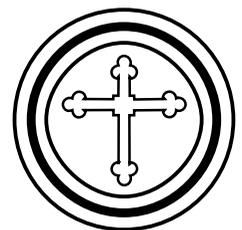
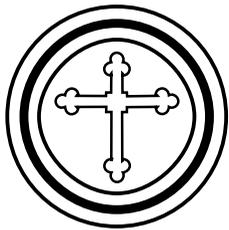


DURING THE PERIOD OF PONTIFICATE OF
HIS HOLINESS KAREKIN II
SUPREME PATRIARCH AND CATHOLICOS OF ALL ARMENIANS

BY THE ORDER OF
HIS EMINENCE ARCHBISHOP NAVASARD KTCHOYAN
VICAR GENERAL OF ARARATIAN PATRIARCHAL DIOCESE

BY THE SPONSORSHIP OF MRS. MARIAM VAHANIAN



**THE
DIVINE LITURGY
OF THE
ARMENIAN CHURCH**

**English Translations,
Transliteration, Musical Notation,
Introduction and Notes**



Foreword

“When anyone is joined to Christ, he is a new being; the old is gone, the new has come.” (2 Co 5:17).

With the goal of spiritual renewal and a renewed feeling of the presence of our Heavenly Lord we suggest the pious readers the republication of the “Divine Liturgy of the Armenian Apostolic Orthodox Church” issued in 2002, in New York, by the order of His Eminence Archbishop Khajag Barsamian, Primate of the Armenian Apostolic Church Eastern Diocese of North America.

Divine Liturgy is the greatest moment of drinking from the “life-giving cup of hope of Resurrection”, and it is necessary that each faithful should be able to comprehend that sacrament. This publication pursues the goal of helping the faithful so that they should conscientiously attend that marvelous sacrament and be communicated with Christ’s Flesh and Blood. The book presents the history and theology of the Divine Liturgy, explanations are provided, prayers are interpreted. As it is known, during the Divine Liturgy of the priest extends prayers to God on behalf of himself and people some of which are recited in secret. This publication presents all prayers in their complete originals thanks to which the faithful will be provided the chance to understand them completely.

We extend our blessings and prayers to the pious faithful flock of Araratian Patriarchal Diocese complying whose requests this book is being published. The book will always accompany the Armenians, help them to know Christian truths and in a renewed spirit make them members of the Armenian Church. We extend our brotherly warm love towards His Eminence Archbishop Khajag Barsamian with whose amicable consent this book is being published. Our blessings also the organizers of publication works and Mrs. Mariam Vahanyan, the sponsor of this republication.

HIS EMINENCE ARCHBISHOP NAVASARD KTCHOYAN

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How to Use this Book

The greatest challenge in producing a book of this kind is to incorporate all the texts of the Divine Liturgy with their various translations and transliterations, together with explanatory notes, rubrics, musical notation, and visual images, into a single, user-friendly volume. The result is a two-part book.

Part One contains the entire Divine Liturgy in Classical Armenian with complete musical notation. The facing page contains the corresponding liturgical texts in modern Western Armenian translation, including hymns. The right-hand page also contains brief annotations in modern Armenian, which explain the main actions of the Liturgy.

Part Two contains the entire Divine Liturgy in Classical Armenian transliterated using Latin script for those without fluency in the Armenian alphabet. Like Part One, Part Two contains complete musical notation, with the exception that the text of the hymns is written in transliteration. The facing pages in Part Two contain the corresponding liturgical texts in English translation, together with explanatory notes in English.

Consequently, those who can read Armenian will use Part One, referring to the modern Armenian translation on the right-hand page. Those who cannot read Armenian will be able to follow the Divine Liturgy in Part Two, making use of the English translation provided there. The pagination of both parts of the volume corresponds so that those with a reading knowledge of Armenian, who would like to follow the English translation will be able to refer easily to both parts of the book.

This edition contains the complete Divine Liturgy, including both the prayers, diaconal proclamations and hymns we are accustomed to hearing, as well as the prayers usually offered inaudibly by the celebrant priest. In both parts of the book, those portions of the Divine Liturgy which are usually offered aloud are indicated in **boldface** type. Those prayers which are usually inaudible are in regular type.

The Psalms have been translated into English from the Armenian version, which represents the Septuagint Greek tradition. This accounts for the discrepancy in the numbering of the Psalms. The English translation of the Psalms follows the slightly different numeration of the Hebrew Psalter, to which most Christians in the West are more accustomed.

Pews are an innovation in Armenian Churches in the West. In the Armenian Church, as in most eastern churches, the basic posture of worship is standing, a sign of our redeemed status before God. It was the custom that those who were unable to stand

for long periods of time retired to the rear of the church and discreetly sat down on a small stool or bench. There are no universal rules indicating when the faithful may sit down, though there are moments during the Divine Liturgy when sitting is clearly inappropriate. This book incorporates symbols to indicate appropriate worship posture. An upward pointing  arrow indicates that the faithful should stand, while a downward pointing arrow  indicates that those who wish may be seated. An oblique arrow  marks those moments when the faithful should kneel.

Instead of a scholarly, linguistic transliteration system, the editors have opted for one that reproduces as nearly as possible the sound of the Classical Armenian according to modern western pronunciation. The final goal is to make it as easy as possible for the faithful who do not read Armenian characters to be able to follow what they are hearing.



An Introduction

to the Divine Liturgy of the Armenian Church

Worship in the Armenian Church

In Armenian one of the words used for “worship” is “*yergurbakootyoon*.” Repeated often in the Divine Liturgy, the word means literally “kissing the ground.” It says a lot about the Armenian understanding of what we do in church. The Armenian Church, like all the ancient Christian churches, worships not only in words, but also in gestures and rituals that express beyond words what we believe about God and our relationship with him. Words and thoughts alone cannot express all that we believe. The entire body and all the senses are involved. Offering incense, standing, raising our arms, bowing down, kneeling, venerating the holy Cross and the Gospel book, moving in processions, elevating symbols of our faith, singing, these are the active ways in which we proclaim our faith.

Another word that all of the ancient churches use for “worship” is *liturgy* [*bash-damoonk*], a word that in Armenian and Greek implies effort. (The same Greek root is found in the word “energy”). Worship in the Armenian Church is liturgical; it involves effort and energy by the faithful. Though the pews, curtain, and elevated altar might make the Divine Liturgy appear as a performance for an audience to sit and watch, it is not at all a show. In the Armenian Church, all the people officiate, celebrating their salvation by Jesus Christ in the Church.

The salvation that we celebrate is a new and never-ending condition where people may live in everlasting, joyous communion with their Creator. The New Testament tells how God entered human history and revealed himself to the world physically, in the person of his Son, Jesus Christ. His birth as a human being, and his death and resurrection have brought about this climax in humanity’s relationship with God. God accomplished all of this out of his great love for his creatures, and he only desires that we accept it, that we recognize who he is, and what he has done for us. This is the aim of worshipping: to proclaim and celebrate in words and rituals the new life God the Father has given us by his Son, Jesus Christ in the Church.

Consequently, our worship is corporate. It is an undertaking of the Church, the community of people who have been blessed with God’s promises. Although private devotion also has an important place in the Christian’s life, in the Bible Christian faith is based on a community of people. The first thing Christ did when he began his ministry was to gather a community of followers around him. The major theme of the Divine Liturgy, the Church’s main worship service, is the communion of the faithful of

the Church with each other and with Jesus Christ in holy communion. This is why our worship services so often repeat, “Let us commit ourselves and one another to the Lord our God,” and most of our prayers use “we.”

Furthermore, our worship belongs to the entire Church. The Divine Liturgy is not just people saying their own private prayers in the same place at the same time. Worship means a community together in heart, soul and mind, praying to God “with one accord,” “with one mouth,” “with one word,” as the prayers of the Divine Liturgy say. So the progression of the liturgy should be known by all, not just the priest, choir director and deacons. In the Armenian Church we do not make the service up as we go along, or substantially change it from week to week. This is so that we can pray *together*.

Moreover, our worship is a commemoration. If worship consists of proclaiming who God is, and what he has done for us, then we must recall the Biblical history of our salvation, event by event. Already in the Old Testament, the Jewish people worshipped this way, by recalling all of the events in their history for which God was the inspiration (Pss 78, 105, 106, 135, 136, for example). For the Church, every service, and particularly the Divine Liturgy, is a celebration where the Church *remembers* its salvation (the word “remember” is used frequently in the Divine Liturgy). This was accomplished in the life of Jesus Christ, that is, in his incarnation (birth as a human being), baptism, healing and teaching ministry, betrayal, crucifixion, death, burial, resurrection and ascension to heaven where he reigns with God the Father. This commemoration also includes events that have not happened yet, like Christ’s second coming at the end of time, the last judgment and the fulfillment of all of God’s promises. So Christian worship is a commemoration of past, present and future: the entire history of the relationship between God and his people.

What is the Divine Liturgy?

The principal liturgical service of the Armenian Church is, as its name implies, the Divine Liturgy (in Armenian, *Badarak*). The *Badarak* is not merely *one of the things* the Church does. It is the most important expression of the Church’s faith and identity.

On the last night of his earthly life, Jesus Christ gathered his followers together for one final meal with them, a traditional ritual meal that included prayers, psalms, breaking bread and sharing a cup of wine. The accounts of this incident in the New Testament tell us that the meal was progressing normally until Jesus took the bread into his hands, and having blessed it and broken it — just as he always had — he unexpectedly proclaimed, “This is my body which is for you.” We can only imagine the confusion in the minds of Jesus’ disciples. It must have seemed like a scandal to deviate from the usual course of this traditional meal. Later, having blessed a cup of wine, Jesus held it in front of them saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” St. Paul adds, “For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.” [1Cor 11:23-26]

Jesus’ apostles did repeat this ritual in commemoration of their Lord. The four gospels, the Acts of the Apostles, the epistles of St. Paul and other ancient Christian writings tell us that the young Christian community considered the regular observance of this ritual, instituted by Jesus Christ himself, to be their most important Christian obligation. It was for them a way to “be one” with Jesus Christ and to recall the mystery of perfect and everlasting life with God that he brought about for them, the life that

he himself was: “I am the way and the truth and the life” [Jn 14:6].

As the Christian faith grew and spread throughout the world, this ceremony developed according to the various cultures that embraced it, a symbol of the very identity of the Church. The earliest known writings in the Armenian language show that the Armenians considered the principal expression and proclamation of their Christian faith to be the *Badarak*, the service centered on communion of Christ’s Body and Blood. The fifth-century Armenian historians known as Faustus and Agathangelos describe Armenians celebrating the Eucharist in monasteries and other settings, and they quote from prayers which are still used today. Those prayer fragments and scenes from the liturgy form a link between us and the earliest Armenian Christians.

Two Halves of the Badarak:

In all of the ancient Churches, the Divine Liturgy consists of two large blocks: the Synaxis [*Jashoo Zham*], and the Eucharist [*Kohapanootyoon*]. In the Armenian *Badarak* these two halves are preceded by a preparatory introduction and end with a brief conclusion, both late additions to the ancient two-part structure.

The Synaxis, which means “Assembly,” or “Gathering together,” is often called the “Liturgy of the Word” because this part of the Divine Liturgy centers on the reading of passages from the Bible, especially the Holy Gospel. The Armenian Church fathers always emphasize that in the reading of the Gospel Jesus Christ himself is revealed. Around the turn of the eighth century, the Armenian theologian Stepanos of Siunik (†735) wrote, “...It is not a delegate who pronounces the Gospel, or even an angel, but the Lord of heaven and earth himself, saying, ‘I came from the Father and have come into the world’ [Jn 16:28].” Christ is revealed in the Gospel reading and this corresponds to his revelation by his Body and Blood in Holy Communion.

The Synaxis has its roots in the ancient Jewish synagogue service. The earliest Christians were Jewish converts, and at least until the early second century, they continued the liturgical traditions of their forefathers, reinterpreting them, however, in the spirit of the new Christian faith. St. Justin the Martyr († c. 165) describes a Christian synaxis of scriptural readings, sermon, common prayers and the kiss of peace followed by the Eucharist; an outline similar to ours today.

In Armenia, Stepanos of Siunik (cited above) gives the earliest and most complete account of the Synaxis. He describes a ceremony at the third hour (9:00 a.m.), on the “great day of the resurrection of the Lord” (Sunday). That service begins with a procession into the Church to the altar, a procession with the gospel book around the altar while singing “Holy God...” [*Soorp Asdvadz*], a litany, scripture readings, alleluia, the gospel reading, recitation of the Creed, and a closing litany and prayer. This ancient outline corresponds to our Synaxis, except for some minor additions made by the twelfth century.

Eucharist: Giving Thanks

The second block of the *Badarak* is called the “Eucharist,” a Greek word meaning “thanksgiving.” We give thanks to the Lord because he has saved us and cares for us. The heart of the Eucharist in all ancient Christian traditions is called the Anaphora or Eucharistic Prayer [*Khorhrtamadooyis* or *Kohootyan Aghotk*]. This long prayer is recit-

ed by the priest on behalf of all the people.

Each of the ancient Churches has its own repertory of individual eucharistic prayers which are similar in literary structure and theme, but vary in content. Most of them are quite ancient and bear the names of great Church Fathers. The eucharistic prayer printed in this book and used every Sunday in the Armenian Church throughout the world is attributed to St. Athanasius, the great fourth-century Egyptian theologian who so greatly inspired Armenian theological thinking. The Anaphora of St. Athanasius reflects the individuality of the Christian faith as experienced in Armenia. It brings together all of the themes of the Divine Liturgy: thanksgiving, worship, commemoration, sacrifice, Holy Communion, and the celebration of our salvation.

In the Divine Liturgy, the Church takes unleavened bread and wine and offers them to God. We ask that he sanctify them by his Holy Spirit and change them into the Body and Blood of Jesus Christ, a means for our communion with him. The Armenian Church believes that when we receive holy communion, we are not eating mere bread and wine. By the power of God, we are receiving Christ himself, as He commanded us, in a manner which, we admit, is beyond our comprehension.

Holy Communion is a sign of the union of each member of the Church with the other and with God. When a piece of bread is broken into small pieces and distributed to the members of a group to eat, it is an act of unification: that piece of bread that was once whole is now shared by the members of the group. It brings them together. Sharing a single cup of wine has the same meaning. When that bread is not just bread, but Christ himself, and when that cup of wine is not just wine, but Christ's life-blood, then we can see the power of this ritual as a real communion ("co-union") with each other and with the Son of God. Having done this, we become the Church, the body of Christ, in the fullest sense. And this is what Christianity is all about: "The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread." [1Cor 10:16]

We participate most fully in the Divine Liturgy when we receive holy communion. It is the greatest Christian privilege, and ideally, baptized members of the Armenian Church should receive communion whenever the *Badarak* is celebrated.

How to Participate Meaningfully in the Divine Liturgy

1. **Make a commitment.** Liturgy is active. Those who desire to make it more relevant in their lives need to be willing to make the effort to learn it and understand it. This is the path to faith, to the knowledge of God, and to participation in the Divine Liturgy. Like faith, worship is not easy and it does not come automatically.
2. **Go to Church every Sunday** and be a part of the Divine Liturgy. We do not learn the Divine Liturgy by reading or talking about it, but by doing it regularly. Worship in word and in ritual: Imprint yourself with the sign of the cross every time the Lord's name is mentioned, at the beginning and end of prayers, and at any other time that you wish, as a sign of faith. Bow down to the Lord when invited by the deacon ["Let us bow down to God" *Asdoodzo yergurbakestsook*]. Recite the Nicene Creed and make the effort to live out that confession of faith. During the hymn "*Der Voghormya* [Lord have mercy]," pray for every person in the Church, by name if you can. Personalize the deacon's prayer petitions by silently adding the particular people and causes for which you

would like to pray. Greet the person next to you lovingly with the Kiss of Peace, the sign of our unity as children of God.

3. **Learn the Badarak.** Thoughtfully read the texts and know them by heart. The prayers offered by the priest are not private and they are not *his*. He is a spokesman for the people. The prayers belong to the people. You participate in the Divine Liturgy to the extent that you understand the prayers and endorse them with your signature, "Amen."

4. **Read the Bible.** It is the textbook of the Divine Liturgy. Liturgy is the Bible in action. Every word you hear in the Divine Liturgy is inspired by the Bible, often verbatim. Every ritual you see has its roots in the Bible. The hymns are commentaries on the Bible.

Is the Divine Liturgy biblical? Of course. Not only that, the *Bible* is *liturgical*. Christ's apostles were celebrating the Eucharist long before St. Paul wrote down the earliest biblical account of the Last Supper [1Cor 11:23-26], and before the gospel accounts of that event. The psalms and biblical hymns in the Old and New Testaments were sung in the early Church before they were recorded in the Bible.

We need to know the Bible to worship actively.

5. **Prepare yourself spiritually.** Like any party or holiday, half the satisfaction of a celebration is in the anticipation. The same is true of the Divine Liturgy. Starting on Saturday evening and especially on Sunday morning you should begin to focus on the mystery of the Divine Liturgy by prayer and fasting. Fasting is a physical aid to prayer. A slight feeling of hunger helps us to remember that our real fulfillment is not in the pleasure of eating, but in Christ and the spiritual nourishment he offers us.

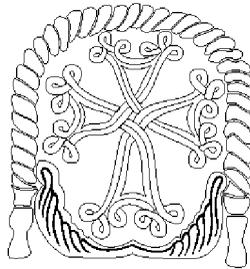
6. **Receive Christ in Holy Communion** at every Divine Liturgy if possible. There is no better way to participate in the Divine Liturgy, and to make it a meaningful and powerful force in our lives than by receiving the Body and Blood of the living Son of God into our bodies, and allowing him to work on us from the inside.



THE DIVINE LITURGY OF THE ARMENIAN CHURCH

The Preparation

Vesting



Psalm 131

The priest and deacons say:

Kahanayk ko uzketstseen zartarootyoon yev soorpuk ko tsundzalov tsundzastsen.

Heeshya Der uzTaveet yev zamenayn hezootyoon nora.

Vorbes yertvav Dyarun yev ookhdus yet Asdoodzo Hagovpa.

Teh voch mudeets ee hargus dan eemo, te yelets hangogheenus mahjats eemots.

Teh dats koon achats eemots kam neench ardevanats eemots gam hankeesd eeranants eemots, meenchev kudeets usdeghee hargee Dyarn Asdoodzo Hagovpa.

Aha luvak uznumaneh hEprata yev kudak uzna ee tashdus mayryats.

Mudtsook ee hargus nora, yergeerbaktsook ee deghvoch oor gatsyal yen vodk nora.

Aree, Der, ee hankeesd ko; too yev dabanag gudagee surpootyan ko.

Yereetsoonk ko uzketstseen zartarootyoon yev soorpuk ko tsundzalov tsundzastsen

Vasun Tavtee seerelvo ko mee tartsootsaner zeresus ko hodzelo koommeh.

Yertvav Der Tavtee jushmardootyamp yev voch sudyats numa, ee budgho vorovaynee nora nusdootsanel ee hator nora.

Teh bahetsen vorteeek ko zorenu eem yev usvugayootyoonus eem zor oosootseets notsa.

Vorteeek notsa nusdtseen haveedyanus haveedeneets hator ko.

Hajetsav Der unt Seeyon yev undryats punageel ee numa; aseh, ays eh hankeesd eem haveedyanus haveedeneets, ee suma punagetsayts zee hajetsa unt sa.

Zayrees sora orhnelov orhnetseets yev zaghkadus sora lutsootseets hatseev.

Yereetsants sora uzketsootseets uzpurgootyoon yev soorpuk sora tsundzalov tsundzastsen.

Ant dzaketseets yeghchyoor ee Taveet; badrasd arareets uzjurak odzelo eemo.

Tushnamyats sora uzketsootseets zamot yev ee vera nora dzaghgestsee surpootyoon eem.

THE DIVINE LITURGY OF THE ARMENIAN CHURCH

The Preparation

Vesting

Before the Divine Liturgy begins, the celebrant prepares himself spiritually by reciting psalms and preparatory prayers that ask the Lord to make him worthy to offer the Badarak. The priest then puts on his vestments. They are modeled after both the garments worn by Jewish priests in the temple [Ex 28] and the attire of kings because during the Divine Liturgy the priest mystically makes present to us Christ, who reigns with his Father in the kingdom of heaven.

Psalm 131

The priest and deacons say:

Let your priests clothe themselves with righteousness; and let your saints exult with joy.

Lord, remember David and all his meekness.

How he swore to the Lord; and vowed to the God of Jacob.

Surely I will not enter into the tabernacle of my house; nor go up into the couch of my bed.

I will not give sleep to my eyes; or slumber to my eyelids, nor rest to my temples, until I find the place for the temple of the Lord God of Jacob.

Behold, we heard of the same at Ephrathah; we found it in the fields of the woods.

Let us go into his tabernacles; let us worship at the place where his feet stood.

Arise, O Lord, to your resting place; you and the ark of your holiness.

Let your priests clothe themselves with righteousness; and let your saints exult with joy.

For your beloved David's sake, do not turn your face away from your anointed one.

The Lord has sworn in truth to David, and has not lied to him; of the fruit of his loins he will set upon his throne.

If your children will keep my covenant, and my testimony which I shall teach them,

Their children shall also sit upon your throne forevermore.

For the Lord was pleased at Zion, and he chose to live on it, saying: This is my rest forever, here I will dwell, for I was pleased at it.

I will abundantly bless her widows; and I will satisfy her poor with bread.

I will also clothe her priests with salvation; and her saints shall exult with joy.

There I will make the horn of David to grow; I will prepare a lamp for my anointed.

His enemies will I clothe with shame; but upon himself my holiness shall flourish.

Park Hor yev Vortvo yev Hokvooy'n Surpo.
Ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

The Deacon:

Yev yevus khaghaghootyan uzDer aghachestsook.
Khuntrestsook havadov meeyapanootyamp ee Dyarneh, zee zoghormootyan uzshunor-
hus yoor arastseh ee vera mer.
Amenagal Der Asdvadz mer getsoostseh yev voghormestsee.

And they say twelve times:

Der voghormya.

The Priest:

Vor uzketsyal es uzlooy's vorbes hanterts Der mer Heesoos Kreesdos, anjarelee khonar-
hootyamp hergree yerevtsar yev unt martgan shurchetsar. Vor yegher kayanayabed haveede-
neets usd garkeen Melkeesetegee yev zartaretser zegeghetsee ko soorp.

Der amenagal, vor barkevetser mez uznooy'n zernayeen hanterts uzkenool, arzhanee
ara yev zees ee zhamoos haysmeeg, zanbeedan dzarays ko, vor hamartsageem yev mertse-
nam ee nooy'n hokevor bashdon parats kots, vorbes zee zamenayn amparushdootyoonus
mergatsayts, vor eh hanterts bughdzootyan, yev zartaretsayts loosov kov. Ungya heenen
uzcharees eem, yev totapya uzhantsanus eem, vorbes zee arzhanee yeghets hantertsyal
loosooyt ar ee ken. Shnorya eents kahanayagan parok mudanel ee bashdon surpootyants
kots unt aynoseeg, vork anmeghootyamp bahetseen uzbadv eeranus ko. Zee yev yes badrasd
kudayts yergnavor arakasdeet unt eemasdoon goosansun paravorel uzkez, Kreesdos, vor
partser uzmeghs amenetsoon. Zee too yes surpootyoon antsants merots yev kez parerareet
Asdoodzo vayel eh park, eeshkhanootyoon yev badeev, ayzhum yev meeshd yev haveed-
yanus haveedeneets. Amen.

The Deacon:

Yev yevus khaghaghootyan uzDer aghachestsook.
Ungal, getso yev voghormya.

The Priest:

Orhnootyoon yev park Hor yev Vortvo yev Hokvooy'n Surpo, ayzhum yev meeshd yev
haveedyanus haveedeneets. Amen.

And after the blessing, he first puts the crown [*saghavard*] on his head, saying:

Teer, Der, saghavard purgootyan ee klookh eem baderazmel unt zorootyoonus tush-
namvooy'n, shnorhok Dyarun mero Heesoossee Kreesdosee, voroom vayeleh park, eeshkha-
nootyoon yev badeev, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

Glory to the Father and to the Son and to the Holy Spirit;
Now and always and unto the ages of ages. Amen.

The Deacon:

Again in peace let us beseech the Lord.

Let us ask of the Lord in faith with one accord that he may bestow on us the grace of his mercy.

May the almighty Lord our God save us and have mercy on us.

And they say twelve times:

Lord, have mercy.

The Priest:

O Jesus Christ our Lord, clothed with light as with a garment, you appeared upon earth in unspeakable humility and walked with men. You became eternal high priest after the order of Melchizedek and have adorned your holy church.

Lord almighty, having granted us to put on the same heavenly garment, make me, your useless servant, also worthy at this hour when I make bold to approach the same spiritual service of your glory, so that I may divest myself of all ungodliness, which is a vile garment, and that I may be adorned with your light. Cast away my wickedness from me and shake me out of my transgressions that I may be made worthy of the light prepared by you in the world to come. Grant me to enter with priestly glory upon the ministry of your holy things together with those who have kept your commandments without sinning, so that I also may be found prepared for the heavenly nuptial chamber with the wise virgins to glorify you, Christ, who bore the sins of all. For you are the holiness of our souls and to you, beneficent God, is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

The Deacon:

Again in peace let us beseech the Lord:

Receive our prayers, save us, and have mercy on us.

The Priest:

Blessing and glory to the Father and to the Son and to the Holy Spirit, now and always and unto the ages of ages. Amen.

And after the blessing, he first puts the crown on his head, saying:

Lord, put the helmet of salvation upon my head to fight against the powers of the enemy, by the grace of our Lord Jesus Christ, to whom is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

For the alb:

For the alb [*shabeeg*]:

Uzketso eents, Der, hanterts purgootyan yev badmoojan oorakhootyan, yev shoorch badya zuzkesdovus purgootyan, shnorhok Dyarun mero Heesoossee Kreesdosee, voroom vayeleh park, eeshkhanootyoon yev badeev, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

For the stole [*poroorar*]:

Uzketso, Der, baranotsee eemo zartarootyoon yev surpya uzseerd eem hamenayn aghdeghooteneh meghats, shnorhok Dyarun mero Heesoossee Kreesdosee, voroom vayeleh park, eeshkhanootyoon yev badeev, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

For the belt [*kodee*]:

Shoorch badestseh gamar havado uzmechus surdee eemo yev mudatsus yev sheechoostseh ee sotsaneh uzkhorhoortus aghdeghees yev zorootyoon shnorhats kots hamenayn zham punagestsee ee sosa, shnorhok Dyarun mero Heesoossee Kreesdosee, voroom vayeleh park, eeshkhanootyoon yev badeev, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

For the maniple [*pazban*] on the right and left hands:

Door, Der, zorootyoon acho (*or* tsakho) tsereen eemo yev luva zamenayn aghdeghootyoonus eem, vorbes zee garogh leeneetseem usbasavorel kez anakhdootyamp hokvo yev marmno, shnorhok Dyarun mero Heesoossee Kreesdosee, voroom vayeleh park, eeshkhanootyoon yev badeev, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

For the amice [*vagas*]:

Uzketso, Der, baranotsee eemo zartarootyoon, yev surpya uzseerd eem hamenayn aghdeghooteneh meghats, shnorhok Dyarun mero Heesoossee Kreesdosee, voroom vayeleh park, eeshkhanootyoon yev badeev, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

For the cope [*shoorchar*]:

Der, voghormootyamp kov uzketso eents uzkesd baydzar yev barusbya untem nerkor-dzootyan chareen, zee arzhanee yeghets paravorel uzko paravoryal anoonut, shnorhok Dyarun mero Heesoossee Kreesdosee, voroom vayeleh park, eeshkhanootyoon yev badeev, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

After putting on the sacred vestments, he says:

Tsundzastseh antsn eem ee Der, zee uzketsooyts eents hanterts purgootyan yev badmoojan oorakhootyan. Eeprev pesayee yet eents busag yev vorbes uzharsun zartoo zartaryats zees, shnorhok Dyarun mero Heesoossee Kreesdosee, voroom vayeleh park, eeshkhanootyoon yev badeev, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

For the towel [*tashgeenag*]:

Surpya, Der, uztserus eem hamenayn aghdeghooteneh meghats, shnorhok Dyarun mero Heesoossee Kreesdosee, voroom vayeleh park, eeshkhanootyoon yev badeev, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

Clothe me, Lord, with the garment of salvation and with a robe of gladness, and gird me with this vestment of salvation, by the grace of our Lord Jesus Christ, to whom is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

For the stole:

Clothe my neck, O Lord, with righteousness and cleanse my heart from all filthiness of sin, by the grace of our Lord Jesus Christ, to whom is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

For the belt:

May the girdle of faith encircle me round about my heart and my mind and quench vile thoughts out of them; and may the power of your grace abide in them at all times, by the grace of our Lord Jesus Christ, to whom is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

For the maniple on the right and left hands:

Give strength, Lord, to my right (or left) hand and wash all my filthiness, that I may be able to serve you in health of soul and body, by the grace of our Lord Jesus Christ, to whom is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

For the amice:

Clothe my neck, Lord, with righteousness and cleanse my heart from all filthiness of sin, by the grace of our Lord Jesus Christ, to whom is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

For the cope:

In your mercy, Lord, clothe me with a radiant garment and fortify me against the influence of the evil one, that I may be worthy to glorify your glorious name, by the grace of our Lord Jesus Christ, to whom is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen

After putting on the sacred vestments, he says:

My soul will rejoice in the Lord, for he has clothed me with a raiment of salvation and with a robe of gladness. He has put upon me a crown as upon a bridegroom and has adorned me like a bride with jewels, by the grace of our Lord Jesus Christ, to whom is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

For the towel:

Cleanse my hands, Lord, from all filthiness of sin, by the grace of our Lord Jesus Christ, to whom is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

After the priest has vested, he processes from the vestry into the sanctuary while the choir sings the following:

Stand



Khor - hoort kho - reen an - has a - nus - geezpn vor zar - ta - re - tser
 uzve - reen be - doo - tyoont, ee ha - ra - kasd an - ma - dooyts loo - sooyn;
 ke - ra - bandz pa - rok zta - sus hre - ghee - nats.
 Ta - ka - vor yer - gna - vor zE - ge - ghe - tsee ko an - sharzh
 bah - ya; yev zer - gur - ba - koos
 an - va - nut koom bah - ya ee kha - gha - ghoo - tyan.

Psalm 26

The Priest:

Luvatseets surpootyamp uztserus eem yev shoorch yeghets uzseghanov kov, Der.

Tad ara eents, Der, zee yes hampudzootyan eemoom kunatsee; ee Der hoosatsa, zee mee yeghets heevant.

Portsyaa zees, Der, yev kunnya zees; portsyaa zereegamoonus eem yev uzseerd eem.

Voghormootyoon ko, Der, arachee achats eemots yev hajo yeghets jushmardootyan koom.

Voch nusdayts yes hatorus nanrats yev unt anorenius yes voch mudeets.

Adetsee yes uz-zhoghovus charats yev unt ampareeshdus yes voch nusdayts.

Luvatseets surpootyamp uztserus eem yev shoorch yeghets uzseghanov kov, Der.

Lusel eents uzt sayn orhnootyan ko yev badmel zamenayn uskancheeles ko.

Der, seeretzee uzvayelchootyoon dan ko yev uzdeghee hargee parats kots.

After the priest has vested, he processes from the vestry into the sanctuary while the choir sings the following:

The Choir:

O mystery deep, inscrutable, without beginning,
You have decked your supernal realm
As a nuptial chamber to the light unapproachable
And adorned with splendid glory the ranks of
the fiery spirits.

Heavenly king,
Preserve your Church unshaken
And keep in peace
Those who worship your name.



Stand



The priest is subject to the same weaknesses and sins as anyone else. The first thing he does at the beginning of the Divine Liturgy is to wash his hands, an expression of purification.

Before he assumes his priestly function at the altar of the Lord, the celebrant faces the people, confesses his sins and asks the faithful to pray that the Lord forgive him and make him worthy to enter into God's presence and to lead the assembly in worship.

Psalm 26

The Priest:

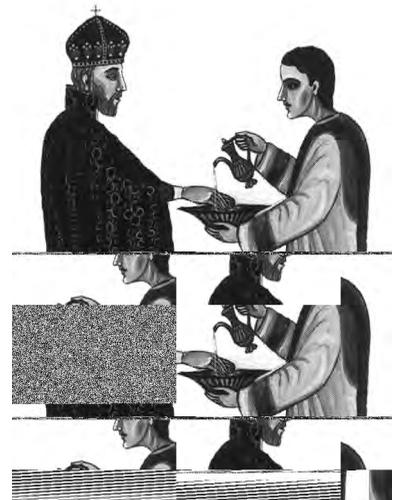
I will wash my hands in innocence; and will go around
your altar, O Lord.

Judge me, O Lord, for I have walked in my integrity. I
have trusted in the Lord that I may not slip.

Examine me, O Lord, and prove me; try out my mind
and my heart.

Your mercy, O Lord, is before my eyes; and I shall be
well pleased with your truth.

I shall not sit in the seats of the vain; neither will I go in
with the lawless. I have hated the assembly of evildoers; I
will not sit among the ungodly.



Mee goroosaner unt ampareeshdus zantsun eem yev mee unt arus aryoonaheghus uz-
gyanus eem.

Vorots tserk yooryants hanorenootyan yen yev ach notsa lee eh gasharok.

Yes hampudzootyan eemoom kunatsee; purgya zees, Der, yev voghormya eents.

Vodun eem gatsseh hooghootyan.

Hegghetsees medzus orhnetseets uzkez.

Park Hor yev Vortvo yev Hokvooyn Surpo.

Ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.



The Priest:

Vasun surpoohvo Asdvardzadzneen parekhosootyanun, Der, ungal zaghachanus
mer yev getso uzmez.

The Deacon:

Soorp zAsdvardzadzeenun yev zamenayn soorpus parekhos arastsook ar Hayr ee
hergeens, zee gametsyal voghormestsee yev kutatsyal getsoostseh zararadzus yoor.
Amenagal Der Asdvardz mer, getso yev voghormya.

The Priest:

Ungal, Der zaghachanus mer parekhosootyamp surpoohvo, Asdvardzadzneen,
anarad dzunoghee meeyadznee vortvo ko, yev aghachanok amenayn surpots kots.
Loor mez, Der, yev voghormya, nerya, kavya, yev togh uzmeghus mer. Arzhanavorya
kohootyamp paravorel uzkez unt Vortvo yev unt Surpo Hokvooyt; ayzhum yev meeshd
yev haveedyanus haveedeneets. Amen.

Confession

The Priest:

Khosdovaneem arachee Asdoodzo yev surpoohvo Asdvardzadzneen yev arachee
amenayn srpots yev arachee tser, hark yev yeghpark, zamenayn meghus zorus
kordzyal yem, kanzee megha khorhurtov, paneev yev kordzov yev amenayn meghok
zor kordzen martee, megha, megha, aghachem uztsez, khuntretsek vasn eem
hAsdoodzo uztooghootyoon.

If there is a priest present he will answer, but if not, those standing by will answer:

Voghormestsee kez Asdvardz huzoron yev toghootyoon shnorhestseh amenayn
hantsanats kots, antselooyen yev ayzhmoos yev harachagayen purgestseh yev hasdades-
tseh hamenayn kordzus parees, yev hankoostseh uzkez ee hantertsyal gyansun.
Amen.

I will wash my hands in innocence; and I will go around your altar, O Lord.
 That I may hear the voice of your blessing; and tell of all your wondrous works.
 Lord, I have loved the beauty of your house; and the place where your glory dwells.
 Destroy not my soul with the ungodly; nor my life with those who shed blood;
 Whose hands are in iniquity, and whose right hand is full of bribes.
 As for me, I have walked innocently; deliver me, O Lord, and be merciful to me.
 My foot shall stand aright; in the great congregations I will praise you.
 Glory to the Father and to the Son and to the Holy Spirit,
 Now and always and unto the ages of ages. Amen.



The Priest:

By the intercession of the holy Mother of God, O Lord, receive our supplications and save us.

The Deacon:

Let us hold the holy Mother of God and all the saints as intercessors with the Father in heaven, that he may be pleased to have mercy and compassion on us, his creatures, and save us. Almighty Lord, our God, save us and have mercy on us.

The Priest:

Lord, receive, our supplications through the intercession of the holy Mother of God, the immaculate bearer of your only-begotten Son, and by the supplications of all your saints. Hear us, Lord, and have mercy on us; forgive, expiate and remit our sins; make us worthy to give you thanks and to glorify you together with the Son and the Holy Spirit, now and always and unto the ages of ages. Amen.

Confession

The Priest:

I confess before God and before the holy Mother of God and before all the saints and before you (fathers and brothers), all the sins that I have committed; for I have sinned in thought, word and deed and with all the sins that men commit. I have sinned, I have sinned; I pray you, ask of God forgiveness for me.

If there is a priest present he will answer, but if not, those standing by will answer:

May God the almighty have mercy on you and grant you forgiveness of all your transgressions of the past and the present. May he deliver you from those that are to come, confirm you in all good works, and give you rest in the life of the age to come. Amen.

The Priest:

Azadestseh yev uztsez martasern Asdvadz yev toghtseh zamenayn hantsanus tser; datseh zhamanag abashkharelo yev kordzelo uzparees; ooghhestseh yev zarachaga gyanus tser shnorhok Soorp Hokvooyrn, huzorun yev voghormadzun, yev numa park haveedyans. Amen.

The Altar Servers:

Heeshes-cheer yev uzmez arachee anmah kareenun Asdoodzoh.

The Priest:

Heeshyal leecheek arachee anmah kareenun Asdoodzo.

*Psalm 99**The Altar Servers:*

Aghaghagetsek ar Der amenayn yergeer, dzarayetsek Dyarn oorakhootyamp. Mudek arachee nora tsundzootyamp, dzanerook zee na eh Der Asdvadz mer. Na arar uzmez yev voch mek eyak, mek zhoghovoort yev khashn arodee nora. Mudek unt troonus nora khosdovanootyamp, yev orhnootyamp ee hargus nora. Khosdovan yeherook dyarn, yev orhnetsek zanoon nora.

Kaghtsr eh Der, haveedyan eh voghormootyoon nora; hazkeh meenchev hazk eh jushmardootyoon nora.

Park Hor yev Vortvo yev Hokvooyrn Surpo.

Ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

The Deacon:

Soorp yegeghetsyavus aghachestsook uzDer, zee sovav purgestseh uzmez ee meghats yev getsoostseh shnorheev voghormootyan yooro. Amenagal Der Asdvadz mer, getso yev voghormya.

The Priest:

Ee mech dajarees yev arachee asdvadzungal yev baydzaratsyal soorp nushanatsus yev soorp deghevooyrn, khonarhyal yergyoogheev yergeer bakanemk. Uzsoorp yev uzhrashalee yev uz-haghtogh (uz-harootyoonut) ko paravoremk, yev kez madootsanemk zorhnootyoon yev uzparus, unt Hor yev unt Hokvooyrn Surpo, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

And going up to the altar, the priest says with the deacon:

Psalm 43

Mudeets arachee seghano Asdoodzo, ar Asdvadz vor oorakh arneh uzhangootyoon eem.

The Priest:

May God, who loves mankind, also set you free and remit all your transgressions. May he give you time to repent and to do good works. May he also direct your life in the time to come by the grace of the Holy Spirit, the mighty and the merciful, and to him be glory forever. Amen.

The Altar Servers:

Remember us also before the immortal Lamb of God.

The Priest:

You will be remembered before the immortal Lamb of God.

Psalm 100

The Altar Servers:

Make a shout to the Lord, all lands; serve the Lord with gladness.
Enter into his presence with joy; know that he is the Lord our God.
It is he who made us and we were not by ourselves; we are his people and the sheep of his pasture.

Enter into his gates with thanksgiving; and into his courts with praise.

Be thankful to the Lord; and bless his name.

The Lord is gracious, his mercy is everlasting; and his truth endures from generation to generation.

Glory to the Father and to the Son and to the Holy Spirit,

Now and always and unto the ages of ages. Amen.

The Deacon:

Through the holy Church let us beseech the Lord that through her he may deliver us from sin and may save us by the grace of his mercy.

Almighty Lord our God, save us and have mercy on us.

The Priest:

In the midst of this temple, Lord, and before these holy signs and before this holy place that hold God up to us and are made resplendent, we bow down in awe and worship; we glorify your holy, wondrous and triumphant (resurrection), and we offer praise and glory to you with the Father and with the Holy Spirit, now and always and unto the ages of ages. Amen.

And going up to the altar, the priest says with the deacon:

Psalm 43

I will go in before the altar of God; to God who makes my youth joyful.

Tad ara eents Asdvadz, yev eerav ara eents ee tadasdane eemoom.

Hazkeh vor voch eh soorp, ee marto meghavoreh, nenkavoreh, purgya zeas.

Too, Asdvadz, huzoreech eem yes; unter moratsar zeas, unter durdoom kunam yes ee neghel tushnamvo eemo.

Arakya, Der, uzlooyas ko yev uzjushmardootyoon ko, zee arachnortestsens eents yev hantsen zeas ee lyarun soorp yev ee hargus ko.

Mudeets arachee seghano Asdoodzo, ar Asdvadz vor oorakh arneh uzmangootyoon eem.

Khosdovan yeghets kez orhnootyamp, Asdvadz, Asdvadz eem.

Art unter durdoom yes antzn eem gam unter khuroves zeas, hoosa ar Asdvadz, khosdovanya numa, purgeech yeresats eemots Asdvadz eh.

Park Hor yev Vortvo yev Hokvooyun Surpo.

Ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

The Deacon:

Yev yevus khaghaghootyan uzDer aghachestsook.

Orhnestsook uzHayr Dyarun mero Heesoosee Kreesdosee, vor arzhanee arar uzmez gal ee deghvochus parapanootyan yev yerkel zerkus hokevorus.

Amenagal Der Asdvadz mer, getso yev voghormya.

The Priest:

Ee hargee surpootyan yev ee deghvochus parapanootyan, hureshdagats punagara-nees yev martgan kavaranees, arachee asdvadzungal yev baydzaratsyal soorp nushanatsus yev soorp deghvooyas, khonarhyal yergyoogheev yergeerbakanemk; uzsoorp yev uz-hrashalee yev uz-haghtogh (uz-harootyoonut) ko orhnemk yev paravoremk; yev kez unt yergnayeen zorsun madootsanemk zorhnootyoon yev uzparus, unt Hor yev unt Hokvooyt Surpo, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen

If the celebrant is a bishop, the choir sings "Chosen of God" while the bishop is inaudibly saying the prayer to the Holy Spirit. But if the celebrant is a priest, the curtain is closed and the choir sings a melody proper to the day.

Sit



Prayers to the Holy Spirit by St. Gregory of Narek

Amenagal, parerar, martaser Asdvadz poloreet, horeenogh yerevooteets yev anere-vooteets, purgogh yev hasdadogh, khunamogh yev khaghagharar, Hor huzor Hokee, haytsemk pazgadaradz maghtanats kochmamp hedzootyan, hanteeman yeghyal kez ahavoreet. Madcheemk medzav toghootyamp, sasdeeg yergyoogheev madootsaneh nakh uzpanaganus zays badarak koom anzuneen zootyoonut, eepur atoragtsee, paragtsee yev ararchagtsee hayrenee angabood badvooyt, yev knnoghee dzadzgootyan khorots khorhurtots amenagadar gamats Horut Emmanooelee, uzkez arakchee, purgchee yev gentanaduvee yev arachee amenaynee.

Ee tserun ko dzanootsav mez yerryag antsnavorootyoon meeyasnagan Asdvadzoo -

Judge me, O God; do justice to me in my trial.

Deliver me from a generation that is not holy; from a sinful and deceitful person.

You, God, are the giver of my strength; why have you forgotten me? Why do I go sadly while my enemy oppresses me?

Send out, O Lord, your light and your truth that they may lead me and bring me to your holy mountain and to your tabernacle.

I will go in before the altar of God; to God who makes my youth joyful.

I will give thanks to you with praises, O God my God.

Then why are you grieved, O my soul, and why do you trouble me? Hope in God, give thanks to him; the deliverer of my countenance is God.

Glory to the Father and to the Son and to the Holy Spirit,

Now and always and unto the ages of ages. Amen.

The Deacon:

Again in peace let us beseech the Lord.

Let us bless the Father of our Lord Jesus Christ, who has made us worthy to stand in this place of praise and to sing spiritual songs.

Almighty Lord our God, save us and have mercy on us.

The Priest:

In this dwelling of holiness, this place of praise; in this habitation of angels, this place of the expiation of mankind; before these holy signs and the holy place that hold God up to us and are made resplendent, we bow down in awe and worship. We bless and glorify your holy, wondrous and triumphant (resurrection) and, together with the heavenly hosts, we offer blessing and glory to you with the Father and the Holy Spirit, now and always and unto the ages of ages. Amen.

If the celebrant is a bishop, the choir sings "O Chosen of God" while the bishop is inaudibly saying the Prayer to the Holy Spirit. But if the celebrant is a priest, the curtain is closed and the choir sings a melody proper to the day.

Prayers to the Holy Spirit by St. Gregory of Narek

Sit



Almighty, beneficent, lover of mankind, God of all, maker of things seen and unseen, savior and restorer, provident and peacemaker, O mighty Spirit of the Father, we implore you with open arms and pray, sobbing, in your awe-inspiring presence.

We draw near with much trembling and utmost trepidation to offer first this intelligible sacrifice to your inscrutable power, as One who shares the inalienable honor of the Father in reign, in glory and in creation; to you, the searcher of the hidden depths of the mysteries of the most perfect will of the Father of Emmanuel, who sends you and who is the Savior, the Giver of life and the Creator of all.

Through you the three persons of the One Godhead were made known to us, O incom-

tyanut, horots mee yev too janachees anhas. Kev yev ee tsern ko aracheenkun nahabedagan dohmeen sharaveeghk, desanoghk anvanagochyalk, zantsyalsun yev uzkalotsun, zeghyalsn yev koch koyatsyalsn anusdverapar parparov panee verabadmetseen.

Hokee Asdoodzo, karozyal uzkez Movseesee, vor ee knaln ko ee vera choortsun, anbarakeer zoroootyoon, ahegh shurchargootyamp dadzoghaganav tevabarpag bashdbanoghoren kutaseeryal ee dzunoontus noroks, zavazaneen khorhoort dzanootser. Hor gerbaran oreenagootyan nakh kan uzgarootsanel uzlooydzut madzvadz verchnoom varakooreet, horeenetser, garogh, deerabes uzpovantag pnootyoons ameneets punaveets poloreets koyeets amenayn eyeets haneyeets.

Kev sdeghdzaneen ee norokootyoon harootyan amenayn yeghyalks ar ee ken haynum zhamanagee, vor eh or vercheen aysum gentsaghee yev or aracheen yergreen gentanyats. Kez hunazantetsav meeootyamp gamatsun vorbes horun yooroom, azkageetsun ko, eageetsun Hor, antraneegun Vortee, merovus gerbeev, uzkez avedaranyats jushmareed Asdvadz, havasar yev hamako hor yoor huzoree. Yev zar ee kez hayhoyootyoonun ankavelee karozyats, yev eepur zasdvdzamardeetsun uzko hesdelotn charapanagan peranus garyats. Yev uzyoorn shnorhyats artarun yev anaradun, kudeechun amenaynee, vor vasun meghats merots madnetsav, yev haryav vasun uzmez artaratsootsanelo.

Numa park ee tserun ko, yev kez parepanootyoon unt Hor amenagalee, haveedyanus haveedeneets. Amen.

I shall go on repeating in the same sequence of words until the certainty in the upward contemplation of light is miraculously revealed, stirring us to proclaim anew the good news of ever more peace.

Aghachemk yev aghersemk ardasvaleets harachmamp hamenayn antsneh uzparavoryal ararchootyoonut, aneghdz yev anusdeghdz anzhamanag Hokvooyt kutadzee, vor parekhusot yes vasun mer yanmuroonch hedzootyoons ar voghormadzut Hayr, vor uzsoorpsun bahes yev uzmeghootsyalsun makres yev dajarus gazmes gentanee yev getsootseech gamats partsryalut Hor.

Art azadya uzmez hamenayn anmakoor kordzots, vor voch eh hajo koomut punagootyan, yev mee sheechtseen ar ee mench loosooyt shnorhats paylmoonk ee desaganatsus achats eemasdeets. Vasun zee uzkez oosak meeyanal ee mez ee tserun aghoteets yev undeer varoots khungelots.

