

Get to the Root of It!

Tutorial 1

***Notes on Holy Communion in the
Armenian Church***

Introduction

Year of Church and Home

The core of Sunday Worship in the Armenian Church, as in all Christian churches, is Holy Communion. It is analogous to the Mass in the Roman Catholic Church and the Divine Liturgy of the Orthodox churches. In Armenian, the entire worship service is called *Badarak*. This tutorial will focus on the core of that service, Holy Communion, also known as the Eucharist.

These tutorials are divided into a dozen or so 15-20 minute segments. Each will cover the structure and significance of a part of the service, as well as the music and words of the service. Armenian church services are conducted in a sacred language, known as Classical Armenian or Church Armenian, first written in 404 AD when the Armenian alphabet was created by Sts. Sahag and Mesrob for the translation of the Bible and teaching Christianity in Armenian. Contrary to conventional wisdom, Church Armenian is actually easier to learn than modern colloquial Armenian since it consists of a defined set of phrases and vocabulary. This tutorial takes no position regarding the use of the "vernacular", e.g., English, French, Russian, or Modern Armenian, for worship. It is designed to help people learn and become proficient in Church Armenian as a part of the cultural heritage of the Armenian Church and nation.

Church Armenian

Church Armenian is

- *fun*
- *rewarding to learn*
- *a core of the Armenian Language*
- *a key to Armenian Culture and History*

25 phrases

100 words

*Lord's Prayer + 3 hymns =
80% of Holy Communion*

Because of its limited sphere and fixed structure, Church Armenian is actually much easier to learn than Modern Armenian. In fact, no knowledge of Modern Armenian is necessary to become fluent in Church Armenian. The good news is that you probably know a lot of Church Armenian already, although you may not realize it. One of the goals of this series of Tutorials, entitled ***Get to the Root of It***, is to help consolidate and build on that existing knowledge. Familiarity with the basics of Church Armenian enhances worship and helps to assure meaningful participation in Armenian Church services.

Get to the Root of It!

- Build on what you know
- Learn to recognize related words in Armenian and English - Cognate Key ↔

- Consonants regular correspondence

hayr father *paternal* *hats* food *pasture*

li full *plenty* *ye rek* three

dznunt *kin* *generation*

dzanot *know* *prognosis* *medz* *mega*

kaghstr *sweet* *kuyr* *sister* *sorority*

Arm. *-k* plural suffix Eng. *-s* plural suffix

Dictionary with etymological notes: e.g., American Heritage
Dictionary www.bartelby.com

This series of tutorials is designed to teach Church Armenian to complete beginners and to deepen and consolidate the knowledge of those who know some Church Armenian or want to help others gain proficiency quickly and efficiently (e.g., parents or grandparents who want to teach children or grandchildren, or teachers and students in Sunday school or Saturday school, clergy and lay groups, or self-study groups of high school or college students, or those who want to study on their own at their own pace). To help accelerate the process, the tutorial provides enhancement notes for those who want to know more and *Get to the Root of It*.

Get to the Root of It! is based on a simple fact: The Armenian language is distantly related to English. Therefore, it is possible to view and learn Church Armenian as an extension of your English language knowledge. The key to this method is to recognize similarities between related words in Armenian and English. These related words are called cognates and are marked in the slides with a Green Key, the Cognate Key. Cognates usually have similar consonants, or the consonants exhibit a regular pattern or correspondences, for example. *hayr* father *paternal*, *hats* food *pasture*. Armenian often loses letters, as in *li*, full *plenty*, *ye rek* three, and sometimes sounds change quite dramatically and uniquely, as in *dznunt* *kin* *generation*, *dzanot*, *know*, *prognosis*, *medz* *mega*, or *kaghstr* *sweet*, *kuyr* *sister* *sorority*, or the plural suffix Arm. *-k* as in յերկինք and Eng. *-s* heavens. Recognizing cognates can accelerate your mastery of Church Armenian or any foreign language. If you wish to delve further, you can look up the English cognates in a dictionary that has etymological notes, such as the *American Heritage Dictionary* (in print or on-line at www.bartelby.com), and find many more related words.

