 850

Rosette Ouzounian..... 07957 268 534

EMAIL: christmas@tekeyan.org.uk



ԹԵՔԵԱՆ ՄՇԱԿՈՐԱՅԻՆ ՄԻՈՒԻՆ
Tekeyan Cultural Association
& Tekeyan Trust



SANTA
with
presents!

RAFFLE
with
prizes!



ՀՕՄ ՀՄԸՄ ՀԱՄԱԳԳԱՅԻՆ

NEW YEAR'S EVE CELEBRATION
Ամսանորի ձոխ Պարահանդես



DINNER & DANCE

WITH

JIRAR
AND BAND

Sunday 31st December 8pm

THE REMBRANDT HOTEL

11 Thurloe Place, Kensington, London SW7 2RS

Nearest Tube: South Kensington

Adults £75

Children 12 and under £25

(Oppulent Buffet Dinner plus
half a bottle of wine per adult)

For bookings, please contact:

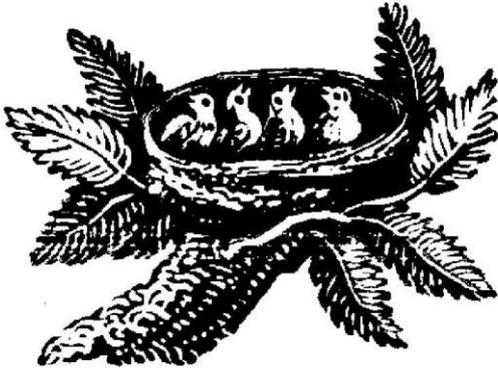
Janet Mardirosian 02084221662 /
07951753320

Alenoush Ohanian 07714244400

Melanie Marirossans 07525717384



FUNDRAISING FOR THE SOCIETY FOR ORPHANED ARMENIAN RELIEF (SOAR)



The Society for Orphaned Armenian Relief (SOAR) is a global charity providing humanitarian relief to orphaned Armenian children throughout the world. Through their steadfast humanitarian relief efforts, SOAR strive to provide orphaned Armenians with resources fundamental to their physical, emotional, and intellectual development and over time, aim to provide this underprivileged population with the tools necessary to become accomplished, educated, and self-supporting Armenians.

To raise funds for SOAR, Vatche Cherkhian the president of SOAR London chapter and chapter members Mariam Safaryan and Marina Mograbyan all successfully completed respective 10K runs at Osterley Park and Regent's Park in December. Together they raised over £3,200 in donations which will be spent on helping the current needs of some of the orphanages in Armenia. Further funds were also raised by selling handmade Christmas cards (made by the orphans themselves) at the Christmas Carol Service on Sunday 10th December at St Yeghishe Church.

SOAR would like to thank Bishop Hovakim Manukyan, Father Shnork Baghdassarian and ACYO for their support and look forward to working together again in the future. SOAR would also like to thank all our supporters for their kind and generous donations thus far.

For more information and support or if you would like to donate to this cause then please visit their respective donation pages below:

<https://www.justgiving.com/fundraising/vatche-cherchian>

<https://www.justgiving.com/fundraising/mariamsafaryan>

<https://www.justgiving.com/fundraising/marina-mograbyan>

<http://soar-us.org/>

A Message from the Primate Office

His Grace Bishop Hovakim Manukyan wishes to inform you that at the bottom of our weekly e-newsletter you will find the contacts of our Churches and Parishes in the UK and Ireland. Details are also available on the websites of the respective Churches and Parishes. Please do not hesitate to contact any of these addresses if you need any help regarding Church services. You will receive a reply either from the Parish Council Chair or from the priest.

If you encounter any kind of problems regarding communication with the above, please contact the Primacy (Առաջնորդարան) directly at the following address:

Bishop Hovakim Manukyan
The Primates Office
c/o The Armenian Vicarage
Iverna Gardens
London, W8 6TP

Tel: + 44 (0) 208 127 8364

e-mail: primatesoffice@armeniandiocese.org.uk

website : armeniandiocese.org.uk

facebook : [Diocese of The Armenian Church of Great Britain & Ireland](https://www.facebook.com/DioceseofTheArmenianChurchofGreatBritain&Ireland)



UPCOMING EVENTS

Bible Studies

Thursdays at 7:00pm, Gulbenkian Hall

Ordination of acolytes

23 December, 6:30 pm, St. Sarkis Church

Blessings of pomegranates service

31 December, 12:00 am, midnight, St. Sarkis Church,
1 January, 12:00 pm, noon, St. Yeghiche Church

Christmas Eve Divine Liturgy

5 January 2018, 5:30pm, St. Sarkis and St. Yeghiche Churches

Christmas Day Divine Liturgy

6 January 2018, 11:00 am, Holy Trinity Church, Manchester, St. Sarkis and St. Yeghiche Churches.

Divine Liturgy and Visit to Gunnersbury Cemetery

7 January 2018, 11:00, St. Sarkis and St. Yeghiche Churches
Visiting Gunnersbury Cemetery from 2:00 -3:00pm

Christmas basket delivery programme by ACYO London Chapter

13 January 2018
20 January 2018

Mother's Day

11 March 2018 (details tbc)

Easter family celebration

1 April 2018 (details tbc)

Pilgrimage to Holy Land

4-11th of April, 2018

Youth Gathering in the Mother See of Holy Etchmiadzin

3-6th July, 2018



The Armenian Church News publishes announcements of any Armenian organisation as it is an inclusive channel of communication.

The objectives of CAN are to inform the wider publish and its constituency members about:

- Activities of the Primate
- Organisations under the audpieces of the Primate: ACT UK, ACYF, Ladies Committee
- Worldwide Armenian Church
- Parishes
- Upcoming events in the community

The announcements about the community events (up to 150 words) are published upon the request of a particular organisation.

ACN do not raise funds on behalf of any other organisation except for Armenian Church (ACT UK, ACYF, Primate's Office, Ladies Committee, St. Yeghiche, St. Sarkis, Holy Trinity, Dublin, Cardiff, Birmingham, Oxford).

Editorial:

The main objective of the diocesan e-newsletter is to serve and reach out to Armenians throughout the United Kingdom and Ireland. The community members and organisations are welcome to send their announcements for the e-newsletter, including information not only about public events but also about important family events such as christening, matrimony or passing away.

Disclaimer: considering that there are many names in the coverage of events, it is possible that some of them are misspelled or incorrect. We apologise in advance for any misspelling.

Worship Services in the Armenian Churches

Services are held in the Armenian Churches in London every Sunday starting at 11:00 am. **In Manchester, there is a service on the 1st Sunday of the month.** For further details, please contact the parish nearest to you:



Holy Trinity Armenian Church

229 Upper Brook Street
Manchester, M13 0FY
Tel: 0161 273 1074

www.armenianchurchmanchester.org
1st SUNDAY OF THE MONTH



St. Sarkis Church

Iverna Gardens
Kensington, London, W8 6TP
Tel: 020 7937 0152

www.stsarkisparish.co.uk



St. Yeghiche Cathedral

13b Cranley Gardens
Kensington, London SW7 3BB
Tel: 020 7373 8133

www.styeghiche.org.uk/

Other Parishes of our Diocese:

Cardiff - Tel: + 44 771 279 2304, +44 2920779248 | john@jagproperties.co.uk

Dublin - Tel: +44 2891 863559 | www.armenians.ie

Birmingham – Tel: +44 121 675 1469 | St John's Church, Stratford Road, Birmingham, B11 4EA

Oxford - Tel: +44 7810 490242 | armenian.society@studentsclub.ox.ac.uk

We invite those who have questions or wish to gain deeper understanding of the faith, moral discernment, teachings and traditions of the Armenian Church to contact the Office of the Diocese of the Armenian Church in United Kingdom and Ireland:

His Grace Bishop Hovakim Manukyan
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