Yev kanzee meenut hErrortootenet badarakee yev myoosut untoonee, hajyal unt mez hashdarar aryamp antrangee yooro. Eesg too ungaltees uzmer baghdanus yev hartarestses uzmez otevanus badvaganus amenayn badrastootyamp ee vayeloomun jashagman yergnavor kareenut, arants badzhots tadabardootyan untooneel zays anmahatsootseech mananays genats noro purgootyan. Yev halestsee ee hrooys haysmaneh kaytagghootyoonus mer, vorbes markareyeen gentanakharooyg gaydzagmampn ee tserun oonelyatsun madootsman. Zee hamenaynee koyt karozestsee kutootyoon, vorbes Vortvovut Asdoodzo Hor kaghtsrootyoon. Vor zanarag vorteen mertsetsooyts ee hayrenee zharankootyoonun yev uzborneegsun harachetsooyts hergnayeen arkayootyoonun artarotsun yeranootyuan.

Ayo, ayo, yev yes mee em ee notsaneh, yev zeas ungal unt noseen eepur martaseerootyan garodyal medzee, shnorhok ko abryal zaryamp Kreesdosee usdatsyalus. Zee haysm

prehensible One who is recognized as one among them. In you and through you the early descendents of the patriarchal family, called seers, recounted in plain language the things past and the things to come, those that had happened and those that are yet to happen.

O Spirit of God, by having proclaimed yourself through Moses as the one moving over the waters, boundless power that you are, and by your overwhelming, encircling care, brooding and protecting the newly-born under your wings with compassion, you made known the mystery of the baptismal font. In the pattern of the archetype, before constructing the pliable substance with its final covering, you formed in lordly fashion, O Mighty one, the complete natures of all things out of nothing, of all beings, of all existences out of no existence.

Through you shall all these your creatures be renewed at the resurrection, in that time which is the last day of this life and the first day in the land of the living. The first-born Son, being your kin and of the same essence of the Father, obeyed you also with oneness of will, as he did his Father. While in our likeness, he proclaimed you as true God, equal and consubstantial to his mighty Father. He declared blasphemy against you to be unforgivable and he stopped the impious mouths of those who rebel against you, as of those who fight against God, though he forgave blasphemy against himself, the righteous and the spotless one, finder of all, who was betrayed for our sins and rose for our justification.

Glory to him through you, and praise to you with the Father almighty, unto the ages of ages. Amen.

I shall go on repeating in the same sequence of words until the certainty in the upward contemplation of light is miraculously revealed, stirring us to proclaim anew the good news of ever more peace.

We beseech and implore you with tearful sighs from our utmost being, O glorified Creator, incorruptible and uncreated, eternal and compassionate Spirit, who with unutterable implorations intercede for us with the merciful Father. You keep the saints, you cleanse the sinners and you make them temples of the living and life-giving will of the exalted Father.

Deliver us now from all unclean deeds that are not proper for those in whom you dwell, and may the shining light of your gifts not be extinguished within the reflective eyes of our understanding, for we have learned that you do unite with us in prayer and in commendable lives that are offered as incense.

And inasmuch as one of the Trinity is being offered and another accepts the sacrifice, pleased with us through the reconciling blood of his First-born, so may you also accept our supplications and prepare us to be honored dwellings, always ready to partake worthily of the heavenly Lamb, to receive without the sentence of condemnation this manna of life eternal, of the new deliverance. And may our faltering be consumed by this fire, as that of the Prophet was consumed by the live burning coal offered to him with the tongs, so that in everything your mercy may be proclaimed, as the loving kindness of the Father was proclaimed through the Son, who brought the prodigal son back to the paternal inheritance and led the harlots into the heavenly kingdom, that blessed realm of the righteous.

Yes, indeed! I too am one of them. Receive me also with them as one who is in need of much of that love for humankind, as one who is saved by your grace and redeemed by the blood of Christ; so that your divinity may be made known to all and in all, being glorified

amenaynee hamenaynee dzaneetsee ko Asdvadzootyoonut unt Hor paravoryal hamabadva-
par ee mee gamus yev ee mee eeshkhanootyoon kovootyan.

The Choir:

Undryalt hAsdoodzo ov yerchaneeg soorp kahana,
Numanyal Aharonee yev Movsesee markareyeen, aynum vor uzkesdootsn er horeenogh,
zor Aharon meeshd uzkenooyr.

The Deacon:

Orhnya, Der.

The Bishop:

Zee ko eh kutootyoon yev garoghootyoon yev martaseerootyoon, zorootyoon yev park,
haveedyanus haveedenets. Amen

The curtain is closed.

The Presentation of the Gifts



The protodeacon offers him the bread, saying:

Yev yevus khaghaghootyan uzDer aghachestsook.
Ungal, getso, yev voghormya.

And the celebrant takes the bread in his hand, and making the sign of the cross over it, says:

Orhnootyoon yev park Hor yev Vortvo yev Hokvooyn Surpo, ayzhum yev meeshd yev
haveedyanus haveedenets. Amen.

And he places the bread on the paten, saying:

Heeshadag Dyarun mero Heesoossee Kreesdosee, vor pazmyal hankchee hanarvesd ator.
Uzmah khachee ear vasun azkee martgan.
Orhnetsek, kovetsek, yev partsur ararek uzna haveedyan.

with the Father, equal in honor, one in will and one in lordship most praised.

The Choir:

Chosen of God, O blessed holy priest,
You resemble Aaron and Moses the Prophet, who prepared the garments which Aaron
always wore.

The Deacon:

Bless, Lord.

The Bishop:

For yours is the compassion, the power, the loving kindness, the strength and the glory
unto the ages.

The curtain is closed.

The Presentation of the Gifts

Behind the closed curtain the deacon presents unleavened bread and wine to the priest, who blesses them with the sign of the cross. The chalice and paten are then covered with a veil and set aside in a niche until after the Synaxis, the beginning of the Eucharist proper. Meanwhile, the altar servers light the altar candles and prepare for the procession.

When the curtain opens, the priest circles the sanctuary incensing the altars, the icons and the people, who venerate his hand cross and ask him to pray for them saying, "Remember me before the immortal lamb of God."

The protodeacon offers him the bread, saying:

Again in peace let us beseech the Lord.
Receive our prayers, save us, and have mercy on us.

And the celebrant takes the bread in his hand, and making the sign of the cross over it, says:

Blessing and glory to the Father and to the Son and to the Holy Spirit, now and always
and unto the ages of ages. Amen.

And he places the bread on the paten, saying:

Remembrance of our Lord Jesus Christ, who is seated on the throne not made with hands.
He accepted the death of the cross for mankind.
Bless, praise and exalt him for ever.

Then the protodeacon offers him the wine, saying:

Then the protodeacon offers him the wine, saying:

Yev yevus khaghaghootyan uzDer aghachestsook.

Ungal, getso, yev voghormya.

And the priest makes the sign of the cross over the wine, saying:

❖ Orhnootyoon yev park Hor yev Vortvo yev Hokvooyrn Surpo, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

Then taking the wine, he pours it crosswise into the chalice, saying:

Haghakus heeshadagee purgakordz dunorenootyan Dyarn Asdoodzo yev Purgcheen mero Heesoossee Kreesdosee.

Voro ee goghahos aryan aghperen noroketsan araradz k yev anmahatsan.

❖ Orhnetsek, kovetsek, yev partsur ararek uzna haveedyan.

And he says the following prayer of St. John Chrysostom.

Der Asdvadz mer, vor zergnavor hatsut uzDerun mer Heesoos Kreesdos, uzgeragoorut amenayn ashkharhee, araketser purgee ch yev getsootsee ch yev parerar, orhnel yev surpel uzmez. Eenkneen too, Der, ❖ orhnya yev ayzhum zarachatrootyoonus zays, ungal uzsa hergna-yeen ko seghanut. Heeshya vorbes parerar yev martaser uzmadootsoghus yev vasun vorots madootsanee. Yev uzmez antadabard bahya ee kahanayakordzootyoon asdvadzayeen khorhurtots kots. Zee soorp yev paravor eh amenabadeev medzvayelchootyoon paratsut Hor yev Vortvo yev Hokvooyrn Surpo, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

Psalm 93

Der takavoryats vayelchootyoon uzketsav, uzketsav Der zorootyoon unt mech voor eyadz.

Hasdadyats zashkharh zee mee sasanestsee; badrasd eh ator ko ee uzguspaneh haveedyanus too yes.

Ampartsan kedk, Der, yev hampartzeen kedk uztsaynus yooryants; yev hareetsen kedk ee kunatsus yooryants.

Ee tsayneh choorts pazmats uskanchelee yeghen uzposank dzovoo.

Uskanchelee yes too, Der, ee partsoonus; vugayootyants kots mek hoozh havadatsak.

Dan koom vayeleh surpootyoon, Der, unt yergayn avoorus.

Park Hor, yev Vortvo yev Hokvooyrn Surpo, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

Then he makes the sign of the cross over the gifts, saying three times:

Luke 1:35

❖ Hokeen soorp yegestseh ee kez, yev zorootyoon partsrelooyrn hovanee leetsee ee vera ko.

Again in peace let us beseech the Lord:
Receive our prayers, save us, and have mercy on us.

And the priest makes the sign of the cross over the wine, saying:

❖ Blessing and glory to the Father and to the Son and to the Holy Spirit, now and always and unto the ages of ages. Amen.

Then taking the wine, he pours it crosswise into the chalice, saying:

In remembrance of the redeeming economy of our Lord God and Savior Jesus Christ;
Through the fountain of whose blood flowing from his side all creatures have been renewed and made immortal.

❖ Bless, praise and exalt him forever.

And he says the following prayer of St. John Chrysostom.

O Lord our God, who sent our Lord Jesus Christ, the heavenly bread, the food of the whole world, to be savior and redeemer and benefactor, and to bless and to sanctify us; Bless now, Lord, also this presentation and receive this upon your heavenly altar.

Be mindful as the beneficent one, and the lover of mankind, both of those who offer it and of those for whom it is offered and keep us without condemnation in the priestly service of your divine mysteries. For holy and glorious is the most honorable majesty of the glory of the Father and of the Son and of the Holy Spirit, now and always and unto the ages of ages. Amen.

Psalm 93

The Lord has reigned, he is clothed with majesty; the Lord is clothed, he has girded himself with strength.

He established the world so that it could not be moved; your throne has been ready; you are from the beginning to everlasting.

The rivers have lifted up, O Lord, the rivers have lifted up their voices; the rivers shall rise in their courses.

From the voice of many waters the waves of the sea became wonderful;

Lord, you on high are wonderful; We greatly trusted your testimonies.

Holiness befits your house, O Lord, for length of days.

Glory to the Father and to the Son and to the Holy Spirit. Now and always and unto the ages of ages. Amen.

Then he makes the sign of the cross over the gifts, saying three times:

Luke 1:35

❖ The Holy Spirit will come upon you and the power of the Most High will overshadow you.

And the priest offers incense, saying:

And the priest offers incense, saying:

Khoong madootsanem arachee ko, Kreesdos, pooroomun hokevoragan. Ungal uzsa ee soorp hergnayeen yev heemanalee ko madootsaranut ee hod anoosheets.

Arakya ar mez pokharen uzshnorhus yev uzbarkevus Hokvooyt Surpo. Yev kez madootsanemk uzparus unt Hor yev unt Hokvooyt Surpo, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

And the curtain is opened.

The Synaxis (Midday Office or Liturgy of the Word)

The Censing

And then censing, he comes down into the church together with the deacons, and going up again, he bows to the altar three times.

The Choir:

Parekhsootyamp mor ko yev goosee ungal zaghachans kots bashdoneyeets.

Vor kerakooynd kan zergeenus baydzaratsootser soorp zegeghetsee aryamp kov Kreesdos. Yev usd yergnayeentsun garketser ee sma ztasus arakelots yev markareyeets soorp vartabedats.

Aysor zhoghovyal task kahanayeets, sargavakats, tubrats, yev gughereegosats. Khoong madootsanemk arachee ko Der, horeenag esd hunoomun Zakareeya. Ungal ar ee mench zkhunganuver maghtans vorbes zbadarakn Apelee, zNoyee yev zAprahamoo.

Parekhsootyamp vereen ko zoratst, meeshd ansharzh bahya zAtor Haygaznyays.

The Deacon:

Orhnya, der.

The Priest:

Orhnyal takavorootyoonun Hor yev Vortvo yev Hokvooynd Surpo, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

And the choir sings the Introit [*zhmamood*] proper to the day. On Sundays:

The Deacon:

Meeyadzeen Vortee yev Pant Asdvadz yev anmah eyootyoon, vor hantsn arer



I offer incense before you, Christ, for a spiritual fragrance. Receive it as a sweet-smelling fragrance into your holy, heavenly and intelligible place of offering.

Send down on us in return the graces and the gifts of your Holy Spirit. And to you we offer glory with the Father and the Holy Spirit, now and always and unto the ages of ages. Amen.

And the curtain is opened.

The Synaxis (Midday Office or Liturgy of the Word)

The Censing

And then censing, he comes down into the church together with the deacons, and going up again, he bows to the altar three times.

The Choir:

Through the intercession of your virgin Mother accept the supplications of your servants, O Christ, who with your blood have made your holy Church more resplendent than the heavens. You have also appointed within her, after the pattern of the heavenly hosts, the orders of apostles, prophets and holy teachers.

This day we, classes of priests, deacons, clerks and servers here assembled, offer incense before you, O Lord, as Zachariah did of old. Accept from us our prayers with offerings of incense, like the sacrifice of Abel, of Noah and of Abraham. Through the intercession of your supernal hosts maintain ever unshaken the See of the Armenians.



The Deacon:

Bless, Lord.

The Priest:

Blessed is the kingdom of the Father and of the Son and of the Holy Spirit, now and always and unto the ages of ages. Amen.

And the choir sings the Introit [zhamamood] proper to the day. On Sundays:

The Deacon:

Only-begotten Son and Word of God and Being immortal, who deigned to take body through the holy Mother of God and Ever-Virgin.

marmnanal ee surpoohvo Asdvadzadznen yev ee meeshd Goosen.

Anpopokhlelet mart yeghyal, khachetsar Kreesdos Asdvadz mer, mahvamp uzmah gokhetser.

Meent ee Surpo Yerrortootenen, paravorageets unt Hor yev Surpo Hokvooyin, getso uzmez.

The Deacon:

Yev yevus khaghaghootyan uzDer aghachestsook. Ungal, getso, yev voghormya.

Orhnya, der.

The Priest:

Orhnootyoon yev park Hor yev Vortvo yev Hokvooyin Surpo, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

❖ Khaghaghootyoon amenetsoon.



The Deacon:

Asdoodzo yergurbakestsook.



The Priest:

Der Asdvadz mer, voro garoghootyoonut ankuneen eh yev parkut anhasaneelee, voro voghormootyoonut anchap eh yev kutootyoonut anpav. Too usd arad martaseerootyanut koom nayyats ee zhoghovoortus ko yev ee dajars ays soorp. Yev ara unt mez yev unt aghotageetsus mer aradabes zoghormootyoon ko yev uzkutootyoon. Zee kez vayeleh park, eeshkhanootyoon yev badeev, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

And the choir chants the Midday Psalm and the Midday Chant proper to the day.

You, the unchangeable One, became man and you were crucified, O Christ our God, and you trampled down death by death.

You, one of the Holy Trinity, are equal in glory with the Father and the Holy Spirit; save us.

The Deacon:

Again in peace let us beseech the Lord. Receive our prayers, save us, and have mercy on us.

Bless, Lord.

The Priest:

Blessing and glory to the Father and to the Son and to the Holy Spirit, now and always and unto the ages of ages. Amen.

✠ Peace to all.

The Choir:

And with your spirit.

The Deacon:

Let us bow down to God.

The Choir:

Before you, O Lord.

The Priest:

O Lord our God, whose power is inscrutable and whose glory incomprehensible, whose mercy is beyond measure and compassion infinite, according to your abundant love of mankind, look down upon this your people and upon this holy temple and make abundant your mercy and your compassion to us and to those who pray with us. For to you is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

And the choir chants the Midday Psalm and the Midday Chant proper to the day.

The Priest:

The Priest:

Der Asdvadz mer getso uz-zhoghovoortus ko yev orhnya uz-zharankootyoonus ko. Uzluroomun yegeghetsvo ko bahya. Surpya uzsosa vork voghchoonetseen seerov uzvayelchootyoon dan ko. Too uzmez paravorya asdvadzayeen zorootyamp kov, yev mee toghoor uzhoosatsyals ee kez. Zee ko eh garoghootyoon yev zorootyoon yev park haveedyans. Amen.

❖ Khaghaghootyoon amenetsoon.

Vor hasaragats zays yev meeyatsayn mez amenetsoon oosootser aghotel, yev zergoots yev zereets meeyatsaynelots hanoon ko uzkhunturvadzus barkevel khosdatsar, too yev ayzhum uzdarayeets kots uzkhuntrvadzus ar ee hokoodun gadarya, shnorhelov mez haysum haveedenees uzkeedootyoon koomut jushmardootyan yev ee hantertsyalsun uzgyansun haveedenaganus barkevelov. Zee parerar yev martaser es Asdvadz. Yev kez vayeleh park, eeshkhanootyoon yev badeev, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

The Gospel Procession

***The Priest:***

Der Asdvadz mer, vor garketser hergeenus uztasus yev uz-zeenvorootyoonus hureshdagats yev hureshdagabedats ee sbasavorootyoon parats kots, ara ayzhum unt moodus mer mudanel yev surpots hureshdagats yev leenel bashdonageets mez yev parapanageets koom parerarootyanut

Zee ko eh garoghootyoon yev zorootyoon yev park haveedyans. Amen.

The Deacons:

Broskhoomeh.

Lord our God, save your people and bless your inheritance, preserve the fullness of your Church. Sanctify those who have come to greet in love the beauty of your house. Glorify us by your divine power and forsake not us who have put our trust in you. For yours is the might and the power and the glory unto the ages. Amen.

✦ Peace to all.

You who have taught us all to pray in common and with one accord and have promised to grant the requests of two or three agreeing together in your name, fulfil now the petitions of your servants as may be expedient for them, granting us in this world knowledge of your truth and in the world to come life everlasting. For you are God beneficent and you love mankind and to you is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

The Gospel Procession

The elevation of the Gospel book and the procession with it around the altar expresses our belief that the Gospel is the Word of God. The Gospel's authority is so vast that in reading it, we encounter not only Christ's words, but Christ the Lord himself. To him we sing the ancient Christian hymn of the Three Holies, Soorp Asdvadz, proclaiming the one who rose from the dead to be "Holy God, holy and mighty, holy and immortal."

After Soorp Asdvadz the deacon leads the people in a litany of prayers "for peace for the whole world and stability of the holy church," and for various categories of people, living and deceased. The choir and people appeal to God after each petition saying, "Lord have mercy."

The Priest:

Lord our God, you, who have established in the heavens the orders and the hosts of angels and archangels for the ministry of your glory, make the holy angels also enter now with our entrance and serve with us and glorify with us your goodness

For yours is might and power and glory unto the ages. Amen.

The Deacons:

Be attentive.

One of the deacons elevates the holy Gospel.

One of the deacons elevates the holy Gospel.

The Trisagion

For Easter, Eastertide and Sundays of Resurrection:

Soorp Asd - vadz, soorp yev hu - zor, soorp yev an - mah,

vor har - yar ee me - re - lots; vo - ghor - mya mez.

vo - ghor - mya mez.

For Theophany and Transfiguration:

Soorp Asdvadz, soorp yev huzor, soorp yev anmah, vor haydnetsar vasun mer, voghorm-ya mez.

For the Presentation of the Lord to the Temple, Palm Sunday and Pentecost:

Soorp Asdvadz, soorp yev huzor, soorp yev anmah, vor yegeer yev kalots yes, voghorm-ya mez.

For the Assumption of the Holy Mother of God:

Soorp Asdvadz, soorp yev huzor, soorp yev anmah, vor yegeer ee pokhoomn mor ko yev goosee, voghormya mez.

For the Cross, the Church, Saints, and Fasts:

Soorp Asdvadz, soorp yev huzor, soorp yev anmah, vor khachetsar vasun mer, voghorm-ya mez.

The Priest:

Asdvadz soorp, vor ee soorp hankootsyal es yev yereksurpyan tsayneev serovpek koven uzkez yev parapanen yev amenayn yergnayeen zorootoonk kez yergeerbakanen. Vor ee chukoyeh ee ko adzer zamenayn araradzus. Vor ararer uzmartn usd badgeree koom yev numanootyany yev amenayn shnorheev kov uzna zartaretser yev oosootser khuntrel zeemas-dootyoon yev uzkonootyoon yev voch andes ararer uzmeghooosyaln. Ayl yeteer ee vera nora

The Trisagion

For Easter, Eastertide and Sundays of Resurrection:

Holy God, holy and mighty, holy and immortal, who rose from the dead, have mercy on us. **Repeat three times.**

For Theophany and Transfiguration:

Holy God, holy and mighty, holy and immortal, who came and is to come, have mercy on us. **Repeat three times.**

For the Presentation of the Lord to the Temple, Palm Sunday and Pentecost:

Holy God, holy and mighty, holy and immortal, who came and is to come, have mercy on us. **Repeat three times.**

For the Assumption of the Holy Mother of God:

Holy God, Holy and mighty, Holy and immortal, who came to take your mother, the Virgin, have mercy on us. **Repeat three times.** .

For the Cross, the Church, Saints, and Fasts:

Holy God, holy and mighty, holy and immortal, who was crucified for us, have mercy on us. **Repeat three times.**

The Priest:

Holy God, you who rest in the saints and are praised with the thrice-holy cry of the seraphim; glorified by the cherubim and adored by all the heavenly hosts, you, who have brought all creatures into being out of nothing, made man after your own image and likeness, and have adorned him with every grace of yours, and have taught him to seek wisdom and prudence, and have not neglected the sinner, but have laid upon him repentance to salvation. You have made us, your lowly and unworthy servants, worthy to stand at this hour

abashkharootyoon purgootyan. Vor arzhanee ararer uzmez, uznuvasdatsyal yev zanarzhan dzarayesus ko, ee zhamoos haysmeeg gal arachee parats surpootyan seghanooyes ko yev zoreenavor yergurbakootyoon yev uzparapanootyoon madootsanel kez.

Too, Der, ungal ee perano meghavoratsus zereksurpyan orhnootyoonus yev bahya uzmez koyeen kaghtsrootyamp. Togh mez zamenayn hantsanus mer uzgama yev zagama. Surpya uzhokee, uzmeedus yev uzmarmeenus mer yev shnorhya ee surpootyan bashdel uzkez zamenayn avoorus genats merots, parekhosootyamp surpoothvo Asdvdadzadzneen yev amenayn surpots kots, vork haveedeneets kez parahajoyatsan. Zee soorp yes Der Asdvdadz mer, yev kez vayeleh park, eeshkhanootyoon yev badeev, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.



The Deacon:

Yev yevus khaghaghootyan uzDer aghachestsook.



The Deacon:

Vasun khaghaghootyan amenayn ashkharhee yev hasdadootyan surpo yegeghets-vo, uzDer aghachestsook.

The Choir:

Der voghormya.

The Deacon:

Vasun amenayn soorp yev ooghapar yebeesgobosats, uzDer aghachestsook.

The Choir:

Der voghormya.

The Deacon:

Vasun hayrabedeen mero dyarun ---- surpaznakooyngatogheegosee genats yev purgootyan hokvo noreen, uzDer aghachestsook.

The Choir:

Der voghormya.

The Deacon:

Vasun vartabedats, kahanayeets, sargavakats, tubrats, yev amenayn ookhdee man-

before the glory of your holy altar and to offer the adoration and glory due to you.

Lord, accept from our mouths, sinners as we are, the thrice-holy hymn and keep us by your loving kindness; forgive us all our transgressions both voluntary and involuntary. Sanctify our souls, our minds and our bodies and grant that we may serve you in holiness all the days of our lives, through the intercession of the holy Mother of God and of all your saints, who through the ages have been well-pleasing to you. For you, O Lord our God, are holy and to you is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

The Deacon:

Again in peace let us beseech the Lord.



The Choir:

Lord, have mercy.

The Deacon:

For the peace of the whole world and for the stability of the holy Church, let us beseech the Lord.

The Choir:

Lord, have mercy.

The Deacon:

For all holy and orthodox bishops, let us beseech the Lord.

The Choir:

Lord, have mercy.

The Deacon:

For the life of our Patriarch Lord ---- and for the salvation of his soul, let us beseech the Lord.

The Choir:

Lord, have mercy.

The Deacon:

For *vartabeds*, priests, deacons, readers and the whole company of the children of the Church, let us beseech the Lord.

gants yegehetsvo, uzDer aghachestsook.

The Choir:

Der voghormya.

The Deacon:

Vasun parebashd takavorats yev asdvdzaser eeshkhanats, zoravarats yev zorats notseen, uzDer aghachestsook.

The Choir:

Der voghormya.

The Deacon:

Vasun hokvotsun hankootselots vork jushmareed yev oogheegh havadov ee Krees - dos nunchetseen, uzDer aghachestsook.

The Choir:

Heeshya Der yev voghormya.

The Deacon:

Yev yevus meeyapan vasun jushmareed yev soorp havadooys mero, uzDer aghachestsook.

The Choir:

Der voghormya.

The Deacon:

Zantseenus mer yev uzmeemyanus Dyarn Asdoodzo amenagaleen hantsn arastsook.

The Choir:

Kez dyarnut hantsun yegheetsook.

The Deacon:

Voghormyats mez, Der Asdvdz mer, usd medzee voghormootyan koom, asastsook amenekyan meeyapanootyamp.

The Choir:

Der voghormya. Der voghormya. Der voghormya.



The Choir:

Lord, have mercy.

The Deacon:

For pious and God-loving civil leaders and their armed forces, let us beseech the Lord.

The Choir:

Lord, have mercy.

The Deacon:

For the souls of those who are at rest and have fallen asleep in Christ in the true and right faith, let us beseech the Lord.

The Choir:

Be mindful Lord, and have mercy.

The Deacon:

And again with one accord by our true and holy faith, let us beseech the Lord.

The Choir:

Lord, have mercy.

The Deacon:

Let us commit ourselves and one another to the Lord God almighty.

The Choir:

To you, O Lord, we commit ourselves.

The Deacon:

Have mercy on us, O Lord our God, according to your great mercy. Let us all say with one accord:

The Choir:

Lord have mercy. Lord have mercy. Lord have mercy.

Be mindful Lord, and have mercy.

Lord, have mercy.

ye - ghee - tsook. Der vo - ghor - mya; Der vo - ghor - mya;

Der vo - ghor - mya.

The Priest:

Der Asdvadz mer uzpazgadaradz zaghachanus dzarayeets kots verungaltsees yev voghormestsees usd medzee voghormootyan koom. Uzkutootyoon ko arakya ee vera mer yev amenayn zhoghovurtyanus vork agn ooneen ar ee ken arad voghormootyanut

Zee voghormadz yev martaser yes Asdvadz kolov, yev kez vayeleh park, eeshkha - nootyoon yev badeev, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen

Reading of the Scriptures



After the readings, the deacon says:

Alelooya Ortee.

The Priest:

❖ **Khaghaghootyoon amenetsoon.**

Yev unt hok - vooyt koom.

The Deacon:

Yergyooghadzootyamp luvarook

**To you, O Lord, we commit ourselves.
Lord have mercy. Lord have mercy. Lord have mercy.**

The Priest:

Lord our God, accept the supplications of us your servants, made with open arms, and be merciful to us according to your great mercy. Send down your compassion on us and upon all your people, that await the abundant mercy which comes from you

For you, being God, are merciful and you love mankind; and to you is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

Reading of the Scriptures

Passages from the Old and New Testament are read during the Divine Liturgy. The readings and the psalms that punctuate them are always associated with the liturgical feast or season.

The Gospel reading is the focus of this part of the Divine Liturgy. Just as in the Eucharist Christ comes to us in his Body and Blood, likewise during the Synaxis our Lord comes to us through his Word. This is clear from the announcement of the Gospel reading when the choir responds, "Glory to you, O Lord our God ... God is speaking."

Chanting the Gospel is one of the traditional functions of the ordained deacon.

After the readings, the deacon says:

Alleluia.

The Priest:

✠ Peace to all.

The Choir:

And with your spirit.

The Deacon:

Listen attentively

The Deacon:



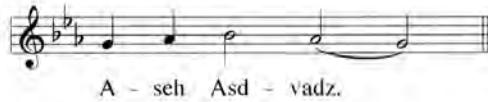
The Deacon:

surpo avedaranees Heesoossee Kreesdosee vor usd ----ee.



The Deacon:

Broskhoomeh.



And the Deacon chants the holy Gospel, at the end of which, all say:



The Profession of the Faith



Havadamk ee mee Asdvadz, ee Hayrn amenagal, harareechun yergnee yev yergree,

to the holy Gospel of Jesus Christ according to ---- .

The Choir:

Glory to you, O Lord our God.

The Deacon:

Be attentive.

The Choir:

God is speaking.

And the Deacon chants the holy Gospel, at the end of which, all say:

Glory to you, O Lord our God.

The Profession of the Faith

This confession of faith was agreed upon by all the churches at the first ecumenical council held in 325 AD in the city of Nicea, near Constantinople. The Nicene Creed is solemnly chanted by all the people as an official declaration of the most important articles of the Church's doctrine. It is essential that all those who have assembled for the Divine Liturgy be of one theological mind. If our worship is to be truly the corporate act of Christ's body, the Church, then there can be no diversity of opinion regarding who God is, and who we are relative to him. This is what the Nicene Creed declares.

While reciting the Creed, the faithful join their hands together, thumbs crossed, a reminder of our unity in the orthodox faith.

We believe in one God, the Father almighty, maker of heaven and earth, of things visible and invisible.

yerevelyats yev anerevooteets.

Yev ee mee Der Heesoos Kreesdos, hOrteen Asdoodzo, dzunyalun hAsdoodzo Horeh, meeyadzeen, ayseenkun heyooteneh Hor.

Asdvardz hAsdoodzo, looys ee looso, Asdvardz jushmareed, hAsdoodzo jushmardeh, dzunoont yev voch araradz. nooyn eenkn ee punooteneh Hor vorov amenayn eench yeghev hergeenus yev ee vera yergree, yereveleek yev anerevooytk.

Vor haghakus mer, martgan, yev vasun mero purgootyan eechyal ee hergneets marmnatsav, martatsav, dzunav gadarelaves ee Mareeyama surpo goosen Hokvovun Surpov.

Vorov eyar marmeen, hokee yev meed. yev zamenayn vor eench eh ee mart, jush-mardabes yev voch gardzyok.

Charcharyal, khachyal, taghyal, herrort avoor harootsyal, yelyal ee hergeenus noveen marmnovun, nusdav unt achmeh Hor.

Kalots eh noveen marmnovun yev parok Hor ee tadel uzgentanees yev uzmaryalus, voro takavorootyanun voch ko vakhjan.

Havadamk yev ee Soorp Hokeen, haneghun yev ee gadaryalun, vor khozetsav horeenus, yev ee markares, yev havedaranus. Vor echn ee Hortanan, karozyats harak-yalsun, yev punagetsav ee soorpsun.

Havadamk yev ee mee meeayn unthanragan yev arakelagan soorp Yegeghetsee. Ee mee mugurdootyoon, habashkharootyoon, ee kavootyoon yev ee toghootyoon meghats. Ee harootyoon merelots, ee tadasdanun haveedeneets hokvots yev marmnots, harkayootyoonun yergneets yev ee gyansun haveedenaganus.

The Deacon:

Eesg vork asen er yerpemun horzham voch er Vorteen, gam er yerpemun horzham voch er Soorp hokeen, gam teh hocheyeets yeghen gam haylmeh eyooteneh asen leenel zOrteen Asdoodzo yev gam uzSoorp Hokeen, yev teh popokheleek yen gam aylayleek zaynbeeseesun nuzoveh gatoogheegh yev arakelagan soorp Yegeghetsee.

The Priest:

Eesg mek paravorestsook vor harach kan uz-haveedyanus, yergeer bakanelov surpo Yerrortootyanun yev mee Asdvardzootyanun Hor yev Vortvo yev Hokvooyun Surpo, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

The Prayers after the Scripture Readings

The Deacon:

Yev yevus khaghaghootyan uzDer aghachestsook.



And in one Lord Jesus Christ, the Son of God, begotten of God the Father, only-begotten, that is of the substance of the Father.

God from God, light from light, true God from true God, begotten and not made; of the same nature of the Father, by whom all things came into being in heaven and on earth, visible and invisible;

Who for us men and for our salvation came down from heaven, took body, became man, was born perfectly of the holy virgin Mary by the Holy Spirit.

By whom he took body, soul and mind and everything that is in man, truly and not in semblance.

He suffered and was crucified and was buried and rose again on the third day and ascended into heaven with the same body and sat at the right hand of the Father.

He is to come with the same body and with the glory of the Father to judge the living and the dead; of His kingdom there is no end.

We believe also in the Holy Spirit, the uncreate and the perfect; who spoke through the Law and through the Prophets and through the Gospels;

Who came down upon the Jordan, preached through the apostles and dwelled in the saints.

We believe also in only one catholic and apostolic holy Church;

In one baptism with repentance for the remission and forgiveness of sins;

In the resurrection of the dead, in the everlasting judgment of souls and bodies, in the kingdom of heaven and in the life eternal.

The Deacon:

As for those who say there was a time when the Son was not, or there was a time when the Holy Spirit was not or that they came into being out of nothing; or who say that the Son of God or the Holy Spirit are of a different substance and that they are changeable or alterable, such does the catholic and apostolic holy Church anathematize.

The Priest:

As for us, we shall glorify him who was before the ages, worshipping the Holy Trinity and the one Godhead, the Father and the Son and the Holy Spirit, now and always and unto the ages of ages. Amen.

The Prayers after the Scripture Readings

The Deacon:

Again in peace let us beseech the Lord.

The Choir:

Lord, have mercy.

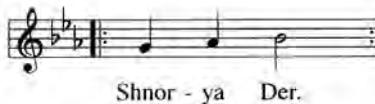
The Deacon:

The Deacon:

Yev yevus havadov aghachestsook yev khuntrestsook ee Dyarneh Asdoodzo yev ee purgchen mermeh Heesoosch Kreesdoseh ee zhamoos bashdaman yev aghoteets, zee arzhanee untoonelootyan arastseh. Luveetseh Der tsaynee aghachanats merots, ungaltsee uzkhunturvadzus surdeets merots, toghtseh uzhantsanus mer, voghormestsee ee vera mer. Aghotk mer yev khuntruvadzk hamenayn zham mudtsen arachee medzee derootyan nora, yev na datsch mez meeyapan, meeyov havadov yev artarootyamp vasdageel ee kordzus parees, zee zoghormootyan uzshunorhsun yoor arastseh ee vera mer. **Dern amenagal get-soostseh yev voghormestsee.**

*The Deacon:*

Uz-zham soorp badarakees yev zarachaga orus khaghaghotyamp antsootsanel havadov ee Dyarneh khuntrestsook.

*The Deacon:*

Uzhureshdag khaghaghootyan bahaban antsants merots ee Dyarneh khuntrestsook.

The Choir:

Shnorhya Der.

The Deacon:

Uzkavootyoon yev uztoghootyoon hantsanats merots ee Dyarneh khuntrestsook.

The Choir:

Shnorhya Der.

The Deacon:

Uzsurpo khacheen medz yev garogh zoroootyoonun hoknootyoon antsants merots ee Dyarneh khuntrestsook.

The Choir:

Shnorhya Der.

The Deacon:

Yev yevus meeyapan vasun jushmareed yev soorp havadooys mero, uzDer agha-

Again in faith let us beseech and ask of our Lord God and Savior Jesus Christ, at this hour of service and prayers, that he may make them worthy of acceptance. May the Lord hear the voice of our supplications; may he receive the requests of our hearts; may he forgive our trespasses and have mercy on us. May our prayers and requests at all times enter into the presence of his great majesty and may he grant us to labor in good works with one accord, in one faith and in righteousness, so that he may send down on us the gifts of his mercy. **May the Lord almighty save us and have mercy on us.**

The Choir:

Save us, Lord.

The Deacon:

That we may pass the hour of this holy sacrifice and the day now before us in peace and in faith, let us ask of the Lord.

The Choir:

Grant it, Lord.

The Deacon:

The angel of peace to guard our souls, let us ask of the Lord.

The Choir:

Grant it, Lord.

The Deacon:

The forgiveness and the remission of our transgressions, let us ask of the Lord.

The Choir:

Grant it, Lord.

The Deacon:

The great and mighty power of the holy Cross to help our souls, let us ask of the Lord.

The Choir:

Grant it, Lord.

The Deacon:

Again with one accord for our true and holy faith, let us beseech the Lord.

chestsook.

The Choir:

Der voghormya.

The Deacon:

Zantseenus mer yev uzmeemyanus Dyarn Asdoodzo amenagaleen hantsn arastsook.

The Choir:

Kez Dyarnut hantsun yegheetsook.

The Deacon:

Voghormyats mez, Der Asdvadz mer, usd medzee voghormootyan koom, asastsook amanekyan meeyapanootyamp.

The Choir:

Der voghormya. Der voghormya. Der voghormya.



Der vo - ghor - mya; Kez Dyar - nut hantsun ye - ghi - tsook.

Der vo - ghor - mya; Der vo - ghor - mya; Der vo - ghor - mya.

The Priest:

Der mer yev purgeech Heesoos Kreesdos, vor medzut yes voghormootyamp yev arad barkevok parerarootyan ko, vor too koyeen gamavut ee zhamoos haysmeeg hamperetser charcharanats khachee yev mahoo haghakus meghats merots, yev barkevetser aradabes uzbarkevus Hokvooyt Surpo yeraneele arakelotsun, haghortus ara yev uzmez, Der, agha - chemk uzkez, Asdvadzayeen barkevatsut, toghootyan meghats yev untoonelooyan Hokvooyt Surpo

Vorbes zee arzhanavork yegheetsook kohootyamp paravorel uzkez unt Hor yev Soorp Hokvooyt, ayzhum yev meeshd yev haveedyanus haveedenets. Amen.

❖ **Khaghaghootyoon amenetsoon.**



Yev unt hok - vooyt koom.

The Deacon:

Asdoodzo yergurbakestsook.

The Choir:

Lord, have mercy.

The Deacon:

Let us commit ourselves and one another to the Lord God almighty.

The Choir:

To you, O Lord, we commit ourselves.

The Deacon:

Have mercy on us, O Lord our God, according to your great mercy. Let us all say with one accord:

The Choir:

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Lord, have mercy.

To you, O Lord, we commit ourselves.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

The Priest:

Our Lord and Savior Jesus Christ, great in mercy and abounding in the gifts of your beneficence, you, who of your own will did endure at this hour the sufferings of the cross and of death on account of our sins, and did abundantly bestow the gifts of your Holy Spirit on the blessed apostles; make us also, Lord, we beseech you, sharers in your divine gifts, in the forgiveness of sins and in the reception of the Holy Spirit

That we may be made worthy to give you thanks and to glorify you with the Father and with the Holy Spirit, now and always and unto the ages of ages. Amen.

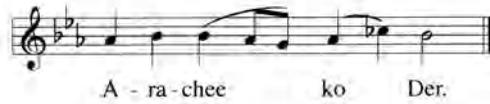
❖ **Peace to all.**

The Choir:

And with your Spirit.

The Deacons:

Let us bow down to God.



The Priest:

Khaghaghootyamp kov Kreesdos purgeech mer, vor ee ver eh kan zamenayn meedus yev uzpanus, amratso uzmez yev anergyoogh bahya hamenayn chareh. Havasarya uzmez unt jushmareed yergurbakoos ko, vork hokvov yev jushmardootyamp kez yer-geerbakanen. Vasun zee amenasoorp Yerrortootyanut vayeleh park, eeshkhanootyoon yev badeev, ayzhum yev meeshd yev haveedyanus haveedenets.

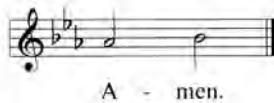
Ornyal Der mer Heesoos Kreesdos. Amen.

The Deacon:

Orhnya, Der.

The Priest:

❖ **Der Asdvadz orhnestseh zamenesyan.**



After this, if the celebrant is a bishop, he takes off his omophorion, his miter and his slippers. If he is a priest, he takes off his crown and his slippers.



The Choir:

Before you, Lord.

The Priest:

With your peace, Christ our Savior, which surpasses all understanding and speech, defend us and keep us fearless of all evil. Make us equal to your true worshippers, who worship you in spirit and in truth; for to the most-holy Trinity is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

Blessed be our Lord Jesus Christ.

The Deacon:

Bless, Lord.

The Priest:

❖ May the Lord God bless you all.

The Choir:

Amen.

After this, if the celebrant is a bishop, he takes off his omophorion, his miter and his slippers. If he is a priest, he takes off his crown and his slippers.



The Eucharist

The Transfer of the Gifts



The Deacon:

⬆ Mee vok herakhayeets mee vok ee terahavadeets, yev mee vok habashkharoghats yev hanmakreets mertseestsee hasdvadzayeen khorhoorts.

Mar-meen de-roo-na-gan, yev a-ryoon purg-cha-gan,
 gah a-ra-chee; yer-gna-yeen zo-roo-tyoonkn
 ha-ne-re-vooyts, yer-ken yev a-sen an-han-keesd
 par-pa-rov; Soorp Soorp Soorp Der zo-roo-tyants.



The Eucharist

The Transfer of the Gifts

The priest's blessing marks the end of the Synaxis. The Eucharist proper, the heart of the Divine Liturgy, begins with the deacon's admonition to the unbaptized and the penitents. It is a reminder that participation in the Divine Liturgy—and membership in the Church—is a profound privilege.

At the Transfer of the Gifts, the deacon carries to the priest the veiled chalice containing bread and wine. They recite alternately verses from Ps 24. The procession and psalm anticipate the revelation of Jesus Christ, the “king of glory, the Lord of hosts” in the Eucharist. The hymns accompanying the procession recall the angels, who exist to worship God continuously in heaven with their own special hymn of praise, “Holy, Holy, Holy” [Is 6:3, Rev 4:8]

The Deacon:

Let none of the catechumens, none of little faith and none of the penitents or the unclean draw near to this divine mystery.



The Choir:

The body of the Lord and the blood of the Savior are laid up before us.

The heavenly hosts invisibly sing and say with unceasing voice: Holy, holy, holy, Lord of hosts.

The Deacon:

Saghmos, asatsek Dyarn Asdoodzo meroom tubeerk, tsayneev kaghtsrootyamp zerks hokevorus.

Kneel*The Choir:*

Hureshdagayeen garkavorootyamp lutser, Asdvadz, uzko soorp zegeghetsee. Hazark hazarats hureshdagabeduk gan arachee ko. Yev pyoork pyoorots hureshdaguk bashden uzkez, Der. Yev ee martganeh hajetsar untooneel zorhnootyoon tsayneev khorhurtaganav. Soorp, soorp, soorp Der zorootyants.

Psalms 19:6, 68:33, Hab 3:3.

The Deacon:

Harevoo yehar uzkhoran voor yev eenkun vorbes pesa, zee yelaneh harakasdeh yoomneh.

The Altar Servers:

Yev tsundza na vorbes husga huntanal uzjanabarhus voor.

The Deacon:

Janabarh ararek aynmeeg, vor nusdee hergneets hergeens unt arevels. Asdvadz ee haravo yegestseh yev soorpun ee Paran lerneh.

The Priest:

Voch vok arzhanee eh humpurnelotsus marmnavor akhdeevk yev tsangootyamp madcheel ee seghan ko gam usbasavorel arkoonagan parats kots. Kanzee bashdel uzkez medz yev ahavor, yergnayeen zorootyantsut eesg eh.

Sagayn vasun anchap parerarootyan ko, anbarakree Panut Hor yegher mart yev kahanayabed mer yerevetsar. Yev eepur Der amenetsoon aysum usbasavorootyan yev anaryoon zenman, uzkahanayootyoon avantetser mez.

Vasun zee too yes Der Asdvadz mer, vor deeres yergnavorats yev yergravorats. Vor ee vera kerovpeyagan atoro pazmees, serovpeyeets Der yev takavor Eesrayelee. Vor meeyayn soorp yes yev ee soorpus hankootsyal.

Aghachem uzkez, meeyayn parerar yev heshdaloor, naya hees ee meghootsyal yev hanbeedan dzarayys ko yev surpya uz-hokee yev uzmeeds eem hamenayn bughdzooteneh charreen. Yev pavaganatso zees zorootyamp Soorp Hokvooyt, vor uzketsyal yem uzkahanayaganus shnorh, gal arachee surpo seghanooyys yev kahanayakordzel uzko anarad marmeenut yev uzbadvagan aryoonut.

Kez khonarhetsootsyal uzbaranotsus eem maghtem, mee tartsootsaner zeresus ko heenen yev mee merzher zees ee dzarayeets kots. Ayl arzhanee ara madootsanel kez zundzays zays heenen ee meghootsyal yev hanarzhhan dzarayes koomeh.

Vasun zee too yes vor madootsanes yev madchees yev untoonees yev das Kreesdos Asdvadz mer. Yev kez parus madootsanemk hanterts anusgeezpun ko Harput yev amenasoorp yev parerar Hokvovut, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

The Deacon:

Sing psalms to the Lord our God, readers, sing spiritual songs with a sweet voice.

The Choir:

With an angelic order you have filled, O God, your holy church. Thousands of thousands of archangels stand before you and myriads of myriads of angels minister to you, O Lord; yet you are well pleased to accept from men praises with the mystical song: Holy, holy, holy, Lord of hosts.

Kneel***Psalms 19:6, 68:33, Hab 3:3.******The Deacon:***

In the sun has he set his tabernacle; and he comes forth as a bridegroom out of his chamber.

The Altar Servers:

And he rejoices as a giant to run his course.

The Deacon:

Make a way for him who rides upon the heaven of heavens toward the east.
God shall come from the south; and the holy One from Mount Paran.

The Priest:

None of us who are bound by carnal passions and desires is worthy to approach your table or to minister to your royal glory; for to serve you is great and fearful even to the heavenly hosts.

Yet through your immeasurable goodness, you, infinite Word of the Father, did become man and did appear as our high-priest; and as the Lord of all did commit to us the ministry of this priesthood and this bloodless sacrifice.

For you are our Lord God, who rule over those who are of heaven and those who are of earth; who sit upon the cherubic throne, Lord of the seraphim and king of Israel; who alone are holy and dwell in the saints.

I beseech you, who alone are good and ready to hear, look upon me, your sinful and unprofitable servant, and cleanse my soul and my mind from all the defilements of the evil one; and by the power of your Holy Spirit enable me, who have been clothed with the grace of this priesthood, to stand before this holy table and to consecrate your spotless body and your precious blood.

Bowing down my neck to you, I entreat you: Turn not your face from me and reject me not from among your servants; but make me your servant worthy, sinful and unworthy as I am, to offer these gifts to you.

For you offer and you yourself are offered and you receive and you give, O Christ our God; and we give glory to you, together with your eternal Father and the most holy and beneficent Spirit, now and always and unto the ages of ages. Amen.

Then the holy Bread and the Cup of immortality are brought up by the deacons to the holy altar.

Psalm 24: 7-10.

The Deacon:

Hampartsek eeshkhank uztronus tser ee ver, hampartstseen troonk haveedeneets yev mudtseh takavor parats.

The Priest:

Ov eh sa takavor parats, Der huzor zorootyamp yoorov, Der garogh ee bader-azmee.

The Deacon:

Hampartsek eeshkhank uztronus tser ee ver, hampartstseen troonk haveedeneets yev mudtseh takavor parats.

The Priest:

Ov eh sa takavor parats, Der zorootyants.

The Deacon:

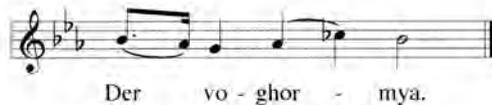
Sa eenkn eh takavor parats.

And the celebrant bows with fear and trembling and receives the gifts from the deacon and makes the sign of the cross over the people, saying:

Orhnyal yegyal anvamp Dyarn.

The Deacon:

Yev yevus khaghaghootyan uzder aghachestsook.



The Deacon:

Yev yevus havadov yev surpootyamp gatstsook haghots arachee surpo seghanooys **Asdoodzo aheev**, mee khughjeev yev kaytagghootyamp, mee nenkootyamp khoraman-gootyamp, mee badranok yev khapeyootyamp, mee yergmudootyamp yev mee tera-havadootyamp. Ayl oogheegh varook, barz mudok, meeyameed surdeev, gadaryal havadov, lutsyal seerov, lee yev aravelyal amenayn kordzovk parootyan, gatstsook haghotos arachee surpo seghanooys **Asdoodzo yev kudssook zoghormootyan uzshunorhus, havoov hayd-nootyan yev ee myoosankam kalusdyan Dyarun mero yev purgcheen Heesoossee Kreesdosee. Getsoostseh yev voghormestsee.**

Then the holy Bread and the Cup of immortality are brought up by the deacons to the holy altar.

