
A HOLY WEEK LECTIONARY
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ST. NERSESS ARMENIAN SEMINARY
NEW ROCHELLE, NEW YORK USA
2007

HOLY THURSDAY WASHING OF THE FEET

1. Exodus 30:17-21

The reading is from Exodus

The Lord said to Moses, “You shall also make a laver of bronze, with its base of bronze, for washing. And you shall put it between the tent of meeting and the altar, and you shall put water in it, with which Aaron and his sons shall wash their hands and their feet. When they go into the tent of meeting, or when they come near the altar to minister, to burn an offering by fire to the Lord, they shall wash with water, lest they die. They shall wash their hands and their feet, lest they die: it shall be a statute for ever to them, even to him and to his descendants throughout their generations.”

2. 1Kings 7:38-40

The reading is from the First book of Kings

And he made ten lavers of bronze; each laver held forty baths, each laver measured four cubits, and there was a laver for each of the ten stands. And he set the stands, five on the south side of the house, and five on the north side of the house; and he set the sea on the southeast corner of the house. Hiram also made the pots, the shovels, and the basins. So Hiram finished all the work that he did for King Solomon on the house of the Lord.

3. 2Chronicles 4:2-6

The reading is from the Second book of Chronicles

Then he made the molten sea; it was round, ten cubits from brim to brim, and five cubits high, and a line of thirty cubits measured its circumference. Under it were figures of gourds, for thirty cubits, compassing the sea round about; the gourds were in two rows, cast with it when it was cast. It stood upon twelve oxen, three facing north, three facing west, three facing south, and three facing east; the sea was set upon them, and all their hinder parts were inward. Its thickness was a handbreadth; and its brim was made like the brim of a cup, like the flower of a lily; it held over three thousand baths. He also made ten lavers in which to wash, and set five on the south side, and five on the north side. In these they were to rinse off what was used for the burnt offering, and the sea was for the priests to wash in.

4. Isaiah 44:2-6

The reading is from the Prophet Isaiah.

Thus says the Lord who made you, who formed you from the womb and will help you: Fear not, O Jacob my servant, Jesh-u-run whom I have chosen. For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your descendants, and my blessing on your offspring. They shall spring up like grass amid waters, like willows by flowing streams. This one will say, 'I am the Lord's,' another will call himself by the name of Jacob, and another will write on his hand, 'The Lord's,' and surname himself by the name of Israel." Thus says the Lord, the King of Israel and his Redeemer, the Lord of hosts: "I am the first and I am the last; besides me there is no god.

5. 1Corinthians 10:1-4

The reading is from the First Letter of the Apostle Paul to the Corinthians.

I want you to know, brethren, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same supernatural food and all drank the same supernatural drink. For they drank from the supernatural Rock which followed them, and the Rock was Christ.

6. 1John 4:7-21

The reading is from the First Letter of the Apostle John.

Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love. In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him.

In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins.

Beloved, if God so loved us, we also ought to love one another. No man has ever seen God; if we love one another, God abides in us and his love is perfected in us.

By this we know that we abide in him and he in us, because he has given us of his own Spirit. And we have seen and testify that the Father has sent his Son as the Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.

So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him. In this is love perfected

with us, that we may have confidence for the day of judgment, because as he is so are we in this world.

There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love. We love, because he first loved us.

If any one says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen.

And this commandment we have from him, that he who loves God should love his brother also.

7. A Discourse on Love by Blessed Hovhannes Vartabed, known as Blooz

“God is love,” says the Son of Thunder, Christ’s beloved disciple John. Loving people are close to God, and God dwells in them. So now, brothers and sisters, listen carefully to the discourse on love.

Anyone who loves God also loves his brother. For one’s love for God is revealed in one’s love for his brother. If one does not love his brother, whom he can see, how can he love God, whom he cannot see? This is how we know that we love God: that we love our brother in the Spirit of love and not according to the flesh. For love of the Spirit is one thing, and love of the flesh is another. (Foregoing the latter, we shall speak about it in its proper place.)

All who love, are known by God and they themselves know God. But all who do not love their brother compassionately are strangers to God and they cannot receive God’s grace.

All who love their brother with pure heart become a dwelling place for God and God dwells in them. For the Lord himself loved us and sent the Spirit of truth to dwell in us so that through love our comprehensible Spirit would be tied to God’s incomprehensible Spirit. And just as he loved us, likewise we should wish love for one another.

Look how bold God’s love is! It is as if God created us to be like him. For through his love God became like man. And he showed us that through our love for one another, we can become like God. For God so loved the world, that he sent his only-begotten Son to save the world. And if we love one another just as God loved us, no evil will be able to stand in the way of our love.

Those who love are admired by people and are self-assured in God’s presence. For they do not fear the sin of death, but are armed with the love of God and remain undaunted in the face of every frightening danger.

Where there is love, there can be no fear, as John says, “In love, fear does not exist.” Perfect love casts out fear. For fear comes from torment but love leads to confidence, and fear is driven out by love.

Where there is no love, there is the fear of judgment and the awe of perishing on the great and awe-inspiring day of judgment. But love frees us from the fear of every torment. I am saying that love is completely alien to uncertainty, for uncertainty and love are mutually exclusive.

And you should know that love not only bears the fruit of its peace for eternal life, but also drives away all enmity in this world: selfishness and hatred, spitefulness and evil, bad-mouthing and profanity, complaining and gossiping, arrogance and conceit. And most especially, the mother of all evils, greed and avarice.

Now, all who love are completely isolated from all of these evils and they reach the heavenly, safe, and peaceful rest of God, who is good in every way. What can be more peaceful than love, than being free from all distress and doing what pleases God?

Love is the key to the Kingdom of heaven and the path to eternal life. Love makes us children of God and heirs of the heavenly kingdom. Love makes our corrupt nature incorrupt, and lifts up our mortal nature to immortality. Love makes earthly people heavenly, and physical beings spiritual.

Who then could describe the infinite greatness of love? For it is beyond words and beyond description. Just as God's uncreated nature is unfathomable, so is the nature of love. And just as God is infinite yet near, and he lived among the meek and lowly and among those who feared his words, likewise love is near us all who want it, and it comes and dwells in those who ask for it. For love loves its beloved and hates those who hate it. All who seek it are already near it like God. For God is love and God desires love with a pure heart and sincere faith.

8. John 13:11

Alleluia. Alleluia. Thou preparest a table before me in the presence of my enemies; thou anointest my head with oil, my cup overflows. [Ps 23:5]

The Holy Gospel of Jesus Christ according to John.

Park kez Der Asdvadz mer. Bros-khumeh. Aseh Asdvadz.

Our Lord Jesus Christ.

Now before the feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end.

And during supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God,

rose from supper, laid aside his garments, and girded himself with a towel. Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded.

He came to Simon Peter; and Peter said to him, "Lord, do you wash my feet?"

Jesus answered him, "What I am doing you do not know now, but afterward you will understand."

Peter said to him, "You shall never wash my feet."

Jesus answered him, "If I do not wash you, you have no part in me."

Simon Peter said to him, "Lord, not my feet only but also my hands and my head!"

Jesus said to him, "He who has bathed does not need to wash, except for his feet, but he is clean all over; and you are clean, but not every one of you."

For he knew who was to betray him; that was why he said, "You are not all clean."

9. John 13:12-15

The holy gospel of Jesus Christ according to John.

Park kez Der Asdvadz mer. Bros-khumeh. Aseh Asdvadz.

Our Lord Jesus Christ.

When he had washed their feet, and taken his garments, and resumed his place, he said to them, "Do you know what I have done to you? You call me Teacher and Lord; and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you.



HOLY THURSDAY/FRIDAY
GREAT VIGIL

1. John 13:16-18:1

The holy gospel of Jesus Christ according to John.

Park kez Der Asdvadz mer. Bros-khumeh. Aseh Asdvadz.

Our Lord Jesus Christ.

Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them.

I am not speaking of you all; I know whom I have chosen; it is that the scripture may be fulfilled, ‘He who ate my bread has lifted his heel against me.’ I tell you this now, before it takes place, that when it does take place you may believe that I am he. Truly, truly, I say to you, he who receives any one whom I send receives me; and he who receives me receives him who sent me.”

When Jesus had thus spoken, he was troubled in spirit, and testified, “Truly, truly, I say to you, one of you will betray me.” The disciples looked at one another, uncertain of whom he spoke. One of his disciples, whom Jesus loved, was lying close to the breast of Jesus; so Simon Peter beckoned to him and said, “Tell us who it is of whom he speaks.” So lying thus, close to the breast of Jesus, he said to him, “Lord, who is it?”

Jesus answered, “It is he to whom I shall give this morsel when I have dipped it.” So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. Then after the morsel, Satan entered into him. Jesus said to him, “What you are going to do, do quickly.”

Now no one at the table knew why he said this to him. Some thought that, because Judas had the money box, Jesus was telling him, “Buy what we need for the feast”; or, that he should give something to the poor. So, after receiving the morsel, he immediately went out; and it was night.

When he had gone out, Jesus said, “Now is the Son of man glorified, and in him God is glorified; if God is glorified in him, God will also glorify him in himself, and glorify him at once. Little children, yet a little while I am with you. You will seek me; and as I said to the Jews so now I say to you, ‘Where I am going you cannot come.’ A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another.”

Simon Peter said to him, “Lord, where are you going?” Jesus answered, “Where I am going you cannot follow me now; but you shall follow afterward.”

Peter said to him, “Lord, why cannot I follow you now? I will lay down my life for you.”

Jesus answered, “Will you lay down your life for me? Truly, truly, I say to you, the cock will not crow, till you have denied me three times.

“**L**et not your hearts be troubled; believe in God, believe also in me. In my Father’s house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way where I am going.”

Thomas said to him, “Lord, we do not know where you are going; how can we know the way?”

Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father, but by me. If you had known me, you would have known my Father also; henceforth you know him and have seen him.”

Philip said to him, “Lord, show us the Father, and we shall be satisfied.”

Jesus said to him, “Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves.

“Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father. Whatever you ask in my name, I will do it, that the Father may be glorified in the Son; if you ask anything in my name, I will do it. “If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Counselor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you. “I will not leave you desolate; I will come to you. Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also. In that day you will know that I am in my Father, and you in me, and I in you. He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him.”

Judas (not Iscariot) said to him, “Lord, how is it that you will manifest yourself to us, and not to the world?”

Jesus answered him, “If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. He who

does not love me does not keep my words; and the word which you hear is not mine but the Father's who sent me.

“These things I have spoken to you, while I am still with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you. Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. You heard me say to you, ‘I go away, and I will come to you.’ If you loved me, you would have rejoiced, because I go to the Father; for the Father is greater than I. And now I have told you before it takes place, so that when it does take place, you may believe. I will no longer talk much with you, for the ruler of this world is coming. He has no power over me; but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go hence.

“**I am** the true vine, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. You are already made clean by the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned. If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. By this my Father is glorified, that you bear much fruit, and so prove to be my disciples. As the Father has loved me, so have I loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full.

“This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you. This I command you, to love one another.

“If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, ‘A servant is not greater than his master.’ If they

persecuted me, they will persecute you; if they kept my word, they will keep yours also. But all this they will do to you on my account, because they do not know him who sent me. I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. He who hates me hates my Father also. If I had not done among them the works which no one else did, they would not have sin; but now they have seen and hated both me and my Father. It is to fulfil the word that is written in their law, ‘They hated me without a cause.’ But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me; and you also are witnesses, because you have been with me from the beginning.

“I have said all this to you to keep you from falling away. They will put you out of the synagogues; indeed, the hour is coming when whoever kills you will think he is offering service to God. And they will do this because they have not known the Father, nor me. But I have said these things to you, that when their hour comes you may remember that I told you of them.

