

DEACON'S HANDBOOK

*Booklet of Basic Knowledge
For a Deacon in the Armenian Apostolic Church*



*They must first be tested,
and then if there is nothing against them,
let them serve as deacons.
1 Timothy 3:10*

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DUTIES OF THE DEACON

- † Assist the Priest in administering the Holy Sacraments as baptism and the Divine Liturgy
- † To make sure that the Altar is in fine condition and all things are available for the administration of the Holy Sacraments, that vessels and vestments are clean
- † Assist the Priest in pastoral obligations, such as visiting the sick and delinquent members.
- † Assist the Pastor, the Parish Council and the church in every way necessary

WHAT IS A DEACON?

Deacon is a role in the Christian Church that is generally associated with service of some kind, but which varies among theological and denominational traditions. In many traditions, the **diaconate**, the term for a deacon's office, is a clerical office; in others, it is for laity. A biblical description of the qualities required of a deacon, and of his household, can be found in 1 Timothy 3:8-13.



The word deacon is derived from the Greek word *diakonos* (δῆκονος), which is a standard ancient Greek word meaning "servant", "waiting-man," "minister" or "messenger." One commonly promulgated speculation as to its etymology is that it literally means 'through the dust', referring to the dust raised by the busy servant or messenger.

It is generally believed that the office of deacon originated in the selection of seven men, among them Stephen, to assist with the charitable work of the early church as recorded in Acts 6. Deaconesses are mentioned by Pliny the Younger in a letter to Trajan dated c. 112. The exact relationship between Deacons and Deaconesses varies. In some traditions a deaconess is simply a female deacon; in others, deaconesses constitute a separate order; in others, the title "deaconess" is given to the wife of a deacon.

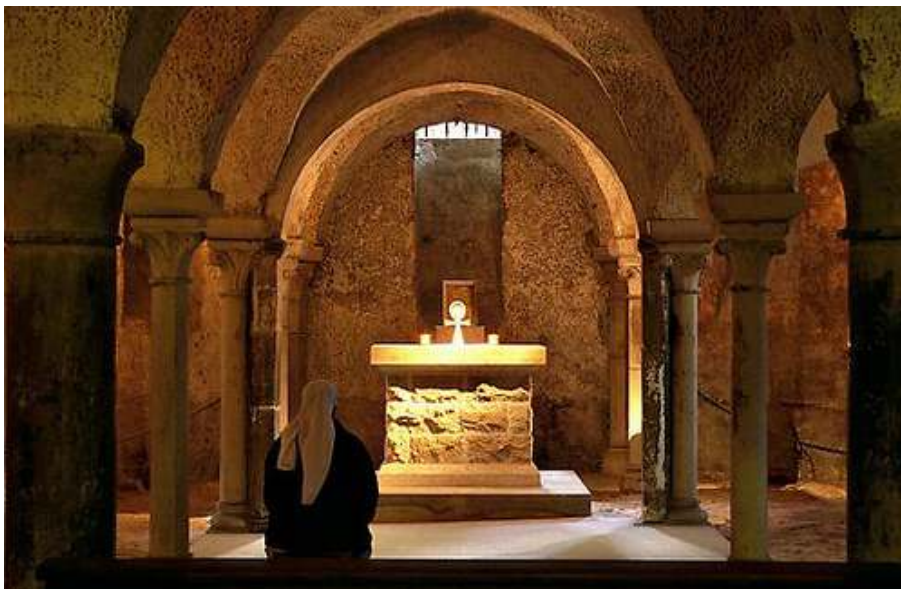
HOLY TRADITIONS

The ongoing life of God's People is called Holy Tradition. The Holy Tradition of the Old Testament is expressed in the Old Testamental part of the Bible and in the ongoing life of the People of Israel until the birth of Christ. This tradition is fulfilled, completed and transcended in the time of the Messiah and in the Christian Church.

The New Testamental or Christian Tradition is also called the apostolic tradition and the tradition of the Church. The central written part of this tradition is the New Testamental writings in the Bible. The gospels and the other writings of the apostolic church form the heart of the Christian tradition and are the main written source and inspiration of all that developed in later ages.

This Christian tradition is given over from people to people, through space and time. Tradition as a word means exactly this: it is that which is "passed on" and "given over" from one to another. Holy Tradition is, therefore, that which is passed on and given over within the Church from the time of Christ's apostles right down to the present day.

Although containing many written documents, Holy Tradition is not at all limited to what is written; it is not merely a body of literature. It is, on the contrary, the total life and experience of the entire Church transferred from place to place and from generation to generation. Tradition is the very life of the Church itself as it is inspired and guided by the Holy Spirit.