25 common words and phrases you probably already know

- amen
- Krisdos
- Hisus
- alleluia
- ovsanna
- Mariam
- Hovhannes Mgrdich
- Stepanos
- Tateos
- Partughimeos
- Krikor Lusavorich
- Hayasdanyats Yegeghetsi
- Asdvadz
- der hayr
- hayr mer
- orhnya der
- der voghormya
- hishya der
- serovpe, kerovpe
- saghmos
- gatoghigos
- vartabed
- kahana
- sargavak

So let's begin. You probably already know these 25 common words and phrases since they are very similar to English or because you have heard them many times. Take the following quiz to see how many you already know. Make up your own answer sheet by writing 1 to 12 in two columns on a piece of paper. Then check your answers against the answer key.

Quiz 1 - Match Armenian with English

- | | |
|---------------------|---------------------|
| 1. amen | a. deacon |
| 2. Krisdos | b. alleluia |
| 3. Hisus | c. psalm |
| 4. alleluia | d. seraph, cherub |
| 5. ovsanna | e. catholicos |
| 6. Mariam | f. married priest |
| 7. serovpe, kerovpe | g. St. Mary |
| 8. saghmos | h. hosanna |
| 9. gatoghigos | i. Jesus |
| 10.vartabed | j. amen |
| 11.kahana | k. unmarried priest |
| 12.sargavak | l. Christ |

Show answers: 1 - j, 2 - l, 3 - i, 4 - b, 5 - h, 6 - g, 7 - d, 8 - c, 9 - e, 10 - k, 11 - f, 12 - a

Quiz 2 - Match Armenian with English

- | | |
|-----------------------------|--------------------------------|
| 1. Asdvadz | a. Bless, Lord |
| 2. der hayr | b. St. Gregory the Illuminator |
| 3. hayr mer | c. Our Father |
| 4. orhnya der | d. St. John the Baptist |
| 5. der voghormya | e. Apostle Thaddeus |
| 6. hishya der | f. Armenian Church |
| 7. Hovhannes Mgrdich | g. God |
| 8. Stepanos | h. Remember, Lord |
| 9. Tateos | i. Lord, have mercy |
| 10. Partughimeos | j. Apostle Bartholomew |
| 11. Krikor Lusavorich | k. Father |
| 12. Hayasdanyats Yegeghetsi | l. St. Stephen |

Answers: 1 - g, 2 - k, 3 - c, 4 - a, 5 - i, 6 - h, 7 - d, 8 - l, 9 - e, 10 - j, 11 - b, 12 - f

Holy Communion

- Simple beginnings
- Over the centuries it evolved into a rich service helping us to remember:
 - Last Supper
 - Crucifixion
 - Resurrection — joyous event we celebrate every Sunday

Holy Communion is a rich service, with multiple layers of significance, reflecting centuries of tradition. At its core, Holy Communion is a remembrance of the Last Supper and the events leading up to Christ's Resurrection on the First Easter Sunday nearly 2000 years ago. As you will recall, Holy Week started with Jesus' triumphal entry into Jerusalem on Palm Sunday to celebrate Passover with his disciples. On Holy Thursday, Jesus had a meal with his disciples, the Last Supper, during which they broke bread, drank wine, and sang psalms. Later that night he was arrested in the Garden of Gethsamane. He was falsely accused and condemned to death and crucified on Holy Friday. Three days later, on Easter Sunday, He rose from the dead, the joyous event that we celebrate each Sunday.

Giragi Կիրակի 'Sunday'

Giragi 'the Day of the Lord'

Cognate Key ⇨ *Giragi* is related to *Kyrie* (Greek for *Lord*, as in *Lord, have mercy, Kyrie Eleison*), Also the source of the common Armenian name *Giragos* and *Giragosian*

Armenian and English are distantly related languages.

Cognates help us recognize related words. We will mark these notes on related words with the **Green Key, the Cognate Key** ⇨.

For this reason, in Armenian we call Sunday the 'Day of the Lord', *Giragi*. *Giragi*, is related to the Greek, *kyrie*.