“I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me; yet none of you asks me, ‘Where are you going?’ But because I have said these things to you, sorrow has filled your hearts. Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you. And when he comes, he will convince the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no more; concerning judgment, because the ruler of this world is judged.

“I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.

“A little while, and you will see me no more; again a little while, and you will see me.” Some of his disciples said to one another, “What is this that he says to us, ‘A little while, and you will not see me, and again a little while, and you will see me’; and, ‘because I go to the Father’?”

They said, “What does he mean by ‘a little while’? We do not know what he means.”

Jesus knew that they wanted to ask him; so he said to them, “Is this what you are asking yourselves, what I meant by saying, ‘A little while, and you will not see me, and again a little while, and you will see me’? Truly, truly, I say to you, you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy. When a woman is in travail she has sorrow, because her hour has come; but when she is delivered of the child, she no longer remembers the

anguish, for joy that a child is born into the world. So you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take your joy from you. In that day you will ask nothing of me. Truly, truly, I say to you, if you ask anything of the Father, he will give it to you in my name. Hitherto you have asked nothing in my name; ask, and you will receive, that your joy may be full.

“I have said this to you in figures; the hour is coming when I shall no longer speak to you in figures but tell you plainly of the Father. In that day you will ask in my name; and I do not say to you that I shall pray the Father for you; for the Father himself loves you, because you have loved me and have believed that I came from the Father. I came from the Father and have come into the world; again, I am leaving the world and going to the Father.”

His disciples said, “Ah, now you are speaking plainly, not in any figure! Now we know that you know all things, and need none to question you; by this we believe that you came from God.”

Jesus answered them, “Do you now believe? The hour is coming, indeed it has come, when you will be scattered, every man to his home, and will leave me alone; yet I am not alone, for the Father is with me. I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world.”

When Jesus had spoken these words, he lifted up his eyes to heaven and said, “Father, the hour has come; glorify thy Son that the Son may glorify thee, since thou hast given him power over all flesh, to give eternal life to all whom thou hast given him. And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent. I glorified thee on earth, having accomplished the work which thou gavest me to do; and now, Father, glorify thou me in thy own presence with the glory which I had with thee before the world was made. “I have manifested thy name to the men whom thou gavest me out of the world; thine they were, and thou gavest them to me, and they have kept thy word. Now they know that everything that thou hast given me is from thee; for I have given them the words which thou gavest me, and they have received them and know in truth that I came from thee; and they have believed that thou didst send me. I am praying for them; I am not praying for the world but for those whom thou hast given me, for they are thine; all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to thee. Holy Father, keep them in thy name, which thou hast given me, that they may be one, even as we are one. While I was with them, I kept them in thy name, which thou hast given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word; and the world has hated them because

they are not of the world, even as I am not of the world. I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; thy word is truth. As thou didst send me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be consecrated in truth.

“I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me. Father, I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou hast given me in thy love for me before the foundation of the world. O righteous Father, the world has not known thee, but I have known thee; and these know that thou hast sent me. I made known to them thy name, and I will make it known, that the love with which thou hast loved me may be in them, and I in them.”

When Jesus had spoken these words, he went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered.

*Աղօթք Հանդերձ ծունր դնելով զտէր աղաչեսցուք:
Bowng down in prayer let us beseech the Lord.*

2. Luke 22:1-65

The holy gospel of Jesus Christ according to Luke.

Park kez Der Asdvadz mer. Bros-khumeh. Aseh Asdvadz.

Our Lord Jesus Christ.

Now the feast of Unleavened Bread drew near, which is called the Passover. And the chief priests and the scribes were seeking how to put him to death; for they feared the people.

Then Satan entered into Judas called Iscariot, who was of the number of the twelve; he went away and conferred with the chief priests and officers how he might betray him to them. And they were glad, and engaged to give him money. So he agreed, and sought an opportunity to betray him to them in the absence of the multitude.

Then came the day of Unleavened Bread, on which the passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, “Go and prepare the passover for us, that we may eat it.”

They said to him, "Where will you have us prepare it?"

He said to them, "Behold, when you have entered the city, a man carrying a jar of water will meet you; follow him into the house which he enters, and tell the householder, 'The Teacher says to you, Where is the guest room, where I am to eat the passover with my disciples?' And he will show you a large upper room furnished; there make ready."

And they went, and found it as he had told them; and they prepared the passover. And when the hour came, he sat at table, and the apostles with him.

And he said to them, "I have earnestly desired to eat this passover with you before I suffer; for I tell you I shall not eat it until it is fulfilled in the kingdom of God."

And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves; for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes."

And he took bread, and when he had given thanks he broke it and gave it to them, saying, "This is my body which is given for you. Do this in remembrance of me."

And likewise the cup after supper, saying, "This cup which is poured out for you is the new covenant in my blood. But behold the hand of him who betrays me is with me on the table. For the Son of man goes as it has been determined; but woe to that man by whom he is betrayed!"

And they began to question one another, which of them it was that would do this.

A dispute also arose among them, which of them was to be regarded as the greatest.

And he said to them, "The kings of the Gentiles exercise Lordship over them; and those in authority over them are called benefactors. But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves. For which is the greater, one who sits at table, or one who serves? Is it not the one who sits at table? But I am among you as one who serves.

"You are those who have continued with me in my trials; and I assign to you, as my Father assigned to me, a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

"Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat,

but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren."

And he said to him, "Lord, I am ready to go with you to prison and to death."

He said, "I tell you, Peter, the cock will not crow this day, until you three times deny that you know me."

And he said to them, "When I sent you out with no purse or bag or sandals, did you lack anything?" They said, "Nothing."

He said to them, "But now, let him who has a purse take it, and likewise a bag. And let him who has no sword sell his mantle and buy one. For I tell you that this scripture must be fulfilled in me, 'And he was reckoned with transgressors'; for what is written about me has its fulfilment."

And they said, "Look, Lord, here are two swords." And he said to them, "It is enough."

And he came out, and went, as was his custom, to the Mount of Olives; and the disciples followed him. And when he came to the place he said to them, "Pray that you may not enter into temptation."

And he withdrew from them about a stone's throw, and knelt down and prayed, "Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine, be done."

And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, and he said to them, "Why do you sleep? Rise and pray that you may not enter into temptation."

While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him; but Jesus said to him, "Judas, would you betray the Son of man with a kiss?"

And when those who were about him saw what would follow, they said, "Lord, shall we strike with the sword?"

And one of them struck the slave of the high priest and cut off his right ear.

But Jesus said, "No more of this!" And he touched his ear and healed him.

Then Jesus said to the chief priests and officers of the temple and elders, who had come out against him, "Have you come out as against a robber, with swords and clubs? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness."

Then they seized him and led him away, bringing him into the high priest's house. Peter followed at a distance; and when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them.

Then a maid, seeing him as he sat in the light and gazing at him, said, "This man also was with him."

But he denied it, saying, "Woman, I do not know him."

And a little later some one else saw him and said, "You also are one of them." But Peter said, "Man, I am not."

And after an interval of about an hour still another insisted, saying, "Certainly this man also was with him; for he is a Galilean."

But Peter said, “Man, I do not know what you are saying.” And immediately, while he was still speaking, the cock crowed.

And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how he had said to him, “Before the cock crows today, you will deny me three times.”

And he went out and wept bitterly.

Now the men who were holding Jesus mocked him and beat him; they also blindfolded him and asked him, “Prophecy! Who is it that struck you?”

And they spoke many other words against him, reviling him.

Աղօթք Հանդերձ ծունր դնելով զտէր աղաչեսցուք:
Bowing down in prayer let us beseech the Lord.

3. Mark 14:27-72

The holy gospel of Jesus Christ according to Mark.

Park kez Der Asdvadz mer. Bros-khumeh. Aseh Asdvadz.

Our Lord Jesus Christ.

And Jesus said to them, “You will all fall away; for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’ But after I am raised up, I will go before you to Galilee.”

Peter said to him, “Even though they all fall away, I will not.”

And Jesus said to him, “Truly, I say to you, this very night, before the cock crows twice, you will deny me three times.”

But he said vehemently, “If I must die with you, I will not deny you.” And they all said the same.

And they went to a place which was called Gethsem’ane; and he said to his disciples, “Sit here, while I pray.”

And he took with him Peter and James and John, and began to be greatly distressed and troubled. And he said to them, “My soul is very sorrowful, even to death; remain here, and watch.”

And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. And he said, “Abba, Father, all things are possible to thee; remove this cup from me; yet not what I will, but what thou wilt.”

And he came and found them sleeping, and he said to Peter, “Simon, are you asleep? Could you not watch one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak.”

And again he went away and prayed, saying the same words. And again he came and found them sleeping, for their eyes were very heavy; and they did not

know what to answer him. And he came the third time, and said to them, “Are you still sleeping and taking your rest? It is enough; the hour has come; the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand.”

And immediately, while he was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. Now the betrayer had given them a sign, saying, “The one I shall kiss is the man; seize him and lead him away under guard.”

And when he came, he went up to him at once, and said, “Master!” And he kissed him. And they laid hands on him and seized him. But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear.

And Jesus said to them, “Have you come out as against a robber, with swords and clubs to capture me? Day after day I was with you in the temple teaching, and you did not seize me. But let the scriptures be fulfilled.”

And they all forsook him, and fled.

And a young man followed him, with nothing but a linen cloth about his body; and they seized him, but he left the linen cloth and ran away naked.

And they led Jesus to the high priest; and all the chief priests and the elders and the scribes were assembled. And Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, and warming himself at the fire.

Now the chief priests and the whole council sought testimony against Jesus to put him to death; but they found none. For many bore false witness against him, and their witness did not agree. And some stood up and bore false witness against him, saying,

“We heard him say, ‘I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.’”

Yet not even so did their testimony agree. And the high priest stood up in the midst, and asked Jesus, “Have you no answer to make? What is it that these men testify against you?”

But he was silent and made no answer.

Again the high priest asked him, “Are you the Christ, the Son of the Blessed?”

And Jesus said, “I am; and you will see the Son of man seated at the right hand of Power, and coming with the clouds of heaven.”

And the high priest tore his garments, and said, “Why do we still need witnesses? You have heard his blasphemy. What is your decision?” And they all condemned him as deserving death. And some began to spit on him, and to

cover his face, and to strike him, saying to him, “Prophesy!” And the guards received him with blows.

And as Peter was below in the courtyard, one of the maids of the high priest came; and seeing Peter warming himself, she looked at him, and said, “You also were with the Nazarene, Jesus.”

But he denied it, saying, “I neither know nor understand what you mean.” And he went out into the gateway.

And the maid saw him, and began again to say to the bystanders, “This man is one of them.”

But again he denied it. And after a little while again the bystanders said to Peter, “Certainly you are one of them; for you are a Galilean.”

But he began to invoke a curse on himself and to swear, “I do not know this man of whom you speak.” And immediately the cock crowed a second time. And Peter remembered how Jesus had said to him, “Before the cock crows twice, you will deny me three times.” And he broke down and wept.

*Աղօթք Հանդերձ ծունր դնելով զտէր աղաչեսցուք:
Bowling down in prayer let us beseech the Lord.*

4. Matthew 26:31-56

The holy gospel of Jesus Christ according to Matthew.

Park kez Der Asdvadz mer. Bros-khumeh. Aseh Asdvadz.

Our Lord Jesus Christ.

Then Jesus said to them, “You will all fall away because of me this night; for it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ But after I am raised up, I will go before you to Galilee.”

Peter declared to him, “Though they all fall away because of you, I will never fall away.”

Jesus said to him, “Truly, I say to you, this very night, before the cock crows, you will deny me three times.”

