



A Service of Evening Prayer
commemorating
the Armenian Genocide
Saturday 24th April 2021 at 4 pm

Welcome to Coventry Cathedral

Pastoral Introduction

It is a great joy to welcome HG Bishop Hovakim Manukyan, Primate of the Diocese of the Armenian Church of the UK and Ireland, to Coventry Cathedral together with clergy and faithful of the Armenian Church, for this Joint Service of Evening Prayer on the day that Armenians throughout the world remember the Genocide of 1915.

Here in the City of Coventry, and especially in the Cathedral, we know the importance of remembrance and the part it plays both in ensuring that history's darkest days are remembered well and, that in so doing, a new future of hope, peace and reconciliation can be built together. We are honoured, therefore, to join our Armenian brothers and sisters as they bring their sufferings before God to seek God's healing of the wounds of history and to pray for a just and peaceful future for all peoples. We are glad to follow in the tradition of Anglican hospitality to Armenians that was evident in the aftermath of the tragic events of 1915, and was symbolised poignantly in an Ecumenical Service in Westminster Abbey in 2015 to celebrate the canonisation of the victims of the Armenian Genocide, a service that took place in the presence of His Holiness Karekin II, Catholicos of All Armenians.

We are mindful also this day that Armenia lives under the dark cloud of the 2020 war in Nagorno Karabakh (Artsakh), a brutal conflict that even in its aftermath shows signs of the ethnic and cultural cleansing that the Armenian people suffered in 1915. It was with a deep sense of solidarity that our hearts here in Coventry Cathedral went out to the Christians of Artsakh at the sight of their own beloved Cathedral in Shushi bombed during the conflict, and we pray for the protection of people and places.

HE Archbishop Angaelos of London, of the Coptic Orthodox Church in the United Kingdom, and Papal Legate to the UK, was also present at the historic service in Westminster Abbey and it is an additional joy for me that Archbishop Angaelos is able to be with us today. His Eminence is always among the first to

speak words of peace into situations of violence, even – perhaps especially – when endured by the Coptic Orthodox Church in Egypt. The Dean of Coventry presented Archbishop Angaelos with the Cross of Nails here in the Cathedral on Easter Day in 2016 in recognition of his work for peace and reconciliation in the world, and I know that he wears that cross close to his heart.

In his great passage on the message and ministry of reconciliation in his Second Letter to the Corinthians, St Paul writes of us ‘working together’ for God’s way in the world. Today’s service is an opportunity for Christians from different Churches and traditions – Armenian, Coptic and Anglican – to work together for the coming of God’s righteous kingdom of peace, and to pray:

Almighty Father,
whose will is to restore all things
in your beloved Son, the King of all:
govern the hearts and minds of those in authority,
and bring the families of the nations,
divided and torn apart by the ravages of sin,
to be subject to his just and gentle rule;
through Jesus Christ our Lord.
Amen.

+ *Charmy*

In this service, the Choir of Coventry Cathedral is directed by Rachel Mahon, Director of Music.

The image on the front cover is of a Djulfra (Jugha) khachkar crafted in 1586. It was removed from the cemetery during the Soviet era, decades before the December 2005 destruction by Azerbaijan. This khachkar is now in the possession of the Mother See of Holy Etchmiadzin and was on display at the Metropolitan Museum of New York in 2018-19. Photograph by Hrair Hawk Khatcherian.

The Introit

Դիւ յաման

Արթուր Բոբիկյան

(Կոմիտաս - Աղ. Հարությունյան - մշակումը Արթուր Բոբիկյան)

English translation:

Dele Yaman

Artur Bobikyan (piano)

(Komitas - Alexander Haroutyunyan - piano arr. Artur Bobikyan)

The Litany of Reconciliation

The Very Reverend John Witcombe, Dean, welcomes everyone and introduce the Coventry Litany of Reconciliation.

All have sinned and fallen short of the glory of God.