From time to time we'll pause to look at **Cognate Keys**, which help you **recognize** words or phrases you may know from English or other languages. Armenian *Giragi* is related to Greek *Kyrie* (Greek for *Lord*, as in *Lord, have mercy, Kyrie Eleison*). It is also the source of the common Armenian names *Giragos* and *Giragosian*. Cognate Keys will be marked throughout these tutorials with a Green Key. Sometimes the Cognate is the translation of the Armenian word. More often, it is a word with a related meaning, so you'll need to use your imagination to grasp the connection.

The First "Last Supper"

According to the Gospel of Luke 22:19-20:

- He **BROKE BREAD**: "And He took bread, gave thanks and broke it, and gave it to them saying, "This is My body which is given for you; do this in remembrance of Me."
- **SHARED CUP OF WINE**: Likewise he also took the cup after supper saying, "This cup is the new covenant in My blood, which is shed for you."
- **SANG A HYMN**. Then they sang a hymn.

Now let's take a look at the First "Last Supper". According to the Gospel of Luke 22:19-20:

He BROKE BREAD: "And He took bread, gave thanks and broke it, and gave it to them saying, "This is My body which is given for you; do this in remembrance of Me."

SHARED CUP OF WINE: Likewise he also took the cup after supper saying, "This cup is the new covenant in My blood, which is shed for you."

SANG A HYMN. Then they sang a hymn.

Early Church

- Following Christ's Commandment "to do this in remembrance of Me,"
- Early Christians organized Lord's Suppers
- broke bread and drank wine, thus partaking of Christ's "body and blood."
- same loaf and cup = unity with each other in Christ (to be in communion)

Following Christ's Commandment "to do this in remembrance of Me," when early Christians gathered, they organized Lord's Suppers during which they broke bread and drank wine, thus gaining spiritual nourishment from Christ. Eating from the same loaf and drinking wine from the same cup was symbolic of their unity with each other in Christ (communion). This is the origin of the Holy Communion ritual or service. St. Paul describes the practice of Lord's Suppers in the early church in his First Letter to the Corinthians, as follows: "23 For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, 24 and when he had given thanks, he broke it, and said, 'This is my body which is for you. Do this in remembrance of me.' 25 In the same way also the cup, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.'"(1Cor. 11:23-25)"

Church - Gathering of Peace

- the Christian way is that of
 - tolerance and mutual respect
 - don't harm others
 - self-restraint, and
 - care for each other as ourselves
- a shared meal is an expression of mutual tolerance and care
- main prayer — "Our Father" emphasizes that we are gathered as a family
- Greetings of peace and joy — Matt. 28:9 ("Rejoice"), Luke 24:36 John 20:26 ("Peace to you"), Matt. 2:14 ("Peace on earth"), Apostle's greeting Luke 10:5 ("Greet the family, 'Peace'")

The Christian way is that of toleration: mutual respect and self-restraint. We don't harm others, rather we care for each other as ourselves. A shared meal is an expression of that mutual tolerance and care. The prayer Christ taught us, the Lord's Prayer, Our Father, emphasizes that we are gathered together as a family, as brothers and sisters. It is a gathering of peace. We recall that among the first greetings of the risen Christ to his followers and disciples were "Rejoice" and "Peace to you", which is a constant theme of Christ's life and teaching from the announcement of his birth by the angels, "Peace on earth, goodwill toward men" (Matt. 2:14) to his instructions to the apostles on their first mission, "When you enter a home, greet the family, 'Peace.'" (Luke 10:5).

Yegeghetsi Եկեղեցի 'Church'

- The Armenian word for Church is *Yegeghetsi*.
- From Greek meaning "summoned, called out, gathering"
→ ecclesiastical
ex = 'out' cle = 'call'

The Armenian word for church is *yegeghetsi*. It comes from the Greek word *ecclesia* meaning 'called together, gathering'. In English, we sometimes refer to church history, for example, as *ecclesiastical history*. English *ecclesiastical* is from the same Greek word as the Armenian word for 'church' *yegeghetsi*. The Greek word *ecclesia* means 'to call out, to call together, to summon', from the prefix *ex-ecto* 'out', and the root *cle*, as in Eng. *call, clamor, hail*. The church is the gathering of those who respond to the call of the Good Shepherd, Christ. (*John 10:3-4*).

