

*Ուղեցոյց Ուխտաւորաց Ի
Հայաստան*

Guide for Pilgrims to Armenia



*ԵՐԵՒԱՆ 2005
YEREVAN 2005*

ՀՏԴ 23/28
ԳՄԴ 86.37
Ու 439

Compiled by:
Thomas Samuelian (team leader)
Tigran Harutyunyan
Zaven Kalayjian
Tatul Ambartzumyan
Tamar Hajian

Prepared with sponsorship from SIMA Tours (Philadelphia-Yerevan)
www.SIMATours.com

Ու 439 Ուղեցոյց Ուխտաւորացի Հայաստան-եր.: «Առակ-29» ԲՀ, 2005.-88 էջ:

Այս գիրքը նախատեսուած է զբօսաշրջիկներին եւ ուխտազնացներին համար, որոնք ցանկանում են ծանօթանալ Հայաստանի տարբեր մարզերում գտնուող եկեղեցիներին ու վանքերի պատմութեանը, բացայայտել դրանցից իւրաքանչիւրի դերն ու նշանակութիւնը Հայաստանի կրօնական եւ մշակութային զարգացման ընթացքում:

Ուղեցոյցի մէջ ներառուած են աղօթքներ ու հոգեւոր երգեր գրաբարով եւ անգլերէն թարգմանութեամբ, ինչպէս նաեւ իւրաքանչիւր վանքի եւ եկեղեցու հակիրճ պատմութիւնը՝ միայն անգլերէն լեզուով, եւ Հայաստանի քարտէզը:

This book is a guide for tourists and pilgrims to Armenian churches and monasteries in all of Armenia's provinces focusing on their significance in the cultural and religious life of the Armenian people. The guide contains prayers and hymns in Classical Armenian and English, as well as English descriptions and pictures of each church and a map of Armenia.

ԳՄԴ 86.37

ISBN 99930-78-79-4

© «Առակ-29» բարեգործական հիմնադրամ, 2005թ.
© 2005 by The Arak-29 Charitable Foundation, info@arak29.am

Ենթակայ չէ վաճառքի

NOT FOR COMMERCIAL DISTRIBUTION

ՀՐԱՄԱՆԱԻ

**Տ. ԽԱԺԱԿ ԱՐՔԵՊԻՍԿՈՊՈՍ
ՊԱՐՍԱՄԵԱՆԻ**

ԱՌԱՋՆՈՐԴԻ ՀԱՅԱՍՏԱՆԵԱՅՑ ԵԿԵՂԵՑԻՈՅ
ՀԻՒՍԻՍԱՅԻՆ ԱՄԵՐԻԿԱՅԻ
ԱՐԵԻԵԼԵԱՆ ԹԵՄԻ

By order of

**ARCHBISHOP KHAJAG
BARSAMIAN**

Primate

**Diocese of the Armenia Church of America
(Eastern)**

Բովանդակութիւն

Ներածութիւն	vi
Աղօթքներ	1
Հաւատով խոստովանիմ	15
Հոգեւոր երգեր	28
Հայր Մեր	28
Յամենայնի	29
Քրիստոս ի մէջ	30
Տեր Ողորմեա	31
Եկեղեցիներ եւ վանքեր	33
1. Գօշավանք (Նոր Գետիկ վանք)	34
2. Հաղարծին	36
3. Ս. Աստուածածին (Օձուն)	38
4. Հաղպատ	40
5. Սանահին	42
6. Մարմաշէն	44
7. Սեւանավանք	46
8. Կեչառիս	48
9. Գեղարդավանք	50
10. Կարմրաւոր Ս. Աստուածածին	52
11. Սաղմոսավանք	54
12. Յովհաննավանք	56
13. Ս. Գէորգ (Մոլղնի)	58
14. Ս. Մեսրոպ Մաշտոց (Օշական)	60
15. Ս. Գայիանէ	62
16. Ս. Հռիփսիմէ	64
17. Ս. Կաթողիկէ Աստուածածին	66
18. Խոր Վիրապ	68
19. Նորավանք	70
20. Տաթեւ	72
21. Գանձասար	74
22. Ծիծեռնավանք	76
Քարտէզ	78
Եկեղեցիների եւ վանքերի այբբենական ցանկ	79

Contents

Introduction	vi
Prayers	1
I Confess In Faith	15
Hymns	28
Hayr Mer	28
Hamenayni	29
Krisdos i Mech	30
Der Voghormya	31
Churches and Monasteries	33
1. Goshavank (Nor Getik Monastery)	34
2. Haghartsin	36
3. St. Astvatsatsin Church of Odzun	38
4. Haghpat	40
5. Sanahin	42
6. Marmashen	44
7. Sevan Monastery	46
8. Kecharis	48
9. Geghard Monastery	50
10. Karmravor St. Astvatsatsin	52
11. Saghmosavank	54
12. Hovhannavank	56
13. St. Gevorg Monastery of Mughni	58
14. St. Mesrop Mashtots of Oshakan	60
15. St. Gayané	62
16. St. Hripsimé	64
17. St. Katoghiké Astvatsatsin	66
18. Khor Virap	68
19. Noravank	70
20. Tatev	72
21. Gandzasar	74
22. Tsitsernavank	76
Map	78
Alphabetic Index of Churches and Monasteries	79

Introduction

This booklet is a modest attempt to give pilgrims and tourists an appreciation of the churches and monasteries that adorn Armenia's spiritual landscape. It is a response to the requests of many friends and travelers who seek to understand and share the faith that inspired these houses of worship and communities of learning, art, and spirit.

The booklet consists of two parts. The first is a compilation of prayers and hymns from the Armenian Book of Hours, Divine Liturgy, and Requiem Service, which, in our experience, pilgrims and tourists have found meaningful to recite during their visits to these holy sites. It is not meant to be a fixed ritual, but to be a convenient resource, particularly for English-speaking visitors who would like to recite a prayer or sing a hymn in the local Armenian tradition but do not have translations and books at hand to do so. The second part is a short historical and architectural description of the most commonly visited sites, including a short section for private reflection on the historic events, benefactors, laity and clergy whose faith is witnessed at the site.

Like any guide, it is not exhaustive. Rather, it aims to enhance the journey and encourage exploration of Armenia's rich and unique contribution to Christian heritage in the land of Noah's Ark and the place where the Only Begotten Descended (Etchmiadzin).

Thomas J. Samuelian
Yerevan 2005

Prayers
Աղօթքներ

Առ դրան Սրբոյ Եկեղեցւոյ

Խմբավար.

Առ դրան Սրբոյ Եկեղեցւոյս եւ առաջի Աստուածընկալ եւ պայծառացեալ սուրբ նշանացս՝ խոնարհեալ երկիւղիւ երկիրպագա-նեմք. զսուրբ եւ զհրաշալի եւ զյաղթող Տէրութիւնդ քո օրհնեմք եւ փառաւորեմք. եւ քեզ մատուցանեմք զօրհնութիւն եւ զփառս Հօր, Որդւոյ եւ Հոգւոյն Սրբոյ. այժմ եւ միշտ եւ յաւիտեանս յաւիտենից:
Ամէն:

Ասասցեն ամենեքեան.

Յանուն Հօր եւ Որդւոյ եւ Հոգւոյն Սրբոյ: Ամէն:

Երգեսցեն ամենեքեան.

♫ Տէրունական աղօթք (էջ 28)

Հա՛յր մեր, որ յերկինս ես,
սուրբ եղիցի անուն քո.
եկեսցէ արքայութիւն քո.
եղիցին կամք քո. որպէս յերկինս եւ յերկրի:
Զհաց մեր հանապազօրդ տո՛ւր մեզ այսօր.
եւ թող մեզ զպարտիս մեր,
որպէս եւ մեք թողու՞մք մերոց պարտապանաց.
եւ մի՛ տանիր զմեզ ի փորձութիւն. այլ փրկեա՛ զմեզ ի
չարէ:

Ասասցեն ամենեքեան.

Զի քո է արքայութիւն եւ զօրութիւն եւ փառք յաւիտեանս.
Ամէն:

At the Threshold of the Church

Leader

At the threshold of this church and before these God-accepted and resplendent holy symbols, we bow down in awe and worship; we glorify your holy, wondrous and triumphant Lordship, and we offer praise and glory to the Father, the Son and the Holy Spirit, now and always and unto the ages of ages. Amen.

All say

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

All sing

♪ Lord's Prayer (page 28)

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.

All say

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

Խմբավար.

Ընկալ, Տէր, զաղաչանս մեր բարեխօսութեամբ սրբուհւոյ Աստուածածնին, անարատ ծնողի միածնի Որդւոյ քո, եւ աղաչանօք ամենայն սրբոց քոց: Լուր մեզ, Տէր, եւ ողորմեա, ներեա, քաւեա եւ թող զմեղս մեր: Արժանաւորեա գոհութեամբ փառաւորել զքեզ ընդ Որդւոյ եւ ընդ Սրբոյ Հոգւոյդ. այժմ եւ միշտ եւ յաւիտեանս յաւիտենից. ամէն:

Ասասցեն փոխն ի փոխ.

Սաղմոս ՂԹ

- Ա. Աղաղակեցէք առ Տէր ամենայն երկիր,
ծառայեցէք Տեառն ուրախութեամբ:
- Բ. Մտէք առաջի նորա ցնծութեամբ,
ծաներուք զի նա է Տէր Աստուած մեր:
- Ա. Նա արար զմեզ եւ ոչ մեք էաք,
մեք ժողովուրդք եւ խաչն արօտի նորա:
- Բ. Մտէք ընդ դրունս նորա խոստովանութեամբ,
եւ օրհնութեամբ՝ ի յարկս նորա:
- Ա. Խոստովան եղերուք Տեառն,
եւ օրհնեցէք զանուն նորա:
- Բ. Քաղցր է Տէր, յաւիտեան է ողորմութիւն նորա.
յազգէ մինչեւ յազգ է ճշմարտութիւն նորա:
- Ա. Փառք Հօր եւ Որդւոյ եւ Հոգւոյն Սրբոյ:
- Բ. Այժմ եւ միշտ եւ յաւիտեանս յաւիտենից. Ամէն:

Leader

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

Antiphonal Recitation

Psalm 100

- A: Make a joyful noise unto the Lord, all lands;
serve the Lord with gladness.
- B: Come before his presence with joy;
know that he is the Lord our God.
- A: It is he who made us and not we ourselves;
we are his people and the sheep of his pasture.
- B: Enter into his gates with thanksgiving;
and into his courts with praise.
- A: Be thankful to the Lord; and bless his name.
- B: The Lord is gracious, his mercy is everlasting;
and his truth endures from generation to generation.
- A: Glory to the Father and to the Son and to the Holy Spirit,
- B: Now and always and unto the ages of ages. Amen.

Երգեսցեն ամենեքեան.

♪ Յամենայնի (էջ 29)

Յամենայնի օրհնեալ ես Տէր. Օրհնեմք զքեզ. գովեմք զքեզ.
գոհանամք զքէն. աղաչեմք զքեզ Տէր Աստուած մեր:

Ասասցեն փոխն ի փոխ.

Հաւատով խոստովանիմ (Ս. Ներսիսի Շնորհալոյն) (էջ 15)

Երգեսցեն ամենեքեան.

