



ST. JAMES ARMENIAN APOSTOLIC CHURCH
ՍՐ. ՅԱԿՈՒՔ ՀԱՅԱՍՏԱՆԵԱՅՑ ԱՌԱՔԵԼԱԿԱՆ ԵԿԵՂԵՅԻ

Rev. Father Hovhan Khoja-Eynatyan, Pastor

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www.stjamesevanston.org

APRIL 6, 2014

Sunday of the Advent

ԱՊՐԻԼ 6, 2014

Գալստեան Կիրակի



Armenian Historical Year 4506 (ՏՇԶ)

Armenian Calendrical Year 1463 (ՌՆԿԳ)



Morning Service	9:15 AM	
Sunrise Service:	10:00 AM	
Divine Liturgy:	10:30 AM	
Bible Readings:	Isaiah 66:1-24;	Colossians 2:8-3:7;
	Matthew 22:34-23:39	

ԿԻՐԱԿԻ, Ապրիլ 6, 2014

Արաւոտեան Ժամ	9:15	
Արեւակալի Ժամ	10:00	
Սուրբ Պատարագ	10:30	
Ընթերցումներ	Եսայի 66:1-24;	Կողոսացիներ 2:8-3:7;
	Մատթէոս 22:34-23:39	

PLEASE PRAY FOR OUR SICK

Let us remember all those here at St. James' who are ill and in need of God's healing and comfort. Let us keep them in our prayers and thoughts, especially:

Patriarch Mesrob Moutafian	Alexander Adajian	Shoushan Altun
Varsenik Avagyan	Karen Demirdjian	Arman Derderian
Babken Dilanjan	Yn. Maireni Donikian	Lucy Genian
Jirayr Gerardo	Rick Gergerian	Hoyle Green
Mihran Guragossian	Nargez Hamayak	Araxi Hardy
Yn. Shushan Hazarian	Pat Green	Vartges Goorji
Marie Ipjian	Mary Ipjian	Carnig Kahaian
Berjouhi Moukhtarian	Yalcin Oral	Terry Peterson
Anik Sarkis	Joseph Summer	Sarkis Tashjian
Vigen Ter-Avakian	Mari Yegiyayan	Carla Ziegler

If you know of anyone that needs our prayers, please call the church office (847) 864-6263 or Der Hovhan (847) 644-7389 so that their name can be included on this list.

PRAYERS AND SPECIAL PLATE COLLECTION FOR OUR ARMENIAN BROTHERS AND SISTERS OF KESSAB, SYRIA

Today we offer our prayers for and express our solidarity with our Armenian brothers and sisters and church leaders and clergymen who minister to our people in Kessab, Syria and throughout the Middle East. The Eastern Diocese continues to accept donations for aid and relief to our Armenian brethren in Syria and the region, which are distributed to our people through the Mother See of Holy Etchmiadzin. **There will be special plate collections for this purpose today and Sunday April 13 (Palm Sunday).** Individuals may also make secure online contributions on the Diocesan website. (Please select the "Syrian Relief" item in the relevant drop-down menu.)

PARISH COUNCIL DEDICATION SERVICE

Gevik Anbarchian	Chairman
Bob Simon	Vice Chairman
Vahan Janjigian	Treasurer
Debbie DerAsadourian	Assistant Treasurer
Gary Topalian	Secretary
Dn. Kavork Hagopian	Advisor
Rick Gergerian	Advisor
Anna Marie Norehad	Diocesan Delegate

FEASTS

April 7	Annunciation to the Virgin Mary
April 12	Commemoration of the Raising of Lazarus



THE SUNDAY OF THE ADVENT

The Sunday of the Advent, the Last Sunday of Lent, reminds us of the end of the present order of the world, the Second Coming of Christ, the resurrection of the dead, the Last Judgment and the creation of a new earth and a new heaven.

According to St. Mark, the Gospel for Matins articulates Jesus' prophecy about future end times. Jesus gave His followers a prophetic picture of the end times, including events leading up to it. He also talked about future events connected with His return to earth to judge all people. Jesus predicted both near and distant events without putting them in chronological order. Jesus warns His followers about the future to provide them a guide for how to live a life glorifying God in the present age in order to prepare for the future fulfillment of His Kingdom. Many predictions Jesus made in this passage have not yet been fulfilled, but they were made to help the faithful remain spiritually alert and prepared at all times as the Church eagerly awaits for His Second Coming.