Psalm 24: 7-10.

The Deacon:

Lift up your gates, O princes; let the everlasting doors be lifted up, and the king of glory shall come in.

The Priest:

Who is the king of glory: The Lord strong in his power, the Lord mighty in battle.

The Deacon:

Lift up your gates, O princes; let the everlasting doors be lifted up, and the king of glory shall come in.

The Priest:

Who is this king of glory? The Lord of hosts.

The Deacon:

This is the king of glory!

And the celebrant bows with fear and trembling and receives the gifts from the deacon and makes the sign of the cross over the people, saying:

Blessed is he that comes in the name of the Lord.

The Deacon:

Again in peace let us beseech the Lord.

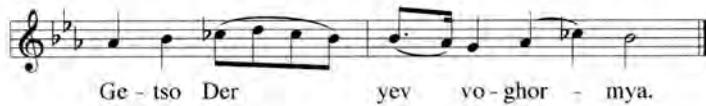


The Choir:

Lord, have mercy.

The Deacon:

Again in faith and purity let us stand with awe and pray before the holy altar of God; not with guilty conscience and offence, not with craftiness and cunning, not with deceit and wiles, not with doubt and not with little faith; but with right conduct, a single mind, a guileless heart, with perfect faith, filled with love, full and abounding in all good works. Let us stand in prayer before the holy altar of God **that we may find the grace of mercy on the day of the revelation and the second coming of our Lord and Savior Jesus Christ. May he save us and have mercy on us.**



The Priest:

Der Asdvardz zorootyants yev arareech amenayn leenelootyants, vor haneyooteneh uzpunavus ee tsootsagootyoon adzyal koyatsootser. Vor yev uzmerus uz-hogheghen punootyoonus badvyal martaseerabes aysbeesee ahavor yev anbadoom khorhurto garketser usbasavorus. Too Der, voroom badarakemk uzbadarakeesus, ungal ar ee mench zarachat-rootyoonus zays, yev avardya uzsa ee khorhurtaganootyoon marmno yev aryan meeyadznee ko, tegh toghootyan meghats barkevya jashagoghatsus uz-hatsus zays yev uzpazhagus

Shnorhok yev martaseerootyamp Dyarun mero yev purgcheen Heesoossee Kreesdosee unt voroom kez Hor, meeyankamayn yev Hokvooyt Surpo, vayeleh park, eeshkhanootyoon yev badeev, ayzhum yev meeshd yev haveedyanus haveedenets. Amen.

The Kiss of Peace



The Choir:

Save us, Lord, and have mercy on us.

The Priest:

Lord God of hosts and creator of all things; you, who have brought all things into visible existence out of nothing; who also in your love of mankind have ordained us to be ministers of so awesome and ineffable a mystery; you, Lord, to whom we offer these oblations, accept from us this presentation and consummate it to be the mystery of the body and blood of your Only-begotten, and grant this bread and this cup to be for us, who taste of them, a remedy of forgiveness for our sins

By the grace and the loving kindness of our Lord and Savior Jesus Christ with whom to you, O Father, and also to the Holy Spirit, is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

The Kiss of Peace

We know from St. Paul that the earliest Christians greeted one another “with a holy kiss” [Rom 16:16, 1Cor 16:20, 2Cor 13:12, 1Th 5:26], a sign of their unity and love in Christ. This is the meaning of the Kiss of Peace. In the Eucharist, Christ comes to unite his people to each other and to himself by offering them his Body and Blood. For our part in this divine union, we must see to it that we are completely reconciled with each other so that in the Eucharist we can truly become Christ’s body, the Church. This complies with Jesus’ command, “If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift. [Mt 5:23].

This theme is evident in the hymn of the kiss of peace, “Krisdos ee mech mer haydnetsav.” The Kiss of Peace is the liturgical seal of the reconciliation and love that we should actualize in our daily lives.

It is perfectly acceptable for the faithful to greet each other with a kiss on each cheek, or, with a more ritualized inclination of the head, first to the left, then to the right of the person being greeted. The person offering the Kiss of Peace says, “Christ is revealed among us.” The response is, “Blessed is the revelation of Christ.”

The Priest:

❖ **Khaghahootyoon amenetsoon.**



The Deacon:

Asdoodzo yergurbakestsook.



The Deacon:

Voghchooyn dook meemyantz ee hampooyr surpootyan, yev vork voch ek garoghk haghorteel asdvadzayeen khorhurtooy, ar troons yelek yev aghotetsek.

Krees-dos ee mech mer hayd - ne - tsav; vor Emm Asd - vadz asd paz - me - tsav.
Ye - ge - ghe - tsees mee ants ye - ghev; ham - pooy - rus hot lur - man du - vav.

Kha - gha - ghoo - tyan tsayn hun - che - tsav; soorp vogh - choo - nee
Tush - na - moo - tyoo - num he - ra - tsav; sern hunt - ha - noo -

1. hra - man du - vav. 2. Art bash - don - yayk par - tsyal uz - tsayn;
rus sup - re - tsav.

dook zorh - noo - tyoon ee mee pe - ran; mee - as - na - gan

The Priest:

❖ Peace to all.

The Choir:

And with your spirit.

The Deacon:

Let us bow down to God.

The Choir:

Before you, O Lord.

The Deacon:

Greet one another with a holy kiss. And you, who are not able to partake of this divine mystery and have gone outside the doors, pray.

The Choir:

Christ in our midst has been revealed;
He Who Is, God, is here seated.
The voice of peace has resounded;
Holy greeting is commanded.
This Church has now become one soul,
The kiss is given for a full bond.
The enmity has been removed;
And love is spread over us all.
Now, Ministers, raise your voices,
And give blessings with one accord
To the Godhead consubstantial,
While angels sing: "Holy, Holy, Holy."

The Anaphora

The Prologue

On major feasts some also sing this:

The Deacon:

Vork havadov gayk hanteeman soorp seghanooys arkayagan,
Desek pazmyal zKreesdos arkayn, yev shoorch badyal zork vernagan.

The Choir:

Ver hamparnamk zachs oonelov, yev baghadeemk zays aselov,
Uzmeghus mer mee heeshestses, ayl kutootyamp ko kavestses.
Unt hureshdagatsn orhnemk uzkez, yev unt surpots kots, Der, park kez.

The Deacon:

Aheev gatstsook, yergyoogheev gatstsook, parvok gatstsook, yev nayetsarook
uzkooshootyamp



The Deacon:

Badarak Kreesdos madchee anarad karn Asdoodzo.

Vo - ghor - moo - tyoon yev kha - gha - ghoo - tyoon yev ba - da - rak
orh - noo - tyan.

The Priest:

❖ Shnork, ser yev asdvadzayeen surparar zorootoyonun Hor, yev Vortvo yev
hokvooyrn surpo, yegheetsee unt tsez unt amenesyant.

A - men. Yev unt hok - vooyt koom.

The Anaphora

The Prologue

On major feasts some also sing this:

The Deacon:

You who stand with faith before the royal holy table,
behold Christ the king seated, surrounded by supernal hosts.

The Choir:

We lift up our eyes and behold and implore him saying:
Remember not our sins, O Lord, but in your compassion forgive us.
With the angels and with your saints we praise you, Lord; glory to you.

The Deacon:

Let us stand in awe, let us stand in the fear of the Lord, let us stand straight, let us attend
with good heed

The Choir:

to you, O God,

The Deacon:

Christ, the spotless Lamb of God, offers himself in sacrifice.

The Choir:

Mercy and peace and a sacrifice of praise.

The Priest:

❖ The grace, the love and the divine sanctifying power of the Father and of the Son
and of the Holy Spirit be with you all.

The Choir:

Amen. And with your spirit.

The Deacon:

Uztroons! Uztroons!

Amenayn eemasdootyamp yev uzkooshootyamp ee ver undzayetsootsek uzmeedus tser asdvadayeen yergyoogheev.



The Deacon:

Yev kohatsarook uzDyarneh polorov surdeev.



The Preface

The Priest:

Arzhanee eh usdookabes yev eerav amenahortor pootov meeshd yergeer bakanelov paravorel uzkez, Hayr amenagal, vor zaneedzeetsun partser uzgurjeemun koyeen anzunnelee yev ararchageets Paneevut, vor zhoghovoort eenkyan aryal zegeghetsee, sebhaganyats uzhavadatsyals ee kez, yev zunnelee punootyamp usd ee goosen dundesootyanun, hajetsav punageel ee mez yev norakordz Asdvadzabes jardarabedyal, zergeerus yergeen arar.

Vasun zee voroom vochun hantoorzheeyen arachee gal zuvartnotsun choguk zarhooryalk ee paylagnatsayd yev hanmadooyts looso Asdvadzootyanut, yeghyal aytbeeseet mart haghakus mero purgootyan, shnorhyats mez unt yergnyeeensun barel uzhokeghen barus,

Yev unt serovpesun yev unt kerovpesun, meeyatsayn surpasatsootyamp horenel

The Deacon:

The doors, the doors!

With all wisdom and good heed lift up your minds in the fear of God.

The Choir:

We have them lifted up to you, O Lord almighty.

The Deacon:

And give thanks to the Lord with the whole heart.

The Choir:

It is proper and right.

While the deacon calls the people to undivided attention, the priest begins to pray the Anaphora, or Eucharistic Prayer, the longest and most important prayer of the Divine Liturgy. The prayer expresses the faith of the Armenian Church. Addressed to God the Father, the prayer commemorates our salvation through the special ministry of Jesus Christ, the Son of God. The prayer recalls the key biblical events by which Christ has brought us “freedom from condemnation:” his incarnation (birth as a human being), his suffering, crucifixion, death and burial, his resurrection on the third day, his ascension into heaven with the Father, and his second coming.

The dialogue between the deacon, choir and priest, which precedes the Eucharistic Prayer exhorts the assembly to heightened attention for this important part of the Divine Liturgy.

The Preface

The Priest:

It is truly proper and right with most earnest diligence always to adore and glorify you, Father almighty, who did remove the hindrance of the curse by your imponderable Word, your co-creator, who, having taken the Church to be a people to himself, made his own those who believe in you, and was pleased to dwell among us in a ponderable nature, according to the dispensation through the Virgin, and as the divine master-builder building a new work, he thereby made this earth into heaven.

For he, before whom the companies of vigilant angels could not bear to stand, being amazed at the resplendent and unapproachable light of his divinity, even he, becoming man for our salvation, granted to us that we should join the heavenly ones in spiritual choirs,

And in one voice with the seraphim and the cherubim, we should sing holy songs

nuvaks, yev hamartsagabes kochelov aghaghagel unt noseen yev asel:

The Sanctus

Soorp

Soorp Der zo - roo - tyants. Lee yen yer - geenk

yev yer - geer pa - rok ko. Orh - noo - tyoon

ee par - tsoons. Orh - nyalt vor ye - geer

yev ka - lotsut yes an - vamp Dyart. Ov - san - na

ee par - tsoons.

The Priest:

Soorp, soorp, soorp yes jushmardabes yev amenasoorp. Yev ov vok bandzastsee povantagel paneev uzko ee mez zanpav parekorovootyan zeghmoonus. Vor yev anten eesg ee nakhnoomun zangyaln unt meghok zanazan yeghanagok khunamyal supopetser markarey-eevk, oreenatsun duvchootyamp, kahanayootyamp yev usdveragerb yerunchootsun madootsmamp.

Eesg ee vakhjan avoortsus aysotseeg uzpovantag eesg uzbardyats merots khuzyal uztadaguneek, yedoor mez zOrteet ko meeyadzeen, bardaban yev bardus, zenoomun yev odzyal, karun yev yergnavor hats, kahanayabed yev badarak, vasun zee eenkut eh pashkhogh yev nooyen eenkut pashkhee ee mechee meroom meeshd andzakhaves.

Vasun zee yeghyal havasdyav yev arants tsunoreets mart, yev anshupot meeyavootyamp marmnatsyal hasdvdadzadznen yev ee soorp goosen Mareeyama, janabarhortyats unt amenayn geerus martgayeen gentsaghooyes arants meghats, yev hashkharhagetsooytsun yev hareetun purgootyan mero yegyal gamav ee khach.

Aryal uz-hatsun ee soorp, hasdvdazyeen, hanmah, hanarad yev hararchakordz ee tserus

and make melodies and, boldly crying out, shout with them and say:

The Sanctus

The Choir:

**Holy, holy, holy Lord of hosts;
Heaven and earth are full of your glory.
Blessing in the highest.
Blessed are you who did come and are to come in the name of the Lord.
Hosanna in the highest.**

The angelic song of the three holies (called “Sanctus”) is the hymn sung by the angels in the unending praise of God in heaven [Is 6:3, Rev 4:8]. The heavenly hosts are God’s perfect worshipers. Christ’s self-revelation and sacrifice have restored us from our former state of exile from God and made us worthy to worship God our Father as perfectly as the angels do, by joining their choir of praise.

The Priest:

Holy, holy, holy are you truly and all-holy; and who is he that will presume to contain in words the outpouring of your infinite loving kindness to us? From the very beginning you did care for him who had fallen into sin and did comfort him in diverse manners by the prophets, by the giving of the law, by the priesthood and by the prefigurative offering of animals.

And at the end of these days, tearing up the sentence of condemnation for all our debts, you gave us your only-begotten Son, both debtor and debt, immolation and anointed, lamb and heavenly bread, high priest and sacrifice; for he is distributor and he himself is distributed always in our midst without ever being consumed.

For having become man truly and without illusion, and having become incarnate, through union without confusion, through the Mother of God, the holy virgin Mary, he journeyed through all the passions of our human life without sin and came willingly to the world-saving cross, which was the occasion of our redemption.

Taking the bread in his holy, divine, immortal, spotless and creative hands, he blessed

voor, orhnyats, kohatsav, yepeg yev yed voorots undryal, soorp yev pazmyal ashagerdatsun, aselov:

Arek, gerek, ays eh marmeen eem vor vasun tser yev pazmats pashkhee, ee kavootyoon yev ee toghootyoon meghats.



The Priest:

Nooynbes yev uzpazhagn aryal orhnyats, kohatsav, eyarp yev yed voorots undryal, soorp yev pazmyal ashagerdatsun, aselov:

Arpek ee sumaneh amenekyan, ays eh aryoon eem noro ookhdee, vor haghakus tser yev pazmats heghanee, ee kavootyoon yev ee toghootyoon meghats.

A - men. Hayr yerg - na - vor; vor zOr - teet ko
 ye - door ee mah va - sun mer bar - da - ban
 bar - dyats me - rots; hegh - mamp ar - yan
 no - ra a - gha - chemk utz - kez
 vo - ghor - mya ko pa - na - vor
 ho - dec.

The Priest:

Yev uzsooy n meeshd voor heeshadag arnel badveeran avantyats mez parerar Vorteeet ko meeyadzeen.

Yev eechyal ee sdoreen vayrus mahoo marmnovun, zor ee mermes ungalav hazkagtsooteneh, yev uzneekus tuzhohhotsun aghardyal huzoreghaves, uzkez meeayn dzanooyts mez

it, gave thanks, broke it and gave it to his chosen, holy disciples, who were seated, saying:

Take, eat; this is my body, which is distributed for you and for many, for the expiation and remission of sins.

The Choir:
Amen.

The Priest:

Likewise taking the cup, he blessed it, gave thanks, drank and gave it to his chosen, holy disciples, who were seated, saying:

Drink this all of you. This is my blood of the new covenant, which is shed for you and for many for the expiation and remission of sins.

The Choir:
Amen.

Heavenly Father, who did give your Son to death for us, debtor for our debts, by the shedding of his blood, we beseech you, have mercy upon your rational flock.

On the night before his death, Jesus joined his disciples in a final evening meal, during which he took plain bread and wine, blessed them and gave thanks; and giving them to his disciples to eat, he proclaimed them to be his own Body and Blood, a gesture of loving self-sacrifice and communion. He commanded that we should repeat this ritual in commemoration of him: "Do this in remembrance of me" [1Cor 11:24-25, Lk 22:19]. The communion of Christ's Body and Blood is therefore the heart of our worship, and of our commemoration of Jesus Christ in the Divine Liturgy.

The Priest:

And your only-begotten beneficent Son gave us the commandment that we should always do this in remembrance of him.

And descending into the lower regions of death in the body which he took of our kinship, and mightily breaking asunder the bolts of hell, he made you known to us the only true

jushmareed Asdvadz, zAsdvadzut gentanyats yev merelots.

Yev art, mek, Der, usd aysum huramanadrootyan harach peryal zays khorhoort purgan marmno yev aryan Meeyadznee ko, heeshemk uztora vor vasun mer uzpurgakordz charcharansun, uzgensadoo khachelootyoonun, zerekorya taghoomnun, zeranelee harootyoonun, zasdvdzabes hampartsoomnun, uznusdeelun unt achmeh ko, Hayr, zahavor yev uzparavoryal uzmyoosankam kaloosdun khosdovaneemk yev orhnemk.

Yev uzkooyes ee koyots kez madootsanemk usd amenaynee yev haghaks amenetsoon.

Ha - me - nay - nee orh - nyal yes Der; Orh - nemk uz - kez
 ko - vemk uz - kez; ko - ha - namk uz - ken; a - gha - chemk
 uz - kez Der Asd - vadz mer.

The Priest:

Uzkez artarev Der Asdvadz mer kovemk yev uzken kohanamk hanabaz, vor zants araryal uzmerov anarzhanootyampus, aysbeesee ahavor yev anbadoom khorhurto garketser usbasavorus.

Voch haghakus merots eench parekordzootyants, horots hooyzh tapoor emk yev meeshd oonayn kudaneemk hanabaz, ayl ee ko pazmazegh neroghootyoonut tsank abaveenyal, hamartsageemk mertsenal ee sbasavorootyoon marmno yev aryan Meeyadznee ko, Dyarun mero yev purgcheen Heesoossee Kreesdosee, voroom vayeleh park, eeshkhanootyoon yev badeev, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

❖ Khaghagootyoon amenetsoon.

Yev unt hok - vooyt koom.

The Deacon:

Asdoodzo yergurbakestsook.

God, the God of the living and of the dead.

And now, O Lord, in accordance with this commandment, bringing forth the saving mystery of the body and blood of your Only-begotten, we remember his redemptive sufferings for us, his life-giving crucifixion, his burial for three days, his blessed resurrection, his divine ascension and his enthronement at your right hand, O Father; his awesome and glorious second coming, we confess and praise.

And we offer to you yours of your own from all and for all.

The Choir:

In all things blessed are you, O Lord. We bless you, we praise you; We give thanks to you; We pray to you, O Lord our God.

The Priest:

We do indeed praise you and give thanks to you at all times, O Lord our God, who, having overlooked our unworthiness, have made us ministers of this awesome and ineffable mystery.

Not by reason of any good works of our own, of which we are always altogether bereft and at all times find ourselves void, but ever taking refuge in your overflowing forbearance, we make bold to approach the ministry of the body and blood of your Only-begotten, our Lord and Savior Jesus Christ, to whom is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

❖ Peace to all.

The Choir:

And with your spirit.

The Deacon:

Let us bow down to God.

A - ra - chee Ko Der. Vor - tee As - doo - dzo;
 vor ba - da - ra - kyal Hor ee hash - doo - tyoon
 hats ge - nats pash - khees ee mez hegh - mamp ar - yan
 ko soorp, a - gha - chemk uz - kez vo - ghor - mya
 ar - yamp kov pur - gyal ho - dee.



The Epiclesis

The Priest:

Yergeer bakanemk yev aghachemk yev khuntremk ee ken, parerar Asdvadz, arakya ee mez yev harachee yetyal undzays ays uzmushdunchenavorageets ko yev zeyageets Soorp Hokeet.

The Deacon:

Amen. Orhnya, Der.

The Priest:

Vorov uz-hatsus orhnyal, marmeen jushmardabes arastses Dyarun mero yev purgheen

The Choir:

Before you, O Lord.

Son of God, who are sacrificed to the Father for reconciliation, bread of life distributed among us, through the shedding of your holy blood, we beseech you, have mercy on your flock saved by your blood.

The Epiiclesis

The greatest mystery of the Christian faith is that the one God and Father shares his divinity with his Only-begotten Son, Jesus Christ, and with his Holy Spirit, three persons united in one God. At this point in the Eucharist the priest calls on God the Father to send his Holy Spirit upon all of the assembled faithful and on the gifts of bread and wine, to make them truly the Body and Blood of our Lord Jesus Christ. This is our ultimate desire and prayer, that in this Eucharist the Holy Spirit will unite all the faithful together with each other and with Christ by way of his Body and Blood so that we will truly come to constitute the Church in its fullest sense.

The Priest:

We bow down and beseech and ask you, beneficent God, send upon us and upon these gifts set forth, your co-eternal and consubstantial Holy Spirit.

The Deacon:

Amen. Bless, Lord.

The Priest:

Whereby blessing this bread, make it truly the body of our Lord and Savior Jesus

Heesoosee Kreesdosee. (He repeats this three times)

The Priest:

Yev uzpazhagus orhnyal, aryoon usdookabes arastses Dyarun mero yev purgcheen Heesoosee Kreesdosee. (He repeats this three times)

Vorov uz-hatsus yev uzkeenees orhnyal, marmeen yev aryoon jushmardabes arastses Dyarun mero yev purgcheen Heesoosee Kreesdosee, pokhargelov Hokvovut kov Surpov. (He repeats this three times)

Vorbes zee yegheetsee sa amenetsoon mez mertsetselotsus hantadabardootyoon, ee kavootyoon yev ee toghootyoon meg hats.

Ho - kee As - doo - dzo, vor zpa - rag - tsee

ko zchor - hoort eech - yal ee herg - neets ga - da - res

ee tse - run mer; hegh - mamp ar - yan so - ra

a - gha - chemk uz - kez han - ko uzho - kees

mer nun - che - tse - lots.

The Intercessions

Christ. (He repeats this three times)

The Priest:

And blessing this cup, make it truly the blood of our Lord and Savior Jesus Christ. (He repeats this three times)

Whereby blessing this bread and this wine, make them truly the body and blood of our Lord and Savior Jesus Christ, changing them by your Holy Spirit. (He repeats this three times)

So that for all of us who approach it, this may be for acquittal, for expiation and for remission of sins.

The Choir:

Spirit of God, who, descending from heaven, accomplishes through us the mystery of him who is glorified with you, by the shedding of his blood, we beseech you, grant rest to the souls of those of ours who have fallen asleep.

The Intercessions

The Divine Liturgy is the prime opportunity to pray to our heavenly Father for all of our cares and concerns: for peace in the world, for the Armenian Church, for our Catholicos, clergy and civil leaders, for travelers, prisoners, captives, for the sick and the suffering, for temperate weather and sufficient food, for those who help the poor, for all the living

The Priest:

Sovav shnorya uzser, uz-hasdadootyoon yev zughtsalee uzkhaghaghootyoon amenayn ashkharhee, surpo yegeghetsvo yev amenayn ooghapar yebeesgobosats, kahanayeets, sargavakats, takavorats, ashkharhee eeshkhanats, zhoghovurtots, janabarhortelots, navelots, gabelots, vudankelots, ashkhandelots yev vork ee baderazmoonus parparosats.

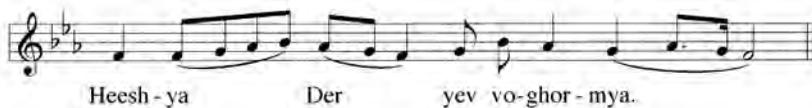
Sovav yev otots shnorya uzparekharnootyoon yev antots uzbudghaperootyoon yev akhdatselots ee bes bes tsavus pootabes zaroghchootyoon.

Sovav hanko zamenesyany harachakooyne ee Kreesdos nunchetsyalsun, uznakhaharus, uzhayrabedus, uzmarkares, zarakyalus, uzvugayalus, zebeesgobosoonus, zereetsoonus, uz-sargavakoonus, yev uzpunav ookhd yegeghetsvo ko surpo, yev zamenesyany hashkharagan garkeh, zarus yev uzganays uzhavadov vakhjanyals,

Unt vors yev mez ayts arastses parerar Asdvadz, aghachemk.

**The Priest:**

Asdvadzadzneen Surpo Gooseen Mareeyamoo yev Hovhannoo mugurdcheen, zuSdepanosee nakhavugayeen, yev amenayn surpots, yegheetzee heeshadag ee soorp badaraks, aghachemk.



and all the dead. The priest tailors the prayer to the individual requests and prayers of the community.

The Priest:

Through this grant love, stability and desirable peace to the whole world, to the holy Church and to all orthodox bishops, to priests, to deacons, to kings, to the princes of the world, to peoples, to travelers, to seafarers, to prisoners, to those who are in danger, to the weary and to those who are at war with barbarians.

Through this grant also seasonableness to the weather and fertility to the fields and a speedy recovery to those who are afflicted with diverse diseases.

Through this give rest to all who long ago have fallen asleep in Christ: to the forefathers, the patriarchs, the prophets, the apostles, martyrs, bishops, presbyters, deacons and the whole company of your holy Church and to all the laity, men and women, who have ended their life in faith.

With whom, O beneficent God, visit us also, we beseech you.

The Choir:

Be mindful, Lord, and have mercy.

The Priest:

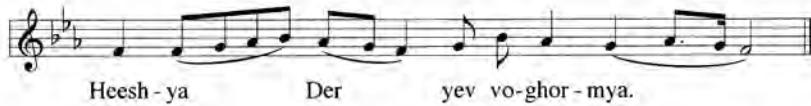
That the Mother of God, the holy virgin Mary, and John the Baptist, the first martyr Stephen and all the saints be remembered in this holy sacrifice, we beseech the Lord.

The Choir:

Be mindful, Lord, and have mercy.

The Deacon:

Arakelots surpots, markareyeets, vartabedats, mardeerosats, yev amenayn hayrabedats surpots, arakelakordz yebeesgobosats, yereetsants, ooghapar sargavakats, yev amenayn surpots, yegheetzee heeshadag ee soorp badaraks, aghachemk.

*The Deacon:*

On Sundays of resurrection, say this:

Orhnyal, kovyal, yev paravoryal, hrashalee yev asdvadzazart (harootyanun) Kreesdosee yergeerbakanemk.



On saints' days, say this:

Soorp yev asdvadzahajo markareyeen (or hayrabedeen, or arakelooyun, or mardeeroseen) ----, voro aysor uzheeshadagun gadaretsak, yegheetsee heeshadag ee soorp badaraks, aghachemk.

The Choir:

Heeshya Der yev voghormya.

The Deacon:

Arachnortatsun merots yev aracheen loosavorchatsun, surpotsun Tateosee yev Partoogheemeosee arakelotsun, yev Kreekoree Loosavorcheen, Areesdageesee, Vurtaneesee, Hoosganun, Kreekoreesee, Nerseesee, Sahaga, Taneeyelee yev Khata, Mesroba vartabedeen, yev Kreekoree Naregatsvooyun yev Nerseesee Gulayetsvooyun, Hovhannoo Vorodnetsvooyun yev Kreekoree yev Movseesee Datevatsyatsun, yev surpots Kreekoreesyants yev Nerseesyants, **hovvats yev hovvabedatsun hayasdanyayts, yegheetsee heeshadag ee soorp badaraks, aghachemk.**



The Deacon:

That the holy apostles, prophets, doctors, martyrs and all holy patriarchs, apostolic bishops, presbyters, orthodox deacons and all the saints be remembered in this holy sacrifice, we beseech the Lord.

The Choir:

Be mindful, Lord, and have mercy.

The Deacon:

On Sundays of resurrection, say this:

We worship the blessed, praised, glorified, wondrous and divine (resurrection) of Christ.

The Choir:

Glory to your (resurrection), O Lord.

On saints' days, say this:

That the holy and God-pleasing prophet (or patriarch, or apostle, or martyr) ----, whose remembrance we have made this day, be remembered in this holy sacrifice, let us beseech the Lord.

The Choir:

Be mindful, Lord, and have mercy.

The Deacon:

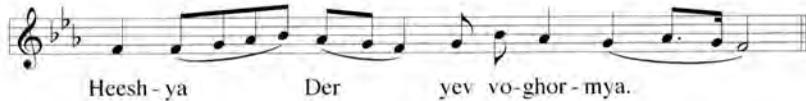
That our leaders and first enlighteners, the holy apostles Thaddeus and Bartholomew, and Gregory the Enlightener, Areesdages, Vrtanes, Hooseeg, Kreekorees, Nerses, Sahag, Daniel and Khat; Mesrob the Vartabed and Gregory of Nareg, Nerses of Kla, John of Vorodn, Gregory and Moses of Datev, and Kreekor and Nerses and their companions and all the pastors and chief-pastors of the Armenians be remembered in this holy sacrifice, we beseech the Lord.

The Choir:

Be mindful, Lord, and have mercy.

The Deacon:

Meeyantsnatselots surpots, arakeenaser yev asdvadzoosooyts gronavoratsun Boghosee, Andonee, Bogha, Magara, Vonopreeyosee, Appa Margosee, Surabyonee, Neghosee, Arsenee, Yevakree, Barsama, Hovhannesyants yev Seemeonyants, surpots Vosgyants yev Sookyasyants, yev amenayn surpots harts yev ashagerdelots notseen unt deeyezerus, **yegheetsee heeshadag ee soorp badaraks, aghachemk.**

*The Deacon:*

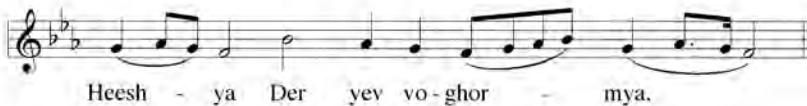
Takavorats havadatselots surpots Apkaroo, Gostanteeyanosee, Durtada, yev Teotosee, yev amenayn soorp yev parebashd takavorats yev asdvadzaser eeshkhanats, **yegheetsee heeshadag ee soorp badaraks, aghachemk.**

The Choir:

Heeshya Der yev voghormya.

The Deacon:

Unthanoor amenayn havadatselots, arants yev ganants, dzerots yev dughayots, yev amenayn chapoo hasagee havadov yev surpootyamp ee Kreesdos nunchetselotsun, yegheetsee heeshadag ee soorp badaraks, aghachemk.

*The Priest:*

Heeshya, Der, yev voghormya yev orhnya uzsoorp gatogheegh yev zarakelagan yegeghetsee ko, zor purgetser badvagan aryamp Meeyadznee ko yev azadetser khacheevun surpov. Shnorhya suma zansharzh uzkhaghaghootyoon.

Heeshya, Der, yev voghormya yev orhnya zamenayn ooghapar yebeesgobosoonus, vork oogheegh vartabedootyamp hamaroden ee mez uzpanun jushmardootyan.

Yevus aravel zebeesgobosabedun mer yev uzbadvagan hayrabadun amenayn hayots uzDer ---- surpaznakooyin Gatogheegosun, yev veejagees parekhnam arachnortun uzDer ---- surpazan (ark)ebeesgobosun, shunorhestses mez unt yergayn avoors oogheegh vartabedootyamp.

The Deacon:

Kohootyoon yev parapanootyoon madootsanemk kez, Der Asdvadz mer, vasun soorp yev anmah badarakees vor ee vera surpo seghanooyis, zee uzsa mez ee surpoo-

The Deacon:

That the holy hermits, the virtuous and God-instructed monks Paulus, Anthony, Paul, Macarius, Onophrius, Mark the Abbot, Serapion, Nilus, Arsenius, Evagrius, Barsumas; John and Simeon and their companions; Vosgee and Sookyas and their fellow martyrs; and all the holy fathers and their disciples throughout the world **be remembered in this holy sacrifice we beseech the Lord.**

The Choir:

Be mindful, Lord, and have mercy.

The Deacon:

That the devout kings, Saints Abgar, Constantine, Drtad and Theodosius and all saintly and pious kings and God-loving princes **be remembered in this holy sacrifice, we beseech the Lord.**

The Choir:

Be mindful, Lord, and have mercy.

The Deacon:

That all the faithful everywhere, men and women, old and young of every age, who in faith and holiness have fallen asleep in Christ, be remembered in this holy sacrifice, we beseech the Lord.

The Choir:

Be mindful, Lord and have mercy.

The Priest:

Be mindful, Lord, and have mercy and bless your holy, catholic and apostolic Church, which you have saved by the precious blood of your Only-begotten, and have freed by the holy cross. Grant her unshaken peace.

Be mindful, Lord, and have mercy and bless all the orthodox bishops who impart to us the word of truth in orthodox doctrine.

And more specially grant us to have our chief bishop and venerable Patriarch of All Armenians lord ---- and the mindful Primate of this Diocese, His Eminence (Arch)bishop ---- for length of days in orthodox doctrine.

The Deacon:

Thanksgiving and glory we offer to you, O Lord our God, for this holy and immortal sacrifice which is on this holy altar, that you will grant it to be to us for holiness of life.

tyoon gentanootyan barkevestses.

Sovav shnorhya uzser, uz-hasdatootyoon yev zughtsalee zkhaghaghootyoon amenayn ashkharhee, surpo yegeghetsvo yev amenayn ooghghapar yebeesgobosats; yebeesgobosabedeen mero yev badvagan Hayrabedeen Amenayn Hayots Dyarun ---- surpaznakooyngatogheegosee; yev veejagees parekhunam arachnordeen Dyarun ---- surpazan (ark)yebeesgoboseen; yev kahanayees vor uzbadarakus madootsaneh.

Yev vasun zorootyants yev haghtootyants takavorats kreesdoneyeets yev eeshkhanatsun parebashdeets aghachestsook.

Yev khuntrestsook yev vasun hokvotsun hankootselots. Yevus aravel vasun hankootsyal rapoonabedatsun merots, yev sheenoghats surpo yegeghetsvooy, yev vork unt hovanyav soreen yen hankootsyal.

Azadootyoon yeghparts merots kerelots yev shunorh aracheega zhoghovurtyans. Hankeesd havadov yev surpootyamp ee Kreesdos gadarelotsun.

Yegheetsee heeshadag ee soorp badaraks, aghachemk



The Priest:

Heeshya, Der, yev voghormya, yev orhnya uzko arachee gatsyal zhoghovoortus yev uzbadarakeesus madootsoghus yev barkevya sotsa uzbeedooyun yev zokdagarsun.

Heeshya, Der, yev voghormya, yev orhnya zookhdavorus yev uzbudghapereechus yegeghetsvo koom surpo yev vork heeshen zaghkadus voghormadzootyamp, yev hado notsa uzbardus notsa usd untapooys aradootyan koom haryoorabadeeg asd yev ee hantertseloomut.

Heeshya, Der, yev voghormya, yev kuta ee hokees hankootselotsun. Hanko uznosa yev loosavorya yev tasavorya unt soorpus ko harkayootyanut yergneets yev arzhanee ara voghormootyan koom.

For the dead:

Heeshya, Der, yev uzhokee dzarayees ko ---- yev voghormya numa usd medzee voghormootyan koom yev hanko aytseleotyamp ee looys yeresats kots.

For the living:

Purgya ---- hamenayn vorokayteets hokvo yev marmno.

Heeshya, Der, yev zaynoseeg, vork hantsnetseen mez heeshadagel haghotos, uzgentanees yev uzhankootsyalus, yev garavarya uzgamus haytsmants notsa yev uzmerus unt ooghortun yev vor leen eh purgootyamp. Yev vartsadurya poloretsoonts zanants yev zera-nelee parootyoonsut.

Yev zudyal uzkhorhoortus mer dajaratso huntoonagootyoon marmno yev aryan Meeyadznee ko Dyarun mero yev purgcheen Heesoossee Kreesdosee, unt voroom kez Hor amenagalee, hanterts gentanarar yev azadeech Soorp Hokvovut, vayeleh park, eeshkha-

Through this grant love, stability and desirable peace to the whole world, to the holy Church and to all orthodox bishops and to our chief bishop and venerable Patriarch of All Armenians lord ----; and to the mindful Primate of this Diocese, His Eminence (Arch)bishop ----; and to the priest who is offering this sacrifice.

Let us pray for the forces and the victories of Christian kings and pious princes.

Let us also beseech the Lord for the souls of those who are at rest, and especially for our prelates who are at rest, and for the founders of this holy church, and for those who are laid to rest under her shadow.

Let us ask deliverance for those of our brethren who have been made captive, and grace to the congregation here present, and rest for those who have ended their life in Christ with faith and holiness.

That these be remembered in this holy sacrifice, we beseech the Lord.

The Choir:

From all and for all.

The Priest:

Be mindful, Lord, and have mercy and bless your people standing here before you and those who have offered these gifts, and grant them whatever is necessary and profitable.

Be mindful, Lord, and have mercy and bless those who have made vows and those who have brought gifts to your holy Church and those who are mercifully mindful of the poor. Render what is due to them, according to your natural bounty, a hundredfold here and in the world to come.

Be mindful, Lord, and have mercy and compassion on the souls of those who are at rest. Give them rest and enlighten them; reckon them among your saints in the kingdom of heaven and make them worthy of your mercy.

For the dead:

Be mindful, Lord, also of the soul of your servant ---- and have mercy on him/her according to your great mercy and by your visitation give him/her rest in the light of your countenance.

For the living:

Deliver him/her from all the snares of soul and of body.

Be mindful, Lord, also of those who have commended themselves to us for remembrance in our prayers, of those who are living and of those who are at rest, and direct their will in their petitions as well as our will to what is right and abounding in salvation, and reward them all with your blessed bounties that pass not away.

And having cleansed our thoughts, make us temples fit for the reception of the Body and Blood of your Only-begotten and our Lord and Savior Jesus Christ, with whom to you, O

nootyoon yev badeev, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

The Priest:

✦ Yev yegheetsee voghormootyoon medzees Asdoodzo yev purgchees mero Heesoossee Kreesdosee unt tsez unt amenesyant.

The Choir:

Amen. Yev unt hokvooyt koom.



Pre-Communion Rites

The Deacon:

Amen. Yev yevus khaghaghootyan uzDer aghachestsook.

The Choir:

Der, voghormya.

The Deacon:

Amenayn surpovk zorus heeshadagetsak yevus aravelabes, uzDer aghachestsook.

The Choir:

Der, voghormya.

The Deacon:

Vasun madootsyal soorp yev asdvdazayeen anmah badarakees, vor ee vera surpo seghanoos, uzDer aghachestsook.

The Choir:

Der, voghormya.

The Deacon:

Vorbes zee Der Asdvdaz mer, vor ungalav uzsa ee soorp, hergnayeen yev heema-

Father almighty, together with the life-giving and liberating Holy Spirit, is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

The Priest:

❖ **And the mercy of our great God and Savior Jesus Christ be with you all.**

The Choir:

Amen. And with your spirit.



The priest's blessing, "And the mercy of our great God and Savior Jesus Christ be with you all" signifies the end of the Eucharistic Prayer. The prayers and rituals that follow this are all in immediate preparation for receiving Holy Communion. These begin with a deacon's litany, followed by the Lord's Prayer. No gesture or ritual more clearly demonstrates our redeemed dignity than when the faithful stand boldly before almighty God and are privileged to call him "Our Father."

Pre-Communion Rites

The Deacon:

Again in peace let us beseech the Lord.

The Choir:

Lord, have mercy.

The Deacon:

By all the saints whom we have commemorated, let us moreover beseech the Lord.

The Choir:

Lord, have mercy.

The Deacon:

By the holy, divine and immortal sacrifice offered on this holy altar, let us beseech the Lord.

The Choir:

Lord, have mercy.

The Deacon:

nalee yoor madootsaranun, uzpokhanagn arakestseh ar mez uzshunorhs yev uzbarke-
vus Hokvooyt Surpo, uzDer aghachestsook.

The Choir:

Der, voghormya.

The Deacon:

Ungal, getso yev voghormya, yev bahya uzmez Der, koyeen shnorheevt.

The Choir:

Getso, Der, yev voghormya.

The Deacon:

Zamenasurpoohee zAsdvadzadzeenun uzmeeshd gooysun Mareeyam hanterts
amenayn surpovk heeshelov, uzDer aghachestsook.

The Choir:

Heeshya, Der, yev voghormya.

The Deacon:

Yev yevus meeyapan vasun jushmareed yev soorp havadooys mero, uzDer aghachestsook.

The Choir:

Der, voghormya.

The Deacon:

Zantseenus mer yev uzmeemyanus Dyarn Asdoodzoo amenagaleen hantsn arastsook.

The Choir:

Kez Dyarnut hantsun yegheetsook.

The Deacon:

Voghormyats mez, Der Asdvadz mer, usd medzee voghormootyan koom; asastsook
amenekyan meeyapanootyamp.

The Choir:

Der, voghormya. Der, voghormya. Der, voghormya.

The Priest:

Asdvadz jushmardootyan yev Hayr voghormootyan, kohanamk uzken, vor ee ver kan
zeraneelee nahabedatsun uzmer bardavorelotsus aravel medzaretser uzpunootyoon, vasun zee
notsa Asdvadz gochetsar eesg mez Hayr hajetsar anvaneel kutalov.

Yev ayzhum, Der, aghachemk uzkez, zaysbeesee ar ee ken uznorok yev uzbadvagan
anvanatrootyanus shnorh or usd oreh baydzaratsootsyal dzaghgetso ee mech yegeghetsvo

That the Lord our God, who has accepted the same at his holy, heavenly and intelligible altar, may in return send down upon us the grace and the gifts of the Holy Spirit, let us beseech the Lord.

The Choir:

Lord, have mercy.

The Deacon:

Receive, save and have mercy and keep us, O Lord, by your grace.

The Choir:

Save us, O Lord, and have mercy on us.

The Deacon:

Commemorating the all-holy Mother of God and ever-virgin Mary together with all the saints, let us beseech the Lord.

The Choir:

Be mindful, Lord, and have mercy.

The Deacon:

Again in one accord for our true and holy faith, let us beseech the Lord.

The Choir:

Lord have mercy.

The Deacon:

Let us commit ourselves and one another to the Lord God almighty.

The Choir:

To you, O Lord, we commit ourselves.

The Deacon:

Have mercy on us, O Lord our God, according to your plenteous mercy. Let us all say with one accord:

The Choir:

Lord, have mercy. Lord, have mercy. Lord, have mercy.

The Priest:

God of truth and Father of mercy, we thank you, who have exalted our nature, condemned as we were, above that of the blessed patriarchs; for you were called God to them, whereas in compassion you have been pleased to be named Father to us.

And now, O Lord, we beseech you, make the grace of so new and precious a naming of

koom surpo.



Yev door mez hamartsagatsayn parparov panal uzperanus mer, gartal uzkez, yergnavort Hayr, yerkel yev asel:

The Lord's Prayer

Hayr mer vor her-geens yes; soorp ye - ghee-tsee a - noon ko.
 Ye - ges - tseh ar - ka - yoo - tyoon ko; ye - ghee-tseen gamk ko
 vor - bes her-geens yev her - gree. Uzhats mer ha - na - ba - zort
 door mez ay - sor. Togh mez uz - bar - dees mer, vor - bes yev mek
 to - ghoomk me - rots bar - da - ba - nats. Yev mee da - neer uzmez
 ee por - tsoo - tyoon; ayl pur - gya ee cha - reh.

The Priest:

Der derants, Asdvadz asdoodzots, takavor haveedenagan, arareech amenayn araradzots, Hayr Dyarun mero Heesoossee Kreesdosee, mee dar uzmez ee portsootyoon, ayl purgya ee chareh yev abretso ee portsooteneh

Zee ko eh arkayootyoon yev zorootyoon yev park haveedyans. Amen.

❖ **Khaghaghootyoon amenetsoon.**

Yev unt hok - vooyt koom.

yourself shine forth and flourish day by day in your holy Church.

And grant us to open our mouths with a cry of bold voice, to call upon you, O heavenly Father, to sing and say:



The Lord's Prayer

The Choir and People:

**Our Father, who art in heaven,
hallowed be 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 debts,
as we forgive our debtors;
and lead us not into temptation;
but deliver us from evil.**

The Priest:

Lord of lords, God of gods, king eternal, creator of all creatures, Father of our Lord Jesus Christ, give us not over for trial, but deliver us from evil and save us from temptation.

For thine is the kingdom and the power and the glory unto the ages, Amen.

✠ Peace to all.

The Choir:

And with your spirit.



The Deacon:

Asdoodzo yergurbakestsook.



The Priest:

Vor aghpyoorut yes genats yev pughkhoomun voghormootyan, Hokeet Soorp, voghorm-ya zhoghovurtyanus, vork khonarhyal yergeer bakanen Asdvardzootyan koom.

Bahya uzsoa ampoghchus, dubavorya hokvoch sotsa uztsev marmno tsootsagee, ar ee zharankootyoon yev ee veejag hantertselotsut paryats.

Kreesdoseev Heesooseev deramp merov, unt voroom kez Hokvooyt Surpo yev Hor amenagalee, vayeleh park, eeshkhanootyoon yev badeev, ayzhum yev meeshd yev haveedyanus haveedenets. Amen.

The Deacon:

Broskhoomeh.

The Priest:

Ee surpootyoon surpots.

Mee-ayn Mee-ayn Soorp. Der.

Hee - soos Krees - dos ee pars As - doo - dzo Hor.

A - men.



The Deacon:

Let us bow down to God.

The Choir:

Before you, O Lord.

The Priest:

O Holy Spirit, the fountain of life and the source of mercy, have mercy upon these people, who bow down and worship your Godhead.

Keep them whole and stamp upon their souls the form signified by their bodily posture so that they may inherit and enter into the possession of the good things to come.

Through Christ Jesus, our Lord, with whom to you, O Holy Spirit, and to the Father almighty is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

The Deacon:

Be attentive.

The Priest:

Holiness for the holy.

While the choir sings the two following hymns in praise of Christ and of the Holy Trinity, the celebrant prays that he and all the people be considered worthy to receive Jesus Christ in holy communion.

The Choir:

The one holy,

The one Lord,

Jesus Christ, in the glory of God the Father. Amen.

The Priest:

Nayats, Der mer Heesoos Kreesdos, hergneets ee surpooteneh koomeh yev hatoro parats takavorootyan ko. Yeg ee surpel yev ee getsootsanel uzmez. Vor unt Hor nusdees yev asd badarakees. Arzhanee ara dal mez hanarad marmno koomeh yev ee badvagan areneh, yev ee tserun mer amenayn zhoghovurtyanus

The Doxology

The Priest:

Orhnyal Hayr Soorp, Asdvadz jushmareed.

**The Priest:**

Orhnyal Vortteet Soorp, Asdvadz jushmareed.

The Choir:

Amen.

The Priest:

Orhnyal Hokeet Soorp, Asdvadz jushmareed.

The Choir:

Amen.

The Priest:

Orhnootyoon yev park Hor yev Vortvo yev Surpo hokvooyrn, ayzhum yev meeshd yev haveedyanus haveedenets. Amen.

A - men.
Vor - teet
Ho - keet

Hayr

Soorp.
Soorp.
Soorp.

1. 2. 3.

Orh - noo - tyoon Hor yev Vort - vo yev Sur - po Hok - vooyrn

The Priest:

Look down from heaven, from your holiness and from the glorious throne of your kingdom, Jesus Christ our Lord. Come to sanctify and to save us, you, who sit with the Father and are here sacrificed. Deign to give to us of your undefiled Body and precious Blood and through us to all the people.

The Doxology

The Priest:

Blessed are you, holy Father, true God.

The Choir:

Amen.

The Priest:

Blessed are you, holy Son, true God.

The Choir:

Amen.

The Priest:

Blessed are you, Holy Spirit, true God.

The Choir:

Amen.

The Priest:

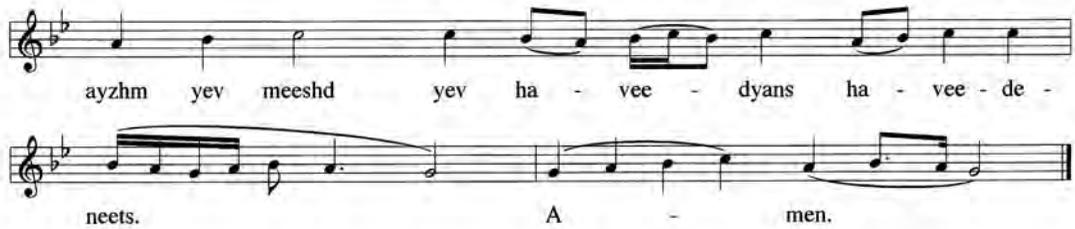
Blessing and glory to the Father and to the Son and to the Holy Spirit, now and always and unto the ages of ages. Amen.