The hatred which divides nation from nation,
race from race,
class from class,

All **Father, forgive.**

The covetous desires of people and nations to possess
what is not their own,

All **Father, forgive.**

The greed which exploits the work of human hands
and lays waste the earth,

All **Father, forgive.**

Our envy of the welfare and happiness of others,

All **Father, forgive.**

Our indifference to the plight of the imprisoned, the homeless,
the refugee,

All **Father, forgive.**

The lust which dishonours the bodies of men, women and children,
All **Father, forgive.**

The pride which leads us to trust in ourselves and not in God,
All **Father, forgive.**

Be kind to one another, tenderhearted, forgiving one another,
as God in Christ forgave you.

The First Reading

Chris Cliffe, Head Server, reads

A reading from the Letter to the Hebrews.

Remember those earlier days after you had received the light, when you endured in a great conflict full of suffering. Sometimes you were publicly exposed to insult and persecution; at other times you stood side by side with those who were so treated. You suffered along with those in prison and joyfully accepted the confiscation of your property, because you knew that you yourselves had better and lasting possessions. So do not throw away your confidence; it will be richly rewarded. You need to persevere so that when you have done the will of God, you will receive what he has promised. For, "In just a little while, he who is coming will come and will not delay. But my righteous one will live by faith. And I take no pleasure in the one who shrinks back." But we do not belong to those who shrink back and are destroyed, but to those who have faith and are saved.

Hebrews 10.32-39

At the end, the reader says

This is the word of the Lord
All **Thanks be to God.**

The Reverend Father Shnorq Bagdasaryan reads the same passage in Armenian.

Արդ, հիշեցե՛ք այն առաջին օրերը, երբ դեռ հազիվ լուսա- վորված՝ բազում չարչարանքների տոկացիք: Մերթ նախա- տինքի եւ հալածանքների առարկա եղաք հրապարակորեն, մերթ կանգնեցիք նախատինքն ու հալածանքները կրողնե- րի կողքին: Բանտարկուածներին չարչարակից եղաք, եւ ձեր ունեցուածքի հափշտակումը ուրախությամբ ընդունեցիք՝ գիտենալով, որ, երկնքում ավելի լավ ունեցվածքներ ունեք, որոնք մնայուն են: Հետեւաբար, մի՛ կորցրեք ձեր վստահութե- յունը, որի մեջ մեծ վարձատրության հատուցում կա: քետք է համբերել իմանաք, որպէսզի, Աստծու կամքը կատարելով, տիրանաք նրա խոստմանը, որովհետեւ՝ «Զիչ, շատ քիչ ժա- մանակ եւս, եւ գալու է նա, ով պիտի գա առանց ուշանալու: Այն ժամանակ,- ասում է Տերը,-իր անձն ինձ վստահած արդար մարդը կփրկվի իր հավատով. Բայց ինձանից երես դարձնող մարդուն ես նկատի չեմ առնելու»: Մենք, սակայն Աստծուց երես դարձնողներից չենք, որոնք սահմանված են կորստի, այլ պահում ենք հավատը՝ մեր հոգին փրկելու համար:

Երբ. 10.32-39

Ալէլուիա, Ալէլուիա
Անցաք մեր ընդ հուր եւ ընդ ջուր,
եւ հաներ զմեզ ի հանգիստ:

ԱԲԵՏԱՐԱՆ

Ալէլուիա, օրթի
Խաղաղութիւն ամենեցուն.
Եւ ընդ հոգւոյդ քում.
Երկիւղածութեամբ լուարուք.
Սրբոյ Աւետարանիս Յիսուսի Քրիստոսի որ ըստ Յովհաննու.
Փառք քեզ Տէր Աստուած մեր.
Բռօսիսումէ.
Ասէ Աստուած.