Peter said to him, “Even if I must die with you, I will not deny you.” And so said all the disciples.

Then Jesus went with them to a place called Gethsemane, and he said to his disciples, “Sit here, while I go yonder and pray.”

And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then he said to them, “My soul is very sorrowful, even to death; remain here, and watch with me.”

And going a little farther he fell on his face and prayed, “My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.”

And he came to the disciples and found them sleeping; and he said to Peter, “So, could you not watch with me one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak.”

Again, for the second time, he went away and prayed, “My Father, if this cannot pass unless I drink it, thy will be done.”

And again he came and found them sleeping, for their eyes were heavy. So, leaving them again, he went away and prayed for the third time, saying the same words.

Then he came to the disciples and said to them, “Are you still sleeping and taking your rest? Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand.”

While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, “The one I shall kiss is the man; seize him.”

And he came up to Jesus at once and said, “Hail, Master!” And he kissed him.

Jesus said to him, “Friend, why are you here?”

Then they came up and laid hands on Jesus and seized him. And behold, one of those who were with Jesus stretched out his hand and drew his sword, and struck the slave of the high priest, and cut off his ear.

Then Jesus said to him, “Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then should the scriptures be fulfilled, that it must be so?”

At that hour Jesus said to the crowds, “Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. But all this has taken place, that the scriptures of the prophets might be fulfilled.” Then all the disciples forsook him and fled.

*Աղօթք Հանդերձ ծունր դնելով զտէր աղաչեսցուք:
Bowling down in prayer let us beseech the Lord.*

5. Matthew 26:57-75

The holy gospel of Jesus Christ according to Matthew.

Park kez Der Asdvadz mer. Bros-khumeh. Aseh Asdvadz.

Our Lord Jesus Christ.

Then those who had seized Jesus led him to Caiaphas the high priest, where the scribes and the elders had gathered. But Peter followed him at a distance, as far

as the courtyard of the high priest, and going inside he sat with the guards to see the end. Now the chief priests and the whole council sought false testimony against Jesus that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, “This fellow said, ‘I am able to destroy the temple of God, and to build it in three days.’”

And the high priest stood up and said, “Have you no answer to make? What is it that these men testify against you?”

But Jesus was silent. And the high priest said to him, “I adjure you by the living God, tell us if you are the Christ, the Son of God.”

Jesus said to him, “You have said so. But I tell you, hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven.”

Then the high priest tore his robes, and said, “He has uttered blasphemy. Why do we still need witnesses? You have now heard his blasphemy. What is your judgment?” They answered, “He deserves death.”

Then they spat in his face, and struck him; and some slapped him, saying, “Prophecy to us, you Christ! Who is it that struck you?”

Now Peter was sitting outside in the courtyard. And a maid came up to him, and said, “You also were with Jesus the Galilean.” But he denied it before them all, saying, “I do not know what you mean.”

And when he went out to the porch, another maid saw him, and she said to the bystanders, “This man was with Jesus of Nazareth.” And again he denied it with an oath, “I do not know the man.”

After a little while the bystanders came up and said to Peter, “Certainly you are also one of them, for your accent betrays you.” Then he began to invoke a curse on himself and to swear, “I do not know the man.” And immediately the cock crowed.

And Peter remembered the saying of Jesus, “Before the cock crows, you will deny me three times.” And he went out and wept bitterly.

*Աղօթք Հանդերձ ծունր դնելով զտէր աղաչեսցուք:
Bowling down in prayer let us beseech the Lord.*

6. John 18:2-27

The holy gospel of Jesus Christ according to John.

Park kez Der Asdvadz mer. Bros-khumeh. Aseh Asdvadz.

Our Lord Jesus Christ.

When Jesus had spoken these words, he went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons.

Then Jesus, knowing all that was to befall him, came forward and said to them, “Whom do you seek?”

They answered him, “Jesus of Nazareth.” Jesus said to them, “I am he.” Judas, who betrayed him, was standing with them. When he said to them, “I am he,” they drew back and fell to the ground.

Again he asked them, “Whom do you seek?” And they said, “Jesus of Nazareth.”

Jesus answered, “I told you that I am he; so, if you seek me, let these men go.”

This was to fulfil the word which he had spoken, “Of those whom thou gavest me I lost not one.”

Then Simon Peter, having a sword, drew it and struck the high priest’s slave and cut off his right ear. The slave’s name was Malchus.

Jesus said to Peter, “Put your sword into its sheath; shall I not drink the cup which the Father has given me?”

So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him. First they led him to Annas; for he was the father-in-law of Ca’iaphas, who was high priest that year. It was Caiaphas who had given counsel to the Jews that it was expedient that one man should die for the people.

Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in.

The maid who kept the door said to Peter, “Are not you also one of this man’s disciples?” He said, “I am not.”

Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself.

The high priest then questioned Jesus about his disciples and his teaching.

Jesus answered him, “I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said.”

When he had said this, one of the officers standing by struck Jesus with his hand, saying, “Is that how you answer the high priest?”

Jesus answered him, “If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?”

Annas then sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They said to him, “Are not you also one of his disciples?” He denied it and said, “I am not.”

One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?”

Peter again denied it; and at once the cock crowed.

*Աղօթք Հանդերձ ծունր դնելով զտէր աղաչեսցուք:
Bowing down in prayer let us beseech the Lord.*

7. John 18:28-19:16

The holy gospel of Jesus Christ according to John.

Park kez Der Asdvadz mer. Bros-khumeh. Aseh Asdvadz.

Concerning the Suffering of Our Lord Jesus Christ.

Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover. So Pilate went out to them and said, “What accusation do you bring against this man?”

They answered him, “If this man were not an evildoer, we would not have handed him over.”

Pilate said to them, “Take him yourselves and judge him by your own law.” The Jews said to him, “It is not lawful for us to put any man to death.”

This was to fulfil the word which Jesus had spoken to show by what death he was to die.

Pilate entered the praetorium again and called Jesus, and said to him, “Are you the King of the Jews?”

Jesus answered, “Do you say this of your own accord, or did others say it to you about me?”

Pilate answered, “Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?”

Jesus answered, “My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world.”

Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I have come into the world, to bear

witness to the truth. Every one who is of the truth hears my voice.”

Pilate said to him, “What is truth?” After he had said this, he went out to the Jews again, and told them, “I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?”

They cried out again, “Not this man, but Barabbas!” Now Barabbas was a robber. Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him, saying, “Hail, King of the Jews!” and struck him with their hands.

Pilate went out again, and said to them, “See, I am bringing him out to you, that you may know that I find no crime in him.”

So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!”

When the chief priests and the officers saw him, they cried out, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him, for I find no crime in him.”

The Jews answered him, “We have a law, and by that law he ought to die, because he has made himself the Son of God.”

When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, “Where are you from?” But Jesus gave no answer.

Pilate therefore said to him, “You will not speak to me? Do you not know that I have power to release you, and power to crucify you?”

Jesus answered him, “You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin.”

Upon this Pilate sought to release him, but the Jews cried out, “If you release this man, you are not Caesar’s friend; every one who makes himself a king sets himself against Caesar.”

When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gabbatha. Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, “Behold your King!”

They cried out, “Away with him, away with him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.”

Then he handed him over to them to be crucified.

HOLY FRIDAY
SERVICE OF THE CRUCIFIXION

1. Zechariah 11:1-14

The reading is from the Prophet Zechariah.

So it was annulled on that day, and the traffickers in the sheep, who were watching me, knew that it was the word of the Lord.

Then I said to them, “If it seems right to you, give me my wages; but if not, keep them.” And they weighed out as my wages thirty shekels of silver.

Then the Lord said to me, “Cast it into the treasury” --the lordly price at which I was paid off by them. So I took the thirty shekels of silver and cast them into the treasury in the house of the Lord.

Then I broke my second staff Union, annulling the brotherhood between Judah and Israel.

2. Galatians 6:14-18

The reading is from the Letter of the Apostle Paul to the Galatians.

But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God.

Henceforth let no man trouble me; for I bear on my body the marks of Jesus.

The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

*Աղօթք Հանդերձ սաղմոսերով զտէր աղաչեսցուք:
With prayer and psalmody let us beseech the Lord.*

3. Isaiah 3:9-15

The reading is from the Prophet Isaiah.

Their partiality witnesses against them; they proclaim their sin like Sodom, they do not hide it. Woe to them! For they have brought evil upon themselves. Tell the righteous that it shall be well with them, for they shall eat the fruit of their deeds. Woe to the wicked! It shall be ill with him, for what his hands have done shall be done to him. My people--children are their oppressors, and women rule over them. O my people, your leaders mislead you, and confuse the course of your paths. The Lord has taken his place to contend, he stands to judge his people. The Lord enters into judgment with the elders and princes of his people:

“It is you who have devoured the vineyard, the spoil of the poor is in your houses. What do you mean by crushing my people, by grinding the face of the poor?” says the Lord God of hosts.

4. Philippians 2:5-11

The reading is from the Letter of the Apostle Paul to the Philippians.

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

*Աղօթք Հանդերձ սաղմոսերով զտէր աղաչեսցուք:
With prayer and psalmody let us beseech the Lord.*

5. Isaiah 50:4-9

The reading is from the Prophet Isaiah.

The Lord God has given me the tongue of those who are taught, that I may know how to sustain with a word him that is weary. Morning by morning he wakens, he wakens my ear to hear as those who are taught. The Lord God has opened my ear, and I was not rebellious, I turned not backward. I gave my back to the smiters, and my cheeks to those who pulled out the beard; I hid not my face from shame and spitting. For the Lord God helps me; therefore I have not been confounded; therefore I have set my face like a flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who is my adversary? Let him come near to me. Behold, the Lord God helps me; who will declare me guilty? Behold, all of them will wear out like a garment; the moth will eat them up.

6. Romans 5:6-11

The reading is from the Letter of the Apostle Paul to the Romans.

While we were still weak, at the right time Christ died for the ungodly. Why, one will hardly die for a righteous man--though perhaps for a good man one will dare even to die.

But God shows his love for us in that while we were yet sinners Christ died for us. Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation.

*Աղօթք Հանդերձ սաղմոսերով զտէր աղաչեսցուք:
With prayer and psalmody let us beseech the Lord.*

7. Amos 8:9-12

The reading is from the Prophet Amos.

“And on that day,” says the Lord God, “I will make the sun go down at noon, and darken the earth in broad daylight. I will turn your feasts into mourning, and all your songs into lamentation; I will bring sackcloth upon all loins, and baldness on every head; I will make it like the mourning for an only son, and the end of it like a bitter day.

“Behold, the days are coming,” says the Lord God, “when I will send a famine on the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. They shall wander from sea to sea, and from north to east; they shall run to and fro, to seek the word of the Lord, but they shall not find it.

8. 1Corinthians 1:18-31

The reading is from the First Letter of the Apostle Paul to the Corinthians.

For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, “I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart.”

Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

For the foolishness of God is wiser than men, and the weakness of God is stronger than men. For consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of

noble birth; but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption; therefore, as it is written, “Let him who boasts, boast of the Lord.”

*Աղօթք Հանդերձ սաղմոսերով զտէր աղաչեսցուք:
With prayer and psalmody let us beseech the Lord.*

9. Isaiah 52:13-53:12

The reading is from the Prophet Isaiah

Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high. Just as many were astonished at you, So His visage was marred more than any man, And His form more than the sons of men; So shall He sprinkle many nations. Kings shall shut their mouths at Him; For what had not been told them they shall see, And what they had not heard they shall consider.

Who has believed our report? And to whom has the arm of the Lord been revealed? For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him.

He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.

Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.

All we like sheep have gone astray; We have turned, every one, to his own way; And the Lord has laid on Him the iniquity of us all.

He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken.