The Choir:

Amen.

Holy is the Father, holy is the Son, holy is the Spirit.

Blessing to the Father and to the Son and to the Holy Spirit, now and always and unto the ages of ages. Amen.



The Priest:

Der Asdvadz mer, vor gochetser uzmez hanoon Meeyadznee Vortvo ko Kreesdonyays, yev shnorhetser mez mugurdootyoon hokevor avazanavun ee toghootyoon meghats, yev arzhanee ararer uzmez haghorteel soorp marmno yev aryan Meeyadznee ko.

Yev ayzhum aghachemk uzkez, Der, ara uzmez arzhanee untooneel uzsoorp khorhoortus zays mez ee meghats toghootyoon, yev kohootyamp paravorel uzkez unt Vortvo yev unt Soorp Hokvooyt, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.



The Priest:

Ee soorp, ee soorp, badvagan marmno yev hareneh Dyarun mero yev purgcheen Heesoosee Kreesdosee jashageestsook surpootyamp, vor eechyal ee hergneets pashkhee ee meechee meroom.

❖ Sa eh gyank, hooys, harootyoon, kavootyoon yev toghootyoon meghats.

Saghmos asatsek Dyarn Asdoodzo meroom, saghmos asatsek yergnavor takavorees meroom anmahee, vor nusdee ee garus kerovpeyaganus.



OR



They close the curtain.

The Priest:

O Lord our God, you have called us Christians after the name of your only-begotten Son and have granted us baptism through the spiritual font for the forgiveness of sins; and you have made us worthy to partake of the holy Body and Blood of your Only-begotten.

And now we beseech you, O Lord, make us worthy to receive this holy mystery for the remission of our sins, and to glorify you thankfully together with the Son and the Holy Spirit, now and always and unto the ages of ages. Amen.

For the first time the priest turns toward the people with the chalice and proclaims it to be the “holy and precious Body and Blood of our Lord and Savior Jesus Christ.”

The curtain closes while the celebrant offers his own personal prayers and himself receives Holy Communion.

The choir and people sing the hymn, Der Voghormya, an opportunity for personal prayer and reflection before receiving Holy Communion.

The ancient communion hymn, Orhnyal eh Asdvadz Kreesdos badarakyal, responds to the deacon’s exhortation to “Sing psalms to the Lord our God.” The words, “Taste and see how sweet is the Lord” (Psalm 34:8) refer to the Communion we are about to receive.

The Priest:

In holiness let us taste of the holy, holy and precious Body and Blood of our Lord and Savior Jesus Christ, who, having come down from heaven, is distributed among us.

❖ This is life, hope of resurrection, expiation and remission of sins.

Sing psalms to the Lord our God, sing psalms to our immortal heavenly king, who rides in chariots of cherubim.

Der vo - ghor - mya; Der vo - ghor - mya;
 Der vo - ghor - mya; Der vo - ghor - mya.

Der, voghormya; Der, voghormya; Der, voghormya; Der, voghormya.
Amenasoorp Yerrortootyoon door ashkharhees khaghaghootyoon.
Yev heevantats puzhushgootyoon, nunchetselots arkayootyoon.
Der, voghormya; Der, voghormya; Heesoos Purgeech mez voghormya.
Meechnortootyamp soorp yev anmah badarakees.
Ungal Der yev voghormya.

The Deacon:

Saghmos asatsek Dyarn Asdoodzo meroom, tubeerk, tsayneev kaghtsrootyamp zerkus hokevors.

Zee suma vayelen saghmosk yev orhnootyoonk, alelook yev yerkuk hokevork.
Bashdonyayk hanterts yerkok saghmos asatsek yev uzDer hergeens orhnetsek.

The Priest:

Zor orhnootyoon gam zor kohootyoon ee vera Hatsees yev Pazhagees asastsook. Ayl Heesoos, uzkez meeyayn orhnemk hanterts Harp yev amenasoorp Hokvovut, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

Khosdovaneem yev havadam zee too yes Kreesdos Vortee Asdoodzo vor partser uz-meghs ashkharhee.

And breaking the Body, he puts in into the chalice of the Blood, saying:

Luroomun Hokvooyt surpo.

The Priest:

Hayr soorp, vor anvanetser uzmez anvanagtsootyamp Meeyadznee ko yev loosavoretser mugurdootyamp hokevor avazaneen, arzhanee ara untooneel uzsoorp khorhoortus zays mez ee meghats toghootyoon. Dubavorya ee mez uzshnorhus Hokvooyt Surpo, vorbes ee soorp arakyalsun, vork jashagetseen yev yeghen makreechk amenayn ashkharhee.

Yev art, Der Hayr parerar, uzhaghortootyoonus zays masnavorya jashagman yeregoyeen ashagerdatsun, parnalov uzkhavar meghats. Mee hayeer hanarzhanootyoonus eem yev mee arkeltses uzshnorhus Hokvooyt Surpo. Ayl usd anpav martaseerootyan koom barkevva uzsa kaveech meghats, loodzeech hantsanats, vorbes khosdatsav yev asats Derun mer Heesoos Kreesdos teh, amenayn vor oodeh uzmarneen eem yev umbeh zaryoon eem, getseh ee haveedyan.

They close the curtain.

The Choir and Deacons:

**Lord have mercy. Lord have mercy. Lord have mercy. Lord have mercy.
O all-holy Trinity, grant peace to the world.
And healing to the sick, the Kingdom to those at rest.
Lord have mercy. Lord have mercy. Jesus, Savior, have mercy on us.
By means of this holy and immortal and life-giving sacrifice.
Receive, Lord, and have mercy.**

The Deacon:

**Sing psalms to the Lord our God, servers; sing spiritual hymns in a sweet voice.
For to him are befitting psalms and praises, alleluias and spiritual songs.
Ministers, sing psalms together with hymns, and praise the Lord in heaven.**

The Priest:

What blessing and what thanksgiving will we render over this bread and this cup! Yet, Jesus, only you we bless with your Father and with the all-holy Spirit, now and always and unto the ages of ages. Amen.

I confess and believe that you are Christ the Son of God, who did take away the sins of the world.

And breaking the Body, he puts in into the chalice of the Blood, saying:

The fulfillment of the Holy Spirit.

The Priest:

Holy Father, you who have called us by the name of your Only-begotten and have enlightened us through baptism of the spiritual font, make us worthy to receive this holy mystery for the remission of our sins. Impress upon us the graces of your Holy Spirit, as you did upon the holy apostles, who tasted it and became the cleansers of the whole world.

And now, O Lord, beneficent Father, make this communion part of the supper of the disciples by dispelling the darkness of sins. Look not upon my unworthiness and withhold not the graces of your Holy Spirit, but according to your infinite love of mankind grant that this communion be for the expiation of sins and the loosing of transgressions, as our Lord Jesus Christ promised and said that whoever eats my Body and drinks my Blood shall live

Art ara uzsa mez ee kavootyoon, zee vork gereetsen yev arptsen ee sumaneh hantsen zorhnootyoon yev usparus Hor yev Vortvo yev Hokvooy'n Surpo, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

❖ Khaghaghootyoon amenestsoon.

Kohanam uzken, Kreesdos, takavor, vor arzhanee ararer zanarzhanus haghorteel soorp marmno yev aryan ko.

Yev ayzhum, Der, aghachem uzkez, mee leetsee sa eents ee tadabardootyoon, ayl ee kavootyoon yev ee toghootyoon meg hats, haroghchootyoon hokvo yev marmno yev ee gadaroomun amenayn kordzots arakeenootyan. Vorbes zee surpeestseh sa uzshoonchus eem yev uzhokee yev uzarmeen eem, yev arastseh zees dajar yev punagaran amenasoorp Yerrortootyanut. Zee unt soorpus ko arzhanee yeghets paravorel uzkez unt Hor yev unt Soorp Hokvooyt, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

A Prayer of St. John Chrysostom

Kohanam yev medzatsootsanem yev paravorem uzkez, Der Asdvadz eem, zee zees zanarzhanus arzhanatsootser havoorus haysmeeg haghortageets leenel asdvadzayeen yev sosgalee khorhurto koom, anarad marmnooyt yev badvagan aryanut.

Vasun aysoreeg uzsoosa ee parekhsootyoon oonelov aghachem, hamenayn avoorus yev ee zhamanagus genats eemots unt surpootyan ko bahya zees, vorbes zee heeshelov uzparekutootyoonus ko yev gentanee yeghets unt kez, vor vasun mer charcharetsar yev merar yev haryar.

Mee mertsetsee, Der eem yev Asdvadz, khordageechun gnkelov antseen eemo badvagan aryamput kov. Amenagarogh, makrya zees sokok hamenayn merelodee kordzots eemots, vor meeyayn yes anmegh.

Amratso uzgyans eem, Der, hamenayn portsooteneh yev uzbaderazmoghn eem tartso heenen heds, badgaryal yev amachetsyal, vorchap harneh ee vera eem. Amratso uzknatsus mudats yev lezvee eemo yev zamenayn janabarhus marmno eemo.

Ler hanabazor unt ees usd ansod khosdmants kots, teh vor oodeh uzarmeen eem yev umbek zaryoon eem na hees punageestseh yev yes ee numa. Too asatser, martaser, gatso uzpanus asdvadzayeen anloodzanelee hrmanats kots. Kanzee too yes Asdvadz voghormootyan yev kutootyuan yev martaseerootyan yev barkeveech amenayn paryats yev kez vayeleh park, hanterts Harput yev amenasoorp Hokvovut, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

And then he signs himself with the sign of the Lord and makes to the true God his diverse petitions for himself, for the people and for the world. And he asks forgiveness for his enemies and for those who hate him. And then with fear and trembling he tastes of the Body and drinks of the Cup, saying:

Havadov havadam hamenasoorp Yerrortootyoonut, ee Hayr yev hOrtee yev ee Hokeet Soorp.

forever.

Therefore let this be expiation for us, so that those who shall eat and drink of this may give praise and glory to the Father and to the Son and to the Holy Spirit, now and always and unto the ages of ages. Amen.

❖ Peace to all.

I thank you, Christ the king, who have made me, unworthy as I am, worthy to partake of your holy Body and Blood.

And now I beseech you, let this be to me not for condemnation but for the remission and forgiveness of sins, for health of soul and body and for the performance of all deeds of virtue; so that this may purify my breath and my soul and my body and make me a temple and a habitation of the all-holy Trinity; so that I may be worthy, together with your saints, to glorify you with the Father and with the Holy Spirit, now and always and unto the ages of ages. Amen.

A Prayer of St. John Chrysostom

I thank you and magnify you and glorify you, O Lord my God, for you have made me, unworthy as I am, worthy to partake this day of your divine and awe-inspiring mystery, of your undefiled Body and your precious Blood.

Wherefore, having these for intercessors, I beseech you, keep me with your holiness in all the days and times of my life, so that bearing in mind your tender compassion I too may live with you, who did suffer and die and rise again for our sake.

By the sealing of my soul with your precious Blood, my Lord and God, let not the destroyer come near me. Cleanse me with these from all my dead works, Almighty one, who alone are without sin.

Protect my life, O Lord, from all temptation and turn my adversary back from me ashamed and confounded so often as he rises against me. Protect the goings of my mind and of my tongue and all the ways of my body.

Be with me always according to your unfailing promise that whoever eats my Body and drinks my Blood dwells in me and I in him. You did say so, you who love mankind. Realize the words of your divine and irrevocable commandments. For you are the God of mercy and of compassion and of love toward mankind and the giver of all good things; and to you, together with the Father and the all-holy Spirit, is befitting glory, now and always and unto the ages of ages. Amen.

And then he signs himself with the sign of the Lord and makes to the true God his diverse petitions for himself, for the people and for the world. And he asks forgiveness for his enemies and for those who hate him. And then with fear and trembling he tastes of the Body and drinks of the Cup, saying:

In faith do I believe in the all-holy Trinity, in the Father and in the Son and in the Holy

Havadov jashagem uzsoorp yev uzgentanarar yev uzpurgakordz marmeenus ko, Kreesdos Asdvadz eem Heesoos, ee toghootyoon meghats eemots.

Havadov umbem uzsurparar yev uzmakreech aryoonus ko, Kreesdos Asdvadz eem Heesoos, ee toghootyoon meghats eemots.

Marmeen ko anabagan leetsee eents ee gyanus yev soorp aryoon ko ee kavootyoon yev ee toghootyoon meghats.



Orh - nyal eh Asd - vadz. Krees - dos ba - da - ra - kyal

pash - keeh ee mee - chee me - room. A - le - loo - ya.

Zmar - meen yoor da mez ge - ra - goor yev soorp za - ryoonn yoor

tso - gheh ee mez. A - le - loo - ya. Ma - deek ar Der

yev a - rek uz - looys. A - le - loo - ya. Ja - sha - ge - tsek

yev de - sek zee kaghtsr eh Der. A - le - loo - ya.

Orh - ne - tsek uz - Der her - geens. A - le - loo - ya.

Orh - ne - tsek uz - na ee par - tsoons. A - le - loo - ya.

Orh - ne - tsek uz - na a - me - nayn hresh - dagk no - ra.

Spirit.

In faith do I taste of this, your holy and life-giving and saving Body, O Christ my God, Jesus, for the remission of my sins.

In faith do I drink of this, your sanctifying and cleansing Blood, O Christ my God, Jesus, for the remission of my sins.

Let your incorruptible Body be to me for life and your holy Blood for expiation and remission of my sins.



The Choir:

Blessed is God!

Christ is sacrificed and distributed among us. Alleluia.

His Body he gives us for food, and his holy Blood he bedews for us. Alleluia.

Draw near to the Lord and take the light. Alleluia.

Taste and see that the Lord is sweet. Alleluia.

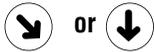
Praise the Lord in the heavens. Alleluia.

Praise him in the heights. Alleluia.

Praise him, all his angels. Alleluia.

Praise him, all his hosts. Alleluia.

A - le - loo - ya. Orh - ne - tsek uz - na a - me - nayn
zo - roo - tyoonk no - ra. A - le - loo - ya.



or

Confession and Absolution

The Priest:

Hanoon Hor yev Vortvo yev Hokvooy'n surpo. Amen.

The People:

Megha amenasoorp yerrortootyanun, Hor yev Vortvo yev Hokvooy'n Surpo. Meghootsyal yem Asdoodzo. Khosdovaneem arachee Asdoodzo yev Surpoohvo Asdvadzadzneen, yev arachee ko Hayr Soorp, zamenayn meghus zor kordzyal yem. Kanzee megha khorhurtov, paneev yev kordzov, gama yev agama, keedootyamp yev ankeedootyamp. Megha Asdoodzo.

The Priest:

Asdvadz toghootyoon shnorhestseh.

The People:

Megha yotneetsus hantsanok mahatsoo meghok; hubardootyamp, nakhantsoo, pargootyamp, dzoolootyamp, akahootyamp, vorgramolootyamp, pughchakhohootyamp, yev masampk sotseen. Megha Asdoodzo.

The Priest:

Asdvadz toghootyoon shnorhestseh.

The People:

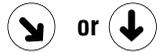
Ayl yev megha amenayn badveeranatsun Asdoodzo, hantsnarelyatsun yev hurazharelyatsun, zee voch uzhantsnaragansun gadaretsee yev voch ee hurazharelyatsun heratsa, zorenius aree yev horeenatsun heghkatsa, ee garkus kreesdoneyootyan huraveeretsa yev kordzovus anarzhankuda, keedlov uzcharun gamav goratsa, yev ee paryats kordzots yes eentsen heratsa. Vay eents, vay eents, vay eents. Zorn asem gam zorun khosdovaneem, zee anteev yen hantsank eem. Megha Asdoodzo.

The Priest:

Asdvadz toghootyoon shnorhestseh.

The purpose of our participation in the Divine Liturgy is to receive holy communion. Those wishing to receive Holy Communion come forward and read a prepared examination of conscience and receive absolution. Regular confession of sins and absolution are necessary in order to be spiritually prepared to approach, and to fully appreciate the sacrament of Christ's Body and Blood in the Eucharist.

Confession and Absolution



The Priest:

In the name of the Father and of the Son and of the Holy Spirit, Amen.

The People:

I have sinned against the all-holy Trinity, the Father, the Son, and the Holy Spirit. I have sinned against God. I confess before God, and before the Holy Mother of God, and before all the saints and before you, holy father, all the sins which I have committed; for I have sinned in thought, word, and deed, willingly and unwillingly. I have sinned against God.

The Priest:

May God forgive you.

The People:

I have sinned by the seven transgressions of the deadly sins and all their forms, namely by pride, envy, anger, laziness, covetousness, gluttony and lust. I have sinned against God.

The Priest:

May God forgive you.

The People:

I have also sinned against all the commandments of God, both positive and prohibitive; for I have neither performed the positive commands, nor abstained from those things that are prohibited. I accepted the laws, but was slothful in keeping them. I was called to the profession of Christianity but was found unworthy of it by my deeds. While knowing the evil, I willingly gave in to it, and I purposely kept away from good deeds. Woe to me. Woe to me. Woe to me. Which of my misdeeds shall I recount? Which shall I confess? For my sins are innumerable. I have sinned against God.

The Priest:

May God forgive you.

The People:

Hayr Soorp, uzkez ooneem meechnort hashdootyan yev parekhos ar meeyadzeen Vorteen Asdoodzo, zee eeshkhanootyamput vor duvyal eh kez, artsagests zes ee gabeets meghats eemots, aghachem uzkez.

The Priest:

Der, voghormya. Der, voghormya. Der, voghormya.

Voghormestsee tsez martasern Asdvadz yev toghootyoon shunorhestseh amenayn hantsanats tserots, khosdovanatselotsun yev moratselotsun. Yev yes garkavus kahanayagan eeshkhanootyan yev huramanavn asdvadzayeen teh “Zor artsageetsek hergree yegheetsee artsagyal hergeenus,” noveen paneevun artsagem uztsez hamenayn masnagtsooteneh meghats tserots; ee khorhurtots, ee paneets yev ee kordzots; hanoon Hor, yev Vortvo, yev Hokvooyrn Surpo. Yev tartsyal dam uztsez ee khorhoortus Soorp Yegeghetsvo, zee zor eench kordzeetsek parees yegheetsee tsez ee parekordzootyoon yev ee parus hantertsyal genatsun. Amen.

They curtain is opened.



Holy Communion

The Deacon:

Yergyooogheev yev havadov harach madeek yev surpootyamp haghortetsarook.



The People:

Reverend Father, I have you as reconciler and intercessor with the only-begotten Son of God, that by the authority given to you, you will release me of the bond of my sins, I ask you.

The Priest:

Lord have mercy. Lord have mercy. Lord have mercy.

May God who loves mankind have mercy on you and forgive all of your sins, both those which you have confessed, as well as those which you have forgotten. Therefore, with the priestly authority committed to me and by the Lord's command that "Whatever you forgive on earth shall be forgiven in heaven," by His very word, I absolve you of all participation in sin, in thought, in word, and in deed, in the name of the Father and of the Son and of the Holy Spirit. And I reinstate you in the sacraments of the holy Church, that whatever you may do may be accounted to you for good and for the glory of the life to come. Amen.

The curtain is opened.



Holy Communion

The Deacon:

In fear and in faith draw near and communicate in holiness.

Those who wish to receive holy communion normally prepare themselves by prayer and by fasting from all food and drink on the morning before receiving the sacrament. This is the ideal toward which all should strive. However, if a person has not been able to fast for health reasons, but earnestly desires to receive holy communion, he/she should not hesitate to approach the chalice and to receive the sacrament.

And after all have received Holy Communion, the choir sings:

Asd - vadz mer. yev Der mer, ye - re - ve - tsav mez; orh - nyal yeg - yal
an - vamp Dyarn.

Psalm 28: 9

The Priest:

**Getso, Der, uz-zhoghovoortus ko yev orhnya uz-zharankootyoonus ko.
Hovvya yev partsratso uzsoa haysumhedeh meenchev haveedyan.**



The curtain is closed.

Lu - tsak ee pa - roo - tyants kots Der; ja - sha - ge - lov
uz - mar - meen ko yev za - ryoon.
Park ee par - tsoo - nus ge - ra - gro - gheet
uz - mez. Vor yev ha - na - baz ge - ra - gres uz - mez, a - ra - kya
ee mez uz - ho - ke - vor ko zorh - noo - tyoon.
Park ee par - tsoo - nus ge - ra - gro - gheet uz - mez.

And after all have received Holy Communion, the choir sings:

The Choir:

**Our God and our Lord has appeared to us.
Blessed is he who comes in the name of the Lord.**

Psalm 28: 9

The Priest:

Save your people, Lord, and bless your inheritance; shepherd them and lift them up from henceforth until eternity.

The curtain is closed.



When all have received communion the curtain closes while the priest cleans the chalice and the altar servers return all the liturgical vessels to their place. During this time the choir and people sing two hymns of thanksgiving for the grace of having been fed at the Lord's "table of immortality."

The Choir:

We have been filled with your good things, O Lord, by tasting of your Body and Blood.

**Glory in the highest to you who have fed us.
You who continually feed us, send down upon us your spiritual blessing.
Glory in the highest to you who have fed us.**

The Deacon:

Yev yevus khaghaghootyan uzDer aghachestsook.

**The Deacon:**

Yev yevus havadov ungalyalk hasdvdzayeen, soorp, yergnayeen, anmah, anarad yev anabagan khorhurtoos, uzDyarneh kohatsarook.

Ko - ha - namk uz - ken Der vor ge - ra - gre - tser uz - mez
 han - ma - ha - gan se - gha - no ko. Pash - khe - lov uz - mar - meent
 yev za - ryoont ee pur - goo - tyoon ash - khar - ee; yev gyank
 an - tsants me - rots.

The Priest:

Kohanam uzken, Hayr amenagal, vor badrasdetser mez navahankeesd soorp zegeghe - tsee, dajar surpootyan, oor parapanee amenasoorp Yerrortooyoonut. Alelooya.

Kohanam uzken, Kreesdos takavor, vor barkevetser mez gentanootyoon genarar marmnov yev aryamp kov surpov. Shnorya uzkavootyoon yev uzmedz zoghormootyoon. Alelooya.

Kohanam uzken, Hokeet jushmareed, vor noroketser soorp zegeghetsee, anarad bahya havadov Yerrortooyanut haysumhedeh meenchev haveedyan. Alelooya.

Kohanamk uzken, Kreesdos Asdvdz mer, vor zaysbeesee jashagoomun parootyan shnorhetser mez ee surpootyoon gentanootyan. Soveemp bahya uzmez soorpus yev anaradus, punagyal uzmeyok ko asdvdzayeen khamokut.

Hovya uzmez hantasdanee gamats kots surpots yev pareseerats, vorov amratsyalk hame - nayn pansargveen unteemootyants, koom yevet arzhanee yegheetsook lusel tsaynee yev kez meeyayno kachahaght yev jushmareed hoveet hedeveel yev ar ee ken untooneel uzbadras -

The Deacon:

Again in peace let us beseech the Lord.

The Choir:

Lord, have mercy.

The Deacon:

Having again received in faith of the divine, holy, heavenly, immortal, pure and incorruptible mystery, give thanks to the Lord.

The Choir:

We give thanks to you, Lord, who have fed us at your table of immortal life; distributing your Body and your Blood for the salvation of the world and for life to our souls.

The Priest:

We thank you, Father almighty, who did prepare for us the holy Church as a haven, a temple of holiness, where the holy Trinity is glorified. Alleluia.

We thank you, Christ the King, who did grant us life through your life-giving and holy Body and Blood, grant us forgiveness and your great mercy. Alleluia.

We thank you, Spirit of Truth, who have renewed the holy Church. Keep her without blemish through the faith in the Trinity from henceforth for evermore. Alleluia.

We give thanks to you, O Christ our God, who have granted us this tasting of your goodness for holiness of life. Keep us thereby holy and without blemish, dwelling in and about us by your divine providence.

Be our shepherd in the field of your holy and benevolent will, whereby being defended against every opposition of the Slanderer, we may be made worthy to hear your voice alone and to follow you, the only good and valiant and true Shepherd, and to receive from you the

dyal deghee harkayootyanut yergneets, Asdvadz mer yev Der mer yev purgeech Heesoos Kreesdos, vor yes orhnyal unt Hor yev unt Soorp Hokvooyt, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

❖ Khaghaghootyoon amenetsoon.