♪ Քրիստոս ի մէջ (էջ 30)

Քրիստոս ի մէջ մեր յայտնեցաւ.
որ էնն Աստուած աստ բազմեցաւ:
Խաղաղութեան ձայն հնչեցաւ.
սուրբ ողջունի հրաման տուաւ:
Եկեղեցիս մի անձն եղեւ.
Համբոյրս յօդ լրման տուաւ:
Թշնամութիւնն հեռացաւ.
սէրն յընդհանուրս սփռեցաւ:
Արդ պաշտօնեայք բարձեալ զձայն.
տուք զօրհնութիւն ի մի բերան.
միասնական Աստուածութեանն.
որում սրովբէքն են սրբաբան:

Խմբավար.

Եւ եւս խաղաղութեան զՏէր աղաչեսցուք:

Խումբ.

Տէր ողորմեա:

Խմբավար.

Վասն խաղաղութեան ամենայն աշխարհի եւ
Հաստատութեան սրբոյ եկեղեցւոյ, զՏէր աղաչեսցուք:

All sing

♪ In all things blessed are you, O Lord (page 29)

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

Readers shall recite the selected verses in turn

I Confess in Faith (St. Nerses Shnorhali) (page 15)

All sing

♪ Christ in our midst has been revealed. (page 30)

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.
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,
To whom Seraphim give praise.

Leader

Again in peace let us beseech the Lord.

Congregation

Lord, have mercy.

Leader

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

Խուճբ.

Տէր ողորմեա:

Խմբավար.

Վասն ամենայն սուրբ եւ ուղղափառ եպիսկոպոսաց, զՏէր աղաչեսցուք:

Խուճբ.

Տէր ողորմեա:

Խմբավար.

Վասն Հայրապետին մերոյ Տեառն Տեառն Գարեգնի սրբազնագոյն կաթողիկոսի կենաց եւ փրկութեան Հոգւոյ նորին, զՏէր աղաչեսցուք:

Խուճբ.

Տէր ողորմեա:

Խմբավար.

Վասն վարդապետաց, քահանայից, սարկաւազաց, դպրաց, եւ ամենայն ուխտի մանկանց եկեղեցւոյ, զՏէր աղաչեսցուք:

Խուճբ.

Տէր ողորմեա:

Խմբավար.

Վասն բարեպաշտ թագաւորաց եւ աստուածասէր իշխանաց, զօրավարաց եւ զօրաց նոցին, զՏէր աղաչեսցուք:

Խուճբ.

Տէր ողորմեա:

Congregation

Lord, have mercy.

Leader

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

Congregation

Lord, have mercy.

Leader

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

Congregation

Lord, have mercy.

Leader

For vardapets, priests, deacons, readers and the whole congregation of the Church, let us beseech the Lord.

Congregation

Lord, have mercy.

Leader

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

Congregation

Lord, have mercy.

Խմբավար.

Վասն Հոգևոցն Հանգուցելոց, որք ճշմարիտ եւ ուղիղ հաւատով ի Քրիստոս ննջեցին, զՏէր աղաչեսցուք:

Խումբ.

Յիշեա Տէր, եւ ողորմեա:

Խմբավար.

Քրիստոս՝ Որդի Աստուծոյ, անոխակալ եւ բարեգութ, գլթա քո արարչական սիրովդ ի Հոգիս Հանգուցեալ ծառայից քոց. եւս առաւել յիշեա, Տէր, զկաթողիկոսն, ի հայրապետութեան որոյ շինեցաւ եկեղեցիս, զճարտարապետս, զշինողս, զբարերարս եւ սպասաւորս եկեղեցւոյս, զիշխանս եւ զգօրս սոցին, որք հաւատով պաշտպանեցին զեկեղեցիս, եւ զբարեպաշտ ժողովուրդս եկեղեցւոյս:

Խմբավար.

Մածուկ աղօթք ըստ պատշաճի այցելեալ եկեղեցւոյն: (էջ 31)

Երգեսցեն ամենեքեան.

♫ Տէր Ողորմեա. (էջ 31)

Խմբավար.

Յիշեա յաւուր մեծի գալստեան արքայութեան քո: Արա արժանի ողորմութեան քաւութեան եւ թողութեան մեղաց: Դասաւորեալ պայծառացո ընդ սուրբս քո յաջակողմեան դասուն: Զի դու ես Տէր եւ արարիչ ամենեցուն, դատաւոր կենդանեաց եւ մեռելոց: Եւ քեզ վայելէ փառք իշխանութիւն եւ պատիւ, այժմ եւ միշտ եւ յաւիտեանս յաւիտենից: Ամէն:

Leader

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.

Congregation

Be mindful, Lord, and have mercy.

Leader

O Christ, Son of God, forbearing and compassionate, have mercy, in your love as our creator, upon the souls of your servants who are at rest, especially, Lord, remember the Catholicos at the time this Church was built; the architects, builders, benefactors and servants of this church; the governors and soldiers who fervently defended it; and the faithful congregation of this church.

Leader

Silent prayer and reflection appropriate to the site.

You will find a short reflection for each church in the Churches and Monasteries section of this Guide, starting on page 33.

All sing

♪ Lord have mercy (page 31)

Leader

Be mindful of them in the great day of the coming of your kingdom. Make them worthy of mercy, of expiation and forgiveness of sins. Glorify them and reckon them with the company of your saints at your right hand. For you are Lord and creator of all, judge of the living and of the dead. And to you is befitting glory, dominion and honor, now and unto the ages of ages. Amen.

Ասասցեն ամենեքեան.

Աղօթք
ի Մատենէ ս. Գրիգորի Նարեկացւոյն
Բան Թղ

Զի քո է փրկութիւն,
Եւ ի քէն է քաւութիւն,
Եւ աջով քո՝ նորոգութիւն,
Եւ մատամբ քո՝ զօրեղութիւն,
Եւ ի հրամանաց քոց՝ արդարութիւն,
Եւ յողորմութեանց քոց՝ ազատութիւն,
Եւ յերեսաց քոց՝ լուսաւորութիւն,
Եւ ի դիմաց քոց՝ զուարճութիւն,
Եւ հոգևովդ քո՝ բարութիւն,
Եւ օծմամբ իւղոյ քո՝ սփոփութիւն,
Եւ ցօղով շնորհի քո՝ զուարթութիւն:
Եւ դու տաս մխիթարութիւն,
Եւ մոռացուցանես զվհատութիւն,
Եւ բառնաս զխաւար վշտաց,
Եւ զհեծութիւն ողբոց ի ծաղր փոխես:
Եւ քեզ վայել է օրհնութիւն գովութեամբ հանդերձ՝
Յերկինս եւ յազգս հարցն եւ ի ծնունդս նոցա
Եւ յաւիտենից յաւիտեանս. Ամէն:

Խմբավար.

Կեցո զժողովուրդս քո եւ օրհնեա զժառանգութիւնս քո,
զլրումն Եկեղեցւոյ քո պահեա:

Խմբավար.

Օրհնեալք եղերուք ի շնորհաց Սուրբ Հոգւոյն: Երթայք
խաղաղութեամբ եւ Տէր Յիսուս Քրիստոս եղիցի ընդ ձեզ
ընդ ամենեսեանդ. Ամէն.

All say

Prayer
from The Prayerbook of St. Gregory of Narek
Prayer 9D

For yours is salvation,
and from you is redemption,
and by your right hand is restoration,
and your finger is fortification.
Your command is justification.
Your mercy is liberation.
Your countenance is illumination.
Your face is exultation.
Your spirit is benefaction.
Your anointing oil is consolation.
A dew drop of your grace is exhilaration.
You give comfort.
You make us forget despair.
You lift away the gloom of grief.
You turn the sighs of our heart into laughter.
And to you is fitting blessing with praise
in heaven and on earth from our forefathers
and unto all their generations forever and ever. Amen.

Leader

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

Leader

Be blessed by the grace of the Holy Spirit. Depart in peace and
the Lord Jesus Christ be with you all. Amen.

Ս. Ներսէս Շնորհալի (12-րդ դ.)
Հաւատով Խոստովանիմ
Աղօթք իւրաքանչիւր անձին հաւատացելոց ի
Քրիստոս

Ա

Հաւատով խոստովանիմ եւ երկիր պազանեմ Քեզ,
Հայր եւ Որդի՛ եւ Սո՛ւրբ Հոգի,
անեղ եւ անմա՛հ բնութիւն,
Արարի՛չ հրեշտակաց եւ մարդկան եւ ամենայն եղելոց,
եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

Բ

Հաւատով խոստովանիմ եւ երկիր պազանեմ Քեզ,
անբաժանելի լո՛յս, միասնական Սո՛ւրբ Երրորդութիւն եւ
Մի Աստուածութիւն, արարի՛չ լուսոյ եւ հալածի՛չ խաւարի,
հալածեա՛ ի հոգւոյ իմմէ՛ զխաւար մեղաց եւ անգիտութեանց
եւ լուսաւորեա՛ զմիտս իմ ի ժամուս յայսմիկ՝
աղօթել Քեզ ի հաճոյս եւ ընդունել ի Քէն զխնդրուածս իմ.
եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

Գ

Հայր երկնաւոր, Աստուած՝ ճշմարիտ,
որ առաքեցեր զՈրդիդ Քո սիրելի ի խնդիր մոլորեալ
ոչխարին, մեղա՛յ յերկինս եւ առաջի Քո,
ընկա՛լ զիս որպէս զանառակ որդին եւ զգեցո՛ զիս
զպատմուճանն զառաջին, զոր մերկացայ մեղօք.
եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

St. Nersess Shnorhali (12th Century)
I Confess In Faith

Prayer for every believer in Christ

1

I confess in faith and bow before you,
Father and Son and Holy Spirit,
uncreated and immortal nature,
creator of angels, man and all beings,
and have mercy upon your creation and me, a manifold sinner.

2

I confess in faith and bow before you,
indivisible light, united Holy Trinity and single Godhead,
creator of light and destroyer of darkness.
Banish from my soul the darkness of sin and ignorance
and enlighten my mind at this hour that you might receive my
prayers favorably and grant my petitions,
and have mercy upon your creation and me, a manifold sinner.

3

Heavenly Father, true God,
who sent your beloved Son in search of the lost sheep,
I have sinned against heaven and before you.
Accept me like the prodigal son and clothe me
in my original raiment of which I was stripped by sin,
and have mercy upon your creation and me, a manifold sinner.