Մի խռովեցին սիրտք ձեր. այլ հաւատացէք յԱստուած, եւ յիս հաւատացէք: Ի տան Հօր իմոյ օթեվանք բազում են. ապա թէ ոչ՝ ասացեալ էր իմ ձեզ, եթէ երթամ եւ պատրաստեմ ձեզ տեղի: Եւ եթէ երթամ եւ պատրաստեմ ձեզ տեղի, դար- ձեալ գամ եւ առնում զձեզ առ իս. զի ուր են իցեմ, եւ դուք անդ իցէք: Եւ ուր երթամն՝ գիտիցէք, եւ զճանապարհն գիտիցէք: Ասէ ցնա Թովմաս, Տէր ոչ գիտեմք յով երթաս, եւ զհարդ զճա- նապարհն կարասցուք գիտել: Ասէ ցնա Յիսուս. ես եմ ճանա- պարհն՝ եւ ճշմարտութիւն եւ կեանք. ոչ որ գայ առ Հայր՝ եթէ ոչ ինեւ: Եթէ զիս գիտէիք, ապա եւ զՀայր՝ իմ գիտէիք, եւ այսուհե- տեւ գիտասցիք զնա, եւ տեսէք զնա: Ասէ ցնա Փիլիպպոս, Տէր ցոյց մեզ զհայր՝ եւ շատ է մեզ: Ասէ ցնա Յիսուս. այսչափ ժա- մանակս՝ ընդ ձեզ եմ, եւ ոչ ծանեար զիս Փիլիպպէ. որ ետես զիս՝ ետես զՀայրն. եւ դու զհարդ ասես՝ եթէ ցոյց մեզ զՀայր: Ոչ հաւատաս եթէ ես ի Հայր՝ եւ Հայր յիս է: Բանն զոր ես խօ- սիմ ընդ ձեզ, ոչ եթէ յանձնէ ինչ խօսիմ, այլ հայրն որ յիս բնա- կեալ, նա գործէ զգործսն: Հաւատայք ինձ՝ եթէ ես ի Հայր եւ Հայր յիս: Ապա թէ ոչ՝ զոնէ վասն գործոցն հաւատացէք ինձ: Ամէն ամէն ասեմ ձեզ, թէ որ հաւատայն յիս, զգործս զոր ես գործեմ, եւ նա գործեսցէ, եւ մեծամեծս եւս քան զնոյնս գործես- ցէ. զի ես առ Հայր երթամ: Եւ զոր ինչ խնդրիցէք յանուն իմ արարից գայն. զի փառաւորեցի Հայր յՈրդի:

Յովհ. ԺԴ 1-13

Psalm 66.12

Alleluia, Alleluia.

We went through fire and through water yet you have brought us out to a spacious place.

The Gospel Reading

The Deacon (Nayri Afrikyan) and the Priest (The Reverend Father Nshan Alaverdyan):

Alleluia. Stand up. Peace to you all.

Choir: And with your spirit.

Listen attentively. The holy Gospel of Jesus Christ according to John.

Choir: Glory to you, O Lord our God.

Be attentive.

Choir: God is speaking.

“Do not let your hearts be troubled. Believe in God, believe also in me. In my Father’s house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going.” Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him.” Philip said to him, “Lord, show us the Father, and we will be satisfied.” Jesus said to him, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son.

John 14.1-13

Սուրբ Սուրբ-

Թերեզա Գևորգյան , Արթուր Բոբիկյան

Սուրբ սուրբ սուրբ Տէր զօրութեանց:
Լի են երկինք եւ երկիր փառօք քո:
Օրհնութիւն ի բարձունս:

Օրհնեալդ որ եկիր եւ գալոցդ ես անուամբ Տեառն:
Ովսաննա ի բարձունս:

Մակար Եկմալյան (1856-1905)

English translation:

Sanctus

Tereza Gevorgyan, Artur Bobikyan:

Holy, holy, holy Lord of hosts;
Heaven and earth are full of your glory.
Blessing in the highest.

Blessed are you who did come and are to come in the name of the Lord.
Hosanna in the highest.