Ankuneen, anhas, yerryag eenkootyanut, hasdeech, untoonogh yev anpazhanelee meeyasnagan soorp Yerrortootyanut, vayeleh park, eeshkhanootyoon yev badeev, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

The curtain is opened. The priest takes the holy Gospel in his hands and bowing down three times, he kisses the holy altar. Coming down into the middle of the church together with the deacons, he says:

The Prayer of St. John Chrysostom

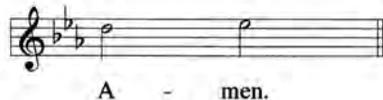
The Priest:

Vor orhnes zaynoseeg vork orhnen uzkez Der, yev soorp arnes uzhoosatsyals ee kez.



The Priest:

Getso uz-zhoghovoortus ko yev orhnya uz-zharankootyoonus ko, uzluroomun yegghetsvo ko bahya.



The Priest:

Surpya uzsosa vork voghchoonetseen seerov uzvayelchootyoon dan ko; too uzmez paravorya asdvadzayeen zorootyamp kov, yev mee toghoor uz-hoosatsyals ee kez.

The Choir:

Amen.

The Priest:

Uzkhaghaghootyoon barkevya amenayn ashkharhee, yegghetsyats, kahanayeets, bedootyants kreesdoneyeets yev zeenvoryal mangants notseen, yev amenayn zhogho - vurtyans.

place prepared for us in the kingdom of heaven, our God and our Lord and Savior Jesus Christ, who are blessed with the Father and with the Holy Spirit, now and always and unto the ages of ages. Amen.

✦ Peace to all.

To C|you, the unsearchable, inscrutable, triune selfhood, the creator, container and indivisible consubstantial holy Trinity, is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

The curtain is opened. The priest takes the holy Gospel in his hands and bowing down three times, he kisses the holy altar. Coming down into the middle of the church together with the deacons, he says:

The Prayer of St. John Chrysostom

The Priest:

O Lord, who bless those who bless you and sanctify those who put their trust in you;



The Choir:

Blessed is God.

The Priest:

Save your people and bless your inheritance. Guard the fullness of your Church.

The Choir:

Amen.

The Priest:

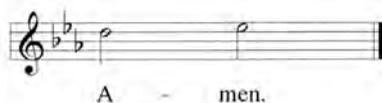
Sanctify those who have greeted in love the beauty of your house. Glorify us with your divine power and forsake not those who put their trust in you.

The Choir:

Amen.

The Priest:

Grant peace to the whole world, to churches, to priests, to Christian rulers and to their armed forces, and to all your people.

The Choir:*The Priest:*

Zee amenayn doork pareek yev amenayn barkevk gadaryalk ee veroosd yen eechyalk are ee ken, vor yes Hayr looso yev kez vayeleh park, eeshkhanootyoon yev badeev, ayzhum yev meeshd yev haveedyanus haveedeneetz. Amen.

Psalm 113:2

A - men. Ye - ghee - tsee a - noon Dyarn orh - nyal, hay - sum he - deh
 Ye - ghee - tsee a - noon Dyarn orh - nyal, hay - sum he - deh

1. 2. meen - chev ha - vee - dyan. Yev ye - ghee - tsee a - noon Dyarn orh - nyal,
 meen - chev ha - vee - dyan.

hay - sum he - deh meen - chev ha - vee - dyan.

The Priest:

Gadaroomun oreenats yev markareyeets too yes Kreesdos Asdvadz purgeech mer, vor lutser zamenayn hayragam dunorenootyonus ko. Leets yev uzmez Hokvovut kov surpov.

The Last Gospel

The Deacon:

Ortee.

The Priest:

❖ Khaghaghootyoon amenetsoon.

The Choir:

Amen.

The Priest:

For all good gifts and all perfect bounties come down from above, from you, the Father of light; and to you is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

Psalm 113:2

The Choir:

Amen.

Blessed be the name of the Lord from this time forth for evermore.

Blessed be the name of the Lord from this time forth for evermore.

And blessed be the name of the Lord from this time forth for evermore.

The Priest:

You are the perfection of the law and of the prophets, O Christ God our Savior, who did fulfil all your economies willed by the Father. Fill us also with your Holy Spirit.

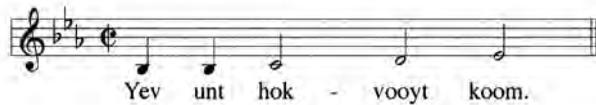
The Last Gospel

The Deacon:

Stand up.

The Priest:

❖ Peace to all.



The Deacon:

Yergyooghadzootyamp luvarook

The Priest:

surpo avedaranees Heesoossee Kreesdosee vor usd Hovhannoo.



The Deacon:

Broskhoomeh.



John 1: 1-14

The Priest:

Ee Horeh looso.

Ee usguzpaneh er Panun yev Pann er ar Asdvadz yev Asdvadz er Panun. Na er ee usguzpaneh ar Asdvadz.

Amenayn eench novav yeghev yev arants nora yeghev yev vocheench vor eench yeghevun. Novav gyank er yev gyankn er looys martgan yev looysn ee khavaree ant loosavoreh yev khavar numa voch yeghev hasoo.

Yeghev ayr mee arakyal hAsdoodzo, anoon numa Hovhannes. Sa yegn ee vugayootyoon, zee vugayestseh vasun loosoyn, zee amenekeen havadastsen novav. Voch er na looysun, ayl zee vugayestseh vasun loosoyn.

Er looysun jushmareed, vor loosavor arneh zamenayn mart, vor kalots eh hashkharh. Hashkharhee er yev ashkharh novav yeghev yev ashkharh uzna voch dzanyav.

Hyoorsun yegun yev yoorkun uzna voch ungalan. Eesg vork ungalanun uzna, yed notsa eeshkhanootyoon vortees Asdoodzo leeneel, vorots havadasten hanoon nora. Vooyk voch hareneh yev voch ee gamats marmno yev voch ee gamats arn, ayl hAsdoo-dzo dzunan.

Yev Panun marmeen yeghev yev punagyats ee mez yev desak uzparus nora, uzpars eeprev uzMeeyadznee ar ee Horeh, lee shnorhok yev jushmardootyamp.

The Choir:
And with your spirit.

The Deacon:
Listen attentively

The Priest:
to the holy Gospel of Jesus Christ according to John.

The Choir:
Glory to you, O Lord our God.

The Deacon:
Be attentive.

The Choir:
God is speaking.



John 1: 1-14

The Priest:
**From The Father of Light:
In the beginning was the Word and the Word was with God and the Word was God.
He was in the beginning with God.**

All things were made through him, and without him was not anything made that was made. Through him was life and the life was the light of men and the light shines in the darkness and the darkness apprehended it not.

There came a man, sent from God, whose name was John. He came for a witness that he might bear witness to the light, that all might believe through him. He was not the light but he was the one to bear witness to the light.

That was the true light, which lightens every man that is to come into the world. He was in the world and the world was made through him and the world knew him not.

He came to his own and those who were his own received him not. But as many as received him, to them he gave the power to become the children of God, even to those who believe in his name; who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word became flesh and dwelt among us, and we beheld his glory, the glory of the Only-begotten from the Father, full of grace and truth.

The Deacon:

Park kez, Der, Asdvadz mer.

Soorp khacheevs aghachestsook uzDer, zee sovav purgestseh uzmez ee meghats yev getsoostseh shunorheev voghormootyan yooro.

Amenagal Der Asdvadz mer, getso yev voghormya.

The Priest:

Bahbanya uzmez, Kreesdos Asdvadz mer, unt hovanyav soorp yev badvagan khacheevut kov ee khaghaghootyan. Purgya herevelee yev hanerevooyt tushnamvooyt. Arzhanavorya kohootyamp paravorel uzkez unt Hor yev unt Hokvooyt Surpo, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

Psalm 34:1

Orh - ne - tseets uz - Der ha - me - nayn zham; ha - me - nayn zham
orh - noo - tyoon no - ra ee pe - ran eem.

The Priest:

Orhnyalk yegherook ee shnorhats Soorp Hokvooyt.

Yertayk khaghaghootyamp yev Der yegheetsee unt tsez unt amenesyant. Amen.



The Deacon:

Glory to you, O Lord our God.

By the holy cross let us beseech the Lord, that through it he may deliver us from sins and save us by the grace of his mercy.

Almighty Lord our God, save us and have mercy on us.

The Priest:

Guard us, O Christ our God, in peace under the shadow of your holy and venerable Cross. Deliver us from the visible and invisible enemy. Make us worthy to give you thanks and to glorify you together with the Father and the Holy Spirit, now and always and unto the ages of ages. Amen.

Psalm 34:1

The Choir:

I will bless the Lord at all times; his praise shall at all times be in my mouth.

The Priest:

Be blessed by the grace of the Holy Spirit.

Depart in peace and the Lord be with you all. Amen.

After the final blessing, the people should come forward and kiss the Gospel book, saying, "May the Lord remember all your sacrifices." The priest responds, "May the Lord grant to you according to your heart."

As the faithful leave the church, unleavened bread called mahs is distributed especially to those who, for whatever reason, did not receive holy communion. This blessed bread extends the experience of the Badarak to those who were not able to fully participate in the Divine Liturgy. Mahs means "portion." The person receiving it says, "God is my portion forever."

REQUIEM



The Deacon:

Yev yevus khaghaghootyan uzDer aghachestsook.
Ungal, getso, yev voghormya.

The Priest:

Orhnootyoon yev park Hor yev Vortvo yev Hokvooyrn Surpo, ayzhum yev meeshd
yev haveedyanus haveedeneets. Amen.

Vor ha - ne - yeets sdegh - dzogh ko - yeets
a - rar - cha - geets Hor Pant Asd - vadz;
to - ghoo - tyoon shnor - hya nun - che - tse - lots

REQUIEM

It is a venerable tradition in the Armenian Church for families to request special requiem prayers on the fortieth day, and on subsequent anniversaries of the death of their loved ones. The celebrant mentions the names of the deceased during the prayers of the Divine Liturgy and a brief prayer service is conducted immediately following the Divine Liturgy.

According to the teachings of the Armenian Church, those who have died enter into a period of rest while awaiting our Lord's glorious second coming at the end of time. But while separated from the Christian community, the souls that are at rest continue to be counted among the faithful, who "rest in the shadow of the church." We therefore pray for them, as we pray for all of our earthly cares. Essentially, our prayer for the dead is that they rest in peace, that the Lord forgive them all of their sins and find them worthy of eternal life in the Father's kingdom when Christ comes again.

Praying for the dead is a proclamation of our faith in Christ's second coming, and our hope in the resurrection of the dead. When the Armenian Church prays regularly for the dead we are reminded that this life is transient, and we are filled with hope because we believe that death is too.

The Deacon:

**Again in peace let us beseech the Lord:
Receive our prayers, save us, and have mercy on us.**



The Priest:

Blessing and glory to the Father and to the Son and to the Holy Spirit, now and always and unto the ages of ages. Amen.

The Choir:

O God the Word, together with the Father, the co-creator of beings out of nothing; grant forgiveness to your servants who have fallen asleep, when you come to judge those whom you created with spotless hands.

You, who were sent from the Father and took body from the holy Virgin; grant forgiveness to your servants who have fallen asleep, when you come to judge those whom you created with spotless hands.

You, who breathed your last on the cross and dissolved the power of death; grant forgiveness to your servants who have fallen asleep, when you come to judge those whom you created with spotless hands.

kots dza - ra - yeets, hor - zham kas
 ta - del zor a - na - rad
 tse - rok sdegh - dzer.

Psalm 130:1

Altar Server:

Alelooya, alelooya.

Ee khorots gartatsee ar kez Der, Der loor tsaynee eemoom.

Yegheetseen aganchuk ko ee lusel uztsayn aghotets eemots.

The Deacon:

Alelooya, Ortee.

The Priest:

❖ **Khaghaghootyoon amenetsoon.**

Yev unt hok - vooyt koom.

The Deacon:

Yergyooghadzootyamp luvarook.

The Priest:

Surpo avedaranees Heesoossee Kreedosee vor usd ---- ee.

Park kez Der Asd - vadz mer.

The Deacon:

Broskhoomeh.

A - sch Asd - vadz.

You, who crown your saints and distribute everlasting bounties; grant forgiveness to your servants who have fallen asleep, when you come to judge those whom you created with spotless hands.

Psalm 130:1

Altar Server:

Alleluia. Alleluia.

**Out of the depths I have cried to you, O Lord; Lord, hear my voice.
Let your ears be attentive to the voice of my prayers.**

The Deacon:

Alleluia. Stand up.

The Priest:

✠ Peace to all.

The Choir:

And with your spirit.

The Deacon:

Listen attentively

The Priest:

To the holy Gospel of Jesus Christ according to ---- .

The Choir:

Glory to you, O Lord our God.

The Deacon:

Be attentive.

The Choir:

God is speaking.

*The Priest:***Matthew 11: 25-30**

Derun mer Heesoos Kreesdos:

Haynum zhamanagee badaskhanee yed Heesoos yev aseh, “Kohanam uzken, Hayr, Der yergnee yev yergree, zee dzadzgetser zays heemasdnots yev ee keednots, yev haydnetser dughayots. Ayo, Hayr, zee aysbes hajo yeghev arachee ko.

Amenayn eench duvav eents ee Horeh eemmeh, yev voch vok janacheh zOrtee yeteh voch Hayr, yev voch zHayr vok janacheh, yeteh voch Vortee, yev oom Vorteen gameetsee haydnel.

Yegayk ar ees, amenayn vasdogyalk yev pernavork, yev yes hankootseets uztsez. Arek uzloodz eem ee tsez, yev oosarook heenen, zee hez em yev khonar surdeev, yev kudcheek hankeest antsants tserots. Zee loodz eem kaghtsr eh, yev pern eem pokrokee.”

Mark 4: 26-34

Derun mer Heesoos Kreesdos aseh:

“Aysbes eh arkayootyoon Asdoodzo, vorbes zee ayr mee arganeetseh sermanees hergeer. Yev nuncheetseh yev harneetseh uztseyk yev uztserog, yev sermanee kun poosaneetseen yev ajeetsen. Yev na voch keedeh teh yergeern eenkneen pereh uzbudoogh, nakh uzkhodun yev aba uzhasgun, yev aba uztoryanun adok ee hasgeen. Ayl horzham daytseh uzbudooghun, vaghvaghagee arakee mankagh, zee hasyal en hoontsk.”

Yev aser, “Oom numanetsoostsook zarkayootyoonun Asdoodzo, gam vorov aragav aragestsook uzna. Vorbes hadun manankho vor horzham sermaneetsee hergree, pokrakooyen eh kan zamenayn sermanees vor en hergree. Yev horzham sermaneetsee, poosanee yev leene medz kan zamenayn panchar, yev artsageh vosdus medzamedzus, meenchev pavagan leenel unt hovanyav nora turchnots yergneets punagel.”

Yev aynbeesee aragok khoser unt nosa uzpanun, vorbes garogh leeneyeen lusel. Yev arants aragee vocheench khoser unt nosa, payts arantseenun ashagerdatsun yoorots megner zamenayn.

Luke 12: 32-40

Derun mer Heesoos Kreesdos aseh:

“Mee yerguncheer, hod pokreeg, zee hajetsav Hayr tser dal tsez zarkayootyoon. Vajaretsek zeen chus tser yev dook voghormootyoon, yev arek tsez kusagus arants hunanalo, kants anbagas hergeens, oor voch kogh mertsena yev voch tsets abaganeh. Zee oor kantsun tser eh, ant yev seerduk tser yegheetseen.”

“Yegheetseen kodeek tser buntyal unt mechus, yev jurakoonk lootsyalk. Yev took numanoghk martgan vor agn ooneetseen dyarun yooryants teh yerp tarnaytseh ee harsanyats, zee horzham kaytseh yev pakheetseh, vaghvaghagee panaytsen numa. Yeranee eetseh dzarayetsn aynotseeg zorus yegyalk derun kudtseh artoons. Amen asem tsez, zee kodee unt mech adztseh yev pazmetsoostseh uznosa, yev antsyalk bashdeetseh uznosa. Yev yeteh her-

The Priest:

Matthew 11: 25-30

Our Lord Jesus Christ:

At that time Jesus declared, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to babes; yes, Father, for such was your gracious will.

All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him.

Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."

Mark 4: 26-34

Our Lord Jesus Christ says:

"The kingdom of God is as if a man should scatter seed upon the ground, and should sleep and rise night and day, and the seed should sprout and grow, he knows not how. The earth produces of itself, first the blade, then the ear, then the full grain in the ear. But when the grain is ripe, at once he puts in the sickle, because the harvest has come."

And he said, "With what can we compare the kingdom of God, or what parable shall we use for it? It is like a grain of mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade."

With many such parables he spoke the word to them, as they were able to hear it; he did not speak to them without a parable, but privately to his own disciples he explained everything.

Luke 12: 32-40

Our Lord Jesus Christ says:

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also.

"Let your loins be girded and your lamps burning, and be like men who are waiting for their master to come home from the marriage feast, so that they may open to him at once when he comes and knocks. Blessed are those servants whom the master finds awake when he comes; truly, I say to you, he will gird himself and have them sit at table, and he will come and serve them. If he comes in the second watch, or in the third, and finds them so,

grort gam herrort bahoo yegestseh yev kudtseh aynbes, yeraneele en dzaraykn aynokeeg. Payts zayn keedascheek, yeteh keeder danooderun horoom zhamoo kogh ka, chudayr tooyl agan hadanel ee dan vooroom. Yev took yegherook badrasduk, zee horoom zhamoo voch gardzeetsek, ka Vortee marto.”

John 12: 24-26

Derun mer Heesoos Kreesdos aseh:

“Amen amen asem tsez. Yeteh voch hadun tsoreno angyal hergeer meraneetsee, eenkun meeayn ga. Aba yeteh meraneetsee, pazoom artyoons arneh. Vor seereh zantsun voor art-sageh uzna. Yev vor adya zantsun voor hashkharhees haysmeeg, ee gyansun haveedenaganus bahestseh uzna. Yeteh vok zees bashdeetseh, uzgunee eem yegestseh, yev oor yesn em, ant yev bashdonyayn eem yegheetsee. Yeteh vok zees bashdeetseh, badvestseh uzna Hayn eem.”

Ka - ha - nayk yev zho - gho - voortk hay - tsemk ee ken, Der pa - re - koot.

Unt nun - chets - yal - sun ha - va - dov un - gal uz - mez no - veen hoo - sov,

hE - roo - sa - ghem ka - ghak ve - reen, ho - room ar - tar -

kun zho - gho - veen; Pars ver - er - kel meeshd unt no - seen

Yer - ror - too - tyant yer - yag an - tseen.

blessed are those servants! But know this, that if the householder had known at what hour the thief was coming, he would not have left his house to be broken into. You also must be ready; for the Son of man is coming at an unexpected hour."

John 12: 24-26

Our Lord Jesus Christ says:

"Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life. If any one serves me, he must follow me; and where I am, there shall my servant be also; if any one serves me, the Father will honor him."

The Choir:

**We, priests and people, entreat you, O merciful and good Lord,
With those who have fallen asleep in faith, receive us who have the same hope,
Into the heavenly city, Jerusalem, in which the just are assembled,
To sing and glorify always the three persons of the Trinity.**

Ee ve-reenun Ye - roo - sa - ghem ee pna -
yev Ye - ghee - as gan - dze -
ga - ra - nus hresh - da - gats,
ra - tsyal a - ghav - na - gerb
oor Ye - novk Ye - te - ma - gan bay - dza -
ee trakh - deen
rats - yal ar - zha - na - bes;
Vo - ghor - madz Der, vo - ghor - mya hok - vo -
tsun mer nun - che - tse - lots.

The Priest:

Hokvotsun hankootselots, Kreesdos Asdvadz, ara hankeesd yev voghormootyoon,
yev mez meghavoratsus shunorhya uztoghootyoon hantsanats.

The Deacon:

Yev yevus khaghaghootyan uzDer Aghachestsook.

Vasun hankootsyal hokvotsun aghachestsook uzpurgeechun mer Kreesdos, zee uzno -
sa unt artarsun tasestseh yev uzmez getsoostseh shnorheev voghormootyan yooro.
Amenagal Der Asdvadz mer, getso yev voghormya.

The Priest:

Der, voghormya. Der, voghormya. Der, voghormya.

Kreesdos Vortee Asdoodzo, anokhagal yev parekoot, kuta ko ararchagan seerovut
ee hokees hankootsyal dzarayeets kots, manavant ee hokees ---- dzarayee ko. Heeshya

**In the supernal Jerusalem, in the dwellings of the angels,
Where Enoch and Elijah live old in age like doves,**

**Worthily glorified in the garden of Eden,
Merciful Lord, have mercy on the souls of those of us who have fallen asleep.**

The Priest:

Christ God, grant rest and mercy to the souls of those who are at rest; and to us, sinners, grant forgiveness of our transgressions.

The Deacon:

Again in peace let us beseech the Lord.

For the souls of those who are at rest, let us beseech Christ our Savior, that he may reckon them with the just and may save us by the grace of his mercy.

Almighty Lord our God, save us and have mercy on us.

The Priest:

Lord, have mercy. Lord, have mercy. Lord, have mercy.

O Christ, Son of God, forbearing and compassionate, have compassion, in your love as our creator, upon the souls of your servants who are at rest, especially upon the

havoer medzee kalusdyan arkayootyan ko. Ara arzhanee voghormootyan, kavootyan yev toghootyan meghats. Tasavoryal baydzaratso unt soorpus ko hachagoghmyan tasoon.

Zee too yes Der yev arareech amenetsoon, tadavor gentanyats yev merelots. Yev kez vayeleh park, eeshkhanootyoon yev badeev, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

The Deacon:

Soorp khacheevus aghachestsook uzDer, zee sovav purgestseh uzmez ee meghats yev getsoostseh shnorheev voghormootyan yooro.

Amenagal Der Asdvadz mer, getso yev voghormya.

The Priest:

Bahbanya uzmez, Kreesdos Asdvadz mer, unt hovanyav soorp yev badvagan khacheevut kov ee khaghaghootyan. Purgya herevelee yev hanerevooyt tushnamvooyt. Arzhanavorya kohootyamp paravorel uzkez unt Hor yev unt Hokvooyt Surpo, ayzhum yev meeshd yev haveedyanus haveedeneets. Amen.

Orhnyal Der mer Heesoos Kreesdos. Amen.

The Choir and People:

Hayr mer, vor hergeenus yes, soorp yegheetsee anoon ko, yegestseh arkayootyoon ko, yegheetseen gamk ko vorbes hergeenus yev hergree. Uzhots mer hanabazort door mez aysor. Yev togh mez uzbardees mer vorbes yev mek toghoomk merots bardabanats. Yev mee daneer uzmez ee portsootyoon, ayl purgya ee chareh.

The Priest:

Zee ko eh arkayootyoon yev zorootyoon yev park haveedyans. Amen.

Psalm 34:1

Orh - ne - tseets uz - Der ha - me - nayn zham; ha - me - nayn zham

orh - noo - tyoon no - ra ee pe - ran eem.

The Priest:

❖ Orhnyalk yegherook ee shnorhats Soorp Hokvooyt.

Yertayk khaghaghootyamp yev Der yegheetsee unt tsez unt amenesyant. Amen.

souls of your servants ----, for whom we are offering these prayers. Be mindful of them in the great day of the coming of your kingdom. Make them worthy of mercy, of expiation and forgiveness of sins. Glorify them and reckon them with the company of your saints at your right hand.

For you are Lord and creator of all, judge of the living and of the dead. And to you is befitting glory, dominion and honor, now and unto the ages of ages. Amen.

The Deacon:

By the holy cross let us beseech the Lord, that through it he may 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 Priest:

Guard us, O Christ our God, in peace under the shadow of your holy and venerable cross. Deliver us from the visible and invisible enemy. Make us worthy to give you thanks and to glorify you together with the Father and the Holy Spirit, now and always and unto the ages of ages. Amen.

Blessed be our Lord Jesus Christ. Amen.

The Choir and People:

Our Father, who art in heaven, hallowed be 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 debts, as we forgive our debtors, and lead us not into temptation, but deliver us from evil.

The Priest:

For thine is the kingdom and the power and the glory forever. Amen.

Psalm 34:1

The Choir:

I will bless the Lord at all times; his praise shall at all times be in my mouth.

The Priest:

❖ Be blessed by the grace of the Holy Spirit.

Depart in peace and the Lord be with you all. Amen.