And they made His grave with the wicked-- But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And

the pleasure of the Lord shall prosper in His hand. He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities.

Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because he poured out his soul unto death, and he was numbered with the transgressors, and he bore the sin of many, and made intercession for the transgressors.

10. Hebrews 2:11-18

The reading is from the Letter to the Hebrews.

For he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren, saying, "I will proclaim thy name to my brethren, in the midst of the congregation I will praise thee." And again, "I will put my trust in him." And again, "Here am I, and the children God has given me."

Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage. For surely it is not with angels that he is concerned but with the descendants of Abraham. Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. For because he himself has suffered and been tempted, he is able to help those who are tempted.

11. Matthew 27:1-56

The Holy Gospel of Our Lord Jesus Christ according to Matthew.

Park kez Der Asdvadz mer. Bros-khumeh. Aseh Asdvadz.

Concerning the suffering and crucifixion of our Lord Jesus Christ.

When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death; and they bound him and led him away and delivered him to Pilate the governor. When Judas, his betrayer, saw that he was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders, saying, "I have sinned in betraying innocent blood." They said, "What is that to us? See to it yourself." And throwing down the pieces of silver in the temple, he departed; and he went and hanged himself.

But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money."

So they took counsel, and bought with them the potter's field, to bury strangers in. Therefore that field has been called the Field of Blood to this day.

Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, and they gave them for the potter's field, as the Lord directed me."

Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You have said so."

But when he was accused by the chief priests and elders, he made no answer.

Then Pilate said to him, "Do you not hear how many things they testify against you?"

But he gave him no answer, not even to a single charge; so that the governor wondered greatly.

Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner, called Barabbas. So when they had gathered, Pilate said to them, "Whom do you want me to release for you, Barabbas or Jesus who is called Christ?" For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much over him today in a dream."

Now the chief priests and the elders persuaded the people to ask for Barabbas and destroy Jesus.

The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas."

Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let him be crucified."

And he said, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified."

So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves."

And all the people answered, "His blood be on us and on our children!"

Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified. Then the soldiers of the governor took Jesus into the praetorium, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe upon him, and plaiting a crown of thorns they put it on his head, and put a reed in his right hand. And kneeling before him they mocked him, saying, "Hail, King of the Jews!"

And they spat upon him, and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and led him away to crucify him.

As they went out, they came upon a man of Cyrene, Simon by name; this man they compelled to carry his cross. And when they came to a place called Golgotha (which means the place of a skull), they offered him wine to drink, mingled with gall; but when he tasted it, he would not drink it.

And when they had crucified him, they divided his garments among them by casting lots; then they sat down and kept watch over him there. And over his head they put the charge against him, which read, “This is Jesus the King of the Jews.”

Then two robbers were crucified with him, one on the right and one on the left.

And those who passed by derided him, wagging their heads and saying, “You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.”

So also the chief priests, with the scribes and elders, mocked him, saying, “He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him; for he said, ‘I am the Son of God.’”

And the robbers who were crucified with him also reviled him in the same way.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, “Eli, Eli, lama sabach-thani?” that is, “My God, my God, why hast thou forsaken me?”

And some of the bystanders hearing it said, “This man is calling Elijah.”

And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink. But the others said, “Wait, let us see whether Elijah will come to save him.”

And Jesus cried again with a loud voice and yielded up his spirit. And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many.

When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, “Truly this was the Son of God!”

There were also many women there, looking on from afar, who had followed Jesus from Galilee, ministering to him; among whom were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

*Աղօթք Հանդերձ սաղմոսերով զտէր աղաչեսցուք:
With prayer and psalmody let us beseech the Lord.*

12. Isaiah 63:1-6

The reading is from the Prophet Isaiah.

Who is this that comes from Edom, in crimsoned garments from Bozrah, he that is glorious in his apparel, marching in the greatness of his strength? “It is I, announcing vindication, mighty to save.”

Why is thy apparel red, and thy garments like his that treads in the wine press?

“I have trodden the wine press alone, and from the peoples no one was with me; I trod them in my anger and trampled them in my wrath; their lifeblood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance was in my heart, and my year of redemption has come. I looked, but there was no one to help; I was appalled, but there was no one to uphold; so my own arm brought me victory, and my wrath upheld me. I trod down the peoples in my anger, I made them drunk in my wrath, and I poured out their lifeblood on the earth.”

13. Hebrews 9:11-28

The reading is from the Letter to the Hebrews.

But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God.

Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred which redeems them from the transgressions under the first covenant. For where a will is involved, the death of the one who made it must be established. For a will takes effect only at death, since it is not in force as long as the one who made it is alive. Hence even the first covenant was not ratified without blood.

For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, “This is the blood of the covenant which God commanded you.” And in the same way he sprinkled with the blood both the tent and all the vessels used in worship.

Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. For Christ has entered, not into a sanctuary made with hands, a copy of the true one, but into heaven itself, now to appear in the presence of God on our behalf.

Nor was it to offer himself repeatedly, as the high priest enters the Holy Place yearly with blood not his own; for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the age to put away sin by the sacrifice of himself.

And just as it is appointed for men to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

14. Mark 15:1-41

The Holy Gospel of our Lord Jesus Christ according to Mark.

Park kez Der Asdvadz mer. Bros-khumeh. Aseh Asdvadz.

Concerning the suffering and crucifixion of our Lord Jesus Christ.

And as soon as it was morning the chief priests, with the elders and scribes, and the whole council held a consultation; and they bound Jesus and led him away and delivered him to Pilate.

And Pilate asked him, "Are you the King of the Jews?" And he answered him, "You have said so."

And the chief priests accused him of many things.

And Pilate again asked him, "Have you no answer to make? See how many charges they bring against you." But Jesus made no further answer, so that Pilate wondered.

Now at the feast he used to release for them one prisoner for whom they asked. And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barabbas. And the crowd came up and began to ask Pilate to do as he was wont to do for them.

And he answered them, "Do you want me to release for you the King of the Jews?" For he perceived that it was out of envy that the chief priests had delivered him up.

But the chief priests stirred up the crowd to have him release for them Barabbas instead.

And Pilate again said to them, “Then what shall I do with the man whom you call the King of the Jews?”

And they cried out again, “Crucify him.”

And Pilate said to them, “Why, what evil has he done?” But they shouted all the more, “Crucify him.”

So Pilate, wishing to satisfy the crowd, released for them Barabbas; and having scourged Jesus, he delivered him to be crucified. And the soldiers led him away inside the palace (that is, the praetorium); and they called together the whole battalion. And they clothed him in a purple cloak, and plaiting a crown of thorns they put it on him. And they began to salute him, “Hail, King of the Jews!”

And they struck his head with a reed, and spat upon him, and they knelt down in homage to him. And when they had mocked him, they stripped him of the purple cloak, and put his own clothes on him. And they led him out to crucify him.

And they compelled a passer-by, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. And they brought him to the place called Golgotha (which means the place of a skull). And they offered him wine mingled with myrrh; but he did not take it.

And they crucified him, and divided his garments among them, casting lots for them, to decide what each should take. And it was the third hour, when they crucified him.

And the inscription of the charge against him read, “The King of the Jews.” And with him they crucified two robbers, one on his right and one on his left.

And those who passed by derided him, wagging their heads, and saying, “Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!”

So also the chief priests mocked him to one another with the scribes, saying, “He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross, that we may see and believe.” Those who were crucified with him also reviled him.

And when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, “Elo-i, Elo-i, lama sabach-thani?” which means, “My God, my God, why hast thou forsaken me?”

And some of the bystanders hearing it said, “Behold, he is calling Eli’jah.” And one ran and, filling a sponge full of vinegar, put it on a reed and gave it to him to drink, saying, “Wait, let us see whether Elijah will come to take him down.”

And Jesus uttered a loud cry, and breathed his last. And the curtain of the temple was torn in two, from top to bottom.

And when the centurion, who stood facing him, saw that he thus breathed his last, he said, “Truly this man was the Son of God!”

There were also women looking on from afar, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome, who, when he was in Galilee, followed him, and ministered to him; and also many other women who came up with him to Jerusalem.

Աղօթք Հանդերձ սաղմոսերով զտէր աղաչեսցուք:

With prayer and psalmody let us beseech the Lord.

15. Jeremiah 11:18-12:8

The reading is from the Prophet Jeremiah.

Now the Lord gave me knowledge of it, and I know it; for You showed me their doings. But I was like a docile lamb brought to the slaughter; and I did not know that they had devised schemes against me, saying, “Let us destroy the tree with its fruit, and let us cut him off from the land of the living, that his name may be remembered no more.”

But, O Lord of hosts, You who judge righteously, Testing the mind and the heart, Let me see Your vengeance on them, For to You I have revealed my cause.

“Therefore thus says the Lord concerning the men of Anathoth who seek your life, saying, ‘Do not prophesy in the name of the Lord, lest you die by our hand’-- therefore thus says the Lord of hosts: ‘Behold, I will punish them. The young men shall die by the sword, their sons and their daughters shall die by famine; and there shall be no remnant of them, for I will bring catastrophe on the men of Anathoth, even the year of their punishment.’ “

Righteous are You, O Lord, when I plead with You; Yet let me talk with You about Your judgments. Why does the way of the wicked prosper? Why are those happy who deal so treacherously? You have planted them, yes, they have taken root; They grow, yes, they bear fruit. You are near in their mouth But far from their mind. But You, O Lord, know me; You have seen me, And You have tested my heart toward You. Pull them out like sheep for the slaughter, And prepare them for the day of slaughter.

How long will the land mourn, And the herbs of every field wither? The beasts and birds are consumed, For the wickedness of those who dwell there, Because they said, “He will not see our final end.”

“If you have run with the footmen, and they have wearied you, Then how can you contend with horses? And if in the land of peace, In which you trusted, they wearied you, Then how will you do in the floodplain of the Jordan? For even your brothers, the house of your father, Even they have dealt treacherously

with you; Yes, they have called a multitude after you. Do not believe them, Even though they speak smooth words to you. “I have forsaken My house, I have left My heritage; I have given the dearly beloved of My soul into the hand of her enemies. My heritage is to Me like a lion in the forest; It cries out against Me; Therefore I have hated it.

16. Hebrews 10:19-31

The reading is from the Letter to the Hebrews.

Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which he opened for us through the curtain, that is, through his flesh, and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for he who promised is faithful; and let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near. For if we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful prospect of judgment, and a fury of fire which will consume the adversaries. A man who has violated the law of Moses dies without mercy at the testimony of two or three witnesses. How much worse punishment do you think will be deserved by the man who has spurned the Son of God, and profaned the blood of the covenant by which he was sanctified, and outraged the Spirit of grace? For we know him who said, “Vengeance is mine, I will repay.” And again, “The Lord will judge his people.” It is a fearful thing to fall into the hands of the living God.

17. Luke 22:66-23:49

The Holy Gospel of Jesus Christ according to Luke.

Park kez Der Asdvadz mer. Bros-khumeh. Aseh Asdvadz.

Concerning the suffering and crucifixion of our Lord Jesus Christ.

When day came, the assembly of the elders of the people gathered together, both chief priests and scribes; and they led him away to their council, and they said, “If you are the Christ, tell us.”

But he said to them, “If I tell you, you will not believe; and if I ask you, you will not answer. But from now on the Son of man shall be seated at the right hand of the power of God.”

And they all said, “Are you the Son of God, then?” And he said to them, “You say that I am.”

And they said, "What further testimony do we need? We have heard it ourselves from his own lips."

Then the whole company of them arose, and brought him before Pilate. And they began to accuse him, saying, "We found this man perverting our nation, and forbidding us to give tribute to Caesar, and saying that he himself is Christ a king."

And Pilate asked him, "Are you the King of the Jews?" And he answered him, "You have said so."

And Pilate said to the chief priests and the multitudes, "I find no crime in this man."

But they were urgent, saying, "He stirs up the people, teaching throughout all Judea, from Galilee even to this place."

When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he belonged to Herod's jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time.

When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him. So he questioned him at some length; but he made no answer. The chief priests and the scribes stood by, vehemently accusing him. And Herod with his soldiers treated him with contempt and mocked him; then, arraying him in gorgeous apparel, he sent him back to Pilate. And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other.

Pilate then called together the chief priests and the rulers and the people, and said to them, "You brought me this man as one who was perverting the people; and after examining him before you, behold, I did not find this man guilty of any of your charges against him; neither did Herod, for he sent him back to us. Behold, nothing deserving death has been done by him; I will therefore chastise him and release him."

But they all cried out together, "Away with this man, and release to us Barabbas"--a man who had been thrown into prison for an insurrection started in the city, and for murder.

Pilate addressed them once more, desiring to release Jesus; but they shouted out, "Crucify, crucify him!"

A third time he said to them, "Why, what evil has he done? I have found in him no crime deserving death; I will therefore chastise him and release him."

But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed. So Pilate gave sentence that their demand should be granted. He released the man who had been thrown into prison for insurrection and murder, whom they asked for; but Jesus he delivered up to their will.

And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus. And there followed him a great multitude of the people, and of women who bewailed and lamented him.

But Jesus turning to them said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For behold, the days are coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck!’ Then they will begin to say to the mountains, ‘Fall on us’; and to the hills, ‘Cover us.’ For if they do this when the wood is green, what will happen when it is dry?”

Two others also, who were criminals, were led away to be put to death with him.

And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left.

And Jesus said, “Father, forgive them; for they know not what they do.” And they cast lots to divide his garments. And the people stood by, watching; but the rulers scoffed at him, saying, “He saved others; let him save himself, if he is the Christ of God, his Chosen One!”

The soldiers also mocked him, coming up and offering him vinegar, and saying, “If you are the King of the Jews, save yourself!”

There was also an inscription over him, “This is the King of the Jews.”

One of the criminals who were hanged railed at him, saying, “Are you not the Christ? Save yourself and us!”

But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong.”

And he said, “Jesus, remember me when you come into your kingdom.” And he said to him, “Truly, I say to you, today you will be with me in Paradise.”

It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun’s light failed; and the curtain of the temple was torn in two.

Then Jesus, crying with a loud voice, said, “Father, into thy hands I commit my spirit!” And having said this he breathed his last.

Now when the centurion saw what had taken place, he praised God, and said, “Certainly this man was innocent!”

And all the multitudes who assembled to see the sight, when they saw what had taken place, returned home beating their breasts. And all his acquaintances and the women who had followed him from Galilee stood at a distance and saw these things.

Աղօթք Հանդերձ սաղմոսերով զտէր աղաչեսցուք:

With prayer and psalmody let us beseech the Lord.

18. Zechariah 14:5-11

The reading is from the Prophet Zechariah.

And the valley of my mountains shall be stopped up, for the valley of the mountains shall touch the side of it; and you shall flee as you fled from the earthquake in the days of Uzzi'ah king of Judah. Then the Lord your God will come, and all the holy ones with him. On that day there shall be neither cold nor frost. And there shall be continuous day (it is known to the Lord), not day and not night, for at evening time there shall be light. On that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea; it shall continue in summer as in winter. And the Lord will become king over all the earth; on that day the Lord will be one and his name one.

The whole land shall be turned into a plain from Geba to Rimmon south of Jerusalem. But Jerusalem shall remain aloft upon its site from the Gate of Benjamin to the place of the former gate, to the Corner Gate, and from the Tower of Han'anel to the king's wine presses. And it shall be inhabited, for there shall be no more curse; Jerusalem shall dwell in security.

19. 1Timothy 6:13-16

The reading is from the First Letter of the Apostle Paul to Timothy.

In the presence of God who gives life to all things, and of Christ Jesus who in his testimony before Pontius Pilate made the good confession, I charge you to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ; and this will be made manifest at the proper time by the blessed and only Sovereign, the King of kings and Lord of lords, who alone has immortality and dwells in unapproachable light, whom no man has ever seen or can see. To him be honor and eternal dominion. Amen.

20. John 19:17-37

The Holy Gospel of Jesus Christ according to John.

Park kez Der Asdvadz mer. Bros-khumeh. Aseh Asdvadz.

Concerning the crucifixion of our Lord Jesus Christ.

So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them.

Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this title, for the place where

Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.

The chief priests of the Jews then said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’”

Pilate answered, “What I have written I have written.”

When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the scripture, “They parted my garments among them, and for my clothing they cast lots.”

So the soldiers did this. But standing by the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene.

When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, “Woman, behold, your son!”

Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.

After this Jesus, knowing that all was now finished, said (to fulfil the scripture), “I thirst.”

A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, “It is finished”; and he bowed his head and gave up his spirit.

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that he was already dead, they did not break his legs.

But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness--his testimony is true, and he knows that he tells the truth--that you also may believe.

For these things took place that the scripture might be fulfilled, “Not a bone of him shall be broken.” And again another scripture says, “They shall look on him whom they have pierced.”

Աղօթք Հանդերձ սաղմոսերով զտէր աղաչեսցուք:

With prayer and psalmody let us beseech the Lord.



HOLY FRIDAY
VESPERS SERVICE OF THE BURIAL

1. Jeremiah 11:18-12:8

The reading is from the Prophet Jeremiah.

Now the Lord gave me knowledge of it, and I know it; for You showed me their doings. But I was like a docile lamb brought to the slaughter; and I did not know that they had devised schemes against me, saying, “Let us destroy the tree with its fruit, and let us cut him off from the land of the living, that his name may be remembered no more.”

But, O Lord of hosts, You who judge righteously, Testing the mind and the heart, Let me see Your vengeance on them, For to You I have revealed my cause.

“Therefore thus says the Lord concerning the men of Anathoth who seek your life, saying, ‘Do not prophesy in the name of the Lord, lest you die by our hand’-- therefore thus says the Lord of hosts: ‘Behold, I will punish them. The young men shall die by the sword, their sons and their daughters shall die by famine; and there shall be no remnant of them, for I will bring catastrophe on the men of Anathoth, even the year of their punishment.’ “

Righteous are You, O Lord, when I plead with You; Yet let me talk with You about Your judgments. Why does the way of the wicked prosper? Why are those happy who deal so treacherously? You have planted them, yes, they have taken root; They grow, yes, they bear fruit. You are near in their mouth But far from their mind. But You, O Lord, know me; You have seen me, And You have tested my heart toward You. Pull them out like sheep for the slaughter, And prepare them for the day of slaughter.

How long will the land mourn, And the herbs of every field wither? The beasts and birds are consumed, For the wickedness of those who dwell there, Because they said, “He will not see our final end.”

“If you have run with the footmen, and they have wearied you, Then how can you contend with horses? And if in the land of peace, In which you trusted, they wearied you, Then how will you do in the floodplain of the Jordan? For even your brothers, the house of your father, Even they have dealt treacherously with you; Yes, they have called a multitude after you. Do not believe them, Even though they speak smooth words to you. “I have forsaken My house, I have left My heritage; I have given the dearly beloved of My soul into the hand of her enemies. My heritage is to Me like a lion in the forest; It cries out against Me; Therefore I have hated it.

2. Isaiah 52:13-53:12

The reading is from the Prophet Isaiah

Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high. Just as many were astonished at you, So His visage was marred more than any man, And His form more than the sons of men; So shall He sprinkle many nations. Kings shall shut their mouths at Him; For what had not been told them they shall see, And what they had not heard they shall consider.

Who has believed our report? And to whom has the arm of the Lord been revealed? For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him.

He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.

Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.

All we like sheep have gone astray; We have turned, every one, to his own way; And the Lord has laid on Him the iniquity of us all.

He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken.

And they made His grave with the wicked-- But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the Lord shall prosper in His hand. He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities.

Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because he poured out his soul unto death, and he was numbered with the transgressors, and he bore the sin of many, and made intercession for the transgressors.

3. Wisdom of Solomon 2:1-22

The reading is from the Wisdom of Solomon

For they reasoned unsoundly, saying to themselves, “Short and sorrowful is our life, and there is no remedy when a man comes to his end, and no one has been known to return from Hades. Because we were born by mere chance, and hereafter we shall be as though we had never been; because the breath in our nostrils is smoke, and reason is a spark kindled by the beating of our hearts. When it is extinguished, the body will turn to ashes, and the spirit will dissolve like empty air. Our name will be forgotten in time and no one will remember our works; our life will pass away like the traces of a cloud, and be scattered like mist that is chased by the rays of the sun and overcome by its heat. For our allotted time is the passing of a shadow, and there is no return from our death, because it is sealed up and no one turns back.

“Come, therefore, let us enjoy the good things that exist, and make use of the creation to the full as in youth. Let us take our fill of costly wine and perfumes, and let no flower of spring pass by us. Let us crown ourselves with rosebuds before they wither. Let none of us fail to share in our revelry, everywhere let us leave signs of enjoyment, because this is our portion, and this our lot. Let us oppress the righteous poor man; let us not spare the widow nor regard the gray hairs of the aged. But let our might be our law of right, for what is weak proves itself to be useless.

“Let us lie in wait for the righteous man, because he is inconvenient to us and opposes our actions; he reproaches us for sins against the law, and accuses us of sins against our training. He professes to have knowledge of God, and calls himself a child of the Lord. He became to us a reproof of our thoughts; the very sight of him is a burden to us, because his manner of life is unlike that of others, and his ways are strange. We are considered by him as something base, and he avoids our ways as unclean; he calls the last end of the righteous happy, and boasts that God is his father. Let us see if his words are true, and let us test what will happen at the end of his life; for if the righteous man is God’s son, he will help him, and will deliver him from the hand of his adversaries. Let us test him with insult and torture, that we may find out how gentle he is, and make trial of his forbearance. Let us condemn him to a shameful death, for, according to what he says, he will be protected.”

Thus they reasoned, but they were led astray, for their wickedness blinded them, and they did not know the secret purposes of God, nor hope for the wages of holiness, nor discern the prize for blameless souls.

4. Zechariah 12:8-14

The reading is from the Prophet Zechariah.

On that day the Lord will put a shield about the inhabitants of Jerusalem so that the feeblest among them on that day shall be like David, and the house of David shall be like God, like the angel of the Lord, at their head. And on that day I will seek to destroy all the nations that come against Jerusalem.

“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of compassion and supplication, so that, when they look on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a first-born. On that day the mourning in Jerusalem will be as great as the mourning for Hadad-rimmon in the plain of Megiddo.

The land shall mourn, each family by itself; the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; the family of the house of Levi by itself, and their wives by themselves; the family of the Shim-e-ites by itself, and their wives by themselves; and all the families that are left, each by itself, and their wives by themselves.

5. 1Peter 3:17-20

The reading is from the First Letter of the Apostle Peter.

For it is better to suffer for doing right, if that should be God’s will, than for doing wrong. For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit; in which he went and preached to the spirits in prison, who formerly did not obey, when God’s patience waited in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water.

6. Matthew 27:57-61

The holy gospel of Jesus Christ according to Mark.

Park kez Der Asdvadz mer. Bros-khumeh. Aseh Asdvadz.

Concerning the burial of Our Lord Jesus Christ.

When it was evening, there came a rich man from Arimathe’a, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. And Joseph took the body, and wrapped it in a clean linen shroud, and laid it in his own new tomb, which he had hewn in the rock; and he rolled a great stone to the door of the tomb, and

departed. Mary Mag'dalene and the other Mary were there, sitting opposite the sepulchre.



