

July 17, 1986

The Rev. Richard D. Brigham
In the Pines Episcopal Church
316 Peachtree Parkway, North
Peachtree City, GA 30269

Dear Rev. Brigham:

We received your inquiry of July 3, concerning Armenian Liturgical books. We are delighted to hear of your interest and ability to read classical Armenian.

The Oktoechos does not have a corresponding counterpart in the Armenian tradition.

The Horologion is the Jhamakirk (Book of Hours), the Menaion is the Donagark (Book of Feasts), and the Euchologion is the Mashtotz.

We enclose herewith a list of books carried by the Diocesan Bookstore, for your possible interest.

With prayers,

Fr. Khajag Barsamian
Vicar General

Encl:

Elixir
SAINT ANDREW'S



In the Pines

EPISCOPAL CHURCH
316 Peachtree Parkway, North
Peachtree City, Ga. 30269
(404)487-8415

July 3, 1986

The Rt. Rev. Archbishop Torkom Manoogian
Primate, Eastern Diocese, Armenian Church of N.A.
630 Second Ave.
New York, N.Y. 10016

Rt. Rev. Sir:

I am writing you this letter of inquiry concerning the liturgical books of the Armenian Church. I have studied classical Armenian and am able to read the Bible, Krapar edition, with the help of Bedrosian's dictionary. I would like to obtain the liturgical books which correspond to the Greek Orthodox books such as the Horologion, The Oktoechos, the Euchologion, and the Menaion.

Bookstore | I would be most grateful if you could direct me to an American or European distributor of your liturgical books. I would like to thank you very much in advance for your kindness and assistance.

Sincerely yours,

F. Richard D. Brigham

The Rev. Richard D. Brigham

we don't have the literature

RDB/dr

Glasgow from the Duke of Lennox on condition that the bulk of the revenues reverted to the Duke. Thereby brought into opposition to James VI [I], he was charged at Edinburgh in 1584 with treason, and fled to England to escape imprisonment and possible death. In 1585 he returned to Scotland, was again Moderator of the General Assembly in 1587, and became rector of St. Andrews in 1590. His attacks on the King's interference in religious matters led to the loss of his rectorship in 1597, but he was made Dean of the Theological Faculty at St. Andrews in 1599. After the accession of James to the English throne he again incurred the royal displeasure by insisting on the right of a free Assembly and was summoned to London in 1606. A sarcastic Latin poem on Anglican worship caused him to be charged before the Privy Council and confined to the Tower in 1607, whence he was released in 1611 on being offered the chair of Biblical theology at Sedan university. Here he spent the remaining years of his life. Though his bitter invective frequently marred the success of his work, his reform of the Scottish universities and of Scottish Presbyterianism are lasting achievements. Among his writings are Latin poems on Biblical subjects, the finest of which is the *Carmen Mosis* (1573); a treatise on Free-Will (1597); and a commentary on Romans (publ. 1850).

The standard modern work is the life by T. McCrie (2 vols. bound in 1; Edinburgh, 1819; ed. 2, 1823). Popular life by W. Morrison ('Famous Scots Series' [1890]). Study by S. Mechie in R. S. Wright (ed.), *Fathers of the Kirk* (1960), pp. 37-48. A. Gordon in *D.N.B.*, xxxvii (1894), pp. 230-7, with further ref.

MEMLING or **MEMLINC**, **HANS** (c. 1430-1494), Flemish painter. A Fleming by birth, he is said to have been a pupil of Roger van der Weyden, but little that is definite is known of his life. He apparently settled in Bruges, and became an inmate of St. John's Hospital, where much of his work may be seen. His paintings, notable for their colour and harmony, include the Shrine of St. Ursula and several Madonnas and altar-pieces.