Դ

Որդի՛ Աստուծոյ, Աստուած՝ ճշմարիտ,
որ խոնարհեցար ի հայրական ծոցոյ եւ առեր մարմին
ի սրբոյ Կուսէն Սարիամայ վասն մերոյ փրկութեան,
խաչեցար եւ թաղեցար եւ յարեար ի մեռելոց
եւ համբարձար փառօք առ Հայր,
մեղա՛յ յերկինս եւ առաջի Քո,
յիշեա՛ զիս որպէս զաւագակն,
յորժամ գաս արքայութեամբ Քով.
եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

Ե

Հոգի՛ Աստուծոյ, Աստուած՝ ճշմարիտ,
որ իջեր ի Յորդանան եւ ի Վերնատունն
եւ լուսաւորեցեր զիս մկրտութեամբ սուրբ Աւագանին,
մեղա՛յ յերկինս եւ առաջի Քո,
մաքրեա՛ զիս վերստին աստուածային հրով Քով,
որպէս հրեղէն լեզուօք՝ սուրբ զառաքեալսն.
եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

Զ

Անե՛ղ բնութիւն,
մեղա՛յ Քեզ մտօք իմովք, հոգւով եւ մարմնով իմով,
մի՛ յիշեր զմեղս իմ զառաջինս վասն անուանդ Քում սրբոյ.
եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

Է

Տեսո՛ղ ամենայնի,
մեղա՛յ Քեզ խորհրդով, բանիւ եւ գործով,
ջնջեա՛ զձեռագիր յանցանաց իմոց
եւ գրեա՛ զանուն իմ ի Դպրութեան կենաց.
եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

4

Son of God, true God,
who humbled yourself
descending from the Father's bosom and became incarnate
through the Holy Virgin Mary for our salvation,
who was crucified, buried and rose from the dead,
and ascended with glory to the Father,
I have sinned against heaven and before you.
Remember me like the thief on the cross
when you come with your kingdom,
and have mercy upon your creation and me, a manifold sinner.

5

Spirit of God, true God,
who descended at the Jordan and upon the upper room,
and enlightened me through the baptism of the holy font,
I have sinned against heaven and before you.
Cleanse me with your divine fire
as you did the apostles with fiery tongues,
and have mercy upon your creation and me, a manifold sinner.

6

Uncreated nature,
I have sinned against you with my mind, soul and body.
For the sake of your holy name do not remember my original
sin, and have mercy upon your creation and me, a manifold
sinner.

7

Seer of all,
I have sinned against you in thought, word and deed.
Erase the record of my transgressions,
and write my name in the book of life,
and have mercy upon your creation and me, a manifold sinner.

Ը

Քննող գաղտնեաց,
մեղա՛յ Քեզ կամայ եւ ակամայ,
գիտութեամբ եւ անգիտութեամբ,
թողութի՛ն շնորհեա մեղաւորիս,
զի ի ծննդենէ սուրբ Աւագանին մինչեւ ցայսօր
մեղուցեալ եմ առաջի Աստուածութեանդ Քոյ
զգայարանօք իմովք եւ ամենայն անդամօք մարմնոյս.
Եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

Թ

Ամենախնա՛մ Տէր,
զի՛ր պահապան աչաց իմոց գերկիւղ Քո սուրբ՝
ո՛չ եւս Հայիլ յայրատ, եւ ականջաց իմոց՝
ո՛չ ախորժեւ լսել զբանս չարութեան, եւ բերանոյ իմոյ՝
ո՛չ խօսել զստութիւն, եւ սրտի իմոյ՝
ո՛չ խորհել զչարութիւն, եւ ձեռաց իմոց՝
ո՛չ գործել զանիրաւութիւն, եւ ոտից իմոց՝
ո՛չ զնալ ի ճանապարհս անօրէնութեան,
այլ ուղղեա՛ զչարժումն սոցա՝
լինել միշտ ըստ պատուիրանաց Քոց յամենայնի.
Եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

Ժ

Հո՛ւր կենդանի Քրիստոս,
զհուր սիրոյ Քոյ, զոր արկեր յերկիր,
բորբոքեա՛ յանձն իմ,
զի այրեսցէ զախտ հոգւոյ իմոյ
եւ սրբեսցէ զխիղճ մտաց իմոց
եւ մաքրեսցէ զմեղս մարմնոյ իմոյ
եւ վառեսցէ զլոյս գիտութեան Քոյ ի սրտի իմում.
Եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

8

Examiner of secrets,
I have sinned against you willingly and unwillingly,
knowingly and unknowingly.
Grant forgiveness to me, a sinner,
for from my birth at the holy font until today
I have sinned before your divinity
with my senses, my will and all the parts of my body,
and have mercy upon your creation and me, a manifold sinner.

9

All-Caring Lord,
place your holy fear as a guard
upon my eyes not to look shamefully,
upon my ears not to relish evil talk,
upon my mouth not to speak lies,
upon my heart not to think evil,
upon my hands not to do wrong, and
upon my feet not to walk the path of injustice,
keep their movements upright
to follow your commandments in all ways,
and have mercy upon your creation and me, a manifold sinner.

10

Living Fire, Christ,
who set the world on fire with your love,
fill my soul with that fire which
will burn away the disease of my soul,
purify the conscience of my mind,
cleans the sins of my body,
and kindle the light of knowledge in my heart,
and have mercy upon your creation and me, a manifold sinner.

ԺԱ

Իմաստութի՛ւնն Հօր Յիսուս,
տո՛ւր ինձ զիմաստութիւնն զբարիս խորհել եւ խօսել
եւ գործել առաջի Քո յամենայն ժամ,
ի չար խորհրդոց, ի բանից եւ ի գործոց փրկեա՛ զիս.
եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

ԺԲ

Կամեցո՛ղ բարեաց, Տէ՛ր կամարար,
մի՛ թողուր զիս ի կամս անձին իմոյ գնալ,
այլ առաջնորդեա՛ ինձ լինել միշտ
ըստ կամաց Քոց բարեսիրաց.
եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

ԺԳ

Արքայ՝ երկնաւոր,
տո՛ւր ինձ զարքայութիւնն Քո,
զոր խոստացար սիրելեաց Քոց,
եւ զօրացո՛ զսիրտ իմ՝ առել զմեղս
եւ սիրել զՔեզ միայն եւ առնել զկամս Քո.
եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

ԺԴ

Խնամո՛ղ արարածոց,
պահեա՛ նշանաւ Խաչի Քոյ
զհոգի եւ զմարմին իմ ի պատրանաց մեղաց,
ի փորձութեանց դիւաց եւ ի մարդոց անիրաւաց
եւ յամենայն վտանգից հոգւոյ եւ մարմնոյ.
եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

11

Jesus, wisdom of the Father,
give me wisdom to think, say and do good
before you at all times,
deliver me from evil thoughts, words and deeds,
and have mercy upon your creation and me, a manifold sinner.

12

Obliging Lord,
who wishes us well,
do not leave me to follow the whims of my heart,
but lead me always to follow the wishes of your will,
and have mercy upon your creation and me, a manifold sinner.

13

Heavenly King,
give me your kingdom
which you promised those you love,
and fortify my heart to hate sin,
to love you alone and to do your will,
and have mercy upon your creation and me, a manifold sinner.

14

Guardian of creation,
with the sign of your cross
keep my soul and body from the traps of sin,
from the temptations of the devil,
from wicked people, and from all dangers to the soul and body,
and have mercy upon your creation and me, a manifold sinner.

ԺԵ

Պահապան՝ ամենայնի Քրիստոս,
աջ Քո հովանի լիցի ի վերայ իմ ի տուէ եւ ի գիշերի,
ի նստել ի տան, ի գնալ ի ճանապարհ, ի ննջել եւ ի յառնել,
զի մի՛ երբեք սասանեցայց.
եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

ԺԶ

Աստուած իմ, որ բանաս զձեռս Քո
եւ ընուս զամենայն արարածս ողորմութեամբ Քով,
Քեզ յանձն առնեմ զանձն իմ,
Դո՛ւ հոգա եւ պատրաստեա զպէտս հոգւոյ եւ մարմնոյ իմոյ
յայսմհետէ մինչեւ յաւիտեան.
եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

ԺԷ

Դարձուցի՛չ մոլորելոց,
դարձո՛ զիս ի չար սովորութեանց իմոց ի բարի սովորութիւն
եւ բեւեռեա՛ ի հոգի իմ զսոսկալի օր մահուն
եւ զերկիւղ գեհենոյն եւ զսէր արքայութեանն,
զի զղջացայց ի մեղաց եւ գործեցից զարդարութիւն.
եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

ԺԸ

Աղբի՛ւր անմահութեան,
աղբերացո՛ ի սրտէ իմմէ զարտասուս ապաշխարութեան՝
որպէս պոռնկին, զի լուացից զմեղս անձին իմոյ
յառաջ քան զելանելն իմ յաշխարհէս.
եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

15

Christ, keeper of all,
may your right hand shelter me day and night,
at home and abroad, asleep and awake,
that I may never stumble,
and have mercy upon your creation and me, a manifold sinner.

16

My God, who with your generous hand
fills all creation with your mercy, I commit my soul to you.
Care and provide for the needs
of my soul and body now and evermore,
and have mercy upon your creation and me, a manifold sinner.

17

Lord, who leads back those who stray,
turn me from evil habits toward good ways,
and plant in my soul the terror of the day of death,
the fear of hell and the love of your kingdom
that I might repent my sins and do righteousness,
and have mercy upon your creation and me, a manifold sinner.

18

Fountain of eternal life,
pour from my heart tears of repentance
like the prostitute in the Gospel
that I might wash the sins from my soul
before I leave this world,
and have mercy upon your creation and me, a manifold sinner.

ԺԹ

Պարգեւելի՛չ ողորմութեան,
պարգեւեա՛ ինձ ուղղափառ Հաւատով եւ բարի գործով
եւ սուրբ Մարմնոյ եւ Արեան Քոյ
Հաղորդութեամբ գալ առ Քեզ.
եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

Ի

Բարերա՛ր Տէր,
Հրեշտակի բարւոյ յանձն արասցես զիս՝
քաղցրութեամբ աւանդել զՀոգի իմ
եւ անխռով անցուցանել ընդ չարութիւն այսոցն,
որք են ի ներքոյ երկնից.
եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

ԻԱ

Լո՛յս ճշմարիտ Քրիստոս,
արժանաւորեա՛ զՀոգի իմ ուրախութեամբ տեսանել
զլոյս փառաց Քոց ի կոչման աւուրն
եւ Հանգչիլ յուսով բարեաց յօթեւանս արդարոց մինչեւ
յՕր մեծի գալստեան Քոյ.
եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

ԻԲ

Դատաւո՛ր արդար,
յորժամ գաս փառօք Հօր՝
դատել զկենդանիս եւ զմեռեալս,
մի՛ մտաներ ի դատաստան ընդ ծառայի Քում,
այլ փրկեա՛ զիս ի յաւիտենական Հրոյն եւ լսելի՛ արա ինձ
գերանաւէտ կոչումն արդարոց յերկնից արքայութիւնդ.
եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

19

Bestower of mercy,
grant that I may come to you
through true faith, good works,
and the holy communion of your body and blood,
and have mercy upon your creation and me, a manifold sinner.

20

Beneficent Lord,
commit me to the care of your good angel
so that I might bequeath my soul with sweetness
and pass serenely through the evil demons under heaven,
and have mercy upon your creation and me, a manifold sinner.

21

True light Christ,
make my soul worthy to see with joy the light of your glory
on the day of judgment and dwell with the hope of favor
in the inn of the righteous until the day
of your great second coming,
and have mercy upon your creation and me, a manifold sinner.

22

Just judge,
when you come with the glory of the Father
to judge the living and the dead,
do not come to condemn your servant,
but deliver me from the eternal flames
and grant that I might hear the blessed invitation
to the just and enter your heavenly kingdom,
and have mercy upon your creation and me, a manifold sinner.