HOLY SATURDAY
PASCHAL VIGIL
ՃՐԱԳԱԼՈՅՑ

1. Genesis 1:1-3:24

In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.

And God said, “Let there be light”; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

And God said, “Let there be a firmament in the midst of the waters, and let it separate the waters from the waters.” And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.

And God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. And God said, “Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth.” And it was so. The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. And there was evening and there was morning, a third day.

And God said, “Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the firmament of the heavens to give light upon the earth.” And it was so. And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heavens to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, a fourth day.

And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the firmament of the heavens.” So God created the great sea monsters and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its

kind. And God saw that it was good. And God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” And there was evening and there was morning, a fifth day.

And God said, “Let the earth bring forth living creatures according to their kinds: cattle and creeping things and beasts of the earth according to their kinds.” And it was so. And God made the beasts of the earth according to their kinds and the cattle according to their kinds, and everything that creeps upon the ground according to its kind. And God saw that it was good.

Then God said, “Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.” So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.”

And God said, “Behold, I have given you every plant yielding seed which is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, a sixth day.

Thus the heavens and the earth were finished, and all the host of them.

And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done. So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation.

These are the generations of the heavens and the earth when they were created. In the day that the Lord God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up--for the Lord God had not caused it to rain upon the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground--then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed. And out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

A river flowed out of Eden to water the garden, and there it divided and became four rivers. The name of the first is Pishon; it is the one which flows

around the whole land of Havilah, where there is gold; and the gold of that land is good; bdellium and onyx stone are there. The name of the second river is Gihon; it is the one which flows around the whole land of Cush. And the name of the third river is Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, saying, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.”

Then the Lord God said, “It is not good that the man should be alone; I will make him a helper fit for him.” So out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every beast of the field; but for the man there was not found a helper fit for him.

So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh; and the rib which the Lord God had taken from the man he made into a woman and brought her to the man.

Then the man said, “This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.” Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh. And the man and his wife were both naked, and were not ashamed.

Now the serpent was more subtle than any other wild creature that the Lord God had made. He said to the woman, “Did God say, ‘You shall not eat of any tree of the garden’?”

And the woman said to the serpent, “We may eat of the fruit of the trees of the garden; but God said, ‘You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die.’”

But the serpent said to the woman, “You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate.

Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.

And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

But the Lord God called to the man, and said to him, “Where are you?”
And he said, “I heard the sound of thee in the garden, and I was afraid, because I was naked; and I hid myself.”

He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?”

The man said, “The woman whom thou gavest to be with me, she gave me fruit of the tree, and I ate.”

Then the Lord God said to the woman, “What is this that you have done?”
The woman said, “The serpent beguiled me, and I ate.”

The Lord God said to the serpent, “Because you have done this, cursed are you above all cattle, and above all wild animals; upon your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel.”

To the woman he said, “I will greatly multiply your pain in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you.”

And to Adam he said, “Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth to you; and you shall eat the plants of the field. In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; you are dust, and to dust you shall return.”

The man called his wife’s name Eve, because she was the mother of all living. And the Lord God made for Adam and for his wife garments of skins, and clothed them.

Then the Lord God said, “Behold, the man has become like one of us, knowing good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live for ever” --therefore the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken. He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life.

2. Genesis 22:1-18

The reading is from Genesis.

After these things God tested Abraham, and said to him, “Abraham!” And he said, “Here am I.”

He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering upon one of the mountains of which I shall tell you.”

So Abraham rose early in the morning, saddled his ass, and took two of his young men with him, and his son Isaac; and he cut the wood for the burnt offering, and arose and went to the place of which God had told him. On the third day Abraham lifted up his eyes and saw the place afar off. Then Abraham said to his young men, “Stay here with the ass; I and the lad will go yonder and worship, and come again to you.”

And Abraham took the wood of the burnt offering, and laid it on Isaac his son; and he took in his hand the fire and the knife. So they went both of them together.

And Isaac said to his father Abraham, “My father!” And he said, “Here am I, my son.” He said, “Behold, the fire and the wood; but where is the lamb for a burnt offering?”

Abraham said, “God will provide himself the lamb for a burnt offering, my son.” So they went both of them together.

When they came to the place of which God had told him, Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. Then Abraham put forth his hand, and took the knife to slay his son.

But the angel of the Lord called to him from heaven, and said, “Abraham, Abraham!” And he said, “Here am I.”

He said, “Do not lay your hand on the lad or do anything to him; for now I know that you fear God, seeing you have not withheld your son, your only son, from me.”

And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns; and Abraham went and took the ram, and offered it up as a burnt offering instead of his son.

So Abraham called the name of that place The Lord will provide; as it is said to this day, “On the mount of the Lord it shall be provided.”

And the angel of the Lord called to Abraham a second time from heaven, and said, “By myself I have sworn, says the Lord, because you have done this, and have not withheld your son, your only son, I will indeed bless you, and I will multiply your descendants as the stars of heaven and as the sand which is on the seashore. And your descendants shall possess the gate of their enemies, and by your descendants shall all the nations of the earth bless themselves, because you have obeyed my voice.”

3. Exodus 12:1-24**The reading is from Exodus.**

The Lord said to Moses and Aaron in the land of Egypt, “This month shall be for you the beginning of months; it shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month they shall take every man a lamb according to their fathers’ houses, a lamb for a household; and if the household is too small for a lamb, then a man and his neighbor next to his house shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old; you shall take it from the sheep or from the goats; and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs in the evening. Then they shall take some of the blood, and put it on the two doorposts and the lintel of the houses in which they eat them. They shall eat the flesh that night, roasted; with unleavened bread and bitter herbs they shall eat it. Do not eat any of it raw or boiled with water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the morning, anything that remains until the morning you shall burn. In this manner you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste. It is the Lord’s passover.

For I will pass through the land of Egypt that night, and I will smite all the first-born in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the Lord. The blood shall be a sign for you, upon the houses where you are; and when I see the blood, I will pass over you, and no plague shall fall upon you to destroy you, when I smite the land of Egypt. This day shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations you shall observe it as an ordinance for ever.

“Seven days you shall eat unleavened bread; on the first day you shall put away leaven out of your houses, for if any one eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel. On the first day you shall hold a holy assembly, and on the seventh day a holy assembly; no work shall be done on those days; but what every one must eat, that only may be prepared by you. And you shall observe the feast of unleavened bread, for on this very day I brought your hosts out of the land of Egypt: therefore you shall observe this day, throughout your generations, as an ordinance for ever. In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, and so until the twenty-first day of the month at evening. For seven days no leaven shall be found in your houses; for if any one eats what is leavened, that person shall be cut off from the congregation

of Israel, whether he is a sojourner or a native of the land. You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread.”

Then Moses called all the elders of Israel, and said to them, “Select lambs for yourselves according to your families, and kill the passover lamb. Take a bunch of hyssop and dip it in the blood which is in the basin, and touch the lintel and the two doorposts with the blood which is in the basin; and none of you shall go out of the door of his house until the morning. For the Lord will pass through to slay the Egyptians; and when he sees the blood on the lintel and on the two doorposts, the Lord will pass over the door, and will not allow the destroyer to enter your houses to slay you. You shall observe this rite as an ordinance for you and for your sons for ever.

4. Jonah 1:1-4:11

The reading is from the Prophet Jonah.

Now the word of the Lord came to Jonah the son of Amittai, saying, “Arise, go to Nineveh, that great city, and cry against it; for their wickedness has come up before me.”

But Jonah rose to flee to Tarshish from the presence of the Lord. He went down to Joppa and found a ship going to Tarshish; so he paid the fare, and went on board, to go with them to Tarshish, away from the presence of the Lord.

But the Lord hurled a great wind upon the sea, and there was a mighty tempest on the sea, so that the ship threatened to break up. Then the mariners were afraid, and each cried to his god; and they threw the wares that were in the ship into the sea, to lighten it for them. But Jonah had gone down into the inner part of the ship and had lain down, and was fast asleep. So the captain came and said to him, “What do you mean, you sleeper? Arise, call upon your god! Perhaps the god will give a thought to us, that we do not perish.”

And they said to one another, “Come, let us cast lots, that we may know on whose account this evil has come upon us.” So they cast lots, and the lot fell upon Jonah.

Then they said to him, “Tell us, on whose account this evil has come upon us? What is your occupation? And whence do you come? What is your country? And of what people are you?”

And he said to them, “I am a Hebrew; and I fear the Lord, the God of heaven, who made the sea and the dry land.” Then the men were exceedingly afraid, and said to him, “What is this that you have done!” For the men knew that he was fleeing from the presence of the Lord, because he had told them.

Then they said to him, “What shall we do to you, that the sea may quiet down for us?” For the sea grew more and more tempestuous.

He said to them, "Take me up and throw me into the sea; then the sea will quiet down for you; for I know it is because of me that this great tempest has come upon you." Nevertheless the men rowed hard to bring the ship back to land, but they could not, for the sea grew more and more tempestuous against them.

Therefore they cried to the Lord, "We beseech thee, O Lord, let us not perish for this man's life, and lay not on us innocent blood; for thou, O Lord, hast done as it pleased thee."

So they took up Jonah and threw him into the sea; and the sea ceased from its raging. Then the men feared the Lord exceedingly, and they offered a sacrifice to the Lord and made vows. And the Lord appointed a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights.

Then Jonah prayed to the Lord his God from the belly of the fish, saying, "I called to the Lord, out of my distress, and he answered me; out of the belly of Sheol I cried, and thou didst hear my voice. For thou didst cast me into the deep, into the heart of the seas, and the flood was round about me; all thy waves and thy billows passed over me.

Then I said, 'I am cast out from thy presence; how shall I again look upon thy holy temple?' The waters closed in over me, the deep was round about me; weeds were wrapped about my head at the roots of the mountains. I went down to the land whose bars closed upon me for ever; yet thou didst bring up my life from the Pit, O Lord my God.

When my soul fainted within me, I remembered the Lord; and my prayer came to thee, into thy holy temple. Those who pay regard to vain idols forsake their true loyalty. But I with the voice of thanksgiving will sacrifice to thee; what I have vowed I will pay. Deliverance belongs to the Lord!"

And the Lord spoke to the fish, and it vomited out Jonah upon the dry land.

Then the word of the Lord came to Jonah the second time, saying, "Arise, go to Nin'evah, that great city, and proclaim to it the message that I tell you."

So Jonah arose and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly great city, three days' journey in breadth. Jonah began to go into the city, going a day's journey. And he cried, "Yet forty days, and Nineveh shall be overthrown!" And the people of Nineveh believed God; they proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them. Then tidings reached the king of Nineveh, and he arose from his throne, removed his robe, and covered himself with sackcloth, and sat in ashes. And he made proclamation and published through Nin'evah, "By the decree of the king and his nobles: Let neither man nor beast, herd nor flock, taste anything; let them not feed, or drink water, but let man and beast be covered with sackcloth, and let them cry mightily to God; yea, let every one

turn from his evil way and from the violence which is in his hands. Who knows, God may yet repent and turn from his fierce anger, so that we perish not?”

When God saw what they did, how they turned from their evil way, God repented of the evil which he had said he would do to them; and he did not do it.

But it displeased Jonah exceedingly, and he was angry. And he prayed to the Lord and said, “I pray thee, Lord, is not this what I said when I was yet in my country? That is why I made haste to flee to Tarshish; for I knew that thou art a gracious God and merciful, slow to anger, and abounding in steadfast love, and repentest of evil. Therefore now, O Lord, take my life from me, I beseech thee, for it is better for me to die than to live.”

And the Lord said, “Do you do well to be angry?”

