

KOMITAS

DIVINE LITURGY

Arr. VACHE SHARAFYAN
LATVIAN RADIO CHOIR
SIGVARDS KLAVA, conductor



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Komitas in Tbilisi, 1896

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DIVINE LITURGY

Arranged for mixed chorus by VACHE SHARAFYAN

LATVIAN RADIO CHOIR

SIGVARDS KLAVA, conductor

Armen Badalyan, tenor

Hovhannes Nersesyan, bass

Total Playing Time: 79:47

KOMITAS: DIVINE LITURGY

Arr. Vache Sharafyan

1. **Hymn of Vesting** (1:36) *Armen Badalyan; Choir*
2. **Chosen of God** (3:02) *Hovhanness Nersesyan; Choir*
3. **With your Virgin Mother's intercession** (3:46) *Deacon; Priest; Choir*
4. **Annunciation of the procession** (1:53) *Choir*
5. **Entrance Hymn** (1:24) *Deacon; Priest; Choir*
6. **Holy God** (0:43) *Choir*
7. **Pray for Peace** (2:25) *Deacon; Priest; Choir*
8. **Glory to You, God. Credo** (7:37) *Deacon; Priest; Choir*
9. **The body of the Lord** (1:30) *Deacon; Choir*
10. **Who is the Lord, our God** (2:48) *Choir; tenor solo*
11. **Again in Peace let us beseech the Lord** (2:12) *Deacon; Priest; Choir*
12. **Christ among us** (0:59) *Choir*
13. **Let us stand in awe** (3:50) *Deacon; Priest; Choir; tenor solo*
14. **Sanctus** (4:33) *Priest; Choir*
15. **Heavenly Father** (1:19) *Priest; Choir*
16. **O Lord, You are in all things blessed** (1:23) *Priest; Deacon; Choir*
17. **Son of God** (1:07) *Priest; Choir*
18. **Spirit of God** (1:43) *Choir*
19. **Be Mindful, Lord, and have Mercy** (3:21) *Priest; Deacon; Choir*
20. **From All and for All** (0:27) *Deacon; Choir*
21. **And the Mercy ... , Amen. And with your Spirit** (5:18) *Priest; Deacon; Choir; tenor solo*
22. **The Lord's Prayer** (3:04) *Priest; Deacon; Choir*

23. **The Holy One** (2:09) *Priest; Choir; soprano solo; tenor solo*
24. **Amen, Holy is the Father** (3:14) *Priest; Choir; soprano solo; tenor solo; baritone solo*
25. **Lord, have mercy** (4:25) *Deacon; Choir; soprano solo; tenor solo*
26. **Christ is sacrificed** (3:07) *Deacon; Priest; Choir*
27. **We have been filled with Your good things** (1:29) *Choir*
28. **We give thanks to You** (3:15) *Armen Badalyan; Choir*
29. **Pray in the Church and bless the name of the Lord** (3:09) *Priest; Choir*
30. **I will bless the Lord at all times** (1:08) *Priest; Choir*
31. **Pontifical Wishes** (1:44) *Choir*

Total Playing Time: 79:49

Latvian Radio Choir

Sigvards Klava, conductor

Armen Badalyan (tenor): Deacon; and Tracks 1, 28

Hovhannes Nersesyan (bass): Priest; and Track 2

Soloists from the Choir:

Agate Burkina (Soprano): Tracks 23, 24, 25

Janis Kursevs (Tenor): Tracks 13, 21, 23

Karlis Rutentals (Tenor): Tracks 10, 24, 25

Gundars Dzilums (Baritone): Track 24

For the first time in history, a non-Armenian mixed choir, namely the Latvian Radio Choir, performed and then recorded the full Liturgy of Komitas Vardapet, in commemoration of the 150th anniversary of the birth of this great composer and priest. The concert, solemnly held in Riga on September 20, 2019, and the ensuing recording needed three full years of preparation.

This unique project was undertaken with gravity and caution, due to the work's historical significance. At the same time, there is also a certain level of audacity in interpretation, a feature not unknown to this choir. Komitas completed his Divine Liturgy a few weeks before April 24, 1915. This date marked the first arrests of Armenian intellectuals, including Komitas himself, heralding the full-scale genocide of the Armenian people in Ottoman Turkey. Komitas survived the mass killings, but his soul was dead when he was found and rescued. He spent the last 20 years of his life in a Paris asylum.

The Liturgy is designated for performance by a male choir. Past attempts to transcribe the work into a mixed-choir performance were not warmly received by critics. But we hope that this excellent arrangement by the contemporary Armenian composer Vache Sharafyan may further enhance the musical world's interest in Komitas.



Tigran Mkrtchyan

Conductor Sigvards Klava approached Komitas' music with incredible devotion. Paris-based Komitas scholar and musician Mkrtich Mkrtchyan, and Latvian Armenologist Valda Salmina contributed greatly to the project. The Latvian Radio Choir had already performed parts of the Liturgy in 2017 and 2018; but with this recording, Maestro Klava and the Choir are making an indelible mark in the history of spiritual music, and in the history of Armenian and Latvian cultures.

From among the project's supporters, I would like to thank Armenia's Ministry of Education, Science, Culture and Sport for acknowledging its significance and stepping in with considerable

resources. I would also like to thank the OrganiQ company—and especially Hovik Mkrtchyan, Mkhitar Mkhitaryan and Aram Arutyunyan—for their generous support, without which this project would hardly be realized. In addition, I would like to thank our sponsors from Armenia, the Balasanyan Family Foundation, whose contribution to the Armenian musicians' participation in the concert and recording was vital.

I would specifically like to thank **Delos** for enabling this recording of the Patarag-Liturgy of Komitas to be enjoyed by millions of music lovers.

—Tigran Mkrtchyan
Ambassador of the Republic of Armenia
to the Republic of Latvia

This mixed-choir version of the **Liturgy** by **Komitas** is based on the composer's male-choir version published in Yerevan (7th volume by Robert Atayan), as well as the version published in Paris in 1933 (Vardan Sarkissian) and reprinted in Jerusalem in 1993 (by the Patriarch Torgom Manougian, revised in collaboration with myself.)

The idea originated with Tigran Mkrtchyan, the Ambassador of Armenia in the Baltic states, who also organized the premiere performance and recording by one of the leading choirs in the world: the Latvian Radio Choir under the baton of Sigvards Kļava, and with participation of two

Armenian soloists—Armen Badalyan and Hovhannes Nersesyan, at the St. John church in Riga.

This new version follows the original male choir version as closely as possible. However, it also has some slight differences, due to the specifics of sound interpretation and logic by mixed choir. It also adds new colors and brightness to the male choir version, following the possibilities of a choir that includes female voices.

The aim was to create a version of the **Liturgy** that would be most satisfying for concert performances. That is the reason why not all of the work's sections are included in this recording—only those that encourage listeners to concentrate more on the musical aspect and the logic of the musical dramaturgy of the Liturgy rather than on its ritual aspect.

Armenian churches are viewed as temples, not concert halls. The Komitas Liturgy has musical treasures—a specific melodic tetrachord structure and absolutely new harmonization and polyphony—that fit its unique content. It should be presented in concert halls as well as recordings; and the current version gives us that opportunity.

The creation and recording of this version was done in consultation with a team of professionals, including Sigvards Kļava (the Latvian choirmaster), Mekertich Mekertichyan (singer

and choirmaster, France), Varuzhan Margaryan (cantor of the Armenian Church in Jerusalem), Armenian priest Fr. Asoghik Karapetyan, deacon and bass soloist Hovhannes Nersesyan.

The idea and importance of creating an Armenian concert mass has always intrigued me. In 2005-2009 I composed a cycle of four separate compositions, which were included in the musical/ liturgical *Canticum Armenum*. The base of those were pure Armenian sacred texts by Nerses Shnorhaly (12th Century) translated to Latin from the original old Armenian. Each movement was premiered in different countries: *Canticum Gratosum* in New York (St. Peter's Church), *Offertorium* in Budapest, *Surgute Glorise* in Italy (Elba Island Duomo) and Russia (Moscow Grand Hall), *Dolorosum et Pacificum* in Armenia.

— Vache Sharafyan

KOMITAS' LIFE AND MUSIC¹

FOREWORD

Among Armenian musicians and musicologists at the turn of the 20th century, Komitas Vardapet was a towering figure—an artist, who in a span of about twenty years discovered, preserved and transformed for the Armenian people the rich, cultural heritage of song that had been theirs since the earliest times. In his

coupling of romantic ideals and ideology with a keen search for the authentic music of his people, Komitas created a paradigm of Armenian music which, for those interested in exploring and understanding this cultural form, offers definition, structure and insight. Komitas's musicological treatises collectively offer a comprehensive picture of a musical tradition replete with spiritual pellucidity and rhetorical clarity. His figure, indeed his very life with its melding of tragedy and an enduring creative spirit, personifies the modern consciousness of his people. All of this assures Komitas's firm place in the Armenian pantheon of creative geniuses.

Devotion to music (a vocation in the Biblical sense) manifested itself in activities of singing, conducting, composing, collecting, researching and teaching that colored every aspect of Komitas's life. Throughout his career, he sought to identify and confirm the set of governing principles that sustained and shaped the musical art of his people. At the same time, he endeavored to give a scientific structure to the principles and practices of Armenian composers and musicians so that their music might be recognized and appreciated in international circles. And he succeeded brilliantly, even though his work had to be completed in the midst of the tragedy that befell both his personal life and the lives of his compatriots.

Komitas lived during the period that saw the reawakening of Armenian national awareness, which, in turn, ushered in the beginning of the struggles for independence, and ultimately witnessed the horrors of the genocide that occurred in 1915. Like his people, Komitas had to drink the bitter cup of suffering, sharing the fate of so many: forced eviction from their homeland, torture in foreign exile and the threat of death. This experience eventually broke his mind, despite the interventions by his friends and the foreign intermediaries who helped secure his freedom. He thus lived out his last twenty years without productivity as a patient in asylums in Constantinople and Paris.

Before Komitas, Armenian composers selected elements from common Armenian musical practice, which highlighted the originality and uniqueness of its *melos* and *ethos*, and tried to reconcile it with European musical thought. They were seeking a kind of “marriage” between Western and Armenian musical forms that would make their heritage accessible to Western as well as Armenian ears. However, they ended up relying mainly on urban music provided by *sazandars* (folk musicians) who were playing Turkish and Persian *mughams* or incidental arrangements of folk songs rendered in the spirit of those same oriental modes played by the *sazandars*.

In the lively, fanciful and quickly alternating crucible of influences that characterized Asia Minor, a sensitive ear was required to discern musical phenomena that carried a distinctively national character. Komitas was the pivotal fulcrum who not only distinguished the wheat from the chaff but also “worked” that wheat. He journeyed in pursuit of authentic samples safely guarded in rural areas, in the heart and mouth of the Armenian peasant; he gave new life to the songs he collected by rendering polyphonic arrangements true to their nature and character. He quickly detected the tectonic kinship of the folk music to the music of the Armenian church, and he published the result of his findings in exceptional scientific treatises and articles printed in various periodicals and magazines.

¹ Foreword and Autobiography translation by Vatsche Barsoumian

KOMITAS VARDAPET OF KUTINA: AUTOBIOGRAPHY²

My Parents

I was born on September 26, 1869,³ in *Kutina* (or *Keotahia*) in Asia Minor. On the third day of my life I was baptized and named Soghomon. My father, Georg Soghomonian,⁴ was from Keotahia, and my mother, Taguhi Hovhannisian, from Bursa. Both are Armenians.

My parents come from families of naturally gifted singers. My father and my uncle, Harutiun Soghomonian, were well-known cantors in the local St. Teodoros church. My mother and father composed songs with Turkish texts which are still sung with admiration by the older generation of our town; I transcribed some of these songs in 1893 in my hometown.

My mother died in 1870, and my father in 1880. After the deaths of my parents, my education and upbringing were overseen by my paternal grandmother Mariam.

²[Translator's note: "Komitas Vardapet Koutinatsi: Inqnakensagrutiunə (Autobiography), June 24, 1908, Holy Ejmiatzin", Hayreniq, Boston, May 7, 1924, p. 85-87. Also in Anahit, Paris, May-August, 1931, pp. 2-6. In 1908, at the request of a music journal in St. Petersburg, the "Autobiography" covering the life and activities of Komitas Vardapet up to that year was written. A concise version appears in T'eot'ik's yearbook Amenoun Taretsoytsə, printed by V. & H. Ter-Nercesian in Constantinople, 1910, 4th year, p. 214. The present slightly expanded version was first published in Hayreniq monthly (Boston) in 1924 by R. Lernian, who, in late autumn of 1908, was asked by Komitas to translate it into Russian. It appears that the same document, in Komitas' handwriting, was later given by Libarid Azadian to Arshak Chobanian, who published it in Anahit (Paris) in 1931.]

³[Translator's note: October 8, 1869, according to the Gregorian calendar. The Julian and Gregorian calendars differed by 12 days up to 1900 and after that by 13. All subsequent dates are given according to the Gregorian calendar.]

⁴The Soghomonians and other Armenian families of Keotahia, are from the Armenian Zok clan who had migrated at the end of the 17th century from the town of Tsəghna in the Goghtn province

The Course of My Education

I began my schooling in 1876. Our local school had four grades and I completed the course in 1880. Afterwards my father sent me to school in Bursa. Upon his death four months later, I returned home without finishing the year.

In 1881, the local prelate, the Reverend Gevorg Derdzakian, was called to Holy Ejmiatzin to be ordained a bishop. Gevorg IV, the Catholicos of all Armenians, had directed the Prelate to bring with him to Holy Ejmiatzin an orphan, who would study at the *Gevorgian Jemaran* (Gevorgian Theological Seminary) of the Mother See that he himself had established. I was chosen from among 20 orphans, and the Prelate took me to Holy Ejmiatzin.

On September 15, 1881, I entered the *Gevorgian Seminary* as a boarding student, and I completed the primary and secondary levels successfully by the end of the 1892-93 academic year.

In 1896, through the aid of the well-known Armenian benefactor Alexander Mantashian, I left for Berlin to further my musical education. I met with the world-renowned violinist Joseph Joachim, who was the Dean of the Royal School of Music in Berlin; he advised me to study at the private conservatory of Richard Schmidt. Headmaster and court musicologist, Rector Schmidt agreed to teach me privately.

Although I was familiar with the subject of harmony through the "Deceptive Cadences," we started from the beginning, to establish a solid foundation. I stayed with Schmidt for exactly three years, from June 1896 through June 1899. I completed all the courses in theory, particularly in applied music.

While studying with Schmidt I was also enrolled as a full-time student of philosophy in Berlin's Friedrich-Wilhelm Royal University, where I completed their course of study in the history of musical philosophy. Friedrich Bellermand, Oscar Fleischer and George Friedlander were my professors. In September 1899 I returned to Holy Ejmiatzin.

Monk of Holy Ejmiatzin

I was only a sixth grade student at the *Gevorgian Seminary* when, during the reign of Makar I, Catholicos of all Armenians, I took holy orders at Holy Ejmiatzin. On June 8, 1890, I was ordained *Avag Sarkavag* (Senior Deacon). On September 11, 1893, in the days

of Məkərtich I, Catholicos of all Armenians, I was ordained *Abegha* (monk). On February 26, 1895, I was ordained "*Vardapet*" (Celibate Priest, Archimandrite).⁵ Though a *Vardapet*, I continued to pursue the study of music abroad.

Cantor and Instructor at the Holy See

From the day I entered the seminary, I was recognized as a singer and one of the vocally gifted wards of the Holy See. When Catholicos Gevorg IV came down from his residence to the Cathedral, a sweet-voiced friend and I stood next to his throne and sang the solos.⁶ During our singing the tears of the elderly Patriarch would roll down and, tumbling over his dense white beard, disappear in the folds of his mantle.

By my fourth year, during the reign of Makar I, I was already a section leader of the chorus at the Holy See. During the reign of Məkərtich I, beginning in September 1893, I was appointed music teacher at the seminary. There I taught Armenian church music with both the modern Armenian neumatic system and the European notation system until I went abroad in 1896. In September 1899, after graduating from both the Conservatory and the University, I resumed teaching my classes at the Seminary. At that time I was appointed Headmaster of Music at the Holy See and became the conductor of the multi-voiced chorus of the Cathedral.

My Concerts and Lectures

I gave my first concert in connection with the second lecture that I delivered in Berlin. A more important European concert, organized by the Armenian Society of Paris, took place in Paris on December 1, 1907. With this concert I intended to introduce the sacred and secular works of the Armenian nation to the French music world. The concert was reviewed by almost all the music magazines, and specifically by *Le Mercure Musical*, (2^e année No.23-24, 15 décembre, pp.422-424). After the Paris concert I was invited by Armenian students in Switzerland to give concerts in Zurich, Lausanne, and Geneva. In the Caucasus, I gave concerts at Holy Ejmiatzin, Yerevan, Tbilisi and Baku.

I presented my first lecture, entitled "Armenian Sacred and Secular Music," on May 10, 1899, immediately after my graduation from the Friedrich Wilhelm Royal University, to the International Music Society of Berlin. I was one of the charter members of this society. At the request of the Society, I repeated the lecture on June 14, 1899, before a much larger audience of musicians at the Scharwenka Conservatory Auditorium. This lecture received acclaim in newspaper reviews and in the *Zeitschrift der internationalen Musik-Gesellschaft*, (Jahrgang I, Heft 1-2, Oktober-November 1899, Zeite 46-47), the monthly publication of the International Music Society.

Following the Paris concert, I received an invitation from the board of the Ecole des Hautes Etudes to give a third lecture on the same subject. I delivered the lecture on January 13, 1907, accompanying it with a small concert. I presented similar lectures in Armenian for Armenian audiences at the Georgian Jemaran in Holy Ejmiatzin, in the village of Igtir, and in the cities of Tbilisi, Baku, Paris, Bern, Lausanne, Genève, and Venice.

⁵[Translator's note: In the Armenian church Vardapet is an academic rank given to celibate priests who have distinguished themselves as doctors in the Church, and who consequently have been given the authority to teach and preach.]

⁶[Translator's note: The other singer is believed to be Tigran Reteossian (Shavarsh, in Gegharvest, 1908, No.2).

Transliteration sounds

for texts beginning P. 14

E, e: sound like "uh" in English

Tz: higher and sharper than Latin C

Ts: Latin C • Tch: sharper than Ch

R: soft R • rr: hard R



Komitas in Berlin, 1908

1. Խորհուրդ խորին, անհաս, անսկիզբն, որ
զարդարեցեր զվերին պետութիւնդ, ի յառազաստ
անմատոյց լուսոյն, գերապանծ փառօք գդասս
հրեղինաց: Անհառահրաժ զօրութեամբ ստեղծեր
զԱդամ պատկեր տիրական եւ նագելի փառօք
զգեստաւորեցեր ի դրախտն յԱդէնի տեղի բերկրանաց:
Զարչարանօք քո Սուրբ Միածնիդ նորոգեցան
արարածք ամենայն եւ վերստին մարդն անմահացաւ
զարդարեալ ի զգեստ անկողողպտելի: Թագաւոր
երկնաւոր, զեկեղեցի քո անշարժ պահեա եւ
զերկրպագուս անուանդ քուն պահեա ի խաղաղութեան:

2. Հնտրեալդ յԱստուծոյ, ո՛վ երջանիկ սուրբ
փահանայ: Նմանեալ Ահարոնի եւ Մովսէսի
մարգարէին, այնմ, որ զգեստուցն էր յօրինող, զոր
Ահարոն միշտ զգենոյր: Յօրինէր զպատմունանն, զոր
ի չորից կազմեալ նիւթոց. ի կարմրոյ, ի կապուսոյ, ի
բեհեզոյ, ի ծիրանոյ

3. Բարեխօսութեամբ մօր քո եւ կուսի ընկալ
զաղաչանս քոց պաշտօնէիցս, որ գերագոյն քան
զերկինս պայծառացուցեր սուրբ զեկեղեցի արեամբ
քո, Քրիստոս, եւ ըստ երկնայնոցն կարգեցեր ի սմա
գդասս առաքելոց եւ մարգարէից, սուրբ վարդապետաւ:
Այսօր ժողովեալ դասք փահանայից, սարկաւագաց,
դպրաց եւ կղերիկոսաց խունկ մատուցանեմք առաջի
քո, Տէր, յօրինակ ըստ հնունն Զաքարիա: Հնկալ առ
ի մէնջ զիսնկանուէր մաղթանս, որպէս զպատարագն
Աբելի, Նոյի եւ Աբրահամու: Բարեխօսութեամբ վերին
քո զօրացդ միշտ անշարժ պահեա զաթոռ Հայկազեանս:

1. khorhurd khorin anhas aneskizbn, vor
zardaretser zverin petutyund i haragast
anmatuyts lusuyng gerapantz parroq zdases
hreghinats. Steghtzer zAdam patker tira-kan
nazeli parroq zgestavoretser i drakhtn Adeni
teghi berkranats. Charcharanoq Qo Miatznin
norogetsan araratzq yev verestin mardn anma-
hatsav zardareal i zgest ankoghopteli Tagavor
yerknavor, zyekeghetsi Qo pahea ev zyerkerpa-
gus anvaned Qum pahea i khaghaghutean.

2. Enteryald Astutzo ov yerjanik, surb Qahana,
nemaneal Aharoni yev Movsesi margarein.
Aynm, vor ezgestutsn er horinogh, zor Aharon
misht ezgenur. Horiner ezpatmutchan zor i
chorits kazmeal nyutots i karmroy, i kaputoy, i
behezo i tziranoy.

3. Barekhosuteamb mor Qo enkal zaghachanes
Qots pashtoneitses Vor geraguyn qan zerkinis
Barekhosutyamb mor Qo ev kusi enkal
zaghachans Qots pashtoneitses Vor geraguyn
qan zerkinis, paytzaratsutser surb zyekeghetsi
areamb Qov Qristos. Yev est yerknaynotsen
argetser i sma zdases araquelots yev margareits,
surb vardapetats. Barekhosuteamb verin Qo
zorats misht pahea zAtorr Haykazneayts.

Օրհնեա Տէր
Օրհնեալ քաղաւորութիւնն...

4. Միաշաբաթ օր հանգստեան Կանայքն եկին ի
գերեզման, աւետիս,
Քրիստոս հարեալ ի մեռելոց:

5. Եւ եւս խաղաղութեան, զՏէր
աղաչեցում
Օրհնություն եւ փառք Հոր եւ Որդւոյ եւ Հոգւոյ սրբոյ;
Խաղաղություն ամէնեցուն
Եւ ընդ հոգւոյդ բուն
Աստուծոյ երկրպագեցում
Առաջի քո Տէր
Զի քո է...
Պոռոխումէ

6. Սուրբ Աստուած, սուրբ եւ հօր, սուրբ եւ անմահ,
որ յարեալ ի մեռելոց ողորմեա մէզ:

7. Սարկաւագ. եւ եւս խաղաղութեան, զՏէր աղաչեցում:

8. Դպիրներ. Տէր ողորմեա:
Սարկաւագ. Վասն հայրապետին մերոյ Տեառն
Գարեգնի Սրբազնագոյն Կաթողիկոսի կենաց եւ
փրկութեան հոգւոյ նորին, զՏէր աղաչեցում:
Դպիրներ. Տէր ողորմեա:
Սարկաւագ. Վասն հոգւոցն հանգուցելոց, որք
նշմարիտ եւ ուղիղ հաւատով ի Քրիստոս ննջեցին,
զՏէր աղաչեցում:
Դպիրներ. Յիշեա Տէր եւ ողորմեա: Տէր ողորմեա:
Քեզ Տեառնդ յանձն եղիցում: Տէր ողորմեա, Տէր

Orhnea Ter
Orhneal tagavorutyunn...

4. Miashabat or hangestean Kanaiqn yekin i
gerezman Avetis,
Qristos hareav i merrelots

5. Yev yevs khaghaghutyan ezTer aghachest-
suq...
Orhnutyun yev parrq Hor yev Vordvo yev
Hogvo serboy...
Khaghagutyun amenetsun
Yev end hogvuyd qum
Astutzo yerkerpagestsug
Arraji qo Ter
Zi qo e ...
Prroskhume

6. Surb Astvatz, surb yev hezor, surb yev an-
mah vor harear I merelots voghormeamez.

7. Yev yevs khaghaghutyan ezTer aghachestsug

8. Ter, voghormea
Vasn hayrapetin meroy Tearn Garegni Srbazna-
guyn katoghikosi kenats yev perkutyan hogvo
norin ezTer aghachestsug
Ter, voghormea
Vasn hogvotsn hangutseloc, vorq tcheshmarit
yev ughigh havatov I Qristos nnjetsin ezTer
aghachestsug
Hishea Ter, yev voghormea. Ter, voghormea
Qez Tearnnd handzn yeghitsug, Ter, vog-
hormea. Ter voghormea, Ter, voghormea

ողորմեա, Տէր ողորմեա:
Ալէլուեա օրթի
Խաղաղութիւն ամենեցուն
Եւ ընդ հոգվոյդ բուն
Երկիւղածութեամբ լուարով
Սրբոյ աւետարանիս Յիսուսի Քրիստոսի, որ ըստ
Հովհաննու
Փառք քեզ Տէր Աստուած մեր
Պոռսիսումէ
Ասէ Աստուած
Յաւուր պատշաճի Հնթերցում եւ Աւետարան

9. Դպիրներ. Փառք, քեզ, Տէր Աստուած մեր:
Սարկաւագ. Հաւատամք ի մի Աստուած, ի Հայրն
Ամենակալ, յԱրարիչն երկնի եւ երկրի, երեսելեաց եւ
աներեւութից:
Եւ ի մի Տէր Յիսուս Քրիստոս, Որդին Աստուծոյ,
ծնեալն յԱստուծոյ Հօրէ, Միածին՝ այսինքն յէութենէ
Հօր: Աստուած յԱստուծոյ, Լոյս ի Լուսոյ, Աստուած
հեմարիտ յԱստուծոյ հեմարտէ, ծնունդ եւ ոչ արարած:
Նոյն ինքն ի բնութենէ Հօր, որով ամենայն ինչ եղեւ
յերկինս եւ ի վերայ երկրի, երեսելիք եւ աներեւոյթ:
Որ յաղագս մեր մարդկան եւ վասն մերոյ փրկութեան
իջեալ ի յերկնից՝ մարմնացաւ, մարդացաւ, ծնաւ
կատարելապէս ի Մարիամայ սրբոյ կուսէն Հոգւովն
Սրբով: Որով էառ զմարմին, զհոգի եւ զմիտ եւ
զամենայն որ ինչ է ի մարդ, հեմարտապէս եւ ոչ
կարծեօք: Չարչարեալ, խաչեալ, թաղեալ, յերբոքդ
աւուր յարուցեալ, ելեալ ի յերկինս նովին մարմնովն,
նստաւ ընդ աջմէ Հօր: Գալոց է նովին մարմնովն եւ
փառօք Հօր՝ ի դատել զկենդանիս եւ զմեռեալս, որոյ
թագաւորութեանն ոչ գոյ վախճան:

Aleluya orti
Khaghaghutyun amenetsun
Yev end hogvuyd qum
yerkyughatzuteamb levaruq
Serbo av-taranis Hisusi Qristosi vor est Hov-
hannu...
Parrq qez Ter Astuatz mer
Proskhume
Ase Astevatz

9. Parq qez Ter Astvatz mer
Havatamq i mi Ast-vatz i Hayrn a-me-na-kal
ha-ra-ri-tchen yer-k-ni yev yer-k-ri ye-re-vel-yats
yev a-ne-re-vuy-tits yev i mi Ter Hi-sus Qris-
tos vor-din Astutzo Tzn-yeal Hastutzo Hore
mi-a-tzin ay-sin-qn he-u-te-ne Hor. Ast-vatz
has-tu-tzo, luys i lu-so Ast-vatz tchesh-ma-rit
as-tu-tzo tchesh-mar-te, tze-nund yev voch
a-ra-ratz. Nuyn inqn i bnutene Hor, vorov
a-me-nayn inch ye-ghev her-kins yev i ve-ray
yer-kri, ye-re-ve-liq yev a-ne-re-vuytq. Vor
ha-gha-ges mer, mard-kan, yev va-sen me-ro
per-ku-tyan ij-yal i herk-nits, marm-na-tsav,
mar-da-tsav, tze-nav ka-ta-re-la-pes i Ma-ria-
ma ser-bo ku-sen hog-vovn ser-bov. Vo-rov
e-ar mar-min, ho-gi yev mit, yev za-me-nayn
vor inch e-i mard, tchesh-mar-ta-pes yev voch
kartz-yoq. Char-cahr-yal, khach-yal, tagh-yal
he-rord a-vurs ha-ruts-yal, yel-yal i her-ki-nes
no-vin marm-novn, nes-tav end aj-me Hor.
Ga-lots e no-vin marm-no-ven yev pa-roq Hor,

Հաւատամք եւ ի Սուրբ Հոգին՝ յանեղն եւ ի
կատարեալն, որ խօսեցաւ յօրէնս եւ ի մարգարէս
եւ յաւետարանս: Որ էջն ի Հորդանան, քարոզեաց
յառաքեալսն, եւ բնակեցաւ ի սուրբսն:

Հաւատամք եւ ի մի միայն, ընդհանրական եւ
առաքելական սուրբ եկեղեցի, ի մի մկրտութիւն,
յապաշխարութիւն, ի քառութիւն եւ ի թողութիւն
մեղաց: Ի յարութիւն մեռելոց, ի դատաստանն
յաւիտենից հոգւոց եւ մարմնոց, յարքայութիւնն
երկնից եւ ի կեանսն յաւիտենականս:

Քահանան. Իսկ մեք փառաւորեցումք, որ յառաջ քան
գլխիտեանս երկիրպագանելով Սրբոյ Երրորդութեանդ
եւ միոյ Աստուածութեանն՝ Հօր եւ Որդւոյ եւ Հոգւոյն
Սրբոյ. այժմ եւ միշտ եւ յաւիտեանս յաւիտենից. ամէն:
Սարկաւագ. Եւ եւս խաղաղութեան գէր պաշխուստ:
Դպիրներ. Տէր ողորմեա:

Սարկաւագ. Եւ եւս հաւատով պաշխուստ եւ
խնդրեցումք ի Տեառնէ Աստուծոյ եւ ի Փրկչէն մերմէ
Յիսուսէ Քրիստոսէ... զի գոյորմութեան զճնորհսն
իւր արասցէ ի վերայ մեր. Տէրն ամենակալ կեցուցէ
եւ ողորմեցի:

Դպիրներ. Կեցո Տէր: Շնորհեա Տէր, շնորհեա Տէր,
շնորհեա Տէր: Տէր ողորմեա: Քեզ Տեառնդ յանձն
եղիցումք: Տէր ողորմեա, Տէր ողորմեա, Տէր ողորմեա:
Քահանան. Որպէսզի արժանաւորք եղիցումք
գոհութեամբ փառաւորել զքեզ ընդ Հօր եւ Սուրբ
Հոգւոյդ. այժմ եւ միշտ եւ յաւիտեանս յաւիտենից.
ամէն:

Խաղաղութիւն ամենեցուն:

Դպիրներ. Եւ ընդ հոգւոյդ քում:

Սարկաւագ. Աստուծոյ երկիրպագեցումք:

Դպիրներ. Առաջի քո, Տէր:

i da-tel ez-ken-da-nis yev ez-mer-yals, vo-rov
ta-ga-vo-ri-tya-nen voch go vakh-tschan.

Ha-va-tamq yev i Surb Ho-gin, ha-ne-ghen
yev i ka-tar-yal vor kho-se-tsav ho-re-nes yev i
mar-ga-res yev ha-ve-ta-rans, vor ejn i Hor-da-
nan, qa-roz-jats ha-raq-yalsn yev bna-ke-tsav
i surbsn.

Ha-va-tamq yev i mi-mi-ayn end-han-ra-kan
yev a-rra-qe-la-kan surb ye-ke-ghe-tsi, i mi
mkertutyun ha-pash-khar-hu-tyun i qa-vu-tyun
yev i to-ghu-tyun me-ghats. I ha-ru-tyun me-
rre-lots, i da-tas-ta-nn ha-vi-te-nits hog-vots
yev marm-nots Har-qa-yu-tyu-nn yer-k-nits, yev
i kyan-sn ha-vi-te-na-kan

Isk meq paravorestsuq vor haraj qan zhavi-
teans yerkirpaganelov Srboy Yerordutyand
yev mioy Astvatzuteann Hor yev Vordvoy yev
Hogvuyn Srboy, ayzhm yev mish yev haviteans
havitenits Amen.

Yev yeys khaghaghutyan ezTer aghachestsuq
Ter voghormea

Yev yeys havatov aghachestsuq yev khndrest-
suq i Tearnne Astutzoy yev i Prkchin merme
Hisuse Qristose...

Ke-tso Ter. Shnor-hea Ter. Shnor-hea Ter. Ter,
vo-ghor-mea Ter, vo-ghor-mea. Qez, Tear-ned
handzn ye-ghi- tsuq. Ter-vo-ghor-mea Ter-vo-
ghor-mea Ter-vo-ghor-mea

Vor-pes-zi ar-zha-na-vorq ye- ghis-tsuq
gohutyamb parravorel zqez end Hor yev Surb
Hogvuyd, ayzhm yev misht yev haviteans
havitenits, amen.

Kha-gha-ghu-tyun a-me-ne-tsun.

Yev end hog-vuyd qum

Քահանան. Օրհնեալ Տէր մեր Յիսուս Քրիստոս.
ամէն:

Սարկաւագ. Օրհնեա Տէր:

Քահանան. Տէր Աստուած օրհնեցէ զամենեւեանդ:
Ամէն

ՄԱՍ Գ. ՄԵԾ ՄՈՒՏՔ

Սարկաւագ. Մի ոք յերախայից, մի ոք ի թերահաւատից
եւ մի ոք յապաշխարդաց եւ յանմաքից մերձեցի
յաստուածային խորհուրդս:

10. Մարմին տէրունական եւ արիւն փրկչական կայ
առաջի երկնային գօրութիւնքն յաներեւոյթս երգեն եւ
ասեն անհանգիստ բարբառով՝ սուրբ, սուրբ, սուրբ,
Տէր գօրութեանց:

Սարկաւագ. Սաղմոս ասացէ՛ք Տեառն Աստուծոյ
մերում, դպիրք, ձայնիւ բաղցրութեամբ գերգս
հոգեւորս:

11. Ո՛վ է որպէս Տէր Աստուած մեր.
խաչեցաւ վասն մեր, թաղեցաւ և յարեաւ.
հաւատարիմ եղև աշխարհի և համբարձաւ
փառօք:

Եկայք, ժողովուրդք, գօրութիւն ընդ հրեշտակս
երգեսցուք նմա ասելով.

Սուրբ, Սուրբ, Սուրբ Տէր Աստուած մեր:

12. Սարկաւագ. Եւ եւս խաղաղութեան զՏէր
աղաչեսցուք:

Դպիրներ. Տէր ողորմեա:

Սարկաւագ. Եւ եւս հաւատով եւ սրբութեամբ կացցուք
յաղօթս առաջի սրբոյ սեղանոյս Աստուծոյ:

Դպիրներ. Կեցո Տէր եւ ողորմեա:

Astutzoy yerkerpagestsuy.

A-ra-ji qo Ter

Orhneal Ter mer Hisus Qristos amen

Orhnea Ter

Ter Astvatz orhnestse zameneseand

Amen

Mi voq yerekhais. Mi voq i terahavatits yev mi
voq hapashkharoghats yev hanmaqrits merdz-
estsi hastva-tzayin khorhurds.

10. Mar-min te-ru-na-kan yev a-ryun perk-
cha-kan kay a-rra-ji, yer-na-yin zo-ru-tyunqn
ha-ne-re-vuyts yer-gen yev a-sen an-han-gist
bar-ba-rrov surb, surb surb Ter zo-ru-teants
Sagh-mos a-sa-tseq Tearn As-tu-tzo me-rum,
de-pirq, dzay-niv qagh-tsru-tean zyer-gs ho-
ge-vors.

11. Ov e vor-pes Ter As-tvatz mer kha-che-tsav
va-sen mer, ta-ghe tsav yev ha-reav. Ha-va-ta-
rim ye-ghev hash-khar-hi yev ham-bar-dzav
pa-roq. Ye-kayq zho-gho-vurdq zorh-nu-tyun
end hresh-taks yer-ges-tsuq ne-ma a-se-lov
surb, surb surb es Ter As-tvatz mer

12. Yev ye-ves kha-gha-ghu-tean ez Ter a-gha-
ches-tsuq.

Ter, vo-ghor-mea

yev ye-vs ha-va-tov yev sr-bu-teamb...

Ke-tso Ter, yev vo-ghor-mea

Shnor-hoq yev mar-da-si-ru-teamb Tearn me-
roy yev prkchin Hisusi Qristosi, end vorum qez

Քահանան. Շնորհոփ եւ մարդասիրութեամբ Տեառն
մերոյ եւ Փրկչին Յիսուսի Քրիստոսի, ընդ որում քեզ
Հօր, միանգամայն եւ Հոգւոյդ Սրբոյ վայել է փառք,
իշխանութիւն եւ պատիւ, այժմ եւ միշտ եւ յաւիտեանս
յաւիտենից. ամէն:

Խաղաղութիւն ամենեցուն:

Դպիրներ. Եւ ընդ հոգւոյդ քում:

Սարկաւագ. Աստուծոյ երկիրպագեցում:

Դպիրներ. Առաջի քո, Տէր:

Սարկաւագ. Ողջոյն տուք միմեանց ի համբոյր
սրբութեան, եւ որք ոչ էք կարողք հաղորդիլ
աստուածային խորհրդոյս, առ դրունս ելէք եւ
աղօթեցէք:

13. Դպիրներ. Քրիստոս ի մէջ մեր յայտնեցաւ,
որ էին Աստուած աստ բազմեցաւ: Խաղաղութեան
ծայն հնչեցաւ, սուրբ ողջունի հրաման տուաւ:
Եկեղեցիս մի անձն եղեւ, համբոյրս յօդ լրման
տուաւ: Թշնամութիւնն հեռացաւ, սէր յընդհանուրս
սփռեցաւ: Արդ՝ պաշտօնեայք բարձրեալ զծայն՝
տուք զօրհնութիւն ի մի բերան: Միասնական
Աստուածութեանն, որում սրովբէքն
են սրբաբան:

14. Սարկաւագ. Ահիւ կացցուք, երկիւղիւ կացցուք,
բարւոք կացցուք եւ նայեցարուք զգուշութեամբ:

Դպիրներ. Առ քեզ, Աստուած:

Սարկաւագ. Պատարագ Քրիստոս մատչի անաբատ
Գառն Աստուծոյ:

Դպիրներ. Ողորմութիւն եւ խաղաղութիւն եւ
պատարագ օրհնութեան:

Քահանան. Շնորհք, սէր եւ աստուածային սրբաբար

Hor, miangamayn yev Hogvuyd Srboy vayel e
parrq, ishkhanyutyun yev pativ, ayzhm yev misht
yev haviteans havitenits, amen.

Khaghaghutyun amenetsun

yev end hog-vuyd qum.

As-tu-tzo yer-ker-pa-ges-tsuq.

A-ra-ji Qo, Ter.

Vogh-juyn tuq miments i ham-buyr ser-bu-

tean. yev ovq voch eq ka-roghq ha-ghor-dil

as-tva-tza-yin khor-her-dus ar druns ye-leq yev

a-gho-te-tseq.

13. Qristos i mej mer haytnetsav, Vor enn
Asvatz ast bazmetsav. khaghaghutean dzayn
hnychetsav, surb voghjuyni hraman tevav,
yekeghetsis mi andzn yeghev hambuyrs hod
Iman tevav Tshnamutyunn herratsav sern
hendhanures spreysav. Ard, pashtonyayq
bardzreal ezdzayn tuq zorhnutyun i miberan
miasnakan Astvatzutean vorum srovbeqn en
srbaban.

14. A-hiv kats-tsuq, yer-kyu-ghiv kats-tsuq
bar-voq kats-tsuq yev na-ye-tsa-ruq ez-gu-
shu-teamb.

Ar Qez, Ast-vatz.

pa-ta-rag Qris-tos mat-chi Garn As-tu-tzo.

Vo-ghor-mu-tyun yev kha-gha-ghu-tyun yev

pa-ta-rag orh-nu-tean

Shnorhq, ser yev as-tva-tza-yin ser-ba-rar zo-

ru-tyunn Hor yev Vordvoy yev Hogvuyn Srboy

գօրութիւնն Հօր եւ Որդւոյ եւ Հոգւոյն Սրբոյ եղիցի
ընդ ձեզ եւ ընդ ամենեւեանդ:
Դպիրներ. Ամէն եւ ընդ հոգւոյդ բուն:
Սարկաւագ. Զդրունս, գդրունս ամենայն
իմաստութեամբ եւ գգուութեամբ: Ի վեր
ընծայեցուցէ՛ք զմիտս ձեր աստուածային երկիւղիւ:
Դպիրներ. Ունիմք առ քեզ Տէր ամենակալ:
Սարկաւագ. Եւ գոհացարուք զՏեառնէ՛ք բոլորով սրտիւ:
Դպիրներ. Արժան եւ իրաւ:
Քահանան. Եւ ընդ սերովքէսն եւ ընդ քերովքէսն
միաձայն սրբասացութեամբ յօրինել նուագս եւ
համարձակապէս գոչելով աղաղակել ընդ նոսին եւ ասել:

15. Դպիրներ. Սուրբ, Սուրբ, Սուրբ Տէր գօրութեանց:
Լի են երկինք եւ երկիր փառօք քո: Օրհնութիւն ի
բարձունս: Օրհնեալ որ եկիր եւ գալոցդ ես անուամբ
Տեառն. ովսաննա ի բարձունս:
Քահանան. Առէ՛ք, կերէ՛ք, այս է մարմին իմ, որ վասն
ձեր եւ բազմաց բաշխի, ի փաւութիւն եւ ի թողութիւն
մեզաց:
Դպիրներ. Ամէն:
Քահանան. Արբէ՛ք ի սմանէ՛ ամենեւեան, այս է արիւն
իմ նորոյ ուխտի, որ յաղագս ձեր եւ բազմաց հեղանի,
ի փաւութիւն եւ ի թողութիւն մեզաց:

16. Դպիրներ. Ամէն: Հայր երկնաւոր, որ զՈրդիդ քո
Ետուր ի մահ վասն մեր պարտապան պարտեաց մերոց:
Հեղմամբ արեան նորա աղաչեմք զքեզ, ողորմեա քո
բանաւոր հօտի:
Քահանան. Եւ զգոյս ի քոյոց քեզ մատուցանեմք ըստ
ամենայնի եւ յաղագս ամենեցուն:

yeghitsi end dzez yev end ameneseand.
A-men yev end hog-vuyd qum
Ez-de-runs ez de-runs a-me-nayn i-mas-tu-
teamb yev ez-gu-shu-teamb. I ver en-tza-
ye-tsu-tseq ez-mi-tes dzer as-tva-tza-yin
yer-kyu-ghiv.
U-nimq ar qez Ter amenakal
Yev go-ha-tsa-ruq ez-Tearrne bo-lo-rov ser-tiv
Ar-zhan yev i-rav.
yev end se-rov-besn yev end qe-rov-besn mi-
a-dzayn ser-ba-sa-tsu-teamb ho-ri-nen nvags
yev ha-mar-dza-ka-pes go-che-lov a-gha-gha-
ken end no-sin yev a-sen.

15. Surb Surb Surb Ter zo-ru-teants. li en
yer-king yev yer-kir parroq Qo. Orh-nu-tyun i
bar-dzuns. orh-neal vor ye-kir yev ga-lotsd es
an-vamb Tearrn Ov-san-na i bar-dzuns
Arreq ke-req ays e mar-min im, vor vasn dzez
yev bazmats bashkhi i qavutyun yev i to-
ghutyun meghats.
A-men.
Ar-beq i sma-ne a-me-ne-qean, ays e aryun
im noroy ukhti, vor haghags dzer yev bazmats
heghani, i qavutyun yev i toghutyun meghats.

16. A-men Hayr yerknavor Vor zVor-did ye-tur i
mah va-sen mer par-ta-pan par-teats me-rots,
hegh-mamb ar-ean No-ra a-gha-chemq ez-
Qez, vo-ghor-mea Qo ba-na-vor ho-ti.
yev ez-quys i qo-yots qez matutsanemq est
amenayni yev haghags amenetsun.

17. Դպիրներ. Յամենայնի օրհնեալ ես Տէր, օրհնեմք
զքեզ, գովեմք զքեզ: Գոհանամք զքէն, աղաչեմք զքեզ,
Տէր Աստուած մեր:

Քահանան. Խաղաղութիւն ամենեցուն:

Դպիրներ. Եւ ընդ հոգւոյդ բում:

Սարկաւագ. Աստուծոյ երկիրպագեսցուք:

18. Դպիրներ. Առաջի բո, Տէր: Որդի Աստուծոյ, որ
պատարագեալ Հօր ի հաշտութիւն հաց կենաց բաշխիս
ի մեզ: Հեղմամբ արեան բո սուրբ աղաչեմք զքեզ,
ողորմեա արեամբ բով փրկեալ հօտի:

Քահանան. Որպէսզի եղիցի սա ամենեցուն մեզ
մերձեցելոցս յանդատապարտութիւն, ի քաւութիւն եւ ի
թողութիւն մեղաց:

19. Դպիրներ. Հոգի Աստուծոյ, որ զփառակցի բո
զխորհուրդ իջեալ ի յերկնից կատարես ի ձեռս մեր:
Հեղմամբ արեան սորա, աղաչեմք զքեզ, հանգս զհոգիս
մեր ննջեցելոցն:

20. Քահանան. Ընդ որս եւ մեզ այց արասցես,
բարերար Աստուած, աղաչեմք:

Դպիրներ. Յիշեա Տէր եւ ողորմեա:

Քահանան. Աստուածածնի սրբոյ կուսին Մարիամու
եւ Յովհաննու Մկրտչին, Ստեփանոսի Նախավկային
եւ ամենայն սրբոց, եղիցի յիշատակ ի սուրբ
պատարագս, աղաչեմք:

Դպիրներ. Յիշեա Տէր եւ ողորմեա:

Սարկաւագ. Առաքելոց սրբոց, մարգարէից,
վարդապետաց, մարտիրոսաց, եւ ամենայն
հայրապետաց սրբոց: Առաքելագործ եպիսկոպոսաց,

17. Ha-me-nay-ni orh-neal es Ter, Orh-nemq
ez-Qez govemq ez-Qez go-ha-namq ez-Qen
a-gha-chemq ez-Qez Ter Astvatz mer
Khaghagutyun amenetsun
Yev end hogvuyd qum
Astutzoy yerkerpagestsuy

18. A-ra-ji Qo, Ter. Vor-di A-stu-tzo vor pa-
ta-ra-geal Hor i hash-tu-tyun, hats ke-nats
bash-khis i mez. hegh-mamb ar-ean Qo surb
a-gha-chemq ez-qez, vo-ghor-mea areamb
qov prkeal ho-ti.
vorpeszi yeghitsi sa amenetsun mez
merdzetselots handatapartutyun, i qavutyun
yev i toghutyun meghats.

19. Hogi Astutzo, vor ezparraktsi Qo zkhordurd
ijeal i herknits katares i dzerrs mer. Heghmamb
aryan Sora, aghachemq ez-Qez hango zhogis
mer nenjetselotsn.

20. End vo-res yev mez ayts a-ras-tses, barerar
Astvatz aghachemq.
Hishea Ter yev voghormea
Astuatatzni serbo Kusin Mariamu yev
Hovhannu Mkrtchin, Stepanosi nakhavkayin
yev amenayn srbots, yeghitsi hishataks i surb
patarags, aghachemq.
Hishea Ter yev voghormea
Arraqelots srbots, margareits, vardapetats,
martirosats, yev amenayn hayrapetats srbots:...
Hishea Ter, yev vo-ghor-mea.
Orhneal, goveal yev parravoreal hrashali yev

երիցանց, ուղղափառ սարկաւագաց եւ ամենայն
սրբոց, եղիցի յիշատակ ի սուրբ պատարագս,
աղաչեմք:

Դպիրներ. Յիշեալ Տէր եւ ողորմեա:

Սարկաւագ. Օրհնեալ, գովեալ եւ փառաւորեալ
հրաշալի եւ աստուածազարդ Յարութեանն (կամ
ըստ պատշաճի) Քրիստոսի, Աստուծոյ մերոյ,
երկիրպագանեմք:

Դպիրներ. Փառք Յարութեան (կամ ըստ պատշաճի),
Տէր:

Սարկաւագ. Առաջնորդացն մերոց եւ առաջին
լուսաւորչացն, սրբոց Թադէոսի եւ Բարթողիմէոսի
առաքելոցն, եւ Գրիգորի Լուսաւորչին, Արիստակիսի,
Վրթանիսի, Յուսկանն, Գրիգորիսի, Ներսիսի,
Սահակայ, Դանիէլի եւ Խազայ, Մեսրոպայ
վարդապետին, եւ Գրիգորի Նարեկացւոյն եւ Ներսիսի
Կլայեցւոյն, Յովհաննու Որոտնեցւոյն եւ Գրիգորի եւ
Մովսիսի Տաթեւացեանցն, եւ սրբոց Գրիգորիսեանց
եւ Ներսիսեանց, հովուաց եւ հովապետաց
Հայաստանեայց, եղիցի յիշատակ ի սուրբ պատարագս,
աղաչեմք:

Դպիրներ. Յիշեալ Տէր եւ ողորմեա:

Սարկաւագ. Միանձնացելոց սրբոց, առաքինաւոր եւ
աստուածուայց կրօնաւորացն եւ ...ամենայն սրբոց
հարց եւ աշակերտելոց նոցին ընդ տիեզերս,

21. Սարկաւագ. Գոհութիւն եւ փառաբանութիւն
մատուցանեմք զքեզ, Տէր Աստուած մեր, բանս

astvatzazard Harutyann Qristosi, Astutzoy
meroy, yerkirpaganemq
Parq harutean Qo, Ter.

Arrajnordatsn merots yev arajin lusavorchatsn,
srbots Tadeosi yev Bardughimeosi arraqelotsn
yev Grigori Lusavorchin, Aristakisi, Vrtanesi,
Huskann, Grigori, Nersisi, Sahakay, Danieli
yev Khaday, Mesropay vatdapetin, yev Grigori
Narekatsun yev Nersisi Klayetsun, Hovhannu
Vorotnetsun yev Grigori yev Movsisi Tatevatse-
antsn, yev srbots....

Hi-shea Ter yev vo-ghor-mea

Mi-andz-na-tse-lots sr-bots, arraqinaser yev
astvatzusuyts kronavoratsn....

Hi-shea Ter yev vo-ghor-mea

Tagavorats, havatatselots stboy Abgaru,
Kostandianosi, Trdatay yev Tadeosi, yeghitsi
hishatak I surb patarags aghachemq

Hi-shea Ter yev vo-ghor-mea.

End-ha-nur amenayn havatatselots, arants yev
kanants, tzerots yev tghayots yev amenayn
chapu hasaki, havatov yev srbutyamb I Qristos
nnjetselots, yeghitsi hishataks I surb patarags,
aghachemq.

Hi-shea Ter, vo-ghor-mea

Ye-ves arravel zyepiskoposapetn yev patvakan
hayrapetn amenayn hayots zter Garegin
yerkrord srbaznaguyn katoghikosn shnorhest-
ses mez end yerkeyn avurs ughigh vardape-
tutyamb.

21. Gohutyun yev parrabanutyan matutsanemq
ezqez, Ter Astvatz mer, vasn surb yev anmah

սուրբ եւ անմահ պատարագիս, որ ի վերայ սրբոյ սեղանոյս, զի գսա մեզ ի սրբութիւն կենդանութեան պարգեւեցես: Սովաւ շնորհա գտէր, զհաստատութիւն եւ զըզծալի խաղաղութիւն ամենայն աշխարհի, սրբոյ եկեղեցւոյ եւ ամենայն ուղղափառ եպիսկոպոսաց, եպիսկոպոսապետին մերոյ եւ պատուական հայրապետին ամենայն հայոց, տեառն, տեառն (այս անուն) սրբազնագոյն կաթողիկոսի եւ առաջնորդին մերում վիճակի տեառն (այս անուն) սրբազան եպիսկոպոսի եւ քահանայիս, որ զպատարագս մատուցանէ...

Դպիրներ. Հստ ամենայնի եւ յաղագս ամենեցուն:

22. Քահանան. Եւ եղիցի ողորմութիւն մեծիս Աստուծոյ եւ Փրկչի մերոյ Յիսուսի Քրիստոսի ընդ ձեզ եւ ընդ ամենեսեան:

Դպիրներ. Ամէն: Եւ ընդ հոգւոյդ քուն:

Սարկաւագ. Եւ եւս խաղաղութեան զՏէր աղաչեացուք:

Դպիրներ. Տէր ողորմեա:

Սարկաւագ. Ամենայն սրբովք, զորս յիշատակեցաք եւս առաւելապէս, զՏէր աղաչեացուք:

Դպիրներ. Տէր ողորմեա:

Սարկաւագ. Վասն մատուցեալ սուրբ եւ աստուածային անմահ պատարագիս, որ ի վերայ սրբոյ սեղանոյս, զՏէր աղաչեացուք:

Դպիրներ. Տէր ողորմեա:

Սարկաւագ. Որպէսզի Տէր Աստուած մեր, որ ընկալաւ գսա ի սուրբ, յերկնային եւ յիմանալի իւր մատուցարանն, զփոխանակն առաքեացէ առ մեզ զշնորհս եւ զպարգեւս հոգւոյն սրբոյ, զՏէր աղաչեացուք:

Դպիրներ. Տէր ողորմեա:

pataragis, vor i vera serbo seghanuys, zi zsa mez i serbutyun kendanutyun pargevest-ses. Sovav shnorhea ezser, zhastatutyun yev zeghdzali khaghaghutyun amenayn ashkharhi, serboy yekeghetsvoy yev amenayn ughapar yepiskoposats, yepiskoposapetin meroy yev patvakan hayrapetin amenayn hayots, tearn, tearn Garegin yerkrord srbaznaguyn katoghi-kosin yev vichaki serbazan yepiskoposi yev qahanayism vor zpatarags matutsane... Est amenayni yev haghags amenetsun.

22. Yev yeghitsi voghormutyun metzis Astutzoy yev Prkchi meroy Hisusi Qristosi end dzez yev end amenesyan

Amen. Yev end hogvuyd qum

yev ye-ves kha-gha-ghu-tean ez-Ter a-gha-che-tsuq

Ter vo-ghor-mea

A-me-nayn ser-bovq zo-ris hi-sha-ta-ke-tsaq

Ter vo-ghor-mea.

Ter vo-ghor-mea

Vasn matutseal surb yev anmah pataragis, vor I vera serboy seghanuys, zTer aghachestsuq.

Ter vo-ghor-mea

Vor-pes-zi Ter astvatz mer, vor enkalav zsa i surb yerknayin yev himanali yur matutsarann, zpokhanakn araqestse ar mez zshnorhs yev zpargevs hogvuyn serboy, zTer aghachestsuq.

Ter vo-ghor-mea

Enkal, ketso yev voghormea yev pahea zmez

Ter, qoyin shnorhivd.

Սարկաւագ. Ընկալ, կեցո եւ ողորմեա եւ պահեա գմեզ
Տէր, բոյին շնորհիւդ:

Դպիրներ. Կեցո Տէր եւ ողորմեա:

Սարկաւագ. Չամենասրբուհի գԱստուածածին գմիւտ
կոյսն Մարիամ, հանդերձ ամենայն սրբովք յիշելով,
գՏէր աղաչեցում:

Դպիրներ. Յիշեա Տէր ողորմեա: Տէր ողորմեա: Քեզ
Տեառնդ յանձն եղիցում: Տէր ողորմեա, Տէր ողորմեա,
Տէր ողորմեա:

Քահանան. Եւ տուր մեզ համարձակածայն բարբառով
բանալ զբերանս մեր, կարդալ զքեզ երկնաւորդ Հայր,
երգել եւ ասել.

23. Դպիրներ. Հայր մեր որ յերկինս ես, սուրբ եղիցի
անուն քո: Եկեացէ արքայութիւն քո: Եղիցին կամք քո,
որպէս յերկինս եւ յերկրի: Զհաց մեր հանապազորդ
տուր մեզ այսօր: Եւ թող մեզ զպարտիս մեր, որպէս եւ
մեք թողումք մերոց պարտապանաց: Եւ մի տանիր մեզ
ի փորձութիւն, այլ փրկեա գմեզ ի չարէ:

Քահանան. Զի քո է արքայութիւն եւ զօրութիւն եւ
փառք յաւիտեանս. Ամէն: Խաղաղութիւն ամենեցուն:

Դպիրներ. Եւ ընդ հոգւոյդ բռն:

Սարկաւագ. Աստուծոյ երկիրպագեցում:

Դպիրներ. Առաջի քո, Տէր:

Քահանան. Քրիստոսիւ Յիսուսիւ Տէրամբ մերով, ընդ
որում քեզ Հոգւոյդ Սրբոյ եւ Հօր ամենակալի վայել
է փառք, իշխանութիւն եւ պատիւ. այժմ եւ միւտ եւ
յաւիտեանս յաւիտենից. ամէն:

Սարկաւագ. Պոսիւսում:

Քահանան. Ի սրբութիւն սրբոց:

Ketso Ter yev voghormea

Zamenasrbuhi zAstvatzatsinn zmisht surb

kuysn Mariam...

Hishea Ter yev voghormea. Ter vo-ghor-mea

Qez, Tarr-ned handzn ye-ghi-tsuq Ter vo-

ghor-mea Ter, vo-ghor-mea

Yev tur mez hamardzakadzain barbarrov banal

zberans mer, kardal zqez yerknavor Hayr,

yergel yev asel.

23. Hayr mer, vor her-kins surb ye-ghi-tsi

a-nun Qo, ye-kes-tse ar-qa-yu-tyun Qo, ye-

gh-tsin kamq Qo, vor pes her-kins yev her-kri,

zhats mer ha-na-pa-zord tur mez ay-sor, togh

mez ez-par-tis mer, vor-pes yev meq to-ghumq

me-rots par-ta-pa-nats, ev mi ta-nir ez mez i

por-dzu-tyun, ayl per-kea i cha-re.

Zi qo e araqayutyun yev zorutyun yev parq

haviteans havitenits, Amen

Khaghaghutyun amenetsun.

Yev end hog-vuyd Qum.

Astutzo yerkerpagestsug

Arraji qo Ter.

Qristosiv Hisusiv Teramb meroy, end vorum

qez Hovuyd Srboy yev Hor amenakali vayel e

parrq, ishkanutyun yev pativ, ayzhm yev misht

yev haviteans havitenits, amen.

Proskhume

I serbutyun srbots

24. Դպիրներ. Միայն Սուրբ, միայն Տէր, Յիսուս
 Քրիստոս ի փառս Աստուծոյ Հօր. ամէն:
 Քահանան. Օրհնեալ Հայր Սուրբ, Աստուած հեմարիտ:
 Դպիրներ. Ամէն:
 Քահանան. Օրհնեալ Որդիդ Սուրբ, Աստուած
 հեմարիտ:
 Դպիրներ. Ամէն:
 Քահանան. Օրհնեալ Հոգիդ Սուրբ, Աստուած
 հեմարիտ:
 Դպիրներ. Ամէն:
 Քահանան. Օրհնութիւն եւ փառք Հօր եւ Որդւոյ
 եւ Հոգւոյն Սրբոյ. այժմ եւ միշտ եւ յաւիտեանս
 յաւիտենից:

25. Դպիրներ. Ամէն: Հայր Սուրբ, Որդիդ Սուրբ,
 Հոգիդ Սուրբ: Օրհնութիւն Հօր եւ Որդւոյ եւ Հոգւոյն
 Սրբոյ. այժմ եւ միշտ եւ յաւիտեանս յաւիտենից. ամէն:
 Քահանան. Ի սուրբ, ի սուրբ պատուական Մարմնոյ
 եւ յԱրեւել Տեառն մերոյ եւ Փրկչին Յիսուսի
 Քրիստոսի (կը դառնայ դէպի ժողովուրդը եւ կը
 շարունակէ) հաշակեսցուք սրբութեամբ, որ իջեալ ի
 յերկնից բաշխի ի միջի մերում: Սա է Կեանք, Յոյս,
 Յարութիւն, Քաւութիւն եւ Թողութիւն մեզաց:
 Սաղմոս ասացէ՛ք Տեառն Աստուծոյ մերում: Սաղմոս
 ասացէ՛ք երկնաւոր քաղաւորիս մերում անմահի, որ
 նստի ի կառս փերովբէականս:

26. Դպիրներ. Տէր ողորմեա, Տէր ողորմեա, Տէր
 ողորմեա, Տէր ողորմեա:
 Սարկաւագ. Տէր ողորմեա, Տէր ողորմեա, Տէր
 ողորմեա, Տէր ողորմեա:
 Դպիրներ. Արի Աստուած հարցն մերոց, որ ապաւէնդ
 եւ նեղելոց:

24. Mi-ayn surb Mi-ayn Ter, Hi-sus, Qris-tos i
 Parrs As-tu-tzo Hor. A-men.
 Orh-neal Hayr surb Astvatz thcesh-ma-rit
 A-men.
 Orh-neal Vordid surb As-tvatz tchesh-ma-rit
 A-men
 Orh-neal Hogid surb As-tvatz tchesh-ma-rit
 A-men
 Orh-nu-tyun yev parrq Hor yev Vordvoy yev
 Serboy Hogvoy, ayzhm yev misht yev haviteans
 havitenits

25. A-men. Hayr surb, Vor-did surb, Ho-gid
 surb. Orh-nu-tyun Hor yev Vor-dvo yev ser-bo
 Ho-gvuyn ayzhm yev misht yev ha-vi-teans
 ha-vi-te-nits A-men.

i surb i surb pa-tua-kan mar-mno yev harene
 Tearrn meroy yev Prkchin Hisusi Qristosi
 chashakestsug srbutyamb, vor ijeal i herknits
 bashkhi i miji merum. Sa e kyanq, huys, ha-
 rutyun, qavutyun yev toghutyun meghats.
 Saghmos asatseq Tearrn Astutzoy merum.
 Saghmos asatseq yerknavor tagavoris merum
 anmahi, vor nesti i karrs qerovbeakans.