Reproductions of his pictures, with introd. by K. Voll (Klassiker der Kunst in Gesamtausgaben, xiv; 1909). Detail of his 'Passionsaltar' at Lübeck ed. C. G. Heise (Hamburg, 1950). J. Du Jardin, *Hans Memling's Son-trumps, sa vie et sa culture* (Antwerp, 1897). Bock, *Memling-Studien* (Düsseldorf, 1900); L. von Saldern, *Hans Memling* (Vienna 1942). M. J. Friedländer, *Die holländisch-landische Malerei*, vi (1928), pp. 9-70, with plates xlvii; id., 'Noch etwas über das Verhältnis Roger van der Weydens zu Memling' in *Oud-Holland*, lxi (1946), pp. 11-19. Id., *Memling* (Palet Series, xiv; Amsterdam 1949). Other studies include works by W. H. J. Weale (printed for the Art and Society, 1863; also in the series 'The Great Masters in Painting and Sculpture', 1901, and, with H. C. Weale, in the series 'Masterpieces in Colour' [1909]). [J.] A. [X.] Michiels (Verviers [1883]), M. Vioux (Paris [1924]), A. Gotth (in Fr., Brussels, 1925; in Dutch, ib., 1926), and G. Huisman (Paris, 1934). H. Vollmer in U. Thieme-F. Becker (founders), *Allgemeines Lexikon der bildenden Künstler von der Antike bis zur Gegenwart*, xxiv (ed. H. Vollmer; 1930), pp. 374-7, s.v., with detailed bibl.

MEMORARE (Lat., 'Remember'). A widely used intercessory prayer addressed to the BVM. It is commonly ascribed to St. Bernard of Clairvaux, prob. owing to a confusion with Claude Bernard ('The Poor Priest'; 1588-

1641), who popularized the prayer; but its real author is unknown. The earliest known texts date from the late 15th cent. where they are embodied in a much longer prayer to the BVM. In 1846 Pope Pius IX attached considerable indulgences to its recitation, and it is included in the 1849 ed. of the 'Raccolta. The most popular Eng. version begins, 'Remember, O most loving Virgin Mary'.

N. Paulus, 'Das Alter des Gebetes Memorare' in *Z.K.T.*, xxvi (1902), pp. 604-6. H. Thurston, S.J., 'The Memorare' in *The Month*, cxxxii (1918), pp. 269-78, repr. in his *Familiar Prayers*, ed. P. Grosjean, S.J. (1953), No. ix, pp. 152-63, with ref.

MEMORIALE RITUUM. A Latin liturgical book, also known as the *Rituale parvum*, containing the forms used in the blessing of candles (for 'Candlemas), ashes (for 'Ash Wednesday), and palms (for 'Palm Sunday), as well as the service for the last three days in 'Holy Week in the shortened form usual in smaller RC parish churches. The book was first issued in 1725 for use at Rome by Benedict XIII, and nearly a hundred years later (1821) approved by Pius VII for the whole Church of the Roman rite.

P. Siffrin in *E.C.*, viii (1952), cols. 666 f., s.v.

MEMPHITIC. See *Bohairic*.

MEMRA (Aram. מֵמְרָא, 'word'). The word was used in a specifically theological sense in Jewish literature esp. for the Divine creative Word (see *Logos*), manifesting God's power in the material world and in the human mind, and acting as His agent and as the mediator between God and men. In the 'Targums 'Memra' is sometimes used where the OT has 'Jehovah', to avoid anthropomorphism. The Memra concept possibly underlies the 'Logos' or 'Word' of Jn. 1:1-14.

MENAION Gk. μηναιον, from μην, 'month'). In the E. Church, the name given to each of the twelve liturgical books (one for each month) which contain the variable parts of the Divine Office for the immovable feasts. They correspond with the 'proprium sanctorum' in the W. The series begins with the Greek ecclesiastical year, in September. An appendix contains the rite for the saints which have no 'proper office, corresponding to the 'commune sanctorum' of the Latin 'Breviary. See also *Menologion*.

MENAS, **St.** (c. 3rd-4th cent.), Egyptian martyr. He was probably born and martyred in Egypt, but his story was apparently fused with that of a soldier executed in Phrygia under the Emp. Diocletian, possibly another Menas, possibly St. Gordian. His reputed birthplace, to the south-west of Lake Mareotis, became an important pilgrimage centre, associated with miraculous cures by water. The church and town were excavated in 1905-8, and 'ampullae

Book of hours
Shanaki

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EUCHELAION

EUCHELAION (Gk. εὐχέλαιον). In the Greek Church, the regular term for the Sacrament of Holy *Unction.