ԻԳ

Ամէնողորմ Տէր,
ողորմեա՛ ամենայն հաւատացելոց ի Քեզ, իմոց եւ օտարաց,
ծանօթից եւ անծանօթից, կենդանեաց եւ մեռելոց.
չնորհեա՛ եւ թշնամեաց իմոց եւ ատելեաց
զթողութիւն որ առ իս յանցանաց,
եւ դարձո՛ զնոսա ի չարեացն, զոր ունին վասն իմ,
զի ողորմութեանդ Քում արժանի եղիցին.
եւ ողորմեա՛ Քո արարածոց եւ ինձ՝ բազմամեղիս:

ԻԴ

Փառաւորեա՛լ Տէր,
ընկա՛լ զաղաչանս ծառայիս Քոյ
եւ կատարեա՛ ի բարի զխնդրուածս իմ՝
բարեխօսութեամբ սրբուհւոյ Աստուածածնին
եւ Յովհաննու Մկրտչին
եւ սրբոյն Ստեփանոսի Նախավկային
եւ սրբոյն Գրիգորի մերոյ Լուսաւորչին
եւ սրբոց առաքելոց, մարգարէից, վարդապետաց,
մարտիրոսաց, հայրապետաց,
ճգնաւորաց, կուսանաց, միանձանց
եւ ամենայն սրբոց Քոց երկնաւորաց եւ երկրաւորաց.
եւ Քեզ փա՛ռք եւ երկրպագութի՛ւն՝
անբաժանելի Սուրբ Երրորդութեանդ,
յաւիտեանս յաւիտենից. Ամէն:

23

All merciful Lord,
have mercy upon all who believe in you, mine and others,
familiar and unfamiliar, living and dead,
forgive my enemies and those who have hatefully
transgressed against me,
and turn them from the grudge they bear against me
so that they may be worthy of your pardon,
and have mercy upon your creatures and me, a manifold sinner.

24

Glorified Lord,
receive the prayers of your servant
and grant in goodness my supplications
through the intercession of
the Holy Mother of God,
John the Baptist,
St. Stephen the First Martyr and
St. Gregory the Illuminator,
the saints and prophets, teachers and martyrs,
holy abbots, monks and virgins, and
all the saintly in heaven and on earth,
and to your indivisible Holy Trinity
glory and praise forever and ever. Amen.

Lord's Prayer

Տերունական Աղօթք



Հայր մեր, որ յեր-կինս ես, սուրբ ե - ղի - ցի
hayr mer vor her-geens es soorp ye - ghee-tsee



ա-նուն քո. ե-կես - ցե ար-քա-յու - թինս քո, ե-ղի-ցին կամք
a - noon ko ye-ges - tse ar - ka - yoo - tyoon ko yeghee-tseen gamk



քո որ - պես յեր - կինս եւ յեր - կրի. զհաց մեր հա-նա-պա-զորդ
ko vor - bes her - geens yev her - gree z_hats mer ha - na - ba - zort



տուր մեզ այ - սոր. թող մեզ ըզ-պար-տիս մեր, որ - պես եւ մեք
door mez ay - sor togh mez uz - bar - dees mer vor - bes yev mek



թո - դումք մե - րոց պար - տա - պա - նաց. եւ մի տա - նիր
to - ghoomk me - rots bar - da - ba - nats yev mee da - neer



զմեզ ի փոր - ձու - թինս. այլ փղր-կեա ի չա - րե:
zmez ee por - tsoo - tyoon ayl pur - gya ee cha - re

In all things are You blessed, O Lord

Յամենայնի



Յա-մե - նայ - նի օրի - նեալ ես Տեր. Օրի - նեմք ըզ - քեզ
ha - me - nay - nee orh - nyal es der orh - nemk uz - kez



գո-վեմք ըզ - քեզ. գո - հա - նամք ըզ - քեն. ա - դա - չեմք
ko - vemk uz - kez ko - ha - namk uz - ken a - gha - chemk




ըզ - քեզ Տեր Աստ - ուած մեր:
uz - kez der asd - vadz mer

Christ in our midst has been revealed


Քրիստոս ի մէջ մեր յայտնեցաւ

p



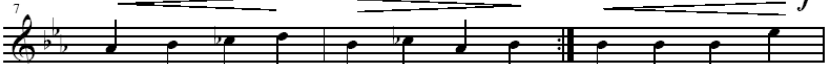
Քրիստոս ի մէջ մեր յայտնեցաւ. որ Էնն Աստուած
krees - dos ee mech mer hayd - ne - tsav vor enn as - dvadz
Ե - կե - դե - ցիս մի անձն ե - դեւ համ - բոյ - ըրս յօդ
ye - ge - ghe - tsees mi antsn ye - ghev ham - pooy - rus hot

4




աստ բազ - մե - ցաւ. Խա - դա - դու - թեան ձայն հըն - չե - ցաւ.
asd paz - me - tsav kha - gha - ghoo - tyan tzayn hun - che - tsav
լըր - ման տը - ւաւ. Թըշ - նա - մու - թիւ - նըն հե - ռա - ցաւ
lur - man du - vav tush - na - moo - tyoo - nun he - ra - tsav

7



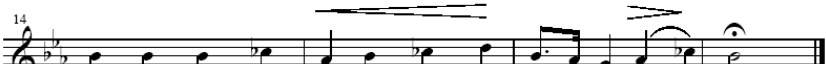
սուրբ ող - ջու - նի հրա - ման տը - ւաւ. Արդ պաշ - տօ - նեայք
soorp vogh - choo - nee hra - man du - vav art bash - do - nyayk
սէրն յընդ - հա - նու - ըրս սըր - ղե - ցաւ.
sem hunt - ha - noo - rus sup - re - tsav

10



բարձեալ ըզ - ձայն տուք զօրհ - նու - թիւն ի մի բեհան. մի - աս - նա - կան
par - tsyal uz - tsayn dook zorh - noo - tyoon eemee pe - ran mee - as - na - gan

14



Աստուած - ծու - թեանն, ո - բում սրով - բեքն են սըր - բա - բան:
as - dva - dzoo - tyann vo - room srov - pekn en sur - pa - pan

Lord have mercy

Տէր, ողորմեա

մշ. Կոմիտաս վրդ.




Տէր, n - ողոր - մեա, Տէր, n - ողոր - մեա,
der vo - ghor - mya der vo - ghor - mya



Տէր, n - ողոր - մեա, Տէր, n - ողոր - մեա:
der vo - ghor - mya der vo - ghor - mya



Ա - մե - նա - սուրբ Եր - րոր - դու - թիւն,
a - me - na - soorp yer - ror - too - tyoon



սուր աշ - խար - հիս խա - դա - դու - թիւն:
door ash - khar - hees kha - gha - ghoo - tyoon



Եւ հի - ւան - դաց բը - ժըշ - կու - թիւն,
yev hee - van - tats pu - zhush - goo - tyoon



նըն - ջե - ցե - լոց ար - քա - յու - թիւն:
nun - che - tse - lots ar - ka - yoo - tyoon

Lord have mercy (cont.)

16
Ա - րի, Աստ - ւած հար - ցըն մե - րոց,
a - ree asd - vadz har - tsun me - rots

18
որ ա - պա - վենդ ես նե - դե - լոց:
vor a - ab - vent es ne - ghe - lots

21
Հաս յոգ - նու - թիւն ծա - ռա - յից քոց,
has hok - noo - tyoon dza - ra - yeets kots

23
լեր օգ - նա - կան ազ - գիս Հա - յոց:
ler ok - na - gan az - kees ha - yots

26
Տեր, ն - դոր - մեա, Տեր, ն - դոր - մեա,
der vo - ghor - mya der vo - ghor - mya

28
Յի - սուս Փըր - կիչ, մեզ ն - դոր - մեա:
hee - soos pur - geech mez vo - ghor - mya

Churches and Monasteries

<i>Region</i>	<i>Church/Monastery</i>
Tavush	Goshavank Haghartsin
Lori	Odzun Haghpat Sanahin
Shirak	Marmashen
Gegharkunik	Sevan Monastery
Kotayk	Kecharis Geghard Monastery
Aragatsotn	St. Karmravor Saghmosavank Hovhannavank St. Gevorg/Mughni Oshakan
Armavir	St. Gayané St. Hripsimé
Yerevan	St. Katoghiké Astvatsatsin
Ararat	Khor Virap
Vayots Dzor	Noravank
Siunik	Tatev
Artsakh	Gandzasar Tsitsernavank

1. Goshavank (Nor Getik Monastery)

Legal scholar and fable-writer Mkhitar Gosh, one of the foremost Armenian thinkers of the Middle Ages, founded the Nor Getik Monastery in 1188. At first he built a wooden church that was consecrated as St. Gregory's Church. Before his death, Mkhitar Gosh entrusted his mission to the priest Martiros, one of his students, who built various new buildings including a refectory and a library, and renovated the existing Nor Getik Monastery, renaming it Goshavank.

The entire architectural structure of Nor Getik Monastery consists of five churches, a *gavit* (vestibule/narthex), a bell tower, three chapels, and a cemetery. Each exhibits unique architectural decorations and ornaments. According to Kirakos Gandzaketsi, the construction of St. Astvatsatsin Church began in 1191 and ended in 1196.

The famous stone-crosses of Goshavank, with their exquisite needlework carving, are located on the pedestals flanking the east entrance of St. Gregory the Illuminator Church. The library bell tower is one of the most interesting edifices of Nor Getik Monastery, a rare secular architectural monument from medieval Armenia built like a two-story church.

A second architectural cluster is located on the southeastern slope of the hillside on the right bank of the Getik River, consisting of a small chapel named for St. Hripsimé (1254), the grave of Mkhitar Gosh, and master sculptor Poghos's grave. The diversity and quality of the monuments of Goshavank are a testimony to the rich architectural legacy of Armenia's medieval period.



Reflection. In our silent prayers, let us give thanks to God for protecting this monastery from invasions and natural disasters through the centuries. Let us remember the first abbot of this monastery, the law-giver and fable-writer Mkhitar Gosh (12th cent.) and the benefactor of the monastery, Ivane Zakarian (12th cent.).

2. Haghartsin

Cradled in mountains and forests to the north of Dilijan is the Haghartsin Monastery. Although built mostly in the 12-13th centuries, the roots of this secluded monastery appear to extend much further into the past.

St. Astvatsatsin, St. Gregory, and St. Stephen Churches still stand, as do the monastery *gavit*, refectory, and cloisters. St. Gregory's is the oldest building in the complex, dating from the 10th century. It is a domed, basilica style church with vestries in each corner. The monastery was pillaged during the Seljuk Turkic invasions and was restored in the 12th century by order of Georgian King Georgi III and the princes of the Zakarian dynasty. In 1184, two activist monks, Khachatur Taronatsi and Soukias vardapet, led the restoration of St. Gregory Church.

Next to the southern wall of St. Gregory Church, adjacent to the *gavit* and in the midst of the Bagratuni burial ground, lie two tombstones, one of which belongs to King Smbat.

Haghartsin Monastery's renown in the 13th century as a scholarly, cultural, and educational center is recounted by Archbishop Stepanos Orbelian and the medieval historian Kirakos Gandzaketsi. The monastery flourished particularly in the 1330's under the leadership of Khachatur Taronatsi.