26. Ter vo-ghor-mea Ter vo-ghor-mea Ter vo-
 ghor-mea Ter v-ghor-mea.
 Ter vo-ghor-mea. Ter vo-ghor-mea Ter vo-
 ghor-mea Ter vo-ghor-mea.
 A-ri Astvatz, har-tsen me-rots, vor a-pa-vend
 es ne-ghe-lots.

Սարկաւագ. Հաս օգնութիւն ծառայիս քոց, լեր
օգնական ազգիս հայոց:
Դպիրներ. Տէր ողորմեա, Տէր ողորմեա, Շնորհիւ
աւուրս մեզ ողորմեա:
Սարկաւագ. Սուրբ եւ անմահ պատարագիս
միջնորդութեամբ:
Դպիրներ. Հնկալ Տէր եւ ողորմեա:
Սարկաւագ. Սաղմոս ասացէ՛ք Տեառն Աստուծոյ
մերում, դպիրք,

27. Դպիրներ. Օրհնեալ է Աստուած: Քրիստոս
պատարագեալ բաշխի ի միջի մերում. ալէլուիա:
ԶՄարմին իւր տայ մեզ կերակուր եւ սուրբ զԱրին
իւր ցօղէ ի մեզ. ալէլուիա: Մատիք առ Տէր եւ առէ՛ք
զլոյս. ալէլուիա: Ճաշակեցէ՛ք եւ տեսէ՛ք, զի քաղցր է
Տէր. ալէլուիա: Օրհնեցէ՛ք զՏէր յերկիս. ալէլուիա:
Օրհնեցէ՛ք զնա ի բարձունս. ալէլուիա: Օրհնեցէ՛ք զնա
ամենայն հրեշտակի նորա. ալէլուիա: Օրհնեցէ՛ք զնա
ամենայն զօրութիւնի նորա. ալէլուիա:
Սարկաւագ. Երկիւղիւ եւ հաւատով յառաջ մատիք եւ
սրբութեամբ հաղորդեցարուք:
Դպիրներ. Աստուած մեր եւ Տէր մեր, երեսեցաւ մեզ:
Օրհնեալ եկեալ անուամբ Տեառն:
Քահանան. Կեցո Տէր, զժողովուրդս քո եւ օրհնեա
զժառանգութիւնս քո, հովուեա եւ բարձրացո զսոսս
յայսմհետէ մինչեւ յաւիտեան:

28. Դպիրներ. Լցա՛ք ի բարութեանց քոց, Տէր,
նաշակելով զՄարմին քո եւ զԱրին: Փառք ի
բարձունս կերակրողիդ զմեզ, որ եւ հանապազ
կերակրես զմեզ: Առաքեա ի մեզ զհոգեւոր քո
զօրհնութիւն: Փառք ի բարձունս կերակրողիդ զմեզ:

Has hog-nu-tyun tza-ra-yits Qots ler og-na-
kan az-gis Ha-yots.
Ter vo-ghor-mea Ter, vo-ghor-mea, Shnor-hiv
a-vurs mez vo-ghor-mea.
Surb yev anmah pataragis mijnorduteamb.
En-kal, Ter, yev vo-ghor-mea.
Saghmos asatseq Tearn Astutzoy merum dpirq

27. Orh-neal e As-tvatz. Qris-tos pa-ta-ra-geal
bash-khi i mi-ji me-rum, a-le-lu-ya Zmar-min
yur tay mez ke-ra-kur yev surb za-ryun yur
tso-ghe i mez, a-le-lu-ya. Ma-tiq ar-Ter yev
a-rreq ez-luys, a-le-lu-ya. Tcha-sha-ke-tseq yev
te-seq, zi qaghtsr e Ter a-le-lu-ya. Orh-ne-tseq
ez-Ter i her-kins, a-le-lu-ya Orh-ne-tseq ez-na
i bar-dzuns, a-le-lu-ya. Orh-ne-tseq ez-na
a-me-nayn hresh-takq no-ra, a-le-lu-ya. Orh-
ne-tseq ez- na, a-me-nayn zo-ru-tyunq no-ra
a-le-lu-ya.
Yerkyughiv yev havatov haraj matiq yev srbu-
tyamb haghordetsaluq
As-tvatz mer yev Ter mer ye-re-ve-tsav mez
Or-neal ye-keal an-vamb Tearn
Ke-tso, Ter, ez-zho-gho-vur-des Qo, yev orh-
nea ez-zha-rran-gu-tyu-nes Qo...

28. Le-tsaq i ba-ru-teants Qots, Ter, tcha-sha-
ke-lov ez-Mar-min Qo yev za-ryun, Parrq i bar-
dzu-nes ke-ra-kro-ghid ez-mez. vor ha-na-paz
ke-ra-kres ez-mez, A-rra-qea i mez ez-ho-
ge-vor Qo zorh-nu-tyun. Parrq i bar-dzu-nes
ke-ra-kro-ghid ez-mez.

29. Դպիրներ. Գոհանամ գէն, Տէր, որ կերակրեցեր զմեզ յանմահական սեղանոյ քոյ: Բաշխելով զմարմինդ եւ զԱրիւնդ ի փրկութիւն աշխարհի եւ կեանք անձանց մերոց:

ՄԱՍ Դ. ՕՐՀՆՈՒԹԻՒՆ ԵՒ ԱՐՁԱԿՈՒՄ

Քահանան. Որ օրհնես զայնոսիկ, որք օրհնեն զմեզ, Տէր, եւ սուրբ առնես զյուսացեալս ի քեզ:

Դպիրներ. Օրհնեալ է Աստուած:

Քահանան. Կեցո Տէր, զժողովուրդս քո եւ օրհնեա զժառանգութիւնս քո, հովուեա եւ բարձրացո զսոսա յայսմիւսէ մինչեւ յաւիտեան:

Դպիրներ. Ամէն:

Քահանան. Սրբեա զսոսա, որք ողջունեցին սիրով զվայելչութիւն տան քոյ: Դու զմեզ փառաւորեա աստուածային զօրութեամբ քով եւ մի թողուր զյուսացեալս ի քեզ:

Դպիրներ. Ամէն:

Քահանան. Զխաղաղութիւն պարգեաւ ամենայն աշխարհի՝ եկեղեցեաց, բանանայից, պետութեանց քրիստոնէից, Հայրապետութեան ազգիս հայոց եւ Հանրապետութեան Հայաստան աշխարհիս եւ զինուորեալ մանկանց նոցա եւ ամենայն ժողովրդեանս:

Դպիրներ. Ամէն:

Քահանան. Զի ամենայն տուրք բարիք եւ ամենայն պարգեւք կատարեալք ի վերուստ են իջեալ առ ի քեզ, որ եւ Հայր լուսոյ եւ քեզ վայել է փառք, իշխանութիւն եւ պատիւ. այժմ եւ միշտ եւ յաւիտեանս յաւիտենից. ամէն:

30. Դպիրներ. Եղիցի անուն Տեառն օրհնեալ յայսմիւսէ մինչեւ յաւիտեան: Եղիցի անուն Տեառն օրհնեալ յայսմիւսէ մինչեւ յաւիտեան: Եղիցի անուն Տեառն

29. Gohanamq ezQen, Ter, vor kerakretser ezmez hanmahakan segghanoy qoy. Bashkhelev zmar mind yev zaryund I perkutyun ashkharhi yev kyanq andzants merots.

Vor orhnes zainosik, vorq orhnen zqez. Ter. Yev surb arnes zhusaceals i qez.

Orh-neal e As-tvatz.

Ketso Ter, ez-zhoghovurds qo yev orhnea ezzharrangutyunes qo, hovvea yev bardatso zsosa haysmhete minchev havitean.

A-men.

Serbea zsosa, vorq voghjunetsin sirov zvayelchutyun tan qo; Du zmez parravorea astvatzayin zorutyamb qov yev mi toghur ezhusatselas I qez.

A-men

Ezkhaghaghutyune pargevya amenain ashkharhi: yekeghetseats, qahanayits, petutyants qristoneits, Hayrapetutyun azgis Hayots yev Hanrapetutyun Hayastan ahskharhis yev zinvoryal mankants notsa yev amenain zhoghovrdeans.

A-men.

Zi amenayn turq bariq yev amenayn pargevq kataryalq I verust en ijeal arr I qen, vor yes Hayr lusoy yev qez vayel e parrq, ishkanutyun yev pativ, ayzhm yev misht yev haviteans havitenits, amen.

30. Ye-ghi-tsi a-nun Tearrn orh-neal hay-sem-he-te min-chev ha-vi-tean. ye-ghi-tsi a-nun Tearrn orh-neal hay-sem-he-te min-chev ha-vi-tean yev ye-ghi-tsi a-nun Tearrn orh-neal

օրհնեալ յայսմեաւ մինչեւ յաւիտեան:
Քահանան. Եղիցի, եղիցի եւ եղիցի: Կատարումն
օրինաց եւ մարգարէից դու ես, Քրիստոս Աստուած
մեր, որ լցեր զամենայն հայրական տնօրէնութիւնս քո,
լից եւ զմեզ Հոգւովդ քով Սրբով:

31. Ամեն հայի սրտից բխած,
Հսիր այս ձայն, ով Աստված.
Երկար կյանք տուր Հայրապետին,
Երկար օրեր Հայոց Հոր.
Տեր, անասան պահիր դու միշտ
Քո իսկ հիմնած Մայր Աթոռ:

hay-sem-he-te min-chev ha-vi-tean.
Yeghitsi yeghitsi yev yeghitsi. Katarumn orinats
yev margareits du es, Qristos Astvatz mer, vor
Itser zamenayn hayrakan tnorenutyuns qo, lits
yev zmez Hogvuyd qov Srbov.

31. Amen hayi srtits bkhatz, lesir ays dzain, ov
Astvatz. Yerkar kyanq tur Hayrapetin, yerkar
orer Hayots Hor Ter, ansasan pahir du misht
Qo isk himnatz Mayr Atorr.



Vache Sharafyan • Sigvards Klava • Agnese Strelca

1. The Clerks: O mystery deep, inscrutable, without beginning, Thou that hast decked thy supernal realm as a chamber unto the Light unapproachable and hast adorned with splendid glory the ranks of the fiery spirits. With ineffably wondrous power thou didst create Adam, the lordly image, and didst endue him with gracious glory in the paradise of Eden, the place of delights. Through the passion of thy holy Only-begotten all creation has been renewed and man has again been made immortal apparelled in raiment indispoilable. Heavenly king, preserve thy Church unshaken and keep the worshippers of thy name in peace.

2. Chosen of God, O blessed holy priest, you resemble Aaron and Moses the Prophet, who prepared the garments which Aaron always wore. He fashioned the robe of linen woven of four elements; in scarlet, blue, gold, and purple.

3. The Clerks: Through the intercession of thy virgin Mother accept the supplications of thy servants, O Christ, who with thy blood hast made thy holy Church more resplendent than the heavens. Thou hast also appointed within her, after the pattern of the heavenly hosts, the orders of apostles, prophets and holy teachers. This day we,

classes of priests, deacons, clerks and servers herein assembled, offer incense before thee, O Lord, as Zachariah did of old. Accept from us our prayers with offerings of incense, like the sacrifice of Abel, of Noah and of Abraham. Through the intercession of thy supernal hosts maintain ever unshaken the throne of Armenians.

The Deacon: Bless, Lord.

The Priest: Blessed be the kingdom...

4. Sunday is a rest day
Women came to the tomb; good tidings!
Christ was risen from the dead.

5. Again in peace let us beseech the Lord.
Blessing and glory to the Father and to the Son and to the Holy Spirit...
Peace unto all.
And with thy spirit.
Let us bow down to God.
Before thee, O Lord.
For to you is befitting...
Proschoumen

6. The Clerks: Holy God, holy and mighty, holy and immortal, who didst rise from the dead, have mercy upon us.

7. The Deacon: Again in peace let us beseech the Lord.

8. The Clerks: Lord, have mercy (Six times).
The Deacon: For the life of our Patriarch Lord Karekin II Catholicos and for the salvation of his soul, let us beseech the Lord.
The Clerks: Lord, have mercy.
The Deacon: For the souls of those who are at rest and have fallen asleep in Christ in the true and right faith, let us beseech the Lord.
The Clerks: Be mindful, Lord, and have mercy.
Lord, have mercy, To thee, O Lord, we commit ourselves... Lord, have mercy (Three times).
The Deacon: Alleluia. Orthi.
The Priest: Peace unto all.
The Clerks: And with thy spirit.
The Deacon: Hearken ye in fear.
To the holy Gospel of Jesus Christ according to John.
The Clerks: Glory to thee, O Lord our God.
The Deacon: Proschoumen.
The Clerks: God is speaking.
Reading of the Scriptures

9. The Clerks: Glory to thee, O Lord our God.
We believe in one God, the Father almighty, 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 substance of the Father. God from God, light from light, true God from true God, begotten and not

made; of the same nature of the Father, by whom all things came into being in heaven and on earth, visible and invisible;
Who for us men and for our salvation came down from heaven, took body, became man, was born perfectly of the holy virgin Mary by the Holy Spirit. By whom he took body, soul and mind and everything that is in man, truly and not in semblance. He suffered and was crucified and was buried and rose again on the third day and ascended into heaven with the same body and sat at the right hand of the Father. He is to come with the same body and with the glory of the Father to judge the living and the dead; of His kingdom there is no end.
We believe also in the Holy Spirit, the uncreate and the perfect; who spoke through the Law and through the Prophets and through the Gospels; Who came down upon the Jordan, preached through the apostles and dwelled in the saints. We believe also in only one catholic and apostolic [holy] Church; In one baptism with repentance for the remission and forgiveness of sins; In the resurrection of the dead, in the everlasting judgment of souls and bodies, in the kingdom of heaven and in the life eternal.

The Priest: As for us, we glorify Him who was before all ages, adoring the Holy Trinity and the only Divinity of the Father, Son and

the Holy Ghost, now, and throughout all ages. Amen.

The Deacon: Again in peace let us beseech the Lord.

The Clerks: Lord, have mercy.

The Deacon: Again in faith let us beseech and ask of our Lord God and Savior Jesus Christ... so that he may send down on us the gifts of his mercy. May the Lord almighty save us and have mercy on us.

The Clerks: Save, O Lord. Grant it, Lord.

Grant it, Lord. Grant it, Lord. Lord, have mercy. To you, O Lord, we commit ourselves. Lord, have mercy. Lord, have mercy. Lord, have mercy.

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

The Priest: Peace unto all.

The Clerks: And with thy Spirit.

The Deacon: Let us bow down to God.

The Clerks: Before thee, O Lord.

The Priest: Blessed be our Lord Jesus Christ. Amen.

The Deacon: Bless, Lord.

The Priest: May the Lord God bless you all.

The Clerks: Amen.

PART III: THE TRANSFER OF THE GIFTS

The Deacon: Let none of the catechumens, none of little faith and none of the penitents and the unclean draw near unto this divine mystery.

10. The Clerks: The body of the Lord and the blood of the saviour are laid up before us. The heavenly hosts invisibly sing and say with unceasing voice: Holy, holy, holy, Lord of hosts.

The Deacon: Sing psalms to the Lord our God, ye clerks, sing spiritual songs with a sweet voice.

11. The Clerks: Who is like unto the Lord our God? He was crucified for us, he was buried and rose again, he was believed on in the world, and ascended in glory. Come ye peoples, let us sing praises unto him together with the angels, saying: Holy, holy, holy art thou, O Lord our God.

12. The Deacon: Again in peace let us beseech the Lord.

The Clerks: Lord, have mercy.

The Deacon: Again in faith and purity let us stand with awe and pray before the holy altar of God.

The Clerks: Save us, Lord, and have mercy on us.

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

The Clerks: And with thy spirit.

The Deacon: Let us bow down to God.

The Clerks: Before thee, O Lord.

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

13. The Clerks: Christ in our midst has been revealed;

He Who Is, God, is here seated.

The voice of peace has resounded; Holy greeting is commanded.

This Church has now become one soul,
The kiss is given for a full bond. The enmity has been removed;

And love is spread over us all.

Now, Ministers, raise your voices, and give blessings with one accord to the Godhead consubstantial, while angels sing: "Holy, Holy, Holy."

14. The Deacon: Let us stand in awe, let us stand in the fear of the Lord, let us stand straight, let us attend with good heed.

The Clerks: To you, O God.

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

The Clerks: Mercy and peace, and a sacrifice of praise.

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

The Clerks: Amen. And with thy spirit.

The Deacon: The doors, the doors! With all wisdom and good heed lift up your minds in the fear of God.

The Clerks: We hold them up to thee, O Lord almighty.

The Deacon: And give thanks unto the Lord with the whole heart.

The Clerks: It is proper and right.

The Priest: And in one voice with the seraphim and the cherubim, we should sing holy songs and make melodies and, boldly crying out, shout with them and say:

15. The Clerks: Holy, holy, holy Lord of hosts; heaven and earth are full of thy glory. Blessing in the highest. Blessed art thou that didst come and art to come in the name of the Lord. Hosanna in the highest.

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

The Clerks: Amen.

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

16. The Clerks: Amen. Heavenly Father, who didst give thy Son unto death for us, debtor for our debts, by the shedding of his blood, we beseech thee, have mercy upon thy reasonable flock.

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

17. The Clerks: In all things blessed are thou, O Lord. We bless thee, we praise thee; we give thanks to thee, we pray unto thee, O Lord our God.

The Priest: Peace unto all.

The Clerks: And with thy spirit.

The Deacon: Let us bow down to God.

18. The Clerks: Before thee, O Lord. Son of God, who art sacrificed to the Father for reconciliation, bread of life distributed amongst us, through the shedding of thy holy blood, we beseech thee, have mercy on thy flock saved by thy blood.

The Priest: So that this may be to us all who draw near thereto for acquittal, for expiation and for remission of sins.

19. The Clerks: Spirit of God, who descending from heaven dost accomplish through

us the mystery of him who is glorified with thee, by the shedding of his blood, we beseech thee, grant rest to the souls of those of us who have fallen asleep.

20. The Priest: With whom, O beneficent God, visit us also, we beseech you.

The Clerks: Be mindful, Lord, and have mercy.

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

The Clerks: Be mindful, Lord, and have mercy.

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

The Clerks: Be mindful, Lord, and have mercy (Two times).

The Deacon: We worship the blessed, praised, glorified, wondrous and divine resurrection (or accordingly) of Christ.

The Clerks: Glory to thy resurrection (or accordingly), O Lord.

The Deacon: That our leaders and first enlighteners, the holy apostles Thaddeus and Bartholomew, and Gregory the Enlightener, Areesdages, Vrtanes, Hooseeg, Kreekorees,

Nerses, Sahag, Daniel and Khat; Mesrob the Vartabed and Gregory of Nareg, Nerses of Kla, John of Vorodn, Gregory and Moses of Datev, and Kreekor and Nerses and their companions and all the pastors and chief-pastors of the Armenians be remembered in this holy sacrifice, we beseech the Lord.

The Clerks: Be mindful, Lord, and have mercy.

The Deacon: That the holy hermits, the virtuous and God-instructed monks ... all the holy fathers and their disciples throughout the world be remembered in this holy sacrifice, we beseech the Lord.

The Clerks: Be mindful, Lord, and have mercy.

The Deacon: That the devout kings, Saints Abgar, Constantine, Drtad and Theodosius ... be remembered in this holy sacrifice, we beseech the Lord.

The Clerks: Be mindful, Lord, and have mercy.

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

The Clerks: Be mindful, Lord, and have mercy.

The Priest: And more specially grant us to have our chief bishop and venerable Patriarch of All Armenians the lord Karein II Catholicos for length of days in orthodox doctrine.

21. The Deacon: Thanksgiving and glory we offer to you, O Lord our God, for this holy and immortal sacrifice which is on this holy altar, that you will grant it to be to us for holiness of life. Through this grant love, stability and desirable peace to the whole world, to the holy Church and to all orthodox bishops and to our chief bishop and venerable Patriarch of All Armenians lord (the name) and to our senior bishop and the venerable Supreme Patriarch and Catholicos of All Armenians His Holiness Karekin II and to the priest who is offering this sacrifice...
The Clerks: From all and for all.

22. The Priest: And the mercy of our great God and Savior Jesus Christ be with you all.
The Clerks: Amen. And with thy spirit.

The Deacon: Again in peace let us beseech the Lord.

The Clerks: Lord, have mercy.

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

The Clerks: Lord, have mercy.

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

The Clerks: Lord, have mercy.

The Deacon: That the Lord our God, who has accepted the same at his holy, heavenly and intelligible altar, may in return send

down upon us the grace and the gifts of the Holy Spirit, let us beseech the Lord.

The Clerks: Lord, have mercy.

The Deacon: Receive, save and have mercy and keep us, O Lord, by thy grace.

The Clerks: Save, O Lord, and have mercy.

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

The Clerks: Be mindful, Lord, and have mercy. Lord, have mercy. To thee, O Lord, we commit ourselves. Lord, have mercy (Three times).

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

23. The Clerks: Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation; but deliver us from evil.

The Priest: For thine is the kingdom and the power and the glory to ages, Amen. Peace unto all.

The Clerks: And with thy spirit.

The Deacon: Let us bow down to God.

The Clerks: Before thee, O Lord.

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

The Deacon: Proschoumen

The Priest: For holiness to the holy.

24. The Clerks: The one holy, the one Lord, Jesus Christ, in the glory of God the Father. Amen.

The Priest: Blessed are you, holy Father, true God.

The Clerks: Amen.

The Priest: Blessed are you, holy Son, true God.

The Clerks: Amen.

The Priest: Blessed are you, Holy Spirit, true God.

The Clerks: Amen.

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

25. The Clerks: Amen. Holy is the Father, holy is the Son, holy is the Spirit. Blessing to the Father and to the Son and to the Holy Spirit, now and always and unto the ages of ages. Amen.

The Priest: In holiness let us taste of the holy, holy and precious Body and Blood of

our Lord and Savior Jesus Christ, who, having come down from heaven, is distributed among us. This is life, hope of resurrection, expiation and remission of sins. Sing psalms to the Lord our God, sing psalms to our immortal heavenly king, who rides in chariots of cherubim.

26. The Clerks: Lord, have mercy (Four times).

The Deacon: Lord, have mercy (Four times).

The Clerks: God of our fathers, hasten, thou who art refuge of the afflicted.

The Deacon: Come to thy servants' aid; be helpful to the race of Haik.

The Clerks: Lord, have mercy, Lord, have mercy, through the grace of this day, Lord, have mercy.

The Deacon: Through the mediation of this holy and immortal sacrifice.

The Clerks: Receive, Lord, and have mercy.

The Deacon: Sing psalms to the Lord our God, servers...