Then Jonah went out of the city and sat to the east of the city, and made a booth for himself there. He sat under it in the shade, till he should see what would become of the city. And the Lord God appointed a plant, and made it come up over Jonah, that it might be a shade over his head, to save him from his discomfort. So Jonah was exceedingly glad because of the plant. But when dawn came up the next day, God appointed a worm which attacked the plant, so that it withered. When the sun rose, God appointed a sultry east wind, and the sun beat upon the head of Jonah so that he was faint; and he asked that he might die, and said, “It is better for me to die than to live.”

But God said to Jonah, “Do you do well to be angry for the plant?” And he said, “I do well to be angry, angry enough to die.”

And the Lord said, “You pity the plant, for which you did not labor, nor did you make it grow, which came into being in a night, and perished in a night. And should not I pity Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also much cattle?”

5. Exodus 14:24-15:21

The reading is from the Book of Exodus.

And in the morning watch the Lord in the pillar of fire and of cloud looked down upon the host of the Egyptians, and discomfited the host of the Egyptians, clogging their chariot wheels so that they drove heavily; and the Egyptians said, “Let us flee from before Israel; for the Lord fights for them against the Egyptians.”

Then the Lord said to Moses, “Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen.”

So Moses stretched forth his hand over the sea, and the sea returned to its wonted flow when the morning appeared; and the Egyptians fled into it, and the Lord routed the Egyptians in the midst of the sea. The waters returned and covered the chariots and the horsemen and all the host of Pharaoh that had followed them into the sea; not so much as one of them remained. But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.

Thus the Lord saved Israel that day from the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. And Israel saw the great work which the Lord did against the Egyptians, and the people feared the Lord; and they believed in the Lord and in his servant Moses.

Then Moses and the people of Israel sang this song to the Lord, saying:

“I will sing to the Lord, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.

The Lord is my strength and my song, and he has become my salvation; this is my God, and I will praise him, my father’s God, and I will exalt him.

The Lord is a man of war; the Lord is his name.

“Pharaoh’s chariots and his host he cast into the sea; and his picked officers are sunk in the Red Sea. The floods cover them; they went down into the depths like a stone. Thy right hand, O Lord, glorious in power, thy right hand, O Lord, shatters the enemy.

In the greatness of thy majesty thou overthrowest thy adversaries; thou sendest forth thy fury, it consumes them like stubble.

At the blast of thy nostrils the waters piled up, the floods stood up in a heap; the deeps congealed in the heart of the sea.

The enemy said, ‘I will pursue, I will overtake, I will divide the spoil, my desire shall have its fill of them. I will draw my sword, my hand shall destroy them.’

Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters.

“Who is like thee, O Lord, among the gods? Who is like thee, majestic in holiness, terrible in glorious deeds, doing wonders? Thou didst stretch out thy right hand, the earth swallowed them.

“Thou hast led in thy steadfast love the people whom thou hast redeemed, thou hast guided them by thy strength to thy holy abode. The peoples have heard, they tremble; pangs have seized on the inhabitants of Philistia. Now are the chiefs of Edom dismayed; the leaders of Moab, trembling seize them; all the inhabitants of Canaan have melted away. Terror and dread fall upon them; because of the greatness of thy arm, they are as still as a stone, till thy people, O Lord, pass by, till the people pass by whom thou hast purchased. Thou wilt bring them in, and plant them on thy own mountain, the place, O Lord, which

thou hast made for thy abode, the sanctuary, Lord, which thy hands have established. The Lord will reign for ever and ever.”

For when the horses of Pharaoh with his chariots and his horsemen went into the sea, the Lord brought back the waters of the sea upon them; but the people of Israel walked on dry ground in the midst of the sea.

Then Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and dancing. And Miriam sang to them: “Sing to the Lord, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.”

6. Isaiah 60:1-13

The Reading is from the Prophet Isaiah.

Arise, shine; for your light has come, and the glory of the Lord has risen upon you. For behold, darkness shall cover the earth, and thick darkness the peoples; but the Lord will arise upon you, and his glory will be seen upon you. And nations shall come to your light, and kings to the brightness of your rising.

Lift up your eyes round about, and see; they all gather together, they come to you; your sons shall come from far, and your daughters shall be carried in the arms. Then you shall see and be radiant, your heart shall thrill and rejoice; because the abundance of the sea shall be turned to you, the wealth of the nations shall come to you.

A multitude of camels shall cover you, the young camels of Midian and Ephah; all those from Sheba shall come. They shall bring gold and frankincense, and shall proclaim the praise of the Lord. All the flocks of Kedar shall be gathered to you, the rams of Nebai’oth shall minister to you; they shall come up with acceptance on my altar, and I will glorify my glorious house.

Who are these that fly like a cloud, and like doves to their windows? For the coastlands shall wait for me, the ships of Tarshish first, to bring your sons from far, their silver and gold with them, for the name of the Lord your God, and for the Holy One of Israel, because he has glorified you.

Foreigners shall build up your walls, and their kings shall minister to you; for in my wrath I smote you, but in my favor I have had mercy on you.

Your gates shall be open continually; day and night they shall not be shut; that men may bring to you the wealth of the nations, with their kings led in procession.

For the nation and kingdom that will not serve you shall perish; those nations shall be utterly laid waste. The glory of Lebanon shall come to you, the cypress, the plane, and the pine, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

7. Job 38:1-30

The reading is from the Book of Job.

Then the Lord answered Job out of the whirlwind:

“Who is this that darkens counsel by words without knowledge? Gird up your loins like a man, I will question you, and you shall declare to me.

“Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements--surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone, when the morning stars sang together, and all the sons of God shouted for joy?

“Or who shut in the sea with doors, when it burst forth from the womb; when I made clouds its garment, and thick darkness its swaddling band, and prescribed bounds for it, and set bars and doors, and said, ‘Thus far shall you come, and no farther, and here shall your proud waves be stayed’?

“Have you commanded the morning since your days began, and caused the dawn to know its place, that it might take hold of the skirts of the earth, and the wicked be shaken out of it? It is changed like clay under the seal, and it is dyed like a garment. From the wicked their light is withheld, and their uplifted arm is broken.

“Have you entered into the springs of the sea, or walked in the recesses of the deep? Have the gates of death been revealed to you, or have you seen the gates of deep darkness?

Have you comprehended the expanse of the earth? Declare, if you know all this.

“Where is the way to the dwelling of light, and where is the place of darkness, that you may take it to its territory and that you may discern the paths to its home?, for you were born then, and the number of your days is great!

“Have you entered the storehouses of the snow, or have you seen the storehouses of the hail, which I have reserved for the time of trouble, for the day of battle and war? What is the way to the place where the light is distributed, or where the east wind is scattered upon the earth?

“Who has cleft a channel for the torrents of rain, and a way for the thunderbolt, to bring rain on a land where no man is, on the desert in which there is no man; to satisfy the waste and desolate land, and to make the ground put forth grass?

“Has the rain a father, or who has begotten the drops of dew? From whose womb did the ice come forth, and who has given birth to the hoarfrost of heaven? The waters become hard like stone, and the face of the deep is frozen.

8. Joshua 1:1-9

The reading is from the Book of Joshua.

After the death of Moses the servant of the Lord, the Lord said to Joshua the son of Nun, Moses' minister,

“Moses my servant is dead; now therefore arise, go over this Jordan, you and all this people, into the land which I am giving to them, to the people of Israel. Every place that the sole of your foot will tread upon I have given to you, as I promised to Moses. From the wilderness and this Lebanon as far as the great river, the river Euphra'tes, all the land of the Hittites to the Great Sea toward the going down of the sun shall be your territory. No man shall be able to stand before you all the days of your life; as I was with Moses, so I will be with you; I will not fail you or forsake you. Be strong and of good courage; for you shall cause this people to inherit the land which I swore to their fathers to give them. Only be strong and very courageous, being careful to do according to all the law which Moses my servant commanded you; turn not from it to the right hand or to the left, that you may have good success wherever you go. This book of the law shall not depart out of your mouth, but you shall meditate on it day and night, that you may be careful to do according to all that is written in it; for then you shall make your way prosperous, and then you shall have good success. Have I not commanded you? Be strong and of good courage; be not frightened, neither be dismayed; for the Lord your God is with you wherever you go.”

9. 2Kings 2:1-22

The reading is from the Second Book of Kings.

Now when the Lord was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal.

And Elijah said to Elisha, “Tarry here, I pray you; for the Lord has sent me as far as Bethel.” But Eli'sha said, “As the Lord lives, and as you yourself live, I will not leave you.” So they went down to Bethel. And the sons of the prophets who were in Bethel came out to Elisha, and said to him, “Do you know that today the Lord will take away your master from over you?” And he said, “Yes, I know it; hold your peace.”

Elijah said to him, “Elisha, tarry here, I pray you; for the Lord has sent me to Jericho.” But he said, “As the Lord lives, and as you yourself live, I will not leave you.” So they came to Jericho. The sons of the prophets who were at Jericho drew near to Elisha, and said to him, “Do you know that today the Lord will take away your master from over you?” And he answered, “Yes, I know it; hold your peace.”

Then Elijah said to him, "Tarry here, I pray you; for the Lord has sent me to the Jordan." But he said, "As the Lord lives, and as you yourself live, I will not leave you." So the two of them went on. Fifty men of the sons of the prophets also went, and stood at some distance from them, as they both were standing by the Jordan.

Then Elijah took his mantle, and rolled it up, and struck the water, and the water was parted to the one side and to the other, till the two of them could go over on dry ground.

When they had crossed, Elijah said to Elisha, "Ask what I shall do for you, before I am taken from you." And Elisha said, "I pray you, let me inherit a double share of your spirit."

And he said, "You have asked a hard thing; yet, if you see me as I am being taken from you, it shall be so for you; but if you do not see me, it shall not be so."

And as they still went on and talked, behold, a chariot of fire and horses of fire separated the two of them. And Elijah went up by a whirlwind into heaven.

And Elisha saw it and he cried, "My father, my father! the chariots of Israel and its horsemen!" And he saw him no more. Then he took hold of his own clothes and rent them in two pieces. And he took up the mantle of Elijah that had fallen from him, and went back and stood on the bank of the Jordan.

Then he took the mantle of Elijah that had fallen from him, and struck the water, saying, "Where is the Lord, the God of Elijah?" And when he had struck the water, the water was parted to the one side and to the other; and Elisha went over.

Now when the sons of the prophets who were at Jericho saw him over against them, they said, "The spirit of Elijah rests on Elisha." And they came to meet him, and bowed to the ground before him.

And they said to him, "Behold now, there are with your servants fifty strong men; pray, let them go, and seek your master; it may be that the Spirit of the Lord has caught him up and cast him upon some mountain or into some valley." And he said, "You shall not send."

But when they urged him till he was ashamed, he said, "Send." They sent therefore fifty men; and for three days they sought him but did not find him. And they came back to him, while he tarried at Jericho, and he said to them, "Did I not say to you, Do not go?"

Now the men of the city said to Elisha, "Behold, the situation of this city is pleasant, as my Lord sees; but the water is bad, and the land is unfruitful."

He said, "Bring me a new bowl, and put salt in it." So they brought it to him.

Then he went to the spring of water and threw salt in it, and said, "Thus says the Lord, I have made this water wholesome; henceforth neither death nor miscarriage shall come from it."

So the water has been wholesome to this day, according to the word which Eli'sha spoke.

10. Jeremiah 31:31-34

The reading is from the Prophet Jeremiah.

“Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, though I was their husband, says the Lord.

But this is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people. And no longer shall each man teach his neighbor and each his brother, saying, ‘Know the Lord,’ for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and I will remember their sin no more.”

11. Ezekiel 37:1-14

The reading is from the Prophet Ezekiel.