Since Armenia's independence, Haghartsin Monastery has been under the stewardship of the Gugark Diocese, welcoming thousands of pilgrims to its tranquil, wooded realm each year.



Reflection. In our silent prayers, let us give thanks to God for preserving this monastery from invasions and natural disasters through the centuries. Let us remember the restorers of this monastery, King Georgi III (12th cent.) and the Zakarian dynasty, the scholar Sukias vardapet (12th cent.), and this monastery's renowned abbot Khachatur vardapet Taronatsi (13th cent.), whose beautiful hymn *Khorhurt Khoreen* continues to grace our church services to this day.

3. St. Astvatsatsin Church of Odzun

The 13th-century historians Grigor Gandzaketsi and Vartan Areveltsi say that St. Astvatsatsin Church of Odzun, located in the Lori region of northern Armenia, was built by Catholicos St. Hovhannes III Odznetsi (717-728). However, the architectural design suggests that the church may have earlier 6th century origins.

As a domed basilica, it is an important example of the transition from basilica-style to domed-style churches. On the west side, the church is bordered by annexes, and on the south side it is flanked by a colonnade that appears to have been built at the same time as the main structure. Next to the church there are two stone-carved pillars nearly four meters high dating to the 5-6th centuries. Carvings on the base depict biblical scenes and are wonderful examples of early Christian sculpture.

The hall was rebuilt in the early medieval period under the stewardship of St. Hovhannes III Odznetsi, who is revered as a holy, charismatic, and humble man. One tradition recounts Odznetsi's meeting with the Arab Caliph. Odznetsi prepared himself with attractive robes, and sprinkled gold dust in his beard. When the Caliph questioned him on whether his luxurious dress and Christian faith were at odds with each other, Odznetsi opened his robes and showed that underneath the splendid garb he wore sackcloth. He told the Caliph that while the robes and kingly adornments were subject to the Caliph, the man underneath was the humble servant of God. The Caliph marveled at his reply and rewarded Odznetsi and the Armenian Christians in his realm with religious liberty.



Reflection. In our silent prayers, let us give thanks to God, under whose watchful eye this church has withstood the vicissitudes of the ages. Let us remember the humble Catholicos St. Hovhannes III Odznetsi (8th cent.), who compiled the first Canonbook of the Armenian Church.

4. Haghpat

Haghpat Monastery, nestled on a promontory in the Lori region, is an internationally recognized gem of medieval architecture. The monastery was established in 976 during the reign of King Ashot III Bagratuni.

The complex consists of St. Nshan Church (10th cent.), St. Gregory Church (1005), the chapel of St. Astvatsatsin (1005), as well as a refectory, scriptorium, bell tower, a chapel, cemeteries, and *khatchkars*. These structures, although built at different times and for different purposes, form a coherent whole in harmony with the spiritual landscape of northern Armenia.

The oldest structure, St. Nshan Church (976-99), was built by Queen Khosrovanuysh, the wife of Ashot III, to honor her sons Smbat and Gurgen. The church is a fine example of the new Armenian architectural style that emerged in the 10-11th centuries. The similarity of architectural features corroborates the traditional account that this church was designed and built by Trdat, the architect of Ani Cathedral and Gagkashen. Among its most distinctive features are the etched images of Kings Smbat and Gurgen, face to face, together holding a model of the church.

Haghpat was a thriving intellectual, cultural, and scholarly center in the 11-13th centuries. Among the scholars who contributed to Haghpat's ascendancy were the rector Hovhannes Sarkavag Imastaser (the Philosopher), the historian Samvel Anetsi, law professor Davit Alavka Vordi, and geographer, philosopher, and sharakan writer Vartan Areveltsi. In 1778, St. Nshan Church was graced by Fr. Stepanos, better known as the bard-poet Sayat-Nova (1712-1795). Haghpat's scriptorium is well-known for its magnificent illuminated manuscripts such as the *Haghpat Gospel*, a treasure of medieval art, currently at the Matenadaran.

In 1996, Haghpat monastery became the first Armenian monument to be included in the list of UNESCO World Heritage Sites.



Reflection. In our silent prayers, let us give thanks to God for protecting this monastery from invasions and natural disasters through the centuries. Let us remember abbot Simeon (10th cent.), benefactors King Ashot III and Queen Khosrovanuysh (10th cent.), the Zakarian and other princely houses who defended this monastery, as well as the students of this monastery, especially the divinely graced musician Sayat-Nova (18th cent.).

5. Sanahin

In the Middle Ages, Sanahin was a cultural and spiritual center of great renown. Over a 400-year period, Sanahin grew into a formidable monastic complex comprising the St. Astvatsatsin and St. All-Savior Churches with their respective *gavits*, the St. Gregory and St. Resurrection chapels, a seminary, and a bell-tower. The complex includes the Kyurikian family mausoleum and the Zakarian and Arghutian-Yerkaynabazuk family mausoleum.

While St. Astvatsatsin Church is the oldest structure, the main and dominant church, St. All-Savior, was built in 996 by King Ashot III the Merciful Bagratuni and his wife Khosrovanuysh.

At the time of the scholar Dioskoros Sanahnetsi (979), the monastery library and St. Gregory chapel were added and the seminary began to grow. The seminary was home to such great teachers as Grigor Magistros Pahlavuni, Anania Sanahnetsi, and Hakobos Karapnetsi. In the 14-15th centuries, the monastery experienced another period of religious and scholarly renewal during which the Sanahin *Kotuk* manuscript was prepared, containing the monastery's *Book of Hours* and other invaluable historical information about the monastery and the brotherhood at Sanahin. This manuscript is now kept in the Madenataran.

As with many other monasteries, Sanahin's grounds are adorned with numerous *khatchkars*. Especially noteworthy for its lace-work carving is the Grigor Tutevorti (a former monk of Sanahin) *khatchkar* carved by sculptor Mkhitar Kazmich (1184). In 2000, Sanahin Monastery was included in the list of UNESCO World Heritage Sites.



Reflection. In our silent prayers, let us give thanks to God for protecting this monastery from invasions and natural disasters through the centuries. Let us remember this monastery's first abbot Polycarpus (10th cent.), its benefactors King Ashot III the Merciful and Queen Khosrovanuysh (10th cent.), as well as its many teachers and students, especially the renowned scholar Grigor Magistros (10-11th cent.).

6. Marmashen

The monastery of Marmashen above the Akhurian River is one of the finest examples of the Ani school of architecture and bears many similarities to the Main Cathedral of Ani. Some believe that the main church of the monastic complex, St. Katoghiké, was designed by the architect Trdat. The monastery was commissioned by Prince and General Vahram Pahlavuni at the turn of the 11th century. Originally composed of four churches (St. Katoghiké, St. Astvatsatsin, St. Petros, and another whose name is unknown), much of the complex has suffered ruin due to earthquakes and invasions. The remains of the fourth church were excavated only recently in the mid-1950s.

The Seljuks destroyed much of the monastery in the late 11th century. In 1225, the Zakarian princes restored to the Pahlavouni family their ancestral lands, and helped the grandsons of Lord Vahram (bishop Grigor and his brother Lord Gharib) rebuild and restore Marmashen. Together they revitalized the villages around the monastery and restored the monastic order. Unfortunately, during the Mongol invasions in the 13th century, the monastery was again ransacked and abandoned.

Marmashen Monastery remained deserted until the early 19th century, when the Akhurian River became the border between Russia and Turkey. Armenians from the city of Kars immigrated to the area, and through their efforts St. Katoghiké became a parish church. In 1870 Mkrtych Jalalian renovated the church and founded a school next to it. Again, misfortune struck: in 1883 an earthquake destroyed the monastery's northern church. Nearly a century later, the 1988 earthquake damaged St. Katoghiké.

After the 1988 earthquake, the monastery of Marmashen was selected for renovation by a team of Armenian and Italian restoration experts under the auspices of the Italian Embassy. The monastery was re-consecrated by His Holiness Karekin II in the summer of 2003.



Reflection. In our silent prayers, let us give thanks to God for protecting this monastery from invasions and natural disasters through the centuries. Let us remember Prince Vahram Pahlavuni (11th cent.) who commissioned this church, the Architect Trdat who designed it, the Zakarian princes who restored the church, Bishop Grigor and his brother Lord Gharib who reestablished monastic life at the church (12th cent.), Mkrtych Jalalian who renovated the monastery and established a school here (19th cent.), and the team of Armenian and Italian architects and the benefactors, who contributed to its renovation in the 1990s.

7. Sevan Monastery

Sevan Monastery stands high above the aquamarine waters of Lake Sevan, on what was once an island (now a peninsula) on the lake's northwest shore. This monastery includes the church of St. Astvatsatsin and the smaller church of St. Arakelots ("Holy Apostles"), later renamed for St. Karapet (St. John the Baptist/Forerunner). According to an inscription on the south wall of St. Arakelots Church, the monastery was founded in 874, under the sponsorship of Princess Mariam, the wife of Prince Vasak of Kapur and the daughter of the Bagratouni King Ashot I. She constructed the church under the spiritual direction of the Catholicos Mashtots Yeghivardetsi, who was a great ascetic and compiler of the book of ritual prayers and canons that bears his name - *Mashtots*.

For several centuries, Sevanavank remained an important spiritual center and was a pilgrimage site for thousands of visitors from all parts of Armenia. Today, the monastery consists of only the two churches and a ruined *gavit* dating from the 9th or 10th century. In 1451 Daniel vardapet, who came from the Tatev Monastery, established the scholarly institute ("Vardapetaran") at Sevan. Among those who studied at the monastery was Mkhitar Sebastatsi (1692), the founder of the Mechitarist Order of Venice, under the auspices of the Roman Catholic Church.

The island and monastery of Sevan are associated with an important episode in Armenia's struggle for independence from Arab domination. One of the most famous kings of Armenia Ashot II (Yerkat) Bagratuni is reputed to have taken refuge on Sevan Island with his regiment in 925; there, he won a decisive victory, ensuring the re-establishment of Armenian independence.

In 1990, Catholicos Vazgen I founded the seminary at Sevanavank, named in his honor, which today trains seminarians for service in the Armenian Church in Armenia and abroad.



Reflection. In our silent prayers, let us remember the abbot and compiler of rituals of the Armenian Church Catholicos Mashtots Yeghivardetsi (9th cent.), the benefactor of this monastery Princess Mariam (9th cent.), King Ashot II (Yerkat) Bagratuni, Mkhitar Sebastatsi (scholar at this monastery and later founder of the Mekhitarist Order in 1701), and Catholicos Vazgen I who founded the seminary here. Let us pray for the seminarians as they prepare for the Lord's service as shepherds of His Armenian flock.

8. Kecharis

Located in Tsaghkadzor above the Marmarik River, Kecharis Monastery consists of three churches, dating from the 11th century: St. Gregory the Illuminator, St. Nshan, and St. Katoghiké. Two smaller chapels also exist, though now in disrepair. In the nearby church graveyard, there is a small chapel, St. Harutyun (Holy Resurrection).