27. The Clerks: Blessed is God. Christ is sacrificed and distributed amongst us. Alleluia. His Body he gives us for food and he be-dews us with his holy Blood. Alleluia. Draw near to the Lord and take the light. Alleluia. Taste and see that the Lord is sweet. Alleluia. Praise the Lord in the heavens. Alleluia. Praise him in the heights. Alleluia. Praise

him, all his angels, Alleluia. Praise him, all his hosts. Alleluia.

The Deacon: In fear and in faith draw near and communicate in holiness.

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

The Priest: Save thy people, O Lord, and bless your inheritance; shepherd them and lift them up from henceforth until eternity.

28. The Clerks: We have been filled with thy good things, O Lord, by tasting of thy Body and Blood. Glory in the highest to thee who hast fed us. Thou who continually dost feed us, send down upon us thy spiritual blessing. Glory in the highest to thee who hast fed us.

29. The Clerks: We give thanks to thee, O Lord, who hast fed us at thy Table of immortal life. Distributing thy Body and thy Blood for the salvation of the world and for life unto our souls.

PART IV: BLESSING AND DISMISSAL

The Priest: O Lord, who bless those who bless you and hallow those who put their trust in you;

The Clerks: Blessed is God.

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

The Clerks: Amen.

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

The Clerks: Amen.

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

The Clerks: Amen.

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

30. The Clerks: Blessed be the Lord's name from this time forth for evermore (Three times).

The Priest: Thou art the perfection of the law and of the prophets, O Christ God our Savior, who didst fulfil all thy economies willed by the Father. Fill us also with thy Holy Spirit.

31. Originated in the heart of every Armenian,
Listen to this voice, O God.

Grant longer life to the Patriarch,
Longer days to the Armenians' Father,
Lord, always keep firm
The Mother See established by Yourself.

One of the major composers in Armenia, **Vache Sharafyan** has created over a hundred musical works. His output includes symphonic works, chamber music, choral and vocal music. Stand-out compositions include the opera *King Abgar*, the ballet *Another Moon* (about G. I. Gurjieff); *Ancient Gods* (based on a play by Levon Shant), and *The Bride of the Desert*—a one-act ballet. Sharafyan's music is widely performed in his native country, but also in prestigious international halls in the United States, Italy, Russia, France, Canada, Germany, Austria, Belgium, Holland, Thailand, Hungary, Switzerland, Spain, Taiwan, China, Korea, Taiwan, Japan, Mexico, Poland, Ireland, England, Israel, Scotland, Iceland, Latvia, Estonia, Lithuania, Ukraine, Lebanon, Georgia, Greece, Cyprus and Sweden. His music is also sought out by many contemporary music festivals, both in the US and Europe.

Sharafyan's works have been praised as "stark, mysterious and ultimately majestic" by the New York Times, "complex, deliberate, captivating" by the Boston Globe, "ingenious ... kaleidoscope of iridescent timbres ... , magical" by The Strad, "fascinating and expressive"

by David Harrington of the Kronos Quartet, "the most wonderful" by the Chicago Tribune. Sharafyan compositions have been commissioned and/or performed by outstanding musicians such as Yo-Yo Ma and the Silk Road Ensemble, Yuri Bashmet and The Ensemble "Soloists of Moscow," Anne Akiko Meyers, The Hilliard Ensemble, Boston Modern Orchestra Project and Gil Rose, Suren Bagratuni, Alexander Chaushian, Mario Brunello, Narek Hakhnazaryan, Movses Pogossian, Colin Jacobsen, Haik Kazazian, George Pehlivanian, Thuringer Symphony, Dresden Symphony Orchestra, Orchestra Sinfonica Siciliana, Rostock Philharmonic, Metropolitan Artists in Concert, The Metropolitan Museum of Art with visual artist Kevork Mourad/(2018), SDG Psalm project, Jacaranda on the Edge, Estonian State Male Choir /Mikk Uleoja/, Dilijan chamber music series in Los Angeles, ANPO/E. Topchjan/, Yerevan Symphony Orchestra/S. Smbatyan/, NCOA /E. Khachaturyan, V. Mardirossian, Sion Festival, Trio Atanassov, Firebird Ensemble, Baird Trio, Gevorg Dabaghyan, Jivan Gasparyan, Araik Bartikian, Svetlana Navasardyan, Armen Babakhanyan, Hayk Melikian and the Aurora prize ceremony. PCE / Angel Gil Ordonez, at Washington National Cathedral, 100 years of Armenia-USA diplomatic relations, 2020.

Vache Sharafyan was born in 1966 in Yerevan, Armenia's capital. A graduate of the Conserva-

tory of Yerevan in 1990, in 1992 he obtained a doctorate in composition while studying with Professor Edvard Mirzoyan. From 1992 to 1996 he taught at the Armenian Theological Seminary in Jerusalem and is the author of a book on sacred hymns for the Church Holy Sepulchre in Jerusalem. Beginning in 2001, he was chosen by the great cellist Yo-Yo Ma as an official composer for the Silk Road Project Inc. ("Morning scent of the acacia's song," "Sun, wine, wind of time," "Ascending kyamancha"). In 2007, Sharafyan's "Surgite Glorise" Viola Concerto was premiered by Yuri Bashmet at the opening of the Philharmonic Season of Moscow at the Tchaikovsky Conservatory Grand Hall. In 2014, another piece was performed by the Moscow Soloists and G. Dabaghyan at the Sochi Olympic Winter Games festival closing ceremony.

In 2015-2016 "Surgite Glorise" was included by the Dresden Symphony Orchestra in the concert series "Aghet," dedicated to the 100-year anniversary of the Armenian Genocide.

Sharafyan Recordings:

"On the Fortieth Day" Traditional Crossroads (2002)

"Thoughts and Dreams" Albany Records (2006)

"Blooming Sounds" Albany Records (2005)

"Lost Songs from Eden" Traditional Crossroads (2007)

Vache Sharafyan



"Suite" for cello and chamber orchestra;
"Crane" for cello, duduk and piano, BIS
(2011)

"In Search of the Miraculous" Hilliard
Ensemble; Louth CMS (2013)

"Two hymns for two cellos," "Between
a dream awakening" Blue
Griffin (2013)

"Gem-Rose" Blue Griffin (2013)

Hovhannes Nersesyan (bass) is both a priest and an opera singer. He is a graduate of the Komitas State Conservatory of Yerevan and, since 2004, has been a soloist for the Armenian National Theatre of Opera and Ballet. Nersesyan has also graduated from the Theological Seminary of the Armenian Patriarchate of Jerusalem and, since 1997, serves as a deacon in one of the largest dioceses of the Armenian Apostolic Church—The Araratian Pontifical Diocese. Nersesyan has given concerts around the world, and taken part in several international festivals and masterclasses in Armenia. In 2013, he won the third prize at the International Competition of Young Singers in Moldova and was awarded the Armenian President's Youth Prize for young musicians. A year later, he won the bronze medal at the International Young Opera Singers' Competition Opera Without Borders. In



2015, Nersesyan became a laureate of the Rimsky-Korsakov International Competition of Young Opera Singers (Russia). In 2016 he won the second prize at the International Pavel Lisitsian Competition of Vocalists in the North Caucasus.

Armen Badalyan (tenor) is a soloist at the Armenian National Academic Theatre of Opera and Ballet since 2008. He studied violin at the Music College of Vanadzor in Armenia, and in 2003 enrolled at the Komitas State Conservatory of Yerevan and graduated as a voice teacher and opera singer. Since 2013, Badalyan has been collaborating with the



Tsaritsynskaya Opera Theatre (Volgograd, Russia). He has sung the roles of Amonasro in Verdi's *Aida* and Germont in *La Traviata*, as well as portraying Aleko in Rachmaninoff's opera of the same name. Badalyan has also sung Count di Luna in *Il Trovatore* and Escamillo in Bizet's *Carmen*.

Sigvards Klava has been artistic director of the Latvian Radio Choir since 1992.

As a result of his steady leadership, the Latvian Radio Choir has become an internationally recognized, vocally distinctive group welcome at the top music festivals and invited to collaborate with the most outstanding composers and conductors.

Klava's LRC projects are deliberate narratives, musical expeditions involving exploration of the phenomenon of singing and voice, seeking bridges between the archaic and contemporary, the eternal and the mundane via inspiring thematic concert programs. It was his idea to cooperate with prominent representatives of academic and non-academic music, the clergy and contemporary musicians to fuse contemporary music experiments with cultural heritage and broaden the view of the possibilities of the human voice.



Kļava has received the Latvian Great Music Award several times. He is also a recipient of the Latvian Cabinet of Ministers Award and the Order of the Three Stars.

He has been a principal conductor of the Latvian Song Festival since 1990, professor in

the conducting department at Jāzeps Vītols Latvian Academy of Music since 2000. Kļava has conducted concerts at the Royal Albert Hall in London, the Elbphilharmonie, the Concertgebouw in Amsterdam, the Berlin Philharmonic and elsewhere. He takes part in international juries and educational projects. As a guest conductor, Kļava has performed with the Netherlands Radio Choir, the Netherlands Opera Choir, the Netherlands Chamber Choir, Cappella Amsterdam, the Berlin RIAS Chamber Choir, the MDR Leipzig Radio Choir and many others.

"A great musical power."
— Washington Post

"This chorus's expertise in music pushes voices to extremes, from ethereal high tones to uncannily sustained bass drones."
— The New York Times

"One of the world's greatest choirs."
— The Advertiser

The **Latvian Radio Choir** is a unique, award-winning ensemble of professional singers that offers its audiences an extraordinary variety of repertoire ranging from early music to the most sophisticated contemporary scores.



The choir has recorded the Grammy Award-winning album *Adam's Lament* (ECM) composed by Arvo Pärt and conducted by Tõnu Kaljuste. It is a repeat winner of the

Great Music Award of Latvia (the highest national award for professional achievement in music) and has received the Latvian Cabinet of Ministers Award. The choir's recording of

Sergei Rachmaninoff's *All-Night Vigil* was praised by Gramophone as the best recording of February 2013 and ranked among the 25 best albums of the year by the American network National Public Radio.

The Latvian Radio Choir has performed at many of the world's most renowned concert halls: Concertgebouw and Muziekgebouw (the Netherlands), Elbphilharmonie (Germany), Théâtre des Champs-Élysées and Cité de la Musique-Philharmonie de Paris (France), Lincoln Center, Kennedy Center, Duke University Chapel and the Walt Disney Concert Hall (USA), Konzerthaus Berlin (Germany), the Library of Congress (USA), Queen Elizabeth Hall (UK) and the Dresden Frauenkirche (Germany).

It is also a regular participant in leading musical events, such as BBC Proms (UK), the Salzburg (Austria) and Lucerne (Switzerland) festivals, the Festival of Radio France Occitanie Montpellier (France), the Baltic Sea Festival (Sweden), Printemps des arts de Monte-Carlo (Monaco), Klangspuren Festival (Austria), the White Light Festival (USA), Klangvokal Dortmund (Germany), Musikfest Erzgebirge (Germany), OzAsia Festival (Australia) and Soundstreams (Canada). Often serving as a creative lab, the choir encourages composers to write new music that challenges the capabilities of the human

voice. During the past 20 years, the ensemble has evolved into an unprecedented form of a choir where every singer has an individual mission and provides a special contribution to the group's unique, defining blend of timbral qualities.

The choir regularly releases new recordings with Ondine, Hyperion Records, Deutsche Grammophon, ECM, BIS and Naïve, collaborating with outstanding guest conductors like Heinz Holliger, Riccardo Muti, Riccardo Chailly, Gustavo Dudamel, Lars Ulrik Mortensen, Esa-Pekka Salonen and Peter Phillips. It has also partnered with the Lucerne Festival Orchestra, Ensemble Intercontemporain, the Los Angeles Philharmonic, Camerata Salzburg and Concerto Copenhagen.

The Latvian Radio Choir was founded in 1940 by the legendary Latvian conductor Teodors Kalniņš, who led the ensemble until his passing in 1962. Following the artistic direction by Edgars Račevskis (1963–1986) and Juris Kļaviņš (1987–1992), the choir has had two conductors since 1992—artistic director and principal conductor Sigvards Kļava and conductor Kaspars Putniņš.

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Tigran Mkrtchyan photo credit: Tatev Mnatsakanyan

Latvian Radio Choir photo: Daina Geidmane

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Komitas photos (Tbilisi, 1908 & Berlin, 1896)
courtesy of the Komitas Museum-Institute



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EMBASSY OF THE REPUBLIC OF ARMENIA

LATVIAN RADIO CHOIR

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