The hand of the Lord was upon me, and he brought me out by the Spirit of the Lord, and set me down in the midst of the valley; it was full of bones. And he led me round among them; and behold, there were very many upon the valley; and lo, they were very dry.

And he said to me, “Son of man, can these bones live?” And I answered, “O Lord God, thou knowest.”

Again he said to me, “Prophecy to these bones, and say to them, O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: Behold, I will cause breath to enter you, and you shall live. And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord.”

So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone. And as I looked, there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them.

Then he said to me, “Prophecy to the breath, prophecy, son of man, and say to the breath, Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live.”

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceedingly great host.

Then he said to me, “Son of man, these bones are the whole house of Israel. Behold, they say, ‘Our bones are dried up, and our hope is lost; we are clean cut off.’ Therefore prophesy, and say to them, Thus says the Lord God: Behold, I will open your graves, and raise you from your graves, O my people; and I will bring you home into the land of Israel. And you shall know that I am the Lord, when I open your graves, and raise you from your graves, O my people.

And I will put my Spirit within you, and you shall live, and I will place you in your own land; then you shall know that I, the Lord, have spoken, and I have done it, says the Lord.”

1. Daniel 3:1-90

This reading is from the Prophet Daniel.

In the eighteenth year of the reign of King Nebuchadnezzar, he made an image of gold. Its height was sixty cubits and its width was six cubits. And he set it up in the plain of Dura in the land of Babylon. And he summoned the generals and commanders, the governors, the rulers and overlords, the officers, and all of the authorities of the land to come to the dedication of the image that King Nebuchadnezzar had set up.

And the governors, the generals and commanders, the rulers and overlords, the noblemen, the officers, and all of the authorities of the land gathered together and came to the dedication of the image that King Nebuchadnezzar had set up. And they stood before the image that King Nebuchadnezzar had set up.

And a proclamation was read for all to hear:

“O peoples and nations and languages — when you hear the sound of the trumpet, the flute, the drum, the lyre, the psalter, and a symphony of the music of every nation, you shall bow down and worship the image that King Nebuchadnezzar has set up. And whoever does not bow down and worship shall be thrown immediately into a burning, fiery furnace.”

And so it was that when the people heard the sound of the trumpet, the flute, the psalter, and the playing of every nation’s music, every people and nation and language bowed down and worshipped the golden image that King Nebuchadnezzar had set up.

At that time some Chaldean men who were malicious toward the Jews, went up to Nebuchadnezzar and said, “O King, may you live forever! You have given the command to all men who hear the sound of the trumpet, the flute, the lyre, the psalter, and the music of every nation, that whoever does not worship the golden image be thrown into the burning, fiery furnace. Now, there are here some Jewish men, whom you appointed over the affairs of the land of Babylon,

Sedrak, Misak and Abednago, who have not obeyed your order, O King. They do not serve your gods, and they do not worship the golden image that you set up.”

Immediately Nebuchadnezzar, in anger and rage, ordered them to summon Sedrak, Misak and Abednago. And they brought them to the king.

Nebuchadnezzar responded to them and said, “Is it true, Sedrak, Misak and Abednago, that you do not serve my gods, and that you do not worship the golden image that I set up? Yet when you hear the sound of the trumpet and the flute and the drum and the lyre and the symphony of the music of all nations, if you are ready to bow down and worship the image that I made, [well and good]. But if you do not worship it, then you shall immediately be thrown into the burning, fiery furnace. And what god will save you from my hands?”

Sedrak, Misak and Abednago said to King Nebuchadnezzar:

“**W**e do not need to answer your question. For it is our God in heaven whom we worship. He is able to save us from the burning, fiery furnace. But even if He does not, let this be known to you, O King: We will not worship your gods, nor the golden image that you have set up.”

Then Nebuchadnezzar was full of fury, and the color of his face changed because of Sedrak, Misak and Abednago. And he said, “Heat up the furnace seven times hotter so that they will burn to death.” And five strong men tied up Sedrak, Misak and Abednago tightly and threw them into the burning, fiery furnace. Then those men were tied up with their robes, their pants, their tunics and stockings and they were hurled into the middle of the burning, fiery furnace, for the king’s order had become more harsh and the furnace was burning seven times hotter than before.

And the three, Sedrak, Misak and Abednago, fell, tied up, into the midst of the furnace. But walking in the middle of the fire, they began singing and praising the Lord God! And in this way, Azariah rose up and began to pray. He opened his mouth in the middle of the furnace and said:

“**B**lessed are you, Lord, God of our fathers. Praised and glorified is your name forever. For you are fair in everything that you have done to us, and all of your deeds are true.

Your paths are straight and your judgments are true.

For every situation you have made laws preserving the truth. You have made them for us and for the holy city of our fathers, Jerusalem.

For you have done all of this truly and lawfully because of our sins.

For we have sinned and broken the law, rebelling from you. Even more have we sinned in every way.

And we have not obeyed your commandments. We have not kept them or observed them as you commanded us for our own good.

And everything you did to us and everything you made for us you did rightly and fairly.

You abandoned us into the hands of our enemies, criminals, brutes and rebels; into the hands of a bigoted king, more evil than any other.

And now we have no right to open our mouths for we have become a disgrace and an offense to your servants and worshippers.

But for the sake of your name, do not entirely abandon us. Do not violate your covenant and do not take away your mercy from us.

For the sake of Abraham your beloved and for Isaac your servant and for Israel your holy one.

To whom you promised to multiply their children like the stars in the sky, and like the sands of the seashore.

And now, Lord, we have been reduced to the least of the nations and we are tormented today in every land because of our sin.

At this moment there is no prince, no prophet, and no leader. There is no burnt offering or sacrifice, no oblation and no incense. Nor are there first-fruits to offer you in atonement so that we might receive mercy from you.

But with our broken souls and tormented spirits let us be as acceptable to you as burnt offerings of rams and bullocks, and as tens of thousands of fattened lambs.

Such may our offering today be considered by you so that we may follow you perfectly. For there is no shame for those who hope in you.

And now, we turn to you with all our hearts and we revere you and we seek your face.

Do not disgrace us but treat us gently and mercifully.

And save us in consideration of your miracles and glorify your name, O Lord.

Let all who do evil to your servants be disgraced. Let them be humiliated every time they make an assault. And may their power be crushed.

Then they will know that you are the only Lord God, and you are glorified over the whole universe.”

And the servants of the king, who threw them into the fiery furnace did not cease to fuel the fire with naphtha and oil, and with flax and vines. The flames climbed up and reached more than forty-nine cubits above the furnace. And they swarmed around and surrounded the furnace so that they burned the Chaldeans who were standing there.

And an angel of God descended and came to Azariah and his companions in the furnace, and he touched the flame of fire from the furnace. The angel created

something like a wind in the furnace that blew a cool breeze. And the fire could in no way get near the youths. It did not afflict them or trouble them.

Then the three, as if with one mouth, blessed and praised and glorified God, saying:

“**B**lessed are you, Lord God of our fathers, praised and highly exalted forever.

And blessed is the holy name of your glory, praised and highly exalted forever.

Blessed are you in the temple of your holy glory, praised and highly exalted forever.

Blessed are you, for you look down into the abyss but are enthroned among the Cherubim, praised and highly exalted forever.

Blessed are you on the throne of your kingdom, praised and highly exalted forever.

Blessed are you on the firmament of heaven, praised and highly exalted forever.”

Refrain:

Bless, praise and exalt him forever!

“**B**less the Lord all creatures of the Lord. Bless and exalt him forever.
Bless the Lord, O heavens. Bless and exalt him forever.
Bless the Lord, O angel of the Lord. Bless and exalt him forever.

Bless the Lord, all waters beyond the heavens. Bless and exalt him forever.

Bless the Lord, all powers. Bless and exalt him forever.

Bless the Lord, O sun and moon. Bless and exalt him forever.

Bless the Lord, O stars of the sky. Bless and exalt him forever.

Bless the Lord, all rain and dew. Bless and exalt him forever.

Bless the Lord, all winds. Bless and exalt him forever.

Bless the Lord, fire and heat. Bless and exalt him forever.

Bless the Lord, cold and hot. Bless and exalt him forever.

Bless the Lord, frost and snow. Bless and exalt him forever.

Bless the Lord, ice and frigid cold. Bless and exalt him forever.

Bless the Lord, cold and snow. Bless and exalt him forever.

Bless the Lord, days and nights. Bless and exalt him forever.

Bless the Lord, light and dark. Bless and exalt him forever.

Bless the Lord, clouds and lightning. Bless and exalt him forever.

May the earth bless the Lord. May it bless and exalt him forever.

Bless the Lord, mountains and summits. Bless and exalt him forever.

Bless the Lord, all plants of the earth. Bless and exalt him forever.

Bless the Lord, all springs. Bless and exalt him forever.

Bless the Lord, oceans and rivers. Bless and exalt him forever.

Bless the Lord, whales and fish of the sea. Bless and exalt him forever.

Bless the Lord, O birds of the sky. Bless and exalt him forever.

Bless the Lord all creatures and beasts. Bless and exalt him forever.

Bless the Lord, O sons of mankind, Bless and exalt him forever.

May Israel bless the Lord. May he bless and exalt him forever.

Bless the Lord, O priests. Bless and exalt him forever.

Bless the Lord, O servants of the Lord. Bless and exalt him forever.

Bless the Lord, O souls and spirits of the righteous. Bless and exalt him forever.

Bless the Lord, O pure and humble in spirit. Bless and exalt him forever.

Bless the Lord, Anania, Azariah and Misael. Bless and exalt him forever.

For he has saved us from hell and has rescued us from the grips of death, from the furnace, and from the midst of the burning flames, and from the midst of the fire.

Give thanks to the Lord for he is good! For his mercy endures forever.

Bless the God of gods, all servants of the Lord. Bless him and give thanks to him, for his mercy endures forever.”



HOLY SATURDAY
PASCHAL DIVINE LITURGY

1. 1Corinthians 15:1-11

The reading is from the First Letter of the Apostle Paul to the Corinthians.

Now I would remind you, brethren, in what terms I preached to you the gospel, which you received, in which you stand, by which you are saved, if you hold it fast--unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God which is with me. Whether then it was I or they, so we preach and so you believed.

2. Matthew 28:1-20

The Holy Gospel of Our Lord Jesus Christ according to Matthew.

Park kez Der Asdvadz mer. Bros-khumeh. Aseh Asdvadz.

Concerning the Resurrection of Our Lord Jesus Christ.

Now after the sabbath, toward the dawn of the first day of the week, Mary Mag'dalene and the other Mary went to see the sepulchre.

And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. His appearance was like lightning, and his raiment white as snow. And for fear of him the guards trembled and became like dead men. But the angel said to the women, "Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said. Come, see the place where he lay. Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. Lo, I have told you."

So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples.

And behold, Jesus met them and said, “Hail!” And they came up and took hold of his feet and worshiped him. Then Jesus said to them, “Do not be afraid; go and tell my brethren to go to Galilee, and there they will see me.” While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place. And when they had assembled with the elders and taken counsel, they gave a sum of money to the soldiers and said, “Tell people, ‘His disciples came by night and stole him away while we were asleep.’ And if this comes to the governor’s ears, we will satisfy him and keep you out of trouble.”

So they took the money and did as they were directed; and this story has been spread among the Jews to this day.

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshiped him; but some doubted.

And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.”

3. Matthew 28:16-20

The Holy Gospel of Our Lord Jesus Christ according to Matthew.

Park kez Der Asdvadz mer. Bros-khumeh. Aseh Asdvadz.

Our Lord Jesus Christ.

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshiped him; but some doubted.

And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.”

Քրիստոս յարեալ ի մեռելոց:
Օրհնեալ է յարութիւնն Քրիստոսի:

