

and Blood of Christ you might become united in body and blood with him. By having his Body and Blood distributed through our members, we become Christ-bearers and thus, according to the blessed Peter, we become partakers of the divine nature.

Contemplate therefore the Bread and Wine not as bare elements, for they are, according to the Lord's declaration, the Body and Blood of Christ; for though sense suggests this to thee, let faith establish thee. Judge not the matter from taste, but from faith be fully assured without misgiving, that thou hast been vouchsafed the Body and Blood of Christ.

Great indeed is the Baptism which is offered you. It is ransom to captives, the remission of offenses; the death of sin; the regeneration of the soul; the garment of light; the holy seal indissoluble; the chariot to heaven; the luxury of paradise; a procuring of the Kingdom; the gift of adoption... Prepare thine own heart to receive doctrine, to have fellowship in holy mysteries. Pray more often, that God may make thee worthy of the heavenly and immortal mysteries... Guard thine own soul, that thou mayest escape the snare, that abiding in hope, thou mayest become the heir of everlasting salvation.

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## ON THE LITURGY

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### The Lenten *Badarak*

The Lenten Liturgy or *kotz badarak*, which takes place from the Sunday of the Expulsion to the Sunday of Advent (this year February 16 to March 16) is abbreviated and subdued. It reflects the seriousness of the Lenten season, and is celebrated in its entirety out of the sight of the congregation, behind the altar curtain.

During the Lenten *badarak* several changes become apparent. The Preparation, which we recognize by the singing of *khoroort khoro*, does not take place in its usual manner. While the choir continues singing the Morning Service, the priest and deacon prepare the bread and wine behind the altar curtain. The very first part of the Liturgy heard by the congregation is the intonation of *Orhnya Der* by the deacon at the beginning of the Synaxis. Certain parts, such as the Great Litany of the Synaxis (following *Soorp Asdvadz*) are recited rather than chanted or sung, as is the Nicene Creed and the litany following it. Similarly, the litany after the Great Entrance (*yev yevus havadov yev srpootyamp. . .*) is also recited. The Kiss of Peace (*voghchooyn*) is not passed, also reflecting the penitential nature of the Lenten *badarak*.

The hymns from *Krisdos Ee Mech* to *Hoki Asdoodzo*

and the Litanies of General Intercession and Special Intercession (the Diptychs) are sung as usual. The long litany *Amen Yev Unt Hokvooyt Koom* immediately preceding *Hayr Mer*, the *Hayr Mer* itself and the responses following it are recited. The priest consumes the Holy Communion, washes the chalice, removes his vestments and dons his black *pilon*, and comes down into the chancel, while the congregation and choir are singing *Der Voghormya*, usually in a more somber melody than on non-Lenten Sundays. Holy Communion is not offered during the Lenten Liturgy, because we are all in a state of penance. However, Holy Communion can be received by special request. It is common practice not to distribute *mas* during the *kotz badarak*.



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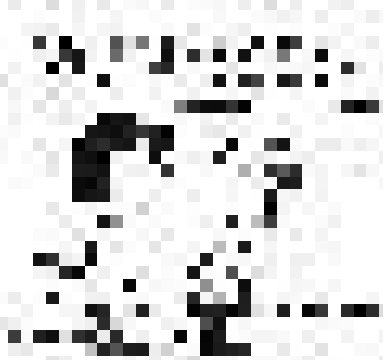
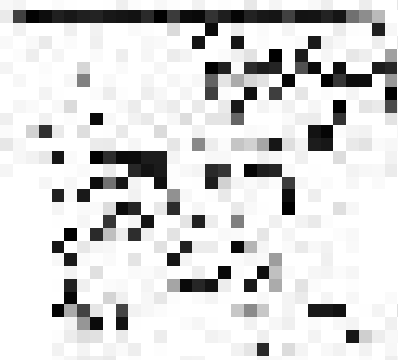
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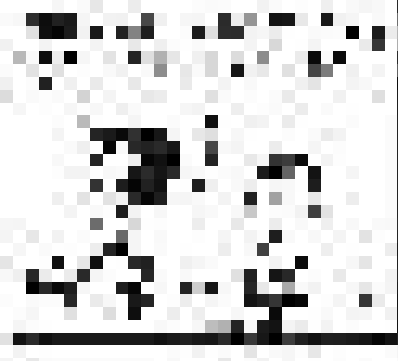
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