EUCHERIUS, St. (d. c. 449), Bp. of Lyons. Although married and a father, he entered the famous monastery of *Lérins and became a keen exponent of the ascetic way of life. C. 434 he was elected to the see of Lyons, but of his administration we know very little. Together with *Hilary of Arles he presided over the Synod of *Orange (441). His writings comprise two exegetical works (Formulae Spiritalis Intelligentiae and Instructiones ad Salonium), a Passio Agaunensium Martyrum (on the *Theban Legion) and two small ascetic treatises (De Laude Heremi and De Contemptu Mundi). Feast day, 16 Nov.

Éditio princeps by J. A. Brassicanus, Basle, 1537. J. P. Migne, P.L., I, 685-7214 (with account of earlier edds., cols. 687-98). Crit. ed. (unfinished) by K. Wetke in C.S.E.L., xxxi (1894). *Cennadius, De Viris Ill., lii. Bardenhever, iv, pp. 567-70; Altaner (ed. 1950), p. 404 f., both with bibl.

EUGHITES (Gk. εὐχίται or εὐχίταις). The heretical sect also known as the *Messalians (q.v.). The Greek, like the Syriac, title means 'those who pray'.

EUCHOLOGION (Gk. εὐχολόγιον). In the E. Church, the liturgical book containing the text and rubrics of the three Eucharistic rites in current use (of St. *Chrysostom, of St. *Basil, and the Liturgy of the *Presanctified), the invariable parts of the Divine *Office, and the prayers required for the administration of the *Sacraments and *Sacramentals. It thus combines the essential parts of what in the W. is contained in the *Missal, *Pontifical, and *Ritual.

Among the earliest MSS of the Euchologion are the 'Barberini Codex S. Marci III. 55 (77)', now Vat. gr. 566; the Cod. Porphyr., formerly of the Imperial Library at St. Petersburg; and the Cod. Sin. 957; all 6th-9th cent. The earliest printed texts come from Venice (1526, 1544, 1550, etc.). A collection of texts, with crit. discussion, in J. *Goar O.P., Εὐχολόγιον, sive Rituale Graecorum (Paris, 1647; ed. 2; Venice, 1750). L. Eisenhofer in L.Th.K., v (1932), col. 834; and P. de Meester, O.S.B., in E.C., v (1951), col. 784-6.

EUDEMONISM. The ethical theory which defines the end of right action as εὐδαιμονία, 'well-being'. The classical exponent of this system is Aristotle. St. *Thomas Aquinas, who uses *Augustine's term beatitudo ('blessedness') for εὐδαιμονία, found a place for it in Christian moral philosophy; but in his account the 'well-being' of man is discovered in the vision of God. This Christian eudemonism has been criticized, especially by the *Quietists, on the ground that it leaves no room for the pure disinterested love of God, which should be the foundation of Christian morals. Among Anglican moral philosophers, H. *Rashdall defended a form of eudemonism.

EUDES, St. JOHN (1601-80), French missionary. Born at Ri in Normandy and

EUDOXIUS

educated at the *Jesuit college at Caen, he was accepted by the Superior General of the *Oratory in 1623 and priested in 1625. After heroic service in plagues in 1627 and 1631, he spent ten years in conducting missions. In 1641 he founded the 'Order of our Lady of Charity', dedicated to the heart of Mary, to care for fallen women, which in 1644 was entrusted to the *Visitandines of Caen. In 1643 he withdrew from the Oratory and founded at Caen the 'Congregation of Jesus and Mary', dedicated to the Hearts of Jesus and Mary, an association of priests whose object was to conduct seminaries. In 1657 the Caen sisters set up an independent community ('Sisters of our Lady of Charity of the Refuge'), with a fourth vow, to care for fallen women.

St. John Eudes shares with St. *Margaret Mary Alacoque the claim to have initiated devotion to the *Sacred Heart of Jesus. He sought to give it a theological foundation and wrote several offices of the feast. He also fostered devotion to the heart of Mary, introducing in his congregation a feast in its honour in 1648, and publishing in 1670 Le Cœur admirable de la Mère de Dieu. The best known of his other writings is La Vie et le royaume de Jésus (1637). He was beatified in 1909, and canonized in 1925. Feast day, 19 Aug.