Peace unto All

Priest: Peace be with you. Խաղաղութիւն ամենեցուն:
Khaghaghutyun Amenetsun

Response: And with your spirit

Եւ ընդ հոգւոյդ քում:

Yev ênt hokvuyt kum.

Priest: Let us bow down to God. Աստուծոյ երկրպագեցուք:
Asdudzo yer-gr-bakes-tsuk.

Response: Before you, O Lord.

Առաջի քո, Տէր:

arachi ko der.

Since this a gathering of people at peace, one of the most common blessings of the Armenian Church is the Peace Blessing. It is easy to learn and recognize. Let's take a closer look. This is an interactive blessing between the priest and the people, consisting of four sentences. When the priest says, 'Peace be with you', the people respond: 'And with your spirit.' Then the priest says, 'Let us bow down to God', the people respond: 'Before you, O Lord'. To take part in this interactive blessing, you need to have only passive understanding of the two sentences the priest says and active command of the two responses: *yev ênt hokvuyt kum. arachi ko der.* Nine syllables in all. In the next few minutes we will learn this interactive blessing.

Peace Blessing Practice

- Listen: խաղաղութիւն ամենեցուն:
- Response: Էւ ընդ հոգւոյդ քում
- Accompanied by making of sign of the cross.
- Now let's go over it word by word

Listen to the first two lines. This exchange is accompanied by making of the sign of the cross. When the priest gives this blessing he makes the sign of the cross, and the people respond by making the sign of the cross. Now let's practice making the sign of the cross. We make the sign of the cross with our right hand, putting the thumb, index and middle fingers together, symbolizing the Holy Trinity.

Է՛ւ ընդ հոգւոյդ քու՛մ

- Է՛ւ *yev* 'and' – the most common word in Church Armenian (almost 10% of the service)
- *yev* is related to Greek *epi*
epi means 'on top of, in addition to'
as in *epidermus*, *epigram*, *epithet*, *epidemic*
- *p~v* correspondence
 - *p* between vowels becomes *f/v*, as in English *Stephen-Steven lipid, life, live*.

Yev is the most common word in Church Armenian. It is almost 10% of the text, so if the only word you know is *yev*, you can understand on average every tenth word of most Armenian Church services. *Yev* is related to the Greek prefix *epi-* as in the English words *epidermus* 'the top layer of skin', *epigram* 'the words at the top or front cover of a book', *epithet* 'a nick name, or adjective placed on top of the regular name', as in, *God Almighty*, where *Almighty* is an *epithet*, or *epidemic* 'an illness that spreads over all the people' (*dem* means 'people' as in *democracy*). The *p* in between vowels became a *f/v* in the course of time and the *i* dropped, giving us Armenian Է՛ւ *yev*. If *p* to *v* seems a stretch, consider English *Stephen Steven*, or *lipids* and *life/live*, from the root *lip* meaning 'fat', which associates 'plumpness' with 'life and growth'.

Եւ ընդ հոգւոյդ քում

- ընդ *ěnt* 'with'
- ⇨ English *and* and *under*, both of which indicate 'closeness and association'

Another very common word in Armenian is the preposition, *ěnt* 'with', It is related to English *and* as well as *under*, both of which indicate 'closeness and association.' Say it, *ěnt. Yev ěnt hokvuyt kum.*

Էւ ընդ հոգւոյդ քուս

հոգի *hoki* = 'spirit' compare: inspire, expire

- ↪ English 'heave' as in *heave a sigh*
- ↪ *-t* suffix as in *that* = the one 'by you'
- ↪ *hoki* is related to Arm. հով *hov* 'wind', հեւ *hev* 'sigh'
k/g~w/v correspondence, as in English *guard, ward*.
- h~f~p correspondence*, as in *hayr*, Eng. father, paternal
as in *hoki, hev, hov* Eng./Gk. *phew!*

հոգի <i>hoki</i>	զինի <i>kini</i>	զեւ <i>ked</i> 'river'	guard
Arm. <i>hov, hev</i