Kecharis Monastery is surrounded by many 12-13th century *khatchkars*. Mkhitar Airivanetsi and Vardan Bardzraberttsi write that Kecharis Monastery was founded by Prince Apirat Pahlavuni. The main cathedral, St. Gregory the Illuminator, dominates the countryside, with its solid and imposing basalt walls. According to historical records the monastery was a major center of learning in the Armenian Middle Ages until the late 13th century when many other Armenian monasteries had succumbed to the invading central Asian hordes. Such great Armenian scholars as Grigor Magistros and Vasak Khaghbakian lived and worked at Kecharis. Teacher, poet, scholar and philosopher, Khachatur Kecharetsi earned early renown for his hymns and odes, which were revered along with those of St. Grigor Narekatsi and St. Nerses Shnorhali. He was a scion of the Proshian (Khaghbakian) family, whose legacy of churchbuilding around Armenia included the Geghard and Tanahat monasteries and the university complex of Gladzor, which was sponsored by Prince Prosh who is buried at Kecharis.

In 1991, Kecharis was restored to the stewardship of the Armenian Church and renovated between 1998 and 2001. Kecharis now serves as the episcopal seat of the Kotayk Diocese.



Reflection. In our silent prayers let us give thanks to God for protecting this monastery through the ages. Let us remember this monastery's founder Prince Apirat Pahlavuni (10th cent.), its benefactor, prince and scholar Grigor Magistros Pahlavuni (10-11th cent.), its builder Prince Prosh, and the benefactors who renovated this monastery in the 1990s.

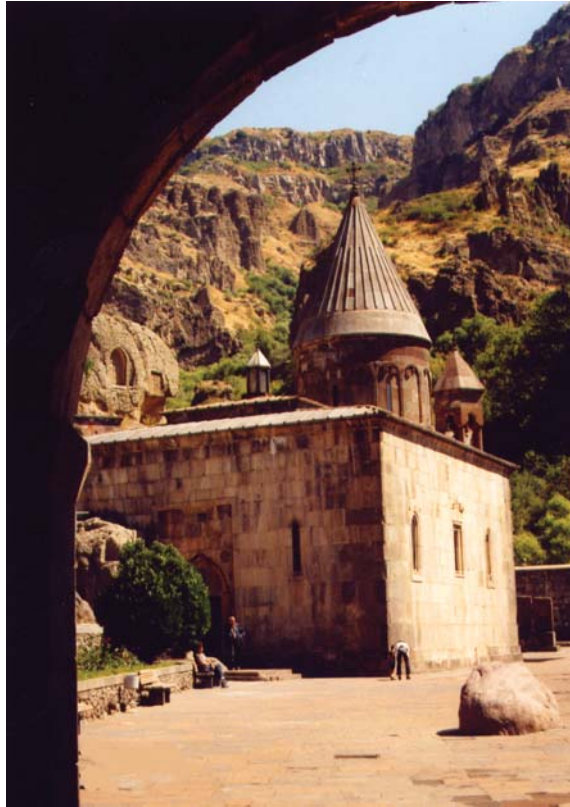
9. Geghard Monastery

Geghard Monastery, carved out of living rock, is unique among the many ancient churches and monastic complexes found in Armenia. According to tradition, the monastery of Geghard was founded by St. Gregory the Illuminator around the beginning of the 4th century. Being carved into the mountain side, it was known as Airivank (Monastery of the Cave). According to Armenian Church tradition, the monastery was the repository of the spear (in Armenian: *geghard*) that pierced Christ's side during the crucifixion. In honor of this relic, now kept in Holy Etchmiadzin, the monastery was called Geghardavank from the 13th century onward.

St. Gregory the Illuminator chapel, built in 1177 by the Zakarian princes, is the oldest standing monument in the Geghard complex and lies outside the monastery walls. In 1215, the cathedral (*katoghiké*) church was built, and nine years later the stone-pillared *gavit* was added. A second and more important phase of construction began in the 13th century after Prince Prosh purchased the monastery from the Zakarians and began to carve into the mountainside. Under the Proshians, St. Astvatsatsin Church was carved (1215), as well as the royal lodgings (1283), and Prince Papak and his wife's tomb (1288).

Geghard Monastery represents an extraordinary architectural achievement. Even today, it is difficult to determine what techniques were used in the construction of this monastic complex, where the slightest miscalculation would have reduced the hillside into a heap of rubble. The organic integration of monastery and stone represents an apex in medieval naturalistic artistic creativity.

Beyond the exceptional architectural significance of Geghard Monastery, it was a major medieval spiritual and cultural center containing a seminary, scriptorium, extensive library, and numerous monastic chambers. It was here that the 13th-century historian Mkhitar Airivanetsi lived and worked. In 2000, the monastery of Geghard was included in the list of UNESCO World Heritage Sites.



Reflection. In our silent prayers, let us give thanks to God for protecting this monastery through the centuries. Let us remember the Zakarians (11-14th cent.) and Proshians (12-18th cent.), who built this monastery, and all those princes who protected the monastery from the hordes of Tamerlane (14-15th cent.). Let us also remember the historian Mkhitar Airivanetsi (13th cent.), and ask the intercession of the founder of the monastery, St. Gregory the Illuminator (4th cent.) in our prayers.

10. Karmravor St. Astvatsatsin

Karmravor St. Astvatsatsin Church, constructed from red colored *tuff* stone in the second half of the 7th century, is located on the outskirts of Ashtarak, in the Aragatsotn region. There is much lore concerning the construction of this church. According to one legend, three sisters were in love with the same young man. When they discovered this, in despair one by one they threw themselves off a precipice. Each was wearing a shawl—one red, one apricot, and the other white. Later, three churches were built in that region dedicated to these sisters and named Karmravor (red), Tsiranavor (apricot), and Spitakavor (white).

St. Karmravor Church is one of the finest examples of the compact, cruciform-style, domed Armenian church. Its original tiled roof, harmonious proportions and skillful volumetric design are especially striking. Inside the church, there are still vestiges of the 7th century mural *Christ in Glory*. Inscriptions on the outer walls indicate that the church was built by Davit and his sons.

In 1292, Hakob the Elder built a *Shelter for the Homeless* near the church. From the 8th to the 12th centuries, St. Karmravor served as a convent church. In 1860, it became a parish church and in 1987 the whole complex was renovated. The latest renovation to this wonderful church was completed in 2004 with diasporan sponsorship, during which the original altar of Karmravor was excavated.



Reflection. In our silent prayers, let us give thanks to God, under whose watchful eye this church has withstood the vicissitudes of the ages. Let us remember the scholar Hakob the Elder (13th cent.) and the church's benefactor Davit.

11. Saghmosavank

According to Armenian Church tradition, St. Gregory the Illuminator founded the monastery of Saghmosavank. The monastery that stands on this site today is an 11th-century structure in a spectacular natural setting, at the foot of Mt. Ara, on the edge of a cliff overlooking Kasagh River valley, with Mt. Ararat and Mt. Aragats rising majestically on the western and northern horizons. This monastic complex consists of St. Sion and St. Astvatsatsin Churches, a *gavit*, and a library. It is said that Saghmosavank was so named because of the monastery's practice of continuous recitation of Psalms.

St. Sion is the oldest of the structures and was built in 1215 by Lord Vaché Vachutyan, who also built the adjacent *gavit* later in the 13th century. The 12-paneled, four-pillared dome of the *gavit* is an exceptional example of Armenian architecture. The *gavit* along with St. Sion and St. Astvatsatsin churches were used by Lord Kurd Vachutyan as a library in 1255.

Saghmosavank was a famous center of scholarship with an active scriptorium. In 1267, Gevorg Skevratsi copied the *Tonapatchar* collection and in the same year Vartan Areveltsi opened a school at Saghmosavank. Other notable men of letters who worked at Saghmosavank are Markos and Mkhitar, who copied the *Charentir* in 1185-88, Karapet vardapet who copied the *Mashtots*, and Hovhannes Abegha, who copied the Gospels there in 1496.



Reflection. In our silent prayers let us give thanks to God for protecting this monastery from invasions and natural disasters through the centuries. Let us ask the intercession of the monastery's founder, St. Gregory the Illuminator (4th cent.) and remember the faith and works of the scholar Gevorg Skevratsi and the benefactor Lord Vaché Vachutyan (13th cent.).

12. Hovhannavank

According to tradition, St. Gregory the Illuminator founded the monastery of Hovhannavank in the village of Ohanavan, along the Kasagh River valley, in the Aragatsotn region, below Mt. Ara. Some scholars believe that the monastery was named after St. John the Baptist, whose relics St. Gregory brought to Armenia.

The basilica dates from the 5th century and is the oldest structure in the monastery complex. The church was subsequently renovated in 573 by Lord Vahan Mamikonian. At that time, the scholar Ghazar Parpetsi was appointed the abbot of the monastery and it is likely that he wrote his famous *History of Armenia* here. St. Karapet (the “forerunner”) is the main church in the complex (1216-1221).

Legend has it that when Tamerlane and his hordes surrounded the village and Hovhannavank, the abbot of the monastery threw himself into the river, rather than submit to the foreign invaders. However, God intervened and the abbot walked on the river waters. Tamerlane was so amazed at this miracle that he promised to spare all villagers who took refuge under the roof of the church. The villagers crowded into the church and soon everyone was inside the safe haven. When Tamerlane realized that not a single soul was left in the village, he looked up and saw doves flying out from the dome of the church.

Hovhannavank became an important school in the 17th century under the abbot Zakaria. Simeon Jughayetsi, Nikoghayos Lvovtsi, Zakaria Kanakertsi, and others studied here, adding to the monastery’s already rich library. The monastery expanded during this time with the additions of a new diocesan see, refectory, and auxiliary buildings.

In the 18th century, monastic life at Hovhannavank and many other monasteries began to decline. In 1918, a major earthquake completely destroyed a large part of the cathedral (katoghiké) church, including its dome. The dome and the whole monastery were subsequently restored to its present state.



Reflection. In our silent prayers, let us give thanks to God for protecting this monastery from invasions and natural disasters through the centuries. Let us ask the intercession of the monastery's founder St. Gregory the Illuminator (4th cent.) and remember the renovator of this church Lord Vahan Mamikonian, as well as the historian Ghazar Parpetsi and the abbot Zakaria, who made this monastery a source of enlightenment for the Armenian people.

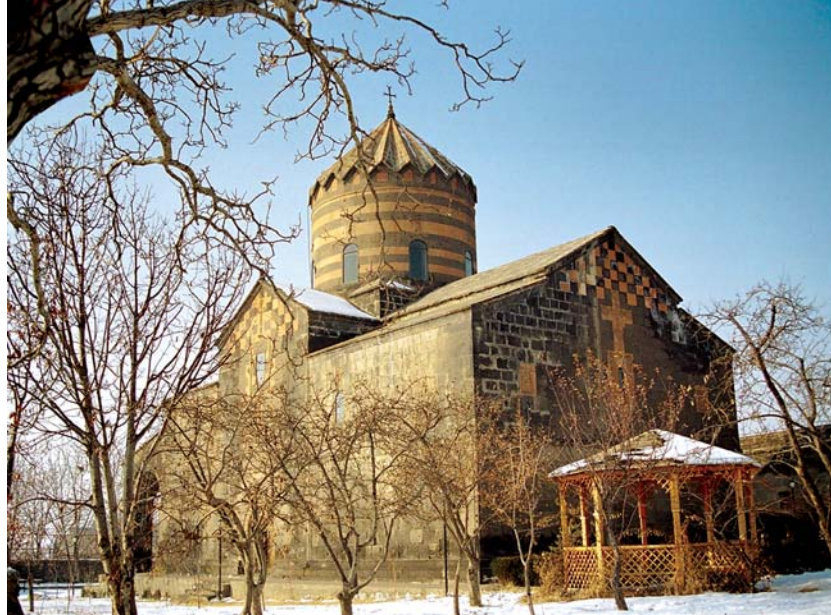
13. St. Gevorg Monastery of Mughni

According to the historian Zakaria Sarkavag, St. Gevorg Monastery was founded in the 13th century by the brotherhood at Hovhannavank, bringing with them the relics of St. George. St. George was a 3th century Roman general who, under the reign of Diocletian, defied the Emperor's policy of persecuting Christians by publicly tearing up the Emperor's decree. He urged others to follow his example, disregarding those who could harm the body, but not the soul.

The monastery was completely rebuilt by the order of Hovhannes vardapet in 1661-1669 by the architect Sahak Hizanetsi and his student Murat. The domed-basilica architectural style of the church is accented by distinctive decorations of orange *tuff* stone. Especially striking is the black and orange striped dome. The murals in the interior of the church date to the 17th century and were probably the work of Naghash Hovnatan, whose paintings adorn a number of churches, including the Cathedral of Etchmiadzin.

At this monastery, Simeon the Elder copied an ornately decorated gospel in 1280, known today as the *Mughni Gospel*. Each year on September 18, the monastery holds a celebration, in connection with St. George's Day, during which the Mughni Gospel is brought from the Matenadaran for a special divine liturgy.

Archbishop Mesrop Ashjian of blessed memory adopted this monastery and led the effort to renovate it. It was re-consecrated by Catholicos Karekin II in 2000.



Reflection. In our silent prayers, let us give thanks to God for protecting this monastery and giving our forefathers strength to persevere in their faith. Let us ask for the intercession of the fearless General St. Gevorg, and let us remember the builders of this monastery, Hovhannes vardapet, architect Sahak Hizanetsi and his student Murat, as well as the manuscript illuminator Simeon the Elder. Let us also remember Abp. Mesrop Ashjian, whose ministry brought him back to the homeland and brought this church back to life.

14. St. Mesrop Mashtots of Oshakan

Located in the village of Oshakan in the foothills of Mt. Aragats, the St. Mesrop Mashtots Church was built in 443 by Lord Vahan Amatouni on the site of St. Mesrop's grave. The church was rebuilt in 1639-45 by Catholicos Pilipos I Aghbaketsi, and again by the people of the village in 1873-79, who built a crypt with an onyx tombstone dedicated to the foremost teacher of the Armenian people.

Later, a two-story bell house with eight pillars was added. Its cylindrical shape and direct access from the altar are unique. In 1913, a school was built next to the church. During the reign of Catholicos Vazgen I of blessed memory, a monument engraved with the alphabet was placed at the entrance to the crypt.

The church's interior has a mural entitled *Glory to Armenian Letters and Education* depicting St. Mesrop holding the newly created alphabet. The arch-shaped window opening in the center of the nave is ingeniously designed: when bright sunlight illuminates the alphabet depicted on the window, the image is cast on the wall, highlighting the focal point of the mural. St. Sahak Partev, King Vramshapuh and his queen, along with Lord Vahan Amatuni and his ministers, are also represented in the mural.

The school next to the church continues its educational mission as a scholarly center for conferences and special events relating to Armenian letters, such as the international conference on Biblical Armenia, held in 1999.



Reflection. In our silent prayers, let us give thanks to God for protecting this church through the centuries. Let us remember the inventors of the Armenian alphabet Sts. Sahak Partev and Mesrop Mashtots (5th cent.) and their circle of translators whom this church honors, as well as the builder of the church, Prince Vahan Amatuni (5th cent.) and its renovator Catholicos Pilipos I Aghbaketsi (17th cent.).

15. St. Gayané

St. Gayané Church is located in the Armavir region in the city of Etchmiadzin. It was built by Catholicos Yezr I Parazhnakerttsi (630-641) at the site of St. Gayané's torture and subsequent beheading. The front hall was added to the church in 1683 during general renovations.

St. Gayané along with other virgins fled Rome during the Diocletian persecutions, going first to Jerusalem, and then to Armenia. It is said that the Roman Emperor had fallen in love with one of the virgins in Gayané's convent—the comely Hripsimé (See the description of St. Hripsimé Church for the full story). When Hripsimé refused his advances, he martyred Gayané, Hripsimé and the other sisters. This happened during the last years of St. Gregory the Illuminator's captivity in the deep pit (Khor Virap). Upon his release, St. Gregory had a vision which inspired him to build chapels to the memory of the courageous Sts. Gayané, Hripsimé, and his vision, called *Shoghakat* in Armenian.



Reflection. In our silent prayers let us give thanks to God for protecting this church from invasion and natural disasters through the centuries. Let us ask the intercession of the founder of this chapel, St. Gregory the Illuminator (4th cent.). Let us remember the courageous St. Gayané and her followers who gave their lives to bring the light of Christianity to Armenia and the Catholicos Yezr I Parazhnakerttsi (7th cent.), who built this church on the site of the chapel.

16. St. Hripsimé

The church of St. Hripsimé was built by Catholicos Komitas I Aghtsetsi in 618, but the roots of this church go back to St. Gregory the Illuminator and King Trdat, who built a shrine at this site to the martyred virgin Hripsimé in the 4th century. The original 7th century chapel and magnificent structure still stand, although the dome was rebuilt and a *gavit* was added in the 17th century.

St. Hripsimé was a nun from the Church of Rome in the early 4th century. Due to the persecutions of the Emperor Diocletian, she and the other sisters of her order fled the empire with their mother superior Gayané, finding their way to Armenia. The emperor had fallen in love with Hripsimé and vowed to make her his wife. When he learned she was in Armenia, he sent word to the Armenian king Trdat that a beautiful woman was hiding in his lands and that, if he should find her, he should either take her as a wife or send her back to Rome.

When Trdat found Hripsimé in Gayané's convent, he himself fell in love with the young maiden. The king asked Gayané to intercede for him and convince Hripsimé to become his wife. Instead, Gayané told her to reject the heathen king's advances, to stand firm in her vow of chastity and stay true to her faith. For this, Trdat cruelly tortured Gayané, Hripsimé and the other sisters to death.

The martyrdom of these women took place in the last year of St. Gregory the Illuminator's captivity in the deep pit of Khor Virap. After St. Gregory was released, he had an inspired vision of three chapels honoring these two women of faith and the vision called *Shoghakat* in Armenian. He retrieved their relics, buried them, and built churches near the Cathedral of Etchmiadzin in their eternal memory.



Reflection. In our silent prayers, let us give thanks to God for protecting this monastery from invasions and natural disasters through the centuries. Let us ask the intercession of St. Gregory the Illuminator (4th cent.), the founder of this martyr's chapel. Let us remember the courageous St. Hripsimé and her followers who gave their lives to bring the light of Christianity to Armenia and the Catholicos Komitas Aghtstetsi (7th cent.), who built this church on the site of the chapel.

17. St. Katoghiké Astvatsatsin

Until the early Soviet era, St. Katoghiké was the largest church in Yerevan (16 x 28 meters). It is located at the corner of Sayat-Nova and Abovian Streets in the courtyard behind the Linguistics Institute.

This church complex holds an important place in the history of the Armenian Church, Armenian literature, and the city of Yerevan. The church reformer Catholicos Movses Siunetsi resided at the Cathedral. The monk Avetik also copied Arakel Davrizhetsi's renowned history at the Cathedral. In 1652, clean drinking water was first brought to Yerevan by an aqueduct from the Forty Springs located 19 km. from the city to the courtyard of St. Katoghiké and from there a distribution system was built for central Yerevan.

St. Katoghiké Astvatsatsin is Yerevan's oldest extant church. There are references to St. Katoghiké from as early as 1679. The design of the *khachkars* and inscriptions indicate that the chapel was rebuilt in 1693, on the site of the older, 13th-century church, St. Astvatsatsin, after the great earthquake of 1679.

In the mid-thirties, city planners decided that this central corner of Yerevan should be used for a public building. At that time, the cathedral, which was in disrepair and thought to be a 17th-century structure, was designated for demolition. However, the demolition was halted when artifacts were uncovered confirming church records of a 13th-century church on that site. Artifacts from the excavation of the church are on display in the church courtyard. St. Katoghiké was reconsecrated in 1995 as a parish church and in 2003 the site was transferred to the auspices of Etchmiadzin in anticipation of restoration of the church and its environs, including demolition of the adjacent dilapidated building and establishment of a historical park on this site.



Reflection. In our silent prayers, let us give thanks to God for protecting this church in the heart of Armenia's capital despite earthquakes, foreign occupation and anti-Christian persecution. Let us remember church reformer and Catholicos Movses Siunetsi (17th cent.) who resided at this Cathedral, as well as those who preserved this church from destruction by the Communists in 1936 and those who played a role in reconsecrating it in 1995 as a parish church to serve central Yerevan.

18. Khor Virap

One of the most significant shrines in Armenian Christendom, Khor Virap is watched over by biblical Mt. Ararat on the Araratian plain. Khor Virap is the ancient site of the capital city of Artashat. The “deep pit,” swarming with scorpions and snakes, was a dungeon for condemned criminals. According to the historian Agathangelos, the Armenian King Trdat III during his tyrannous persecution of Christians subjected St. Gregory to 12 horrible tortures and then threw him into this pit for nearly 14 years. St. Gregory miraculously survived this torment and was released from the pit at the urging of the king’s sister, Khosrvidukht, in order to cure the king who had been stricken with a horrible disease. After being cured, the king converted to Christianity, named St. Gregory Catholicos and proclaimed Christianity the official religion of his realm. Thus, in 301 Armenia became the first nation to adopt Christianity as its state religion.

Catholicos Nerses III Taiyetsi built a shrine above the pit in 642, which collapsed in the course of centuries. From the 13th century on, Khor Virap became a center of scholarship, thanks in large part to the scholar Vartan Areveltsi, attracting such outstanding figures as Yesayi Nshetsi (author of *Historical Annals* and the *Interpretation of Daniel*), Hovhannes Yerznkatsi, Gevorg Skevratsi, Mesrop Dpir, and Grigor Siunetsi. In 1662, the present-day St. Gregory church was built on this site. St. Astvatsatsin Church, built in the 17th century, also forms a part of the complex.

The original pit was twice as deep as it is today, the lower half having been filled in the beginning of the 19th century to facilitate pilgrims’ descent and ascent to the shrine. St. Gregory’s Captivity in the Pit is celebrated on 6th Saturday of Lent. His Deliverance from the Pit is celebrated on the second Saturday after Pentecost.



Reflection. In our silent prayers, let us give thanks to God for protecting this monastery from invasions and natural disasters through the centuries. Let us remember the torments and miraculous deliverance of St. Gregory the Illuminator (4th cent.) from this deep pit, and ask his intercession and guidance for the deliverance and salvation of the Armenian people.

19. Noravank

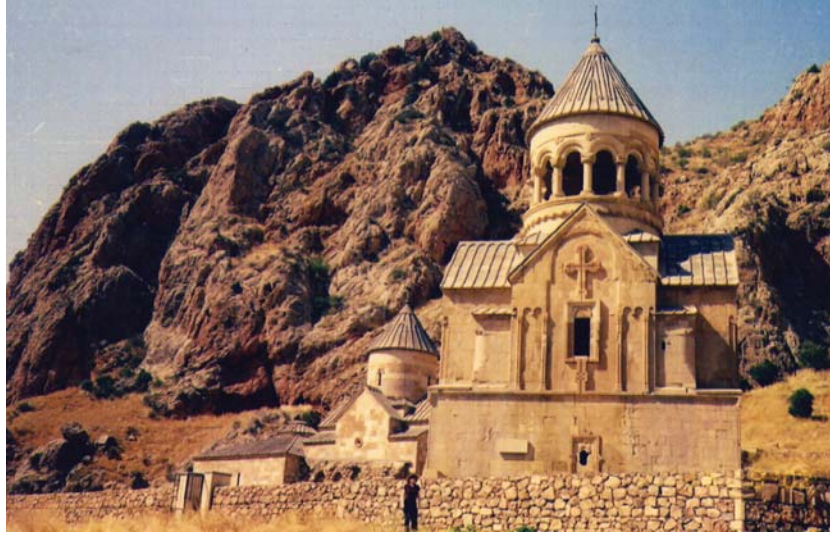
Located in an austere canyon of red volcanic stone, Noravank monastic complex is perched high above a tributary of Arpa River. It was built on the site of the medieval St. Pokas Church, under whose altar flowed a natural spring renowned for its healing powers. Noravank was a major spiritual and cultural center in the 13 and 14th centuries, serving as the bishopric of Siunik.

Noravank and St. Astvatsatsin Church in the neighboring village of Areni were the crowning achievements of the famous architect, manuscript illuminator, and *khatchkar* sculptor Momik. The architect Siranes and historian Stepanos Orbelian also contributed to the creative legacy of Noravank.

St. Karapet is the oldest structure of the monastery, built in 1216-1223 during the rule of Lord Liparit Orbelian. The central structure is named after St. Stephen the Protomartyr; its *gavit* also served as a mausoleum for the abbots of the monastery and for the Orbelian family. Unique to this church is the anthropomorphic bust of God the Father: nowhere else in Armenian medieval art is God the Father represented in the form of a man, being usually symbolically represented as a descending right hand.

But the most striking element at Noravank complex is the two-story church-mausoleum St. Astvatsatsin, also known as Burtelashen. The first floor contains etchings of the Theotokos and the archangels Gabriel and Michael. Dual staircases masterfully built into the outer wall of the church ascend to the second floor prayer room, which in turn is decorated with carvings of the Christ, Peter and Paul.

In the 1990s, under the stewardship of Catholicos Karekin I of blessed memory and with contributions from diasporan benefactors Noravank was renovated and restored. Green Sunday, the second Sunday after Easter, is the pilgrimage day at Noravank, attracting thousands of pilgrims from Armenia and around the world.



Reflection. In our silent prayers, let us give thanks to God for protecting this monastery from invasions and natural disasters through the centuries. Let us remember this monastery's benefactors, the Orbeli dynasty (12-13th cent.), and the architects Siranes (13th cent.) and Momik (14th cent.), who designed and built this monastery and carved many beautiful *khatchkars*.

20. Tatev

The renowned Tatev Monastery is located in the Siunik region, on a promontory more than 100 meters above the Vorotan River. According to tradition, the monastery was named after Eustateus, a disciple of St. Thaddeus the Apostle. In his history Stepanos Orbelian relates that the first church in the Tatev complex was a modest chapel built in the 4th century, which was home to a small community of monks. From these humble beginnings it grew into a major religious, cultural, and educational center in the ensuing centuries.

The Tatev complex comprises the churches of Sts. Peter and Paul, St. Gregory the Illuminator, and St. Astvatsatsin, as well as a hall, bell tower, rectory, and living quarters. The oldest building in the complex is the church of Sts. Peter and Paul, built by the order of Lord Ashot of Siunik. Under the leadership of Bishop Hovhannes (9th cent.), it grew into one of the largest churches of the time. Construction of the church began in 895 and took 11 years. According to tradition, the relics of the Apostles, Sts. Peter and Paul, were placed under the dome's supporting pillars.

Upon completion of the Sts. Peter-Paul Church, the Holy Trinity pillar was built, also known as the "Pastoral Staff." Owing to its 8-meter height and the precise alignment of its center of gravity, this octagonal obelisk has a unique architectural feature: it oscillates like an inverted pendulum when set in motion by earthquakes or, according to legend, the troop movements of invading armies.

Over the course of time, Tatev Monastery became a walled structure with hiding places, basements, tunnels, and storehouses. By the 9th century, it was one of the largest and the most famous monasteries in Armenia with over 1000 monks, and by the 14th century it had become a major theological university with an impressive list of alumni: St. Hovhannes (Hovhan) Vorotnetsi and St. Grigor Tatevatsi, who are remembered in the Badarak each Sunday, as well as the historian Mattheos Jughayetsi.



Reflection. In our silent prayers, let us give thanks to God, under whose watchful eye this monastery has withstood the vicissitudes of the ages. Let us ask the intercession of the theologians and teachers Sts. Grigor (14th cent.) and Movses Tatevatsi (16-17th cent.) and remember the builders of the monastery Lord Ashot of Siunik and Bishop Hovhannes (14th cent.), and the scholar St. Hovhannes (Hovhan) Vorotnetsi (14th cent.) and other the churchmen of this monastery, who enlightened our people even in dark times.

21. Gandzasar

The Gandzasar Monastery, near the village of Vank in the Martakert district of Artsakh, has been called the “encyclopedia of Armenian architecture” and “an architectural masterpiece” by international experts. This monastery was founded by St. Gregory the Illuminator, whose zealous grandson, Grigoris, was martyred in these parts on his mission to spread Christianity to the Caucasian Albanians (Aghvank).

According to tradition, the head of St. John the Baptist, brought from Palestine, is buried on Mt. Vank. The Lord Hasan-Jalal Dolan built the St. John the Baptist Church at this holy site between 1216 and 1238. The rich ornamentation on the interior of the church is of special interest. At the base of the four main columns are bas-relief symbols of the four evangelists. The altar is adorned with geometric designs. The dome is a striking example of Armenian architecture, the exterior of which is decorated with biblical figures: Adam and Eve, Christ, and the Holy Theotokos. The *gavit* of the church, added in 1261 by Mankan, the wife of the Lord Hasan-Jalal Dolan, was an architectural innovation, serving as a prototype for the Haghpat and Mshkavank monasteries.

In addition to being a spiritual and cultural center, Gandzasar was also an important political center. At the end of the 14th century, the monastery became the episcopal residence of the Catholicosate of the Albanians, over which the influential Hasan-Jalalian dynasty ruled in the Middle Ages. In the early 18th century, leader of the Armenian liberation movement, Israel Ori conferred with compatriots and signed his letter to Russian Tsar Peter I at Gandzasar. In 1778, Hovhannes Catholicos wrote the *Datastanagirk* (Book of Judgments) at Gandzasar. In more recent times, Gandzasar played an important role as a center of national heritage through the Soviet era and during the Karabagh liberation movement.



Reflection In our silent prayers, let us give thanks to God for protecting this monastery through the centuries from invasions and natural disasters. Let us remember St. Gregory's grandson, Grigoris who was martyred during his mission to this region, those princes who defended this monastery from invading hordes and those who defended and liberated this monastery during the Karabagh War. Let us ask the intercession of the founder of this monastery, St. Gregory the Illuminator (4th cent.), in our prayers.

22. Tsitsernavank

Tsitsernavank (“Monastery of the Swallows”), dating to the 5-7th centuries, is located in the Aghavno River Valley in the Lachin Corridor. Records from the 13th century show that the village of Tsitsernavank was one of 691 village that paid tithes to the Tatev monastery (10 silver coins annually). The monastery itself, however, is much older. In 844, when Lord Philippe donated the village of Tatev to the monastery at Tatev, and the monk Stepanos of Tsitsernavank signed the deed as witness to the benefaction.

In the 13th-century historian Stepanos Orbelian classified the monastery as one of the most important in the Siunik region. In 1655, the abbot of the Holy Cross monastery in the Goght region of Nakhichevan, Bishop Tovma Vanandetsi, described Tsitsernavank as having a “great past.” In the 17-18th centuries, the walls and gate were added to the monastic complex, as well as a refectory. The church was renovated in 1779, and the monastery remained in operation, under the jurisdiction of the Tatev monastery, until the 20th century. Tsitsernavank has been the destination of pilgrims throughout the Siunik diocese, especially for the feasts of the Holy Cross and the Assumption.

Today, the monastery remains an important architectural monument: it is the only triple-naved, basilica-style monastery still standing. The ground plan resembles that of the triple-nave basilicas of Yeghvard, Ashtarak, and Aparan, but with still more striking ancient Eastern Christian traits. The basilica was built on a previous pagan structure (sparrows were worshipped in pre-Christian Armenia), parts of which can be discerned in the foundation. Noteworthy are the geometric bas-reliefs on the pillars as well as the curious small niches whose purpose is unknown.

Many ancient inscriptions were defaced in 1989-92 by Azeri inhabitants of the region, before the monastery and valley were liberated by the Aimakan forces during the Karabagh War.



Reflection In our silent prayers, let us give thanks to God for protecting this monastery from invasions and natural disasters through the centuries. Let us remember those who made this monastery a thriving center of faith through the Middle Ages for the Siunik region, the villagers and priests who preserved it during hostile times, and those who gave their lives to protect and liberate it from the Azeris during the Karabagh War.



Alphabetic Index of Churches and Monasteries

Եկեղեցիների եւ վանքերի այբբենական ցանկ

էջ / page

Գանձասար	Gandzasar	74
Ս. Գայիանէ	St. Gayané	62
Գեղարդավանք	Geghard Monastery	50
Ս. Գէորգ-Մուղնի	St. Gevorg/Mughni	58
Գօշավանք	Goshavank	34
Հաղարծին	Haghartsin	36
Հաղպատ	Haghpat	40
Յովհաննավանք	Hovhannavank	56
Ս. Հռիփսիմէ	St. Hripsimé	64
Կարմրաւոր	St. Karmravor	52
Ս. Կաթողիկէ	St. Katoghiké-	
Աստուածածին	Astvatsatsin	66
Կեչարիս	Kecharis	48
Խոր Վիրապ	Khor Virap	68
Մարմաշէն	Marmashen	44
Նորավանք	Noravank	70
Օձուն	Odzun	38
Օշական	Oshakan	60
Սաղմոսավանք	Saghmosavank	54
Սանահին	Sanahin	42
Սեւանավանք	Sevan Monastery	46
Տաթեւ	Tatev	72
Ծիծեռնավանք	Tsitsernavank	76

Thoughts & Impressions

*Տպագրուած է Հայաստանում
«Տիգրան Մեծ» հրատարակչութեան կողմից*

Printed in Armenia
by Tigran Mets Publishing House