The 'Congregation of Jesus and Mary,' whose members are commonly known as 'Eudists', was almost extinguished by the Revolution. It was reconstituted in 1826 and is now chiefly concerned with secondary education. In recent times it has been active in South America, the *West Indies, and esp. *Canada. In 1835 a separate congregation, the Sisters of our Lady of Charity of the Good Shepherd, was formed to establish reformatories.

Euvres complètes publ. with introd. and notes, 12 vols., Paris, 1905-9. Lives by Père Hérambourg, de la Cong. de Jésus et Marie, ed. A. Le Doré (Paris, 1869), C. de Montzey (London, 1874), D. Boulay (4 vols., Paris, 1905-8), M. Russell, S.J. (London, 1910), H. Joly ('Les Saints', 1907; Eng. tr., 1932), E. Georges (Paris, 1925). H. *Bremont, Histoire littéraire du sentiment religieux en France, iii (1921), pp. 583-671. C. Lebrun, C.J.M., La Spiritualité de S. Jean Eudes (1933; Eng. tr., 1934).

EUDISTS. See previous entry.

EUDOKIUS (300-370), *Anomoean leader. A native of Cappadocia, he was appointed by the *Arians Bp. of Germanicia and took part in many of the Arian councils of the 4th cent. In 358 he secured possession of the see of *Antioch; and though soon forced to withdraw, he became Bp. of *Constantinople in 360. Of his writings only a few fragments of his treatise on the Incarnation (Λόγος περί σαρκώσεως) survive.

On the treatise mentioned, see C. P. *Caspari, Alte und neue Quellen zur Geschichte des Taufsymbols und der Glaubensregel (Christiania, 1877), pp. 176-85 ('Das christologische Bekenntnis des Eudokius von Constantinopel'). F. *Loofs in F.R.E. (ed. 3), v (1898), pp. 577-80; M. Jugie, A.A., in D.T.C., v (1913), cols. 1484-7; id. in E.C., v (1951), col. 788.

we don't have in our tradition

appeared the first edition of his *Introduction to the Critical Study and Knowledge of the Holy Scriptures* (3 vols.), which at once established itself by its completeness as a standard work, though it was without originality. A supplementary volume appeared in 1821, and it went through a large number of editions both in Great Britain and the U.S.A. down to 1860. Among those who helped in the revision of its later editions were S. *Davidson and S. P. *Tregelles. In 1819 Horne was ordained by W. *Howley to the curacy of Christ Church, Newgate Street, and held various ecclesiastical offices in the London diocese till his death. His many other writings include an *Introduction to the Study of Bibliography* (2 vols., 1814), *Deism Refuted* (1819), *The Scripture Doctrine of the Trinity briefly stated and defended* (1820), and *A Compendious Introduction to the Study of the Bible* (1827).

Reminiscences Personal and Bibliographical of Thomas Hartwell Horne, with notes by his daughter, S. A. Cheyne (1862); incl. list of Horne's writings (pp. 199-208). T. Cooper in *D.N.B.*, xxvii (1891), p. 363 f.

HORNECK, ANTHONY (1641-97), Anglican divine. He was a native of Bacharach on the Rhine, of Protestant parentage, who studied theology at Heidelberg and came to England c. 1661. In 1663 he was made a member of Queen's College, Oxford, and in 1664 vicar of All Saints, Oxford. He became prebendary of *Exeter Cathedral in 1670, and in the following year preacher at the Savoy, where he enjoyed great popularity. In 1689 he was appointed chaplain to William III, and in 1693 prebendary of *Westminster. He wrote a number of devotional books which were widely used at the time, dealing esp. with Holy Communion. Among them are *The Happy Ascetic* (1681), *The Fire of the Altar* (1683), and *The Crucified Jesus* (1686).

Collected ed. of *Several Sermons upon the Fifth of St. Matthew; Being Part of Christ's Sermon on the Mount* (2 vols., 1696), with life by Richard Kidder, Bp. of Bath and Wells, vol. 1, pp. 3-58, and list of his works, p. 61 f.; also publ. separately (London, 1696). *Four Tracts* by Horneck were ed. by W. Edwards (London, 1697); *The Crucified Jesus* was also ed. by W. F. *Hook (Leeds and London, 1848); extracts from *The Happy Ascetic* were ed. by J. Wesley, *The Christian Library*, xvi (1823), pp. 201-13; short extract from *The Fire of the Altar* pr. in P. E. More-F. L. Cross (edd.), *Anglicanism* (1935), No. 359, p. 777. L. Stephen in *D.N.B.*, xxvii (1891), p. 367 f.

Donatzoantz

HOROLOGION (Gk. *ὁρολόγιον*). In the E. Church, the liturgical book which contains the recurrent portions of the ecclesiastical office extending through the whole year.

HORSIESI, St. See *Orsisius, St.*

HORSLEY, SAMUEL (1733-1806). Bp. of *St. Asaph. He was born in London and educated at Trinity Hall, Cambridge. In 1759 he succeeded his father as rector of Newington Butts in Surrey. His interests in science led him to become a Fellow of the Royal Society in 1767, and its Secretary from 1773 to 1784. In 1771 he was appointed

domestic chaplain to the Bp. of London and made him Archdeacon of *St. Albans in 1788 he was consecrated Bp. of *St. David. He proved an energetic bishop, both in his diocese and in the House of Lords. In 1790 he was translated to *Rochester, and in 1795 once more translated to St. Asaph. He is chiefly famous for his controversy with *Priestley over the doctrines of the Trinity, Christ's Divinity in which he defended the traditional view that the pre-Nicene Council was unanimous in its theology of the Trinity's Consubstantiality with the Father. His writings, largely on scientific and philological subjects, include *Providence and Free Will* (1778) *The Analogy between the Light of Inspiration and the Light of Learning* (1787), in controversy with Dr. Priestley (1788) *Apology for the Liturgy and Clergy* (1790), translated . . . with Notes (1801), and *Book of Psalms translated* (1815; posthumous). He also published many separate Sermons.

Sermons [ed. H. Horsley] (2 vols., Dublin, 1810) ed.; *The Speeches in Parliament of Samuel Horsley* (ib., 1813); *The Charges of Samuel Horsley at his Several Visitations of the Dioceses of St. Asaph, Rochester, and St. Asaph* (ib., 1813). His *Sermon on the Death of Louis XVI*, delivered on 30 Jan., 1793, reissued in D. Maclean, *Famous Sermons by Preachers* (1911), pp. 180-92. Henneage Horsley *Great Bishop of One Hundred Years Ago, being a Life of Samuel Horsley* (1909). A. Gordon in *D.N.B.*, xxvii (1891), pp. 383-6.

HORT, FENTON JOHN ANTHONY (1828-92), NT scholar. Educated at under T. *Arnold and A. C. *Tait, Trinity College, Cambridge, he was from 1857 a Fellow of his college, from 1872 incumbent of a parish near Hitchin, where he held various lectureships. In his early years at Cambridge he became a friend and fellow-worker with E. W. *Lightfoot, and B. F. *Westcott, came under the influence of F. D. *Mantley, C. *Kingsley, Tom Hughes, and others whose social endeavours he was in sympathy with. His original intention was to publish large scale commentaries on the Gospels, and some of the *Catholic Epistles; but his energies were in fact diverted to the text of the NT, at which he worked in conjunction with Westcott, almost continuously from 1852 till its publication in 1881. His work in this field, summarized in the 'Introduction' to the Westcott-Hort NT, is remarkable for the accuracy and sobriety of his judgements. Its somewhat difficult style, combined with a modesty which often disguised its distinction and erudition, made those who handle it for the first time. His first importance also were his *Two Dissertations* (1876) on *Μουγενής Θεός* and the Constantinopolitan Creed; and very characteristic his (posthumous) *Judaistic Christianity* (1894) and *The Christian Era* (1897). Hort had also wide and constant interests in theology, esp. in its relation