Not everything in the Church belongs to its Holy Tradition for not everything in the Church is done by the grace of the Holy Spirit, and not everything in the Church pertains essentially and necessarily to the Kingdom Of God. Some things in the Church are just temporal and temporary things, merely human customs and traditions of no eternal and everlasting value. Such things in themselves are not sinful or wrong. On the contrary, they may be very positive and very helpful to the life of the Church as long as they are not taken to be what they are not. Thus, it is very important in the Church to make the distinction between traditions which are merely earthly and human and passing away and the genuine Holy Tradition which pertains to the heavenly and eternal Kingdom of God.

It is also important to recognize that there are also things in the Church which not only do not belong to Holy Tradition, but which are not even to be counted among its positive human traditions. These things which are just sinful and wrong are brought into the life of the Church from the evil world. The Church in its human form, as an earthly institution, is not immune to the sins of its unholy members. These deviations and errors which creep into the life of the Church stand under the judgment and condemnation of the authentic and genuine Holy Tradition which comes from God.

Among the elements which make up the Holy Tradition of the Church, the Bible holds the first place. Next comes the Church's liturgical life and its prayer, then its dogmatic decisions and the acts of its approved churchly councils, the writings of the church fathers, the lives of the saints, the canon laws, and finally the iconographic tradition together with the other inspired forms of creative artistic expression such as music and architecture. All of the elements of Holy Tradition are organically linked together in real life. None of them stands alone. None may be separated or isolated from the other or from the wholeness of the life of the Church. All come alive in the actual living of the life of the Church in every age and generation, in every time and place. As the Church continues to live by the inspiration of the Holy Spirit, the Holy Tradition of the Church will continue to grow and develop. This process will go on until the establishment of the Kingdom of God at the end of the ages.

HOLY SCRIPTURES

Holy Bible is the title used by the Church to refer to a collection of books, letters and prophetic oracles that reveal God, his will and plan to save his people. The English word "Bible" comes from the Greek word *Biblia* and the plural of *biblios* which means "papyrus bark" or "book." The word *Biblia* received its singular sense, i.e. "the Book," when the various books of the Holy Bible were put together and considered one Holy Scripture. Christian believes that these books were written, edited, compiled and preserved by divine inspiration and guidance. The Bible is frequently referred to as the Word of God. This does not mean that God himself wrote the books of the Bible nor that God dictated the Bible word for word to men who were merely his passive instruments. Some of the prophets and apostles who witnessed and experienced God's revelation were inspired to record and preserve it for future generations. As one aspect of God's divine revelation, therefore, he inspired his people to produce Scriptures.



Armenians use various words to refer to the Bible. One of these words is Աստուածաշունչ *Asdvadzashoonch*, meaning "breathed by God" which reinforces a theological principle in the Armenian Church that the Bible is a collection of books breathed upon, or inspired by God. Another word is Սուրբ Գիրք *Soorp Keerk*, "Holy Book." For Armenians, the Bible is "the Holy Book" because it contains revelations about God. It invites the readers to a life of holiness.

As part of the Orthodox branch of the Universal Church of Christ, the Armenian Church believes that the books of the Bible were written, edited, compiled, and preserved by divine inspiration. God is the source and origin of the biblical message. Therefore, another common title for the Bible among the Armenians is "the Word of God." Obviously, this does not mean that every word in the Bible was written or dictated by God. Words, by definition, are human. As such, the biblical text is comprised of human words of several languages, such as Hebrew, Aramaic and Greek, and it contains all the markings of the authors, as well as the culture and time during which the words were written.

Interpretation

To understand and interpret the Bible correctly it is essential to consider the background of its writers. Equally important is to identify to whom these documents were addressed and what the problems and conditions of that specific community were at the time. Another important factor is to keep the Bible in its context and consider all its interrelated conditions.

Misinterpretation of the Bible has and continues to cause divisiveness in the universal church, allowing heretical movements to spread.

The books of the Bible relate to historical, geographical, scientific, cultural, and many other factors, however, its most essential purpose is to make God's revelation eternal and accessible to all generations. Interpretations begin with the process of peeling off the various layers of available data, and revealing the divine messages contained within and their relevance to our daily lives.

The most reliable interpretations of Scripture are to be found in the writings of the Church Fathers (known as Patristics, from the Latin *pater* meaning 'father'), both Armenian and the Early Church Fathers, such as St. John Chrysostom.

Old Testament

The books of the Bible beginning with Genesis until the end of Malachi reveal how God manifests His commandments and how people live by these covenants or ignore them. These books, called "Old Testament" by Christians, also contain narration of God's wrath on those who constantly forgot their responsibilities and ignored God's commandments. He told them that the time is approaching when he will reject them as they rejected Him, and invite those who believe in His new covenant to inherit His kingdom (Jeremiah 31:31-37).

When God realized that the time had come to establish the last and eternal "testament," He sent His only begotten Son, Jesus Christ, to establish the new covenant, sealed with His blood. The commandments of the New Testament were taught by Jesus Christ, as witnessed and handed down by His apostles.

Thus, the "Old Testament" includes the books recalling the history, revelation and prophecies concerning the old covenants of God, and "New Testament," is comprised of the books, letters and prophetic oracles written concerning God's new covenant through His son Jesus Christ.

The Old Testament can be classified into four groups:

1. **Pentateuch:** this term means "five containers," referring to the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Together these books constitute the Law for which the Hebrew word Torah is commonly used. They offer a review of the history of God's dealing with His people, from creation of the world to the death and burial of Moses and his succession by Joshua. These books record the establishment of Israel as the people of God as well as His commandments.

2. **Historical Books:** this category includes – Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, Ezra, Nehemiah, Tobit, Judith, Esther, and books of Maccabees. They narrate the history of the people of God, as well as Israel's relationship with God and with her neighboring nations. *



miracles, suffering, crucifixion and resurrection, which were fulfilled in the life, death and resurrection of Jesus Christ, as confirmed by the books of the New Testament.

3. **Books of Wisdom:** this category includes the books of Job, Psalms, Proverbs, Ecclesiastes, the Song of Songs, Wisdom, and Sirach (Ecclesiasticus). They examine issues related to the lives of the people of God and their salvation.

4. **Prophetic Books:** this category includes – the books of Isaiah, Jeremiah, Lamentations, Baruch, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi. They contain oracles delivered and written by prophets to whom God had revealed Himself, and who prophesied about future events. These prophetic oracles are about Israel, most of them written hundreds of years before Jesus' birth. They prophesied about His birth,



New Testament

The New Testament can be classified into four groups:

1. **Gospels:** These are the first four books of the New Testament – Matthew, Mark, Luke, and John. The term Gospel comes from the archaic English word, "God- Spell" (2 Tim 3:16) (meaning 'good news'). The Armenian word for "Gospel" is Աւետարան *Avedaran*, meaning "bearer of good news." Gospels are the depositories of the good news of our salvation through the events of Jesus' birth, ministry, miracles, passion, crucifixion, death and resurrection.



2. **The Book of Acts:** this book discusses the word of the Holy Spirit through the apostles in the early church. It contains certain historical information that is not recorded anywhere else in the Bible, such as the ascension of our Lord, the descent of the Holy Spirit (Pentecost), and the ordination of the early church ministers, deacons, and priests.

3. **Epistles:** This category includes St. Paul's letters to the Roman, 1st and 2nd Corinthians, Galatians, Ephesians, Philippians, Colossians, 1st and 2nd Thessalonians, 1st and 2nd Timothy, Titus, Philemon, the Epistle to the Hebrews, the Epistle of James, the 1st and 2nd Epistles of Peter, the 1st, 2nd, and 3rd Epistles of John, and the Epistle of Jude. These are actual letters written by the apostles or their disciples. These letters discuss the faith, liturgical practices, moral responsibilities and problems of the early Christian communities.

4. **The Book of Revelation:** this book is also called the Apocalypse, a term which comes from a Greek word meaning "the disclosure of that which is hidden or unknown." This word is used to emphasize that this book unveils facts about heaven and earth, past and present and future. The Book of Revelation combined letters and prophetic oracles using a very rich symbolic language. The main theme of the book is the prophecy about the coming Day of Judgment, and the establishment of the eternal and universal rule of God, once and for all. It is one of the books which entered later into the Canon, thus it is not part of the daily readings of the Armenian Church.

OUR FAITH – HAVADAMK



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

And in one Lord, Jesus Christ, the Son of God, begotten of God the Father, only begotten, that is of the same substance of the Father. God of God, light of light, true God of true God, begotten and not made, of the self-same nature of the Father, by whom all things came into being in heaven and on earth, visible and invisible; who for us human beings, and for our salvation came down from heaven and was incarnate, was made man, was born perfectly of the holy virgin Mary by the Holy Spirit; by whom He took body, soul, and mind and everything that is in man, truly and not in semblance. He suffered, was crucified and was buried and rose again on the third day and ascended into heaven with the same body and sat at the right hand of the Father. He is to come with the same body and with the glory of the Father to judge the living and the dead; of whose kingdom there is no end.

We Believe also in the Holy Spirit, the uncreate and perfect, who spoke in the Law and in the prophets and in the Gospels; who came down upon the Jordan, preached in the apostles and dwelt in the saints.

We Believe also only one universal and apostolic holy Church; in one baptism with repentance for the remission and forgiveness of sins; in the resurrection of the dead, in the everlasting judgment of souls and bodies, in the kingdom of heaven and in the eternal life.

HOLY ORDERS

There are three major orders in the ranks of the clergy of the Armenian Church; deacon, priest and bishop. Within each of these orders there are ranks or subdivisions. There are also four minor orders of *Tbir* or Clerk

Deacon

Under the order of deacon we find first the stole bearer (*Ourarageer*). He is not ordained but given the stole to use while serving in the Church. The stole bearer may serve at the altar, read the litanies and sing. When there is no deacon available he may also read the Gospelsbook. Second, there is the rank of sub-deacon (*Geesasargavak*) which is conferred by ordination and is a specific rank in the church. Finally, there is the deacon, sometimes called archdeacon (*Sargavak*), the last rank before priesthood. Only the deacon has the right to present the chalice. We address stole bearers, sub-deacons and deacons as *Deeratzou*.

Priest

The next order in the church is priest. In the Armenian Church there are two types: the married priest (*Kahana*) and the celibate priest (*Gousagron Kahana*). Priests have the right to perform all services and sacraments except ordination. Married

priests are usually pastors of parishes and serve the parochial needs. The celibate priesthood has a number of divisions. The first rank of celibate priest is *Apegha*, which means monk. The celibate then usually receives the rank of *Vartabed* or doctor of the church. There are fourteen levels of celibate priesthood, the last being *Dzayrakouyn*. We address married priests as *Der Hayr* and celibate priests as *Hayr Sourp*.



usually presides over a historical see. We have many diocese but only two patriarchates, Jerusalem and Constantinople. We address bishops as *Srpazan Hayr*.

Catholicos

Although not technically a separate “ordained” ministry, the highest order in the Armenian Church is Catholicos, the bishop of bishops and Supreme Patriarch and Catholic of of All Armenians. He resides in Holy Etchmiadzin, the Mother See of the Armenian Church. Throughout history we have had more than one Catholicate, but they only exercised local jurisdiction. Of these only the Catholicate of Cilicia, whose center is now in Antelias, Lebanon, has survived. The Catholicos has the special right to consecrate bishops and prepare the Holy Oil (Meuron). We address the Catholicos as *Vehapar Der*.

LITURGICAL CALENDAR

The Liturgical Calendar begins with Theophany (January 6) and ends on the Eve of Theophany of the following year (January 5)

Tabernacle Feasts

- Theophany
- Easter
- Transfiguration
- Assumption of the Holy Mother of God
- Exaltation of the Holy Cross

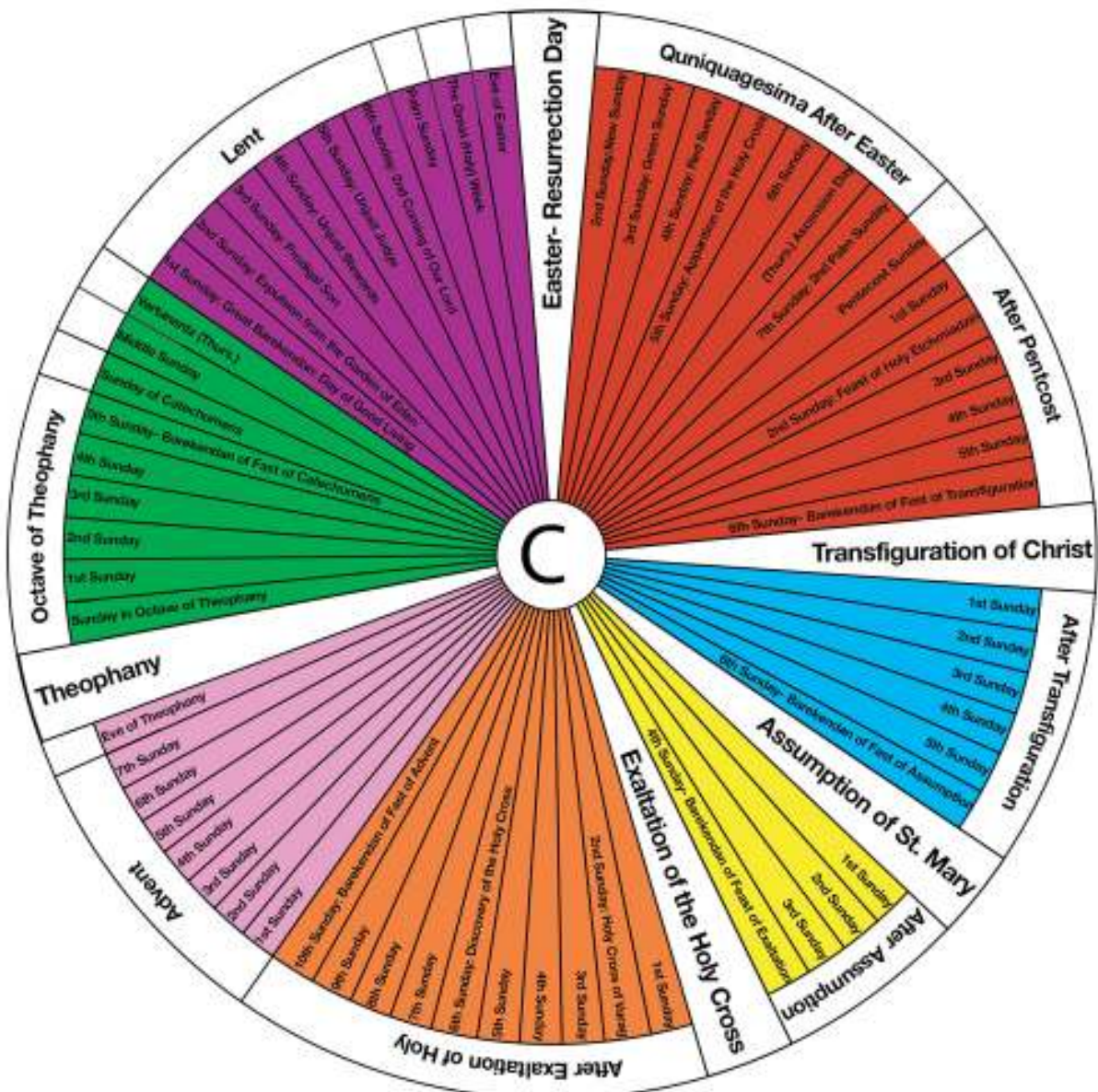
- Annunciation of the Mother of God - April 7
- Birth of the Mother of God - September 8
- Presentation of the Mother of God to the Temple - November 21
- Conception of the Mother of God to Joachim & Anna - December 9

Fixed Feast Days

- Theophany - January 6
- Presentation of the Lord to the Temple - February 14

Feast of the Holy Cross

- Exaltation of the Holy Cross
- Apparition of the Holy Cross
- Discovery of the Holy Cross
- Holy Cross of Varak



CHURCH HOURS

Daily Hours of the Armenian Church There are nine daily services in the Armenian Church although usually only seven are referred to, the three Midday Hours being counted as one. Each of the daily services is addressed to one of the persons of the Holy Trinity, that is either to the Father, the Son or the Holy Spirit.

Night Hour (*Keesheraheen Zham*) The Night Hour, addressed to God the Father, is performed in the morning prior to sunrise.

Morning Hour (*Aravodyan Zham*) The Morning Hour, addressed to God the Son, is usually performed between dawn and sunrise, directly after the Night Hour. In many parishes the most essential and closing parts of the Morning Hour are performed on Sunday mornings. It is during this service that the Oil Bearers' and Morning Gospels are read and Glory to God in the Highest (*Park Ee Partzouns*) is sung.

Sunrise Hour (*Arevakalee Zham*) The Sunrise Hour, addressed to God the Holy Spirit, should be performed at sunrise. Previously, this service was performed on those days when the Night Service was not performed. It is now traditionally performed only during Lent.

Midday Hours (*Jashou Zhamk*) There are three Midday Hours belonging to the third, sixth and ninth hours of the day (counting from six A.M.). They are addressed to the three persons of the Holy Trinity in the following order: Holy Spirit, Father and Son.

Evening Hour (*Yeregoyan Zham*) The Evening Hour, addressed to God the Son, is performed, as the name implies, in the evening but should begin and end before sunset. Like the Morning and Night Hours it is performed each day in Armenian monasteries.

Peace Hour (*Khaghaghagan Zham*) The Peace Hour is addressed primarily to God the Holy Spirit. It is also addressed to God the Son who descended into Hell and brought peace to the souls that were captive. Like the Sunrise Hour it is performed only during Lent and takes place in the evening.

Rest Hour (*Hankusdyan Zham*) The Rest Hour, addressed to God the Father, is performed in the late evening and is used particularly on the eves of major feasts and also during Lent.

CHURCH BOOKS

There are several liturgical books used in the Armenian Church. They vary in frequency of usage. Below is a partial list of liturgical books used today. They each serve a different function, though some overlap in content. Using these texts requires orientation and practice.

Book of Hours - Jhamakeerk

Jhamakeerk, or the Book of Hours, is the main book of common prayer in the Armenian Church. It contains the prayers, petitions, litanies, psalms, and several of the hymns and Gospel readings used during the various daily services of the Armenian Church. At the end of the *Jhamakeerk* we find the text of the Divine Liturgy, Badarak, including the deacons', choir's, and celebrant's parts. The *Jhamakeerk* contains other short services as well, such as the Renunciation of Satan and the Blessing of the Table. Saints *Sahag Bartev*, *Mesrob Mashdods*, *Kyud Gatoghigos*, *Hovhan Mantagooni* and *Nersess Shnorhali* are believed to be the authors and compilers of this book of prayers.

There are different kinds of *Jhamakeerks* in the Armenian Church. *Jhamakeerk Adeni*, is a big *Jhamakeerk* put on a short stand (see the discussion concerning *Kragal* in a later section of this manual) in the middle of the bema during the daily services, or morning services on Sundays before Badarak. The *Jhamakairk Adeni* has the same contents as the regular one except that it has the book of Psalms with its prayers at the beginning and the *Donatsooyts* at its end. There are other sizes and forms of *jhamakeerks* such as *Kurbanee Jhamakeerk*, *Pocket Jhamakeerk*, which is a small booklet and contains only certain parts and prayers of the main *Jhamakeerk*.

The text of the *Jhamakeerk* begins with the "Order of Renunciation," pp.5-10, and ends with the Badarak, pp. 679-723. In between these two we find the texts of the seven (nine) daily services ordered as follows:

- Night Service: pp.16-215
- Morning Service/Matins: pp.217-359
- Sunrise Service: pp.360-381
- Midday Services (three): pp.383-522
- Evening Service: pp.533-581
- Peace Service: pp.583-634
- Rest Service: pp.637-677

At the end of the *Jhamakeerk* we find an index of the important prayers, hymns and litanies arranged in alphabetical order. This is followed by another index of the letter-of- the-year and the corresponding days of the important feasts.

The *Jamakeerk* contains the variables of the various feasts and fasting days. Only one of these variables are read or chanted during a specific feast or fasting day. The deacon, therefore, must know which variable is for which occasion, so that he may be able to skip the remaining verses and read only the appropriate one for that day. The same thing applies for the various gospel readings, hymns and psalms. There are letters and symbols next to these variables indicating the feast or fast day during which each variable is chanted.

Book of Feasts - Donatsooyts

The *Donatsooyts* contains the entire Church Calendar, centered on the five major feast days (*Daghavars*). It lists almost all melodies, songs, *sharagans*, readings, Gospels and other important items proper to the day. The yearly Church Calendar is based on the Book of Feasts and is used concurrently with it. It is a handbook of propers for each day of the liturgical year from Theophany to the Eve of the Theophany.

The second part of the *Donatsooyts* gives the cycle of the thirty-five possible combinations that the fixed and movable feasts of the Church year can form or admit. This part, therefore, is the bases for all possible calendars of the Armenian Church year.

On important feasts the *Donatsooyts* also mentions certain instructions concerning the preparation of the sanctuary or the Church, how to perform certain services or when to form processions.

Daily Calendar - Oratsooyts

The Oratsooyts, or Daily Directory, is a small pocket booklet that is an abbreviated abstract from the main *Donatsooyts*. It is a liturgical directory calculated for a given year according to calendar date. It contains the theme of the day, tone or mode of the day, and the variables. The *Oratsooyts*, unlike *Donatsooyts*, does not mention the scriptural readings of the day. The Daily Directory, or *Oratsooyts*, is issued annually in various church centers for use throughout the Church.

It is very important before the beginning of any church service to check the *Donatsooyts* or the *Oratsooyts* and make sure that the correct variables of the day will be sung in the proper manner.

Hymnal - Sharagnots

Sharagnots or *Tsaynakagh Sharagan*, Hymnal or Hymnary, is a book which contains the hymns of the Armenian Church services. *Sharagans* are the hymns written by the fathers of the Church for the various feasts and fasting days of the Church. Not every song in the Armenian Church is called *Sharagan*. They are mainly quotations from, or reflections upon, various Biblical passages. In some cases they are dedicated to important events or saints in the history of our church. They follow a system of eight modes of singing, *Tsayns*.

Sharagans can be classified into eight categories based on their beginning and content:

- *Orhnootyoon*
- Hartz
- Medzatsoostseh
- Voghormya
- Der Herginits
- Mangoonk
- Jashoo
- Hampartsi

There is an index of *Sharagans* at the end of the book. This index is made up of two columns. The first column mentions the mode or tone of the *Sharagan*, followed by the first few words of the Sharagn and the page number. The second column mentions the canon to which this hymn belongs. This is followed by another index of the *Medzatsoostseh* sharagans arranged according to their modes into eight categories.

Lectionary - Jashotz Keerk

The Jashotz is a book containing readings from sacred scripture in the order that they are to be read during the service throughout the liturgical year. The Armenian Lectionary also contains some rubrics for special ceremonies as well as some patristic homilies to be read on certain feasts of the year.

The *Jashots Keerk* is basically a rearranged Bible. It is a liturgical book in which all the Scripture readings, read during the services in the Church, are collected in their day to day sequence for use during the Divine liturgy and other daily services. In it the various readings of the Bible, Old and New Testaments, are put together according to the theme of the day. These selected readings for each day are arranged in a sequence based on the liturgical calendar of the Church.

Jashots Keerks are usually in two volumes. The first volume begins with the feast of the Birth of Our Lord and covers the liturgical year up to the last day before the feast of the Ascension of Our Lord. The Second Volume continues from the Ascension to the end of the year. The *Jashots Keerk* also contains certain prayers, litanies, hymns and patristic comments which are not found anywhere else in our liturgical books.

There is also *Avedaran Jashoo*, which contains only the Gospel readings rearranged based on the theme of the day and following the sequence of the liturgical calendar.

Book of Mysteries - Khorhrtadedr

A book which contains the celebrant's text of the *Badarak*. Unlike the *Jhamakeerk*, the *Khorhrtadedr* contains the full text of the priest's prayers and does not include the deacon's or choir's parts in full.

The *Khorhrtadedr* also contains instructions and directions usually written in red (hence the Latin word Rubric) showing

celebrants the manner of performing their duties during the service.

This book is always kept on the altar to the right hand side of the celebrant.

Book of Rituals - Mashdotz

The Mashdotz is the original book of ritual of the Armenian Church and it is often referred to as such, *Dzeesaran*. It contains all the sacraments, except the Divine Liturgy, and also other aspects of ritual.

There are three types of Mashdotz:

- *Hayr Mashdotz* - Father Mashdotz: containing those special rituals performed by the Catholicos: the blessing of the Holy Oil (Muron), consecration of bishops, consecration of a catholicos and special patriarchal blessings.
- *Mayr Mashdotz* - Mother Mashdotz: containing those rituals practiced particularly by the bishops: ordination, consecration of churches and burial of clergy.
- *Pokr Mashdotz* - Small Mashdotz: containing rituals practiced by the priests, that is the sacraments and all other ritual not particular to higher ranking clergy.

Book of Treasures - Kantzaran/Dagharan

The Book of Treasures contains the hymns for special feast days which are usually sung in a more solemn fashion. It contains also the variables, introits and other specific songs and melodies used in the Divine Liturgy.

- Keerk Saghmosatz Tavtee - Book of Psalms

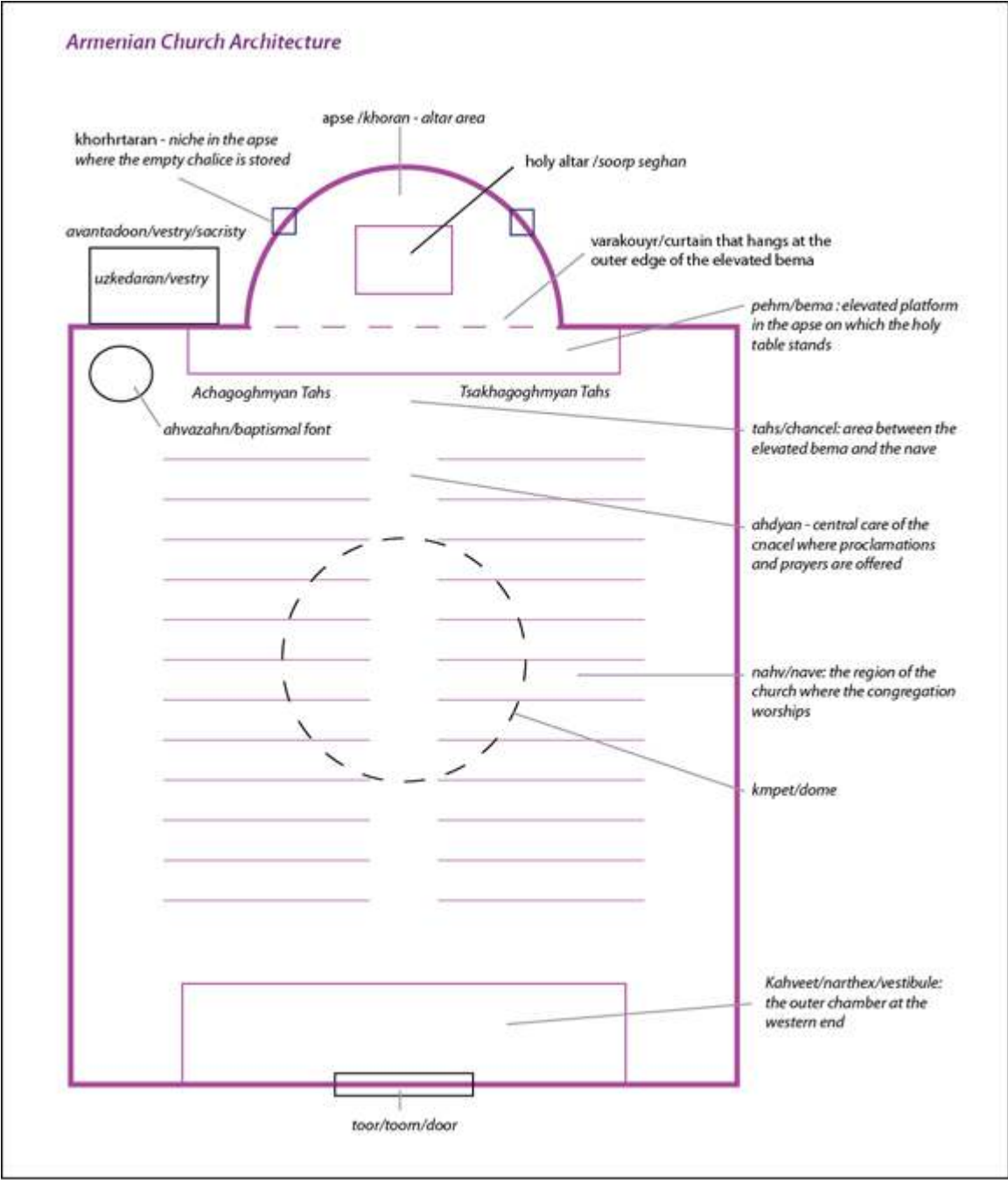
Holy Week - Avak Shapat

The Avak Shapat book contains the services and rubrics of Holy Week.

In the Armenian Church the final week of Christ's life is called "Great Week" or Avak Shapat, or Holy Week. Holy Week is actually eight days; it follows the last days of the life of Jesus Christ. The week begins with Lazarus Saturday and culminates with our Lord's resurrection on Easter Sunday. During the week, each day has a theme:

- Saturday – The raising of Lazarus
- Palm Sunday – Jesus' entrance into Jerusalem
- Monday – the sterile fig tree
- Tuesday – the wise virgins who unlike their foolish sisters, were vigilant and prepared when the Lord came to them
- Wednesday – the fallen woman who repents and gives her wealth to Christ, as contrasted to Judas who betrayed Christ for money
- Thursday – the Passover meal that Christ celebrated with His twelve apostles; also Judas' betrayal and Christ's washing of the feet of his disciples. Thursday also marks the arresting of Christ, His imprisonment, trial, torment and passion
- Friday – commemorates the crucifixion, death and burial of Christ.
- Saturday – proclaims the Resurrection of Our Lord and Savior Jesus Christ
- Easter Sunday - exclaims the joy of the great Resurrection

CHURCH ARCHITECTURE



CHURCH VESSELS



Ashtanak - Candle Stick



Bishop's Chair



Goodj - Ewer



Avedaran - Gospel



Dastarak - Linen Cloth



Jajanch - Reliquary



Badjki - Wine Container



Dzadzgotz - Veil



Kavazan Hovvagan (Bishop)



Badvantan - Dais



Gohnk - Basin



Kavazan Vartabedagan (Priest)



Khatch - Cross



Khoongahman - Incense Holder



Krahgal - Lectern



Khatch Tzeratz - Hand Cross



Khorhootanotz - Niche in Apse



Kshotz - Fan



Khatchvar - Banner



Khorhtadeder - Book of Mysteries



Lectern



Khoong - Incense



Korbura - Corporal



Maghzma - Paten



Mohmagalee - Candle Holder



Poorvar - Censor



Tashgeengag - Towel



Nshkhar - Wafer



Srpadoop - Holy Box



Undzayk - Gifts



Padger - Picture



Suhgee - Chalice

CHURCH VESTMENTS



Ardakhorag - Infulae



Kohdee - Belt



Pooroorar (Left)



Emipohrohn (Right)



Oorar - Stole for Deacons



Saghavard - Crown



Hoghahtap - Slippers



Pazban - Maniple



Shabig - for Choir



Khoir - Bishop's Mitre



Pilon - Phelonion



Shabig - for Deacons



Shabig - for Priest



Vagas - Amice



Shoorchar - Cope



Veghar - Cowl