The Midday Gospel reading according to St. Matthew further demonstrates Jesus' disdain and adherence for the hypocritical attitudes of the religious leaders of his day whom He exposed through a pronouncement of judgment.



ANNUNCIATION TO THE VIRGIN MARY

On April 7, the Armenian Church celebrates one of her greatest feasts - the Annunciation to St. Mary. In the Gospel of Luke, we learn that the Angel Gabriel brings the good news of the birth of our Savior to the Virgin (1:26-38). According to Holy Tradition and Luke the Evangelist, the Angel Gabriel appears to St. Mary while reading a passage from the prophecy of Isaiah, in which is written about the birth of the Emmanuel from a Virgin. The Angel greets Mary, telling her, "Fear not, Mary: for you have found favor with God. And behold, you shall conceive in your womb, and bring forth a son, and shall call His Name JESUS."

The Angel Gabriel further explains to Mary, “The Holy Sprit shall come upon you, and the Power of the Highest shall overshadow you. Therefore, that which is Holy that shall be born of you shall be called the Son of God.” St. Mary could foresee the torments and sufferings that she would endure. However, in order to provide mankind an excellent example of obedience to Divine Will, she said, “I am the Lord’s servant. May it happen to me as you have said.” Beginning from the moment when the Holy Virgin expressed these words, she was with child. This Gospel story is one example of why the Armenian Church accords high honor to motherhood and appreciates the role of women in family life and the experience of mankind.

Upon the Pontifical order of His Holiness Karekin II, Supreme Patriarch and Catholicos of All Armenians, the Feast of the Annunciation to the Virgin Mary is proclaimed as a day of “Blessing of Motherhood and Beauty.” On that day, a special blessing service is conducted in the Armenian Churches.



COMMEMORATON OF THE RAISING OF LAZARUS

On the 41st day of the period of Great Lent, the Armenian Church commemorates Lazarus being raised from the dead.

The Gospel according to St. John (11:11-46) relates the story. Lazarus was from a family loved by Jesus Christ. He was the brother of Mary and Martha, who often received Jesus as a guest in their home. Lazarus died after succumbing to an illness, and upon hearing that His friend had died, Christ went to visit the family and said to Martha, “I am the Resurrection and the Life. Whoever believes in me will live, even though he dies...” Christ asked Martha if she believed this, to which she replied, “Yes, Lord. I do believe that you are the Messiah, who was to come into the world.” Christ, standing before the grave, then commanded Lazarus to come forth, and he appeared, being restored to life. By doing so, Christ proved that He was in fact “the Life and the Resurrection.” The Gospel story telling of the raising of Lazarus also contains the passage, “Jesus wept.” The Jews, seeing Jesus expressing grief, said, “See how much he loved him!”

The raising of Lazarus is an example of the coming resurrection of all those who have fallen asleep in Christ. The weeping of Jesus demonstrates His great love for mankind.



AREVAKAL: THE SUNRISE SERVICE (cont.)

By Fr. Zaven Arzumanian

Theology being the science of Christian religion and particularly the dealing with the knowledge of God as gained from his works through the Scriptures, the Sunrise Service is substantiated by the Theology of the Holy Trinity and by the intercession of the saints. Basically these two theological elements permeates the Sunrise Service. Let us outline each very briefly.

The Holy Trinity: the unity of deity in three persons as its three different ways of manifestation comprise the theology of the Trinity. At the scene of our Lord’s baptism in Jordan all three were present at the same time: Jesus was being

baptized, the Holy Spirit came down in the form of a dove, and the Father witnessed His Son's baptism.

In this specific service the three persons are individually mentioned and worshipped without however losing sight of the unity of the deity; in both cases, individually and in unison, the most Holy Trinity is identified as the source of the intelligible light for mankind.

The Father is addressed as the Creator of light and the primal light. The Son, born of the light., is identified as the righteous sun, whose name is praised with the Father before the sun. Hence, we have essential theological notion of Christ's pre-existence before the times. The Holy Spirit, the third Person of the Trinity, is confessed as proceeded from the Father. And finally the one and indivisible Trinity is glorified by those born of earth.

The doctrines of the Incarnation, the coming of God in the human flesh, is mentioned in passing in the second half of the first prayer, where the infinite God is referred to who came into finitude for our sake.

A greater emphasis is put on the doctrine of the intercession of the Saints. Sainthood has a special significance in the ancient churches and consequently is an integral part of their Theology. In the Sunrise Service hermits of God, champions of faith, martyrs of the Christian churches are grouped as saints and are repeatedly praised as the ones baptized in their blood together with Christ into the death of the Cross.

Historically sainthood was the birth of the earliest persecutions of Christianity and of the subsequent defense of it, which resulted often in martyrdom. Although saints as such came out of the experience of the early church, as a historical and liturgical phenomenon, its roots can be found in the Holy Scriptures.

The following terms have to be considered first: The title itself: Saint, which is properly given to those human members recognized by the Church by canonization.

To honor a saint, is important to specify, not to worship a saint, since worship and adoration are offered to God alone. Saints are worthy of the glory of God for their faith and for their pious life. There is an explicit distinction made by the Church between worshipping, which belongs to God alone, and the honoring which belongs to the saints. Thirdly, saints are the intercessors, the mediators, between God and men, both for the living and for the departed. Through the intercession of the saints Christians benefit from God through Christ, the sole Redeemer. Intercession is limited to mediation, nothing else.

ACYOA PALM SUNDAY LUNCHEON

Guest Speaker: **Shant Paklaian**, ACYOA Central Council

April 13, 2013, 12:30 PM

immediately following church services in Nishan Hall

HOLY WEEK & EASTER SCHEDULE

PALM SUNDAY, APRIL 13, 2014

Morning Service	9:00 AM
Divine Liturgy (<i>Soorp Badarak</i>)	10:00 AM
Ceremony of Opening the Doors (<i>Trnpatsek</i>)	
ACYOA Luncheon	12:30 PM

HOLY TUESDAY, APRIL 15, 2014

Evening Service - Remembrance of the Ten Maidens	7:30 PM
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GREAT THURSDAY, APRIL 17, 2014

Canon for Penitence and Absolution	5:00 PM
Divine Liturgy (<i>Soorp Badarak</i>)	6:00 PM
Order of Footwashing (<i>Gark Vodnlvai</i>)	7:30 PM
Commemoration of the Passion of Our Lord Jesus Christ (<i>Khavaroom</i>)	8:30 PM

GREAT FRIDAY, APRIL 18, 2014

Canon for the Crucifixion (<i>Gark Khachelootian</i>)	Noon
Canon for the Burial (<i>Gark Taghman</i>)	7:30 PM

HOLY SATURDAY, APRIL 19, 2014

Midday Service	3:00 PM
Easter Eve Holy Scripture Readings	6:00 PM
Lucernarium (<i>Jrakalooys</i>) of Easter - Divine Liturgy	7:00 PM
<i>The Youth Choir will join in singing the Divine Liturgy under the direction of Dn. Kavork Hagopian</i>	
Home Blessing, Fellowship and Refreshments in Nishan Hall	8:30 PM

EASTER SUNDAY, APRIL 20, 2014

Feast of the Glorious Resurrection of Our Lord Jesus Christ	
Morning Service	9:00 AM
Divine Liturgy (<i>Soorp Badarak</i>)	10:00 AM
Blessing of the World (<i>Antasdan</i>)	12:00 Noon

All talented children and youth are invited to participate in our
2nd ANNUAL YOUNG TALENTS' COMMEMORATIVE CONCERT

April 27, 2014

Please submit your name by calling the church office at 847-864-6263
or by e-mailing office@stjamesevanston.org

We encourage all to respond by **April 15, 2014**.

*St. Gregory the Illuminator Armenian Apostolic Church, St. James Armenian
Apostolic Church, Saints Joachim and Anne Armenian Apostolic Church and
the Armenian Evangelical Church of Chicago*

Requests the honor of your presence at the

**99th ARMENIAN MARTYRS DAY
COMMEMORATION VIGIL SERVICE**

April 24th 7:30 PM

Saints Joachim and Anne Armenian Apostolic Church
12600 S Ridgeland Ave, Palos Heights, IL 60463

Reception to follow

**There will be on display a selection of historical items from
the Armenian Genocide.**

St. James Armenian Apostolic Church
2014 Lenten Series

**SPIRITUAL JOURNEY TOWARD EASTER
"I CONFESS WITH FAITH"**

Wednesdays

March 5, 12, 19 and 26 & April 2 and 9 - 7:00 PM

Worship Service (Peace/Rest Service),

Spiritual Discussion and Lenten Potluck Supper

*This year we will be discussing the prayer by St. Nersess Shnorhali,
"I confess with Faith"*

*We encourage you to download the book long prayer on your iPhone or iPad
or to purchase a copy from the church office.*

Schedule of Worship Services during Great Lent

Fridays

Sunrise Service - 10:00 AM

Sundays

Sunrise Service - 10:00 AM, Divine Liturgy – 10:30 AM

99th COMMEMORATION of the ARMENIAN GENOCIDE

Film screening

organized by *PAREV Monthly* Newspaper

MUSIC TO MADNESS: THE STORY OF GOMIDAS

with special guest speaker writer and director

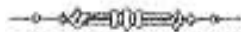
David Deranian

Saturday, April 12, 2014 - 7:00 PM

AGBU Onnig Norehad Center
7248 N. Harlem Ave, Chicago, IL

CALENDAR OF UPCOMING EVENTS AND WORSHIP SERVICES AT ST. JAMES

April 4-6	ACYOA Jr. Lenten Retreat at Camp Hickory
April 9	Lenten Vigil (Wednesday)
April 12	MUSIC TO MADNESS film screening at AGBU center
April 13	Palm Sunday. ACYOA Day
April 20	Easter Sunday
April 24	Martyr's Day Commemoration (Sts. Joachim & Anne)
April 27	Commemorative Concert hosted by ACYOA of St. James
May 4	Instructional Divine Liturgy
May 16	10 th Anniversary of passing of Very Rev. Fr. Varoujian Kabarajian. Memorial Service and Luncheon.



THE CLOSED ALTAR (*PAGYAL KHORAN*)

The altar curtain will remain closed for the forty days of Great Lent and will not be reopened until Palm Sunday (April 13th). There will also be no offering of Holy Communion during Divine Liturgy until Palm Sunday. (Should anyone desire Holy Communion for emergency reasons during Great Lent, however, please contact Father Hovhan for special dispensation.)

In addition to these two major changes, the following changes also occur to the celebration of Divine Liturgy during Great Lent:

- There is no Kiss of Peace.
- The Holy Gospel Book is not venerated after service.
- Hymns are sung in a penitential manner.
- The organ is not played as congregants are departing from the sanctuary.
- Congregants should remain silent when exiting the sanctuary after worship in respect of those who remain to offer devotional prayers.

Finally, weddings are not celebrated during Great Lent.

GOSPEL READING

Matthew 22:34-23:39

34Hearing that Jesus had silenced the Sadducees, the Pharisees got together. **35**One of them, an expert in the law, tested him with this question: **36**“Teacher, which is the greatest commandment in the Law?” **37**Jesus replied: “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ **38**This is the first and greatest commandment. **39**And the second is like it: ‘Love your neighbor as yourself.’ **40**All the Law and the Prophets hang on these two commandments.” **41**While the Pharisees were gathered together, Jesus asked them, **42**“What do you think about the Christ? Whose son is he?” “The son of David,” they replied. **43**He said to them, “How is it then that David, speaking by the Spirit, calls him ‘Lord’? For he says, **44**“‘The Lord said to my Lord: “Sit at my right hand until I put your enemies under your feet.”’ **45**If then David calls him ‘Lord,’ how can he be his son?” **46**No one could say a word in reply, and from that day on no one dared to ask him any more questions. **23**Then Jesus said to the crowds and to his disciples: **2**“The teachers of the law and the Pharisees sit in Moses’ seat. **3**So you must be careful to do everything they tell you. But do not do what they do, for they do not practice what they preach. **4**They tie up heavy, cumbersome loads and put them on other people’s shoulders, but they themselves are not willing to lift a finger to move them. **5**“Everything they do is done for people to see: They make their phylacteries wide and the tassels on their garments long; **6**they love the place of honor at banquets and the most important seats in the synagogues; **7**they love to be greeted with respect in the marketplaces and to be called ‘Rabbi’ by others. **8**“But you are not to be called ‘Rabbi,’ for you have one Teacher, and you are all brothers. **9**And do not call anyone on earth ‘father,’ for you have one Father, and he is in heaven. **10**Nor are you to be called instructors, for you have one Instructor, the Messiah. **11**The greatest among you will be your servant. **12**For those who exalt themselves will be humbled, and those who humble themselves will be exalted. **13**“Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the door of the kingdom of heaven in people’s faces. You yourselves do not enter, nor will you let those enter who are trying to. **15**“Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when you have succeeded, you make them twice as much a child of hell as you are. **16**“Woe to you, blind guides! You say, ‘If anyone swears by the temple, it means nothing; but anyone who swears by the gold of the temple is bound by that oath.’ **17**You blind fools! Which is greater: the gold, or the temple that makes the gold sacred? **18**You also say, ‘If anyone swears by the altar, it means nothing; but anyone who swears by the gift on the altar is bound by that oath.’ **19**You blind men! Which is greater: the gift, or the altar that makes the gift sacred? **20**Therefore, anyone who swears by the altar swears by it and by everything on it. **21**And anyone who swears by the temple swears by it and by the one who dwells in it. **22**And anyone who swears by heaven swears by God’s throne and by the one who sits on it. **23**“Woe to you,

teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cumin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former. **24**You blind guides! You strain out a gnat but swallow a camel. **25**“Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence. **26**Blind Pharisee! First clean the inside of the cup and dish, and then the outside also will be clean. **27**“Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of the bones of the dead and everything unclean. **28**In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness. **29**“Woe to you, teachers of the law and Pharisees, you hypocrites! You build tombs for the prophets and decorate the graves of the righteous. **30**And you say, ‘If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets.’ **31**So you testify against yourselves that you are the descendants of those who murdered the prophets. **32**Go ahead, then, and complete what your ancestors started! **33**“You snakes! You brood of vipers! How will you escape being condemned to hell? **34**Therefore I am sending you prophets and sages and teachers. Some of them you will kill and crucify; others you will flog in your synagogues and pursue from town to town. **35**And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berekiah, whom you murdered between the temple and the altar. **36**Truly I tell you, all this will come on this generation. **37**“Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing. **38**Look, your house is left to you desolate. **39**For I tell you, you will not see me again until you say, ‘Blessed is he who comes in the name of the Lord.’”

Մատթեոս 22:34-23:39

34Բայց Փարիսեցիները՝ երբ լսեցին թէ ան պապանձեցուց Սաղուկեցիները, տեղ մը հաւաքուեցան, **35**եւ անոնցմէ օրինական մը հարցուց՝ զայն փորձելով. **36**«Վարդապէ՛տ, ո՞ր պատուիրանը մեծ է Օրէնքին մէջ»: **37**Յիսուս ըսաւ անոր. «Միրէ՛ Տէրը՝ քու Աստուածդ՝ ամբողջ սիրտովդ, ամբողջ անձովդ եւ ամբողջ միտքովդ»: **38**Ա՛յս է առաջին ու մեծ պատուիրանը: **39**Եւ երկրորդը՝ ասոր նման. «Միրէ՛ ընկերդ՝ քու անձիդ՝ պէս»: **40**Այս երկու պատուիրաններէն կախուած են ամբողջ Օրէնքն ու Մարգարէները»: **41**Երբ Փարիսեցիները հաւաքուեցան, Յիսուս հարցուց անոնց. **42**«Քրիստոսի մասին ի՞նչ է ձեր կարծիքը. որո՞ւ որդին է»: **43**Ըսին իրեն. «Դաւիթի՛»: Յիսուս ըսաւ անոնց. «Հապա ի՞նչպէս Դաւիթ

Հոգիով զայն Տէր կը կոչէ ու կըսէ. **44**“Տէրը ըսաւ իմ Տէրոջս. «Բազմէ՛ իմ աջ կողմս, մինչեւ որ քու թշնամիներդ պատ-ուանդան դնեն ոտքերուդ»”:
45Ուրեմն եթէ Դաւիթ զայն Տէր կը կոչէ, ի՞նչպէս ան իր որդին կըլլայ»: **46**Ո՛չ մէկը կրնար խօսքո՞վ մը պատասխանել անոր: Այդ օրէն ետք՝ ո՛չ մէկը կը յանդգնէր բան մը հարցնել անոր:

23Այն ատեն Յիսուս խօսեցաւ բազմութեան եւ իր աշակերտներուն՝ ըսելով. **2**«Դպիրներն ու Փարիսեցիները բազմած են Մովսէսի աթոռին վրայ: **3**Ուրեմն ինչ որ ըսեն ձեզի՝ որ պահէք, պահեցէ՛ք եւ ըրէ՛ք. բայց մի՛ ընէք անոնց գործերուն պէս, որովհետեւ կըսեն՝ սակայն չեն ըներ: **4**Արդարեւ ծանր ու դժուարակիր բեռներ կը կապեն եւ կը դնեն մարդոց ուսերուն վրայ, ու իրենց մատո՞վ իսկ չեն ուզեր շարժել զանոնք: **5**Իրենց բոլոր գործերը կընեն մարդոցմէ տեսնուելու համար. կը լայնցնեն իրենց գրասպանակները եւ կերկնցնեն իրենց հանդերձներուն քղանցքները. **6**կը սիրեն առաջին բազմոցները՝ ընթրիքներու մէջ, առաջին աթոռները՝ ժողովարաններու մէջ, բարեւները՝ հրապարակներու վրայ, **7**ու “ռաբբի՛, ռաբբի՛” կոչուիլ մարդոցմէ: **8**Բայց դուք մի՛ կոչուիք “ռաբբի”, որովհետեւ մէ՛կ է ձեր Ուսուցիչը՝ Քրիստոս, **9**եւ դուք բոլորդ եղբայր եք: Ու երկրի վրայ ո՛չ մէկը կոչեցէք ձեր “հայրը”, որովհետեւ մէ՛կ է ձեր Հայրը՝ որ երկինքն է: **10**Եւ դուք մի՛ կոչուիք “ուսուցիչ”, որովհետեւ մէ՛կ է ձեր Ուսուցիչը՝ Քրիստոս: **11**Ու ձեր մէջէն մեծագոյնը՝ ձեր սպասարկո՞ւն թող ըլլայ: **12**Ո՞վ որ բարձրացնէ ինքզինք՝ պիտի խոնարհի, իսկ ո՞վ որ խոնարհեցնէ ինքզինք՝ պիտի բարձրանայ»: **13**«Վա՛յ ձեզի, կեղծաւոր դպիրներ եւ Փարիսեցիներ, որ կը գոցէք երկինքի թագաւորութիւնը մարդոց առջեւ. դո՛ւք չէք մտներ, ու մտնողներուն ալ թոյլ չէք տար՝ որ մտնեն: **14**Վա՛յ ձեզի, կեղծաւոր դպիրներ եւ Փարիսեցիներ, որ կը լափէք այրիներուն տունները, ու իբր պատրուակ՝ աղօթքը կերկարէք. ուստի աւելի՛ խստութեամբ պիտի դատուիք՝: **15**Վա՛յ ձեզի, կեղծաւոր դպիրներ եւ Փարիսեցիներ, որ կը շրջիք ծով ու ցամաք՝ մէկը նորահաւատ ընելու, եւ երբ ըլլայ՝ զայն ձեզմէ երկու անգամ աւելի գեհե՛նի որդի կընէք: **16**Վա՛յ ձեզի, կո՛յր առաջնորդներ, որ կըսէք. “Ո՞վ որ երդում կընէ տաճարին վրայ՝ բան մը չէ, բայց ո՞վ որ երդում կընէ տաճարի ոսկիին վրայ՝ պարտաւոր կըլլայ”: **17**Յիմարնէ՛ր ու կոյրէ՛ր, ո՞րը մեծ է, ոսկի՞ն՝ թէ տաճա՞րը, որ կը սրբացնէ ոսկին: **18**Նաեւ կըսէք. “Ո՞վ որ երդում կընէ զոհասեղանին վրայ՝ բան մը չէ, բայց ո՞վ որ երդում կընէ զոհասեղանին վրայի՛ ընծայի՛ն վրայ՝ պարտաւոր կըլլայ”: **19**Յիմարնէ՛ր ու կոյրէ՛ր, ո՞րը մեծ է, ընծա՞ն՝ թէ զոհասեղանը, որ կը սրբացնէ ընծան: **20**Ուրեմն, ո՞վ որ երդում կընէ զոհասեղանին վրայ, երդում կընէ անոր վրայ ու անոր վրայ եղած բոլոր բաներուն վրայ: **21**Եւ ո՞վ որ երդում կընէ տաճարին վրայ, երդում կընէ անոր վրայ ու անոր

մէջ բնակողին վրայ: **22**Եւ ո՛վ որ երդում կընէ երկինքի վրայ, երդում կընէ Աստուծոյ գահին վրայ ու անոր վրայ բազմողին վրայ: **23**Վա՛յ ձեզի, կեղծաւո՛ր դպիրներ եւ Փարիսեցիներ, որ կը վճարէք անանուխին, սամիթին ու չամանին տասանորդը, բայց կը թողուք Օրէնքին աւելի ծանր բաները՝ իրաւունքը, կարեկցութիւնն ու հաւատքը. ասո՛նք պետք է ընէիք, եւ զանոնք չձգէիք: **24**Կո՛յր առաջնորդներ, որ կը քամէք մծղուկը ու կը կլլէք ուղտը: **25**Վա՛յ ձեզի, կեղծաւո՛ր դպիրներ եւ Փարիսեցիներ, որ կը մաքրէք գաւաթին ու պնակին դուրսի՝ կողմը, բայց ներսէն լեցուն են յափշտակութեամբ եւ անիրաւութեամբ: **26**Կոյր Փարիսեցի, նախ մաքրէ՛ գաւաթին ու պնակին ներսի՝ կողմը, որպէսզի անոնց դուրսի կողմն ալ մաքուր ըլլայ: **27**Վա՛յ ձեզի, կեղծաւո՛ր դպիրներ եւ Փարիսեցիներ, որ կը նմանիք ծեփուած գերեզմաններու, որոնք արդարեւ դուրսէն գեղեցիկ կերեւնան, բայց ներսէն լեցուն են մեռելներու ոսկորներով ու ամէն տեսակ անմաքրութեամբ: **28**Նոյնպէս դուք դուրսէն արդար կերեւնաք մարդոց, իսկ ներսէն լի էք կեղծաւորութեամբ եւ անօրէնութեամբ»: **29**«Վա՛յ ձեզի, կեղծաւո՛ր դպիրներ ու Փարիսեցիներ, որ կը կառուցանէք մարգարէներուն տապանները եւ կը զարդարէք արդարներուն գերեզմանները, **30**ու կըսէք. “Եթէ մեր հայրերուն օրերը ըլլայինք, անոնց հետ կամակից չէինք ըլլար մարգարէներուն արիւնին թափուելուն”»: **31**Հետեւաբար դուք կը վկայէք ձեր մասին, թէ որդիներն էք անոնց՝ որ կը սպաննէին մարգարէները: **32**Ուստի դուք ալ ձեր հայրերուն չափը լեցուցէք: **33**Օձե՛ր, իժերո՛ւ ծնունդներ, ի՛նչպէս պիտի խուսափիք գեհե՛նի դատապարտութենէն: **34**Ուստի ահա՛ ես կը դրկեմ ձեզի մարգարէներ եւ իմաստուններ ու դպիրներ: Անոնցմէ ոմանք պիտի սպաննէք եւ խաչէք, ոմանք ալ պիտի խարազանէք ձեր ժողովարաններուն մէջ ու հալածէք քաղաքէ քաղաք: **35**Որպէսզի ձեր վրայ գայ երկրի վրայ թափուած ամբողջ արդար արիւնը, արդար Աբելի արիւնէն մինչեւ Բարաքիայի որդիին՝ Չաքարիայի արիւնը, որ սպաննեցիք տաճարին եւ զոհասեղանին միջեւ: **36**Ճշմա՛րտապէս կը յայտարարեմ ձեզի. “Այս բոլոր բաները պիտի գան այս սերունդին վրայ”»: **37**«Ո՛վ Երուսաղէմ, Երուսաղէմ, որ կը սպաննէիր մարգարէները ու կը քարկոծէիր քեզի դրկուածները. քանի՛ անգամ ուզեցի հաւաքել զաւակներդ, ինչպէս հաւը թելերուն տակ կը հաւաքէ իր ձագերը, բայց դուք չուզեցիք: **38**Ահա՛ ձեր տունը ամայի պիտի մնայ ձեզի: **39**Արդարեւ կըսեմ ձեզի թէ՛ ա՛լ ասկէ ետք պիտի չտեսնէք զիս՝ մինչեւ որ ըսէք. “Օրհնեա՛լ է ան՝ որ կու գայ Տէրոջ անունով”»: