

**Armenian
Church Youth
of Australia**

Dusk Service

19 August 2018

General Context

- Our Armenian Badarak is one of the oldest church services in history!
- Although prayers and hymns have been added to the liturgy over time, its form has largely remained constant since the 18th century.
- The Badarak is based on events during the Last Supper, where Jesus ate with his disciples on the night he was betrayed. The action of breaking the bread and drinking the wine is the foundation of the whole service.
- Those who take part in our Badarak are the celebrant, the deacon and the choir.

Part 1 - Preparation

- The procession of the celebrant entering the church begins with singing of “Khorhoort Khoreen” (Profound Mystery).
- The ‘mystery’ is Jesus Christ, who became a human being in order to fill us personally with his divine blessings, and with eternal life.
- The curtain is closed during this section so that the people will not be distracted from their prayer and reflection by the liturgical housekeeping taking place at the altar.

Part 2 - The Liturgy of the Word

- The Liturgy of the Word is inspired by the Gospel of John 1:1: *‘In the beginning was the Word and the Word was with God and the Word was God.’*
- The congregation are invited to kiss the cross to recognise that we encounter Jesus Christ in the Divine Liturgy.
- The Deacon chants, “Broskhoomeh” (Be attentive) as the congregation focuses on the importance of the words of Jesus.
- By raising the Gospel book over his head, the Deacon symbolises the great reverence and authority the word of Jesus Christ has in our lives.
- Each Sunday members of the congregation read out the week’s letters in Armenian and English. The selection of passages accords to a system from fourth-century Jerusalem.
- The Deacon will then also come forward and read from the Gospel, a passage from either the book of Matthew, Mark, Luke or John.



- The entire congregation will chant the Nicene Creed as a formal declaration that those participating in the Badarak are unified by the same understanding of who God is, and who we are relative to Him.

Part 3 - The Holy Eucharist

- This part corresponds to the words and actions of Jesus at the Last Supper.
- During the meal, Christ broke the bread and took the cup saying

“Take this and eat it, this is My Body. Take and drink, this is the cup of My Blood. We do this in memory of Me.”
- When we receive Holy Communion, we are not eating only bread and wine, but actually receiving Christ himself.
- Those that should like to receive the Eucharist should fast until they receive it as a sign of sacrifice.
- We seal our love for one another with the Kiss of Peace and receive Christ in Holy Communion to unite in a bond of love.
- The person offering the Kiss of Peace says “Krisdos ee mech mer haydnetzav” (Christ is revealed amongst us). The person receiving the greeting then responds, “Orhnyal eh haynootoyonun Krisdosi” (Blessed is the revelation of Christ).
- When it is time to take haghortootoyon (communion):
 - We come to the front of the church and kneel;
 - The priest prays that God will absolve the faithful of their sinfulness and restore their status as children of God;
 - The deacon reads out the 7 deadly sins and we respond ‘megha asdoostoh’ (I have sinned against God)
- Every time the priest hands out haghortootoyon he says, “Let the body and the blood of Christ become a source of life for you.”

Part 4 - The Dismissal

- After the Eucharist the core Badarak is over. The songs begin to sound more joyous as we are giving thanks to the Lord for having given us His Body and Blood.
- The Hoki Hankist (requiem) takes part at the end of the service. It is not technically part of the service itself. During the requiem, the priest reads out names and we pay our respect to the memory of deceased ancestors.

Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body." Matthew 26:26