Makar Yekmalyan (1856-1905)

The Addresses

The Right Reverend Dr Christopher Cocksworth, Bishop of Coventry, introduces His Eminence Archbishop Angaelos of London, of the Coptic Orthodox Church in the United Kingdom, and Papal Legate to the UK, and His Grace Bishop Hovakim Manukyan, Primate of the Diocese of the Armenian Church of the UK and Ireland.

The Magnificat

The choir sings

My soul doth magnify the Lord :
and my spirit hath rejoiced in God my Saviour.

For he hath regarded :
the lowliness of his handmaiden.

For behold, from henceforth :
all generations shall call me blessed.

For he that is mighty hath magnified me :
and holy is his Name.

And his mercy is on them that fear him :
throughout all generations.

He hath showed strength with his arm :
he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat :
and hath exalted the humble and meek.

He hath filled the hungry with good things :
and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel :
as he promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, and to the Son,
and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be:
world without end. Amen.

Music from the Short Service by Orlando Gibbons (1583-1625)

The Prayers

Briony Krikorian says

In solemn commemoration of the holy martyrs, and in remembrance of all who have offered their lives for sake of Jesus Christ, let us pray to almighty God.

Let us pray for people scarred by violence a century ago and for the healing of painful memories. We pray for nations and peoples still contending with the horror of war, and for men, women, and children whose lives are blighted by the cruelty of others.

Lord, in your mercy,
hear our prayer.

Matthew Murphy, Bishop's Intern, says

Let us pray for the holy Church throughout the world. We remember before God those in our own time whose faith in Christ marks them out as victims of discrimination and persecution, and we pray especially for the Church in the Middle and Near East.

Lord, in your mercy,
hear our prayer.

Anna Der Tavitian says

Let us pray for the Republic of Armenia: for the President, government, and people of Armenia and for all Armenians living in the United Kingdom and Ireland. In this year of solemn commemoration, we remember before God the entire Armenian community spread throughout the world.

Lord, in your mercy,
hear our prayer.

Helen Walker, Bishop's Intern, says

Let us pray for the United Kingdom: for Her Majesty The Queen and for her government. We give thanks to God for all who hold public office and who seek to bring about his kingdom of justice, mercy, and peace.

Lord, in your mercy,
hear our prayer.

Armineh Pogolian says

Let us pray that Christ's reign of peace may be embraced by all God's people. We give thanks for individuals and organisations charged with establishing and maintaining peace, for those who seek tirelessly after justice, and for the courage always to speak the truth in love.

Lord, in your mercy,
hear our prayer.

The Dean says

Let us pray for all the peoples of the earth, for reconciliation between the world's divided nations, and for the renewal of hope throughout the whole of creation. Inspired by the Spirit of the living Christ, may we be his light and his life in those places where we live, work, and have our rest.

Lord, in your mercy,
hear our prayer.

Anthem

The choir sings the Kontakion for the Departed.

Give rest, O Christ, to thy servant with thy saints,
where sorrow and pain are no more,
neither sighing, but life everlasting.

Thou only art immortal, the creator and maker of man:
and we are mortal, formed from the dust of earth,
and unto earth shall we return.
For so thou didst ordain when thou createdst me, saying,
'Dust thou art, and unto dust shalt thou return.'
All we go down to the dust;
and weeping o'er the grave we make our song:
Alleluya, alleluya, alleluya.
Give rest, O Christ, to thy servant with thy saints,
where sorrow and pain are no more,
neither sighing, but life everlasting.

*Orthodox Kontakion for the Departed
Melody from the Kiev tradition*

The Lord's Prayer

The Bishop of Coventry says

As we join our prayers with those of the Church Universal, so we say, each in our own language, the prayer that Jesus Christ has taught us:

**Our Father,
who art in heaven,
hallowed by thy name;
thy kingdom come;
thy will be done;
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil:
for thine is the kingdom, the power, and the glory,
for ever and ever. Amen.**

The Blessing

Թերեզա Գևորգյան Արթուր Բոբիկյան

Ամէն: Հայր սուրբ. Որդիդ սուրբ. Հոգիդ սուրբ: Օրհնութիւն Հօր եւ
Որդւոյ եւ սրբոյ Հոգւոյն. Այժմ եւ միշտ եւ յաւիտեանս յաւիտենից.
Ամէն:

Ամէն: Հայր սուրբ Կոմիտաս (1869-1935)

English translation:

Tereza Gevorgyan, Artur Bobikyan:

Amen. Holy is the Father, holy is the Son, holy is the Spirit.
Blessing to the Father and to the Son and to the Holy Spirit, now and
always and unto the ages of ages. Amen.

Amen Holy Father - Komitas (1869-1935)

Bishop Hovakim says

Lord, have mercy. Lord, have mercy. Lord, have mercy.

O Christ our God, guardian and hope of all your faithful, protect and keep in peace your people and Church, and the friendship of the nations, under the shadow of your holy and venerable cross. Deliver us from enemies visible and invisible. Make us worthy thankfully to glorify you with the Father and the Holy Spirit, now and always, unto the ages of ages.

All **Amen.**

Bishop Christopher says:

The peace of God that passes all understanding keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always.

All **Amen.**

Archbishop Angaelos says

Go in peace.

Piano Voluntary

Վոկալի ել, կամ լռիի

Արթուր Բոբիկյան

(Բարնաբաս ֆոնդի հաստուկ պատվերով նոր ստեղծագործությունը գրված՝ Հայոց մեծ Եղեռնի ճանաչման նոր քարոզարշավի համար)

English translation:

Stand or be silent

Artur Bobikyan

(The Barnabas Fund commissioned Artur Bobikyan to compose music for the new campaign for the recognition of The Armenian Genocide.)

Historical Note supplied by the Armenian Diocese in the United Kingdom and Ireland

April 24th marks Remembrance Day for the Armenian people. It is the day on which Armenians worldwide remember the Armenian Genocide, when Armenian intellectuals, priests, writers, scientists and even parliamentarians working in the Ottoman Empire were arrested and brutally murdered in 1915. That year proved to be the worst in several episodes of slaughter, during which one and a half million Armenian Christians died alongside half a million Syriac Christians, three-quarters of a million Assyrian Christians and one and a half million Christian Greeks.

For two and a half thousand years, the Armenian people have been recorded as living on the lands between the Caspian, Mediterranean, and Black Seas – an area known since ancient times as the Armenian highlands. This rough and mountainous terrain has shaped a strong, independent-minded, freedom-loving people, with a unique culture and resilient spirit. The Kingdom of Armenia was the first to adopt Christianity as its official religion in 301 AD. One hundred years later, in 405 AD, the development of a specialised alphabet by a Christian monk, Mesrop Mashtots, enabled the Christian Bible to be translated from Greek and Syriac into Armenian and its message to be spread throughout the wider Caucasus.

An object of imperial contention, Armenia has often been divided throughout its long history. At the beginning of the 20th century, Western Armenia fell under the Ottoman Empire while Eastern Armenia fell under the Russian. Settling beyond their original homelands, Armenians proved to be creative and industrious, making a significant contribution to the economic, political, and cultural life of wherever they lived. The regions surrounding modern Armenia are full of the evidence of a rich historic Armenian cultural heritage, shared and reflected in art, music and architecture. Remarkable for the intricately carved cross stones that mark their graves (khachkars), their churches, monasteries and monuments, Armenians have demonstrated their creativity and skill wherever life has taken them.

In the late 19th and early 20th centuries, Armenians experienced a national revival, striving for the restored autonomy of their ancestral lands and a basic respect for their dignity as a people. This innocent yearning met with unprecedented brutality. Between 1893 and 1896, some 300,000 Armenians were massacred across their ancient homelands. The worst was yet to come. During the First World War and its aftermath, Armenians were subjected to terror, violence, deportations and mass killings on a scale hitherto unknown: Great Britain at the time, along with its allies, was quick to condemn these actions as being crimes against humanity. In the horrific slaughter of 1915 hundreds of thousands of Armenians – mainly women and children – were freighted by train, or forced to walk, to “concentration camps” in the Syrian Desert. Many died on the way. Many were systematically murdered on arrival. Killing units were reported to have dashed children against rocks, mutilated adults with swords, and burned people alive. On 24 October 1916 the police chief reputedly had 2,000 Armenian orphans tied together and thrown into the Euphrates river. Armenian corpses choked and polluted both the Tigris and the Euphrates. Some, but very few, Armenians escaped, aided by British and French forces. A relatively small number of women and children were forcibly islamized and absorbed into local families, but by 1922 the Armenian population of the former Ottoman Empire had been depleted by at least 90%.

One hundred and six years have passed since this desecration of a people. Jesus Christ said, “Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.” (Mt 5:10)

The remnants of the Armenians, exiled as refugees, became scattered across the world. Diasporan communities grew up throughout the Middle East, in North and South America, in Asia and Australasia, Africa and Europe including the United Kingdom. Everywhere they have settled, Armenians have sought to integrate themselves meaningfully into the dominant culture: at the same time through their language and religion they have looked to maintain their unique identity. In the United Kingdom, an internationally pre-eminent Armenian academic surgeon, Lord Ara Darzi, holds the Paul Hamlyn Chair of Surgery at Imperial College London, specialising in innovative robot-assisted surgery. In Paris the legendary French lyricist and singer, late Charles Aznavour co-founded Aznavour for Armenia as a means of promoting cultural development. In the

United States the philanthropist and inventor Noubar Afeyan, co-founder and chairman of Moderna and CEO of Flagship Pioneering, shares his Armenian roots alongside Serj Tankian, singer, musician, songwriter, record producer and political activist and Alexis Ohanian, co-founder and executive chairman of Reddit, the social news website. This is but to name a few of the Armenian creatives, entrepreneurs, inventors, philanthropists and pioneers who have and are leaving their mark on the world for the greater good.

In 2015, the Holy Synod of Bishops of the Armenian Church canonized the victims of the Armenian Genocide who lost their lives in the struggle for faith and identity a century earlier. At that time Armenians hoped that full recognition of their past sufferings would enable them to face the future with greater hope and dignity. Alas, this did not happen.

Tensions in the region have not gone away. The nation of Armenia remains under threat. In 2020, Armenians in Nagorno-Karabakh (Artsakh) were subjected to a genocidal war, characterised by the same ignorant brutality and hatred shown to them one hundred years previously. Thousands of lives were cut short, and thousands of civilians displaced. It could be said that the veins of Artsakh bleed today just as the rivers of the Tigris and Euphrates bled a century ago. The cultural heritage of thousands of years, created by the indigenous Armenian people of the region, is also under the threat of vandalism, demolition and political revisionism by outside forces.

A century ago, people of good will – individuals, nations, philanthropists, church leaders and the morally minded of the world - reached out to help the Armenians in their plight. Churches of the Anglican Communion were among the first to assist uprooted Armenian migrants, opening their doors to Armenian clergy so they might minister to their decimated flock.

Today's remembrance service at Coventry Cathedral has significant symbolic importance for all Armenian people. With the same generosity of spirit which, 106 years ago, inspired the British to open their doors to Armenian refugees, Coventry Cathedral, itself so badly damaged by war, is a fitting host for an event showcasing justice, peace and reconciliation. The cathedral embodies an invitation to all people and nations of good will to show that justice must prevail

over political and economic interests, and stands as a clear witness that political impunity will not be allowed to erode common humanity through greed, callousness, and indifference. Tempered by the travails of centuries, the Armenian people continue to strive for a better world where peace and reconciliation will triumph.