

object that it veiled. In the Roman rite it is customary in some places to cover all crucifixes, statues and pictures with purple-toned veiling from the eve of Palm Sunday until the vigil of Easter. The purpose was to block the altar from the view of the



congregation, sometimes explained as a "fast of the eyes". Today "Hunger cloths" reduced in size are designed and displayed as objects for meditation.

It may be "the Bibliography on the liturgical use of curtains is scanty and also could be that evaluation of patristic evidence needs to be reconsidered in the light of more recent scholarship" but there is no doubt that in the past and today the intention of "Closed Divine Liturgy" [Gots' patarag] has been to "fast of the eyes" of the congregation from witnessing the physical presence of Christ in Church.

Archbishop Shnorhik Galustian the Armenian Patriarch of Constantinople in his book "The Golden chain of the Sundays of Lent" [«Մեծ Պահքի Կիրակիներու ոսկի շղթան»] very clearly states that although in Bun Barekendan [Great Carnival] is not counted among the 40 days of Lent, but according to the rubrics and instructions of the Tonatsoys is counted as the first among the six Sundays of the 40 days of Lent". Bun Barekendan celebrates marks the "blissful, happy" life of Adam and Eve in the Garden of Eden. The Expulsion of Adam and Eve from Paradise is marked on the Second Sunday of Lent named «Արտաքաման Կիրակի». The "Penitential church hymns of Great Lent" to which Patriarch Ormanian is referring to is possibly the "Canon of Repentance" [«ԳԿարգն Ապաշխարութեան»]. According to Patriarch Ormanian the pre-feast rite is called Nakhatonak [«Նախատօնակ»]. In early times generally and today the liturgical day begins after sunset and which is also the beginning of the next day. The Armenian Church even today follows this practice. After the ritual of "nakhatonak" the rite of the following day is celebrated. The Liturgies on the Eve of Nativity and Theophany (January 5th) and Easter Eve [«Ճրաֆալոյց» =Lucernarium] are celebrated after sunset since the canon law forbids celebrating Divine liturgy twice on the same day on the same altar. During Maundy Thursday [«Աւագ Հինգշաբթի»] the calendar instructs to celebrate divine Liturgy in remembrance of the Last supper in the morning, followed by the "Washing of the Feet. In modern times" The Commemoration of the Passion, Crucifixion (Night Vigil) which the Calendar instructs to perform on

Good Friday is performed after the Washing of the Feet on Maundy Thursday while the Burial ritual is conducted in the afternoon of Good Friday. The evening Services of Saturday (Easter Eve) inaugurate the Paschal celebration, for the liturgical cycle of the day begins in the evening. The Easter Eve (Lucernarium) Patarag begins with the Vesting, the Purification, the Accession and the Prothesis.



Սրբոց Յակոբեանց տաճարի աւագ խորանը

ԿԱՆՈՆ ՍՐԲՈՑ ԹԱՐԳՄԱՆՉԱՑ

ՕՐՀ. ԱԿ - Որք զարդարեցին տնօրինարար զիմաստս անեղին, հաստատելով յերկրի զգիր կենդանի հովուել զհօտ նոր Իսրայելի. երգով քաղցրութեան հրնչմամբ զԱստուած օրհնեսցուի:

Որք զերկրաւոր մեծութիւն փառաց խաւար կոչեցին, ապաւինելով ի յոյս անմահ Փեսային աննար բանին արժանի եղեն. երգով քաղցրութեան հրնչմամբ զաստուած օրհնեսցուի:

Որք զօրութեամբ Հօր իմաստութեան էին անեղի հաստատեցին զարժող սրբոյն Գրիգորի քարգմանութեամբ նըշանադրութեան. երգով քաղցրութեամբ հրնչմամբ զաստուած օրհնեսցուի:

Որք նորափետուր բանիւ զարդարեալ պայծառագգեցան եկեղեցիք Հայաստանեայց ի ձեռն սրբոյն Սահակայ. երգով քաղցրութեամբ հրնչմամբ զաստուած օրհնեսցուի:

