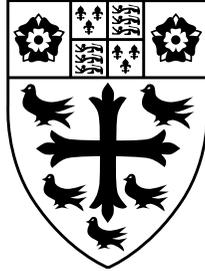


# Westminster Abbey



A SPECIAL SERVICE  
TO CELEBRATE  
THE LIVES OF THE  
NEWLY-SAINTED  
ARMENIAN MARTYRS OF 1915

Wednesday 28<sup>th</sup> October 2015  
7.00 pm



## HISTORICAL NOTE

His Holiness Karekin II, Catholicos of All Armenians, described the historic ceremony canonising the holy martyrs of Armenia on 23<sup>rd</sup> April 2015 at the Mother See of Holy Etchmiadzin, the spiritual home of the Armenian people by saying: ‘Today the Holy Martyrs of the Armenian Genocide, abiding in the radiant mansions of heaven, adorned with the crowns of martyrdom, have become the patron saints of justice, love, and peace, through whose intercession on high, God’s mercy and grace pour forth wherever justice is shaken, wherever tranquility is disturbed, wherever security is violated, wherever human rights are trampled, wherever social welfare is threatened, wherever faith and identity are fanaticised.’

A new page opened in the history of the Armenian people, sending a message to the world that it is impossible to exterminate a nation that has such deep historical roots, a firm and ancient religious tradition, and a strong cultural identity.

Since time immemorial, the Armenian people lived on the lands between the Caspian, Mediterranean, and Black Seas. Their homeland of thousands of years is known as the Armenian highlands. This rough and mountainous terrain shaped a hearty, independent-minded, freedom-loving people, with a unique culture and resilient spirit, the first to adopt Christianity as a state religion, establishing its national Christian church in 301 AD and inventing its own alphabet in 405 AD in order to translate the Bible.

An object of imperial contention, Armenia has often been divided throughout its long history. At the beginning of the 20<sup>th</sup> century, Western Armenia was ruled by the Ottoman Empire and Eastern Armenia by the Russian Empire. In both parts of the country, Armenians were creative and industrious, making a significant contribution to economic, political, and cultural life wherever they lived. The renowned artist Ivan Aivazovski (Hovhannes Aivazian) enriched Russian culture with his seascapes, while the respected Balian family of architects adorned the Istanbul cityscape with the palaces of the Ottoman Sultans, among other architectural treasures.

In the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, Armenians experienced a national revival, striving for restored autonomy on their ancestral lands and basic respect for human dignity. This innocent yearning met with unprecedented

brutality. Between 1893 and 1896, some 300,000 Armenians were massacred on their ancient lands. Worse 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 unthinkable, which Great Britain along with its allies condemned as ‘crimes against humanity.’ More than one and a half million Armenians were killed in their historic homeland, and hundreds of thousands of children, women, and men perished in forced marches into the Syrian desert. The remnants of the Armenian nation, exiled as refugees, were scattered across the world. But in these dark times there were glimmers of hope. People of good will – individuals, nations, and churches helped the Armenians. Churches of the Anglican Communion were among the first to assist uprooted Armenian migrants, opening their churches to Armenian clergy so that they might minister to their decimated flock.

One hundred years have passed since these horrors. The Armenian people survived, creating their state on the eastern part of their historical homeland, still committed to working for justice and peace in the world.

Today’s commemoration and the ecumenical prayer celebrating the lives of the newly sainted martyrs of 1915 is also an invitation to all people and nations of good will to show that justice must prevail over political or economic interests, and an assertion that impunity will not be allowed to erode 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.

*supplied by His Grace Bishop Hovakim Manoukian,  
Primate of the Armenian Diocese of the United Kingdom and Ireland,  
descendant of survivors from Cilicia, Alexandretta, and Musa Dagh*

## PREFACE BY THE AMBASSADOR FROM THE REPUBLIC OF ARMENIA TO THE COURT OF ST JAMES'S

The moment of truth has arrived for all those present here today, in the magnificence of Westminster Abbey. Today we bring a piece of history with us to share with the celebrations and coronations of great kings and queens that have graced this church for many years. We bring with us the history of truth.

For me, that truth began its journey from Cilicia, a quaint district in the Armenian capital of Yerevan. Even with patriotic aspirations being significantly restricted by the Soviet authorities, some neighborhoods, where I grew up, bore the names of old Armenian regions and kingdoms. Cilicia—the district dearest to my heart—is where I would visit my grandmother as a young boy. I did not know at the time, but I realise how lucky I was to be able to make such visits to see her. In 1915, she not only lost her first child fleeing from persecution, but her entire family.

Each time I visited her, I experienced a journey into the history of our homeland and our roots. As I listened to her personal stories during my visits—her stories of hardship, perseverance and survival—she would tacitly pass on the collective memory of our people's pain, strength, faith and hope. A hope for a better future and one which we continue to pass on to each new generation.

Every Armenian has heard similar stories from grandmothers or grandfathers who were a part of this history, and consequently every Armenian bears this history with them wherever they go. Everyone in this world, not only Armenians, comes closer to each other when they experience tragic events. This tragedy is what binds Armenians worldwide, regardless of where they live. Therefore Armenians will not let the truth, however tragic, be buried by the past: only by sharing it amongst ourselves and with the world will we be able to bring everyone closer together. It is not our duty as Armenians but our duty as human beings to disseminate the truth across the world.

We have sealed the truth by canonizing Armenian Martyrs on the 100<sup>th</sup> anniversary of Metz Yeghern. We have carried the truth from Yerevan and the Mother See of Holy Etchmiadzin to London, and we offer it to all those who have the strength not only to accept but to impose it.

As we pray for the lives of the Holy Armenian Martyrs, we reject denialism, intolerance, xenophobia, hatred and evasion of truth. We pray that such tragedies never happen again to any people. We pray for the ones who suffered, and the ones who caused the suffering so they may embrace the truth. We pray for those who suffer today in Syria. We pray for our ancestors who had the strength to survive, the foresight to hope, and the belief of a better world waiting for us tomorrow. We pray for truth.

*His Excellency Dr Armen Sarkissian,  
Ambassador of the Republic of Armenia to the Court of St James's,  
former Prime Minister of Armenia (1996–1997),  
grandson of survivors from Erzerum and Alashkert*

*Photography, filming, and sound recording are not allowed in the Abbey at any time. Please ensure that mobile telephones, pagers, and other electronic devices are switched off.*

*The church is served by a hearing loop. Users should turn their hearing aid to the setting marked T.*

*The service is conducted by The Very Reverend Dr John Hall, Dean of Westminster.*

*The organ is played by Martin Ford, Assistant Organist.*

*The service is sung by the St Yeghiche Armenian Church Choir, London, directed by Aris Nadirian. Music during the service is accompanied by Arthur Bovikyn, Organist, St Yeghiche Armenian Church.*

*Music before the service:*

*The Assistant Organist plays:*

Aus tiefer Not schrei ich zu dir BWV 686	<i>Johann Sebastian Bach (1685–1750)</i>
Canzona in D minor BWV 588	<i>Johann Sebastian Bach</i>
Ricercare in C minor	<i>Johann Pachelbel (1653–1706)</i>
Passacaglia in D minor BUXWV 161	<i>Dieterich Buxtehude (c 1637–1707)</i>
Étoile du soir Op 54 no 3	<i>Louis Vierne (1870–1937)</i>
Mors et Resurrectio Op 5 no 1	<i>Jean Langlais (1907–1991)</i>

*His Holiness Karekin II, Supreme Patriarch and Catholicos of All Armenians, is received by the Dean and Chapter of Westminster at the Great West Door. His Holiness vests in the Jerusalem Chamber.*

*The President of the Republic of Armenia, His Excellency Serzh Sargsyan; and the Ambassador from the Republic of Armenia to the Court of St James, His Excellency Dr Armen Sarkissian, are received by the Dean and Chapter of Westminster at the Great West Door.*

*Her Majesty's Vice Lord-Lieutenant of Greater London is received by the Dean and Chapter of Westminster at the Great West Door, and is conducted to his seat.*

*The Lord Mayor of Westminster is received by the Dean and Chapter of Westminster at the Great West Door, and is conducted to her seat in Quire. All stand, and then sit.*

*All stand.*

*His Royal Highness The Prince of Wales is received by the Dean of Westminster at the West Gate. Presentations are made.*

*The President of the Republic of Armenia and the Ambassador of the Republic of Armenia to the Court of St James's are conducted to their seats in the Lantern.*

*His Royal Highness The Prince of Wales is conducted by the Dean to his seat in the Lantern.*

# ORDER OF SERVICE

## *Beadle*

The Reverend Canon Dr Leslie Nathaniel  
*International Ecumenical Secretary  
for the Archbishop of Canterbury and  
European Secretary, Council for  
Christian Unity*

The Reverend Jonathan Barker  
*Archbishop of Canterbury's  
Apokrisarios to the  
Armenian Church*

## Other Visiting Clergy

The Right Reverend Jonathan Goodall  
*Bishop of Ebbsfleet*

The Right Reverend Gregory Cameron  
*Bishop of St Asaph*

His Grace Bishop Angaelos  
*Moderator of Churches Together  
in Britain and Ireland*

*The Cross of Westminster and Lights*

The Reverend Christopher Stoltz  
*Minor Canon and Precentor*

## *Canons' Verger*

The Reverend Professor Vernon White  
*Canon Theologian*

Deacon Meliton Oakes  
*Representative of the Archbishop of  
Thyateira and Great Britain*

The Reverend David Stanton  
*Canon Treasurer and Almoner*

His Eminence  
Cardinal Cormac Murphy-O'Connor  
*Archbishop Emeritus of Westminster*

## *Verger*

The Right Reverend and Right Honourable  
Dr Richard Chartres KCVO  
*Bishop of London*

His Holiness Karekin II  
*Supreme Patriarch and Catholicos  
of All Armenians*

## *Dean's Verger*

The Dean

*All remain standing. Deacon Sarkis Kalaydjian and Deacon Armen Harutunian sing*

#### THE ACCLAMATION

**A**GAIN in peace let us beseech the Lord. Receive our prayers, raise us to life and have mercy on us.

*The incense is blessed. As the Procession makes its way to the Sacrament, the Choir sings*

#### THE INTROIT

**O** MYSTERY deep, inscrutable, without beginning, you have decked your supernal realm as a nuptial chamber to the light inapproachable and adorned with splendid glory the ranks of the fiery spirits.

Wondrous and ever-provident God, with foresight you granted salvation to the people of Armenia, having generated from the sinful nation of Babel, an enlightener for us. Therefore by his intercession, O Saviour, raise us to life now and at your awe-inspiring second coming.

*from the Liturgy of the Armenian Church*

*All remain standing. The Very Reverend Dr John Hall, Dean of Westminster, gives*

#### THE BIDDING

**C**AIN rose up against his brother Abel and killed him. Then the Lord said to Cain, ‘Where is your brother Abel?’ He said, ‘I do not know; am I my brother’s keeper?’ And the Lord said, ‘What have you done? Listen; your brother’s blood is crying out to me from the ground!’

The ancient account in the holy Bible of Cain killing his brother Abel rings down through the centuries and generations. The blood of countless men, women and children, spilt through crimes of passion and of hate, inter-communal rivalry, civil conflict and warfare continues to cry out to God from the ground. And the blood continues to be spilt.

This evening we call to mind the killing of innocent Armenians a hundred years ago. With sorrow we remember so much blood spilt. With thanksgiving we celebrate the Holy Martyrs and ask for their prayers. With longing we pray for peace and reconciliation between peoples divided.

*All sit. The Reverend Professor Vernon White, Canon in Residence, reads*

HEBREWS 4: 14–16

**S**INCE, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

*All remain seated as Deacon Hovhannes Hovhanesyan and Deacon Stepan Ovanessoff sing*

PSALM 116 (115)

**I** LOVE the Lord, because he has heard my voice and my supplications. Because he inclined his ear to me, therefore I will call on him as long as I live. The snares of death encompassed me; the pangs of Sheol laid hold on me; I suffered distress and anguish. Then I called on the name of the Lord: ‘O Lord, I pray, save my life!’ Gracious is the Lord, and righteous; our God is merciful. The Lord protects the simple; when I was brought low, he saved me. Return, O my soul, to your rest, for the Lord has dealt bountifully with you. For you have delivered my soul from death, my eyes from tears, my feet from stumbling. I walk before the Lord, in the land of the living. I kept my faith, even when I said, ‘I am greatly afflicted’; I said in my consternation, ‘Everyone is a liar.’ What shall I return to the Lord for all his bounty to me? I will lift up the cup of salvation and call on the name of the Lord, I will pay my vows to the Lord in the presence of all his people. Precious in the sight of the Lord is the death of his faithful ones. O Lord, I am your servant; I am your servant, the child of your serving—You have loosed my bonds. I will offer to you a thanksgiving sacrifice and call on the name of the Lord. I will pay my vows to the Lord in the presence of all his people, in the courts of the house of the Lord, in your midst, O Jerusalem. Praise the Lord!

Glory be to the Father and to the Son and to the Holy Spirit; as it was in the beginning is now and shall be for ever. Amen.

*All stand. His Grace Bishop Hovakim Manukian, Primate of the Armenian Church in the United Kingdom and Ireland, moves to the centre of the Sacramentum for*

## THE GOSPEL

*Deacon:* Alleluia. Stand up.  
*Bishop:* Peace to you all.  
*Choir:* And with your spirit.  
*Deacon:* Listen attentively.  
*Bishop:* The holy Gospel of Jesus Christ according to Mark.  
*Choir:* Glory to you, O Lord our God.  
*Deacon:* Be attentive.  
*Choir:* God is speaking.

### ST MARK 10: 35–45

**J**AMES and John, the sons of Zebedee, came forward to him and said to him, ‘Teacher, we want you to do for us whatever we ask of you.’ And he said to them, ‘What is it you want me to do for you?’ And they said to him, ‘Grant us to sit, one at your right hand and one at your left, in your glory.’ But Jesus said to them, ‘You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?’ They replied, ‘We are able.’ Then Jesus said to them, ‘The cup that I drink you will drink; and with the baptism with which I am baptised, you will be baptised; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.’

When the ten heard this, they began to be angry with James and John. So Jesus called them and said to them, ‘You know that, among the Gentiles, those whom they recognise as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For, the Son of Man came not to be served but to serve, and to give his life as a ransom for many.’

*All sit for*

## THE ADDRESS

*by*

The Right Reverend and Right Honourable Dr Richard Chartres KCVO  
*Bishop of London*

*All remain seated. The Choir sings*

## THE HYMN FOR THE HOLY MARTYRS

**A**STONISHED and appalled were the heavenly armies and with terror were petrified the nations upon seeing the ancient Eden changed into the scene and arena of the fire, blazing like hell, of the passion of Cain, and the new sacrifice of the new Abel whose blood speaks forever, Sovereign Lord holy and true! How long will it be until you make judgment and grant justice for the blood that was shed. Glory to the Father and to the Son and to the Holy Spirit, Now and always and unto the ages of ages. Amen.

They sacrificed themselves for their fatherland and their native customs and traditions; they did not give away the adamantine loyalty to the faith in exchange for the pleasures of this transient life; and like the seed of wheat fallen on the good soil they produced a crop hundredfold, Sovereign Lord holy and true! How long will it be until you make judgment. And grant justice for the blood that was shed.

*from the Rite of Canonisation for the Holy Martyrs*

*All remain seated for*

## THE PRAYERS

*The Reverend Christopher Stoltz, Minor Canon and Precentor of Westminster, says:*

**I**N 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.

*Assadur Guzelian, son of survivors from Cilicia, says:*

**L**ET 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.**

*The Right Honourable John Whittingdale OBE MP, Secretary of State for Culture, Media and Sport, says:*

**L**ET 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.**

*Shakeh Major Tchilingirian, mother of a great-grandchild of survivors from Cilicia says:*

**L**ET 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 diaspora spread throughout the world.

Lord, in your mercy,  
**hear our prayer.**

*Ellen Adamian, great-granddaughter of survivors from Moush and Sassoun, says:*

**L**ET us pray for the United Kingdom: for The Queen and for Her Majesty's 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.**

*His Excellency Dr Armen Sarkissian, Ambassador of the Republic of Armenia to the Court of St James's, former Prime Minister of Armenia (1996–1997), grandson of survivors from Erzerum and Alashkert, says:*

**L**ET 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 tirelessly seek justice, and for the courage always to speak the truth in love.

Lord, in your mercy,  
**hear our prayer.**

*The Reverend Professor Vernon White, Canon in Residence, says:*

Let us pray for the renewal of hope throughout the world. 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.**

*The Precentor concludes:*

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:

**O**UR 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.

*All remain seated. His Holiness Karekin II, Supreme Patriarch and Catholicos of All Armenians, speaks.*

*At the conclusion, all stand for*

#### THE BLESSING AND FINAL ACCLAMATION

*A Deacon sings:*

**B**Y the holy cross let us beseech the Lord that he may thereby deliver us from our sins and save us by the grace of his mercy. Almighty Lord, our God, save us and have mercy on us.

*The Bishop of London, representing the Archbishop of Canterbury, and The Catholicos of All Armenians, pronounce the blessing:*

*The Catholicos 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. **Amen.**

*The Bishop says:*

**T**HE 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. **Amen.**

*All remain standing as the Choir sings*

#### THE ANTHEM OF THE CATHOLICOS OF ALL ARMENIANS

**H**EAR the voice that pours from every Armenian's heart, O God. Give long life to our Patriarch, long days to the Father of Armenians.

Lord, always keep unshaken the Mother See which you yourself have established.

ՀԱՅԲԱՊԵՏԱԿԱՆ ՄԱՂԹԵՐԳ. ԱՄԵՆ ՀԱՅԻ

Ամեն հայի սրտից բխած,  
Լսիր այս ձայն, ով Աստված.  
Երկար կյանք տուր Հայրապետին,  
Երկար օրեր Հայոց Հոր.  
Տեր, անսասան պահիր դու միշտ  
Քո իսկ հիմնած Մայր Աթոռ:

*All remain standing to sing*

## THE NATIONAL ANTHEM OF ARMENIA

**M**ER Hayrenik', azat ankakh, Our Fatherland, free, independent,  
Vor aprel e dare dar That has for centuries lived,  
Yur vordik'ë ard kanch'um e Is now summoning its sons  
Azat, ankakh Hayastan. To the free, independent Armenia.

Amenayn tegh mahë mi e Death is the same everywhere,  
Mard mi angam pit mer'ni, A man dies but once,  
Bayts' yerani, vor yur azgi Blessed is the one that dies  
Azatut'yan kzohvi. For the freedom of his nation.

Մեր Հայրենիք, ազատ անկախ,  
Որ ապրել է դարե դար  
Յուր որդիքը արդ կանչում էն  
Ազատ, անկախ Հայաստան:

Ամենայն տեղ մահը մի է  
Մարդ մի անգամ պիտ մեռնի,  
Բայց երանի՛ որ յուր ազգի  
Ազատության կզոհվի:

## THE NATIONAL ANTHEM

**G**OD save our gracious Queen,  
long live our noble Queen,  
God save The Queen.  
Send her victorious,  
happy, and glorious,  
long to reign over us:  
God save The Queen.

Thy choicest gifts in store  
on her be pleased to pour,  
long may she reign.  
May she defend our laws,  
and ever give us cause  
to sing with heart and voice:  
God save The Queen!

*All remain standing. The Choir and Clergy, together with His Royal Highness The Prince of Wales, The President of the Republic of Armenia, and the Ambassador of the Republic of Armenia to the Court of St James's, move to the west end of the Abbey Church.*

*The President and Ambassador present His Royal Highness with a gift from the people of Armenia, and His Royal Highness meets the Choir.*

*Music after the service:*

*The Assistant Organist plays:*

Fantasia in C minor BWV 562                      *Johann Sebastian Bach (1685–1750)*

**Members of the congregation are requested to remain in their places  
until invited to move by the Stewards.**

*The bells of the Abbey Church are rung.*



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Printed by  
Barnard & Westwood Ltd  
23 Pakenham Street, London WC1X 0LB  
By Appointment to HM The Queen, Printers and Bookbinders  
& HRH The Prince of Wales, Printers  
Printers to the Dean and Chapter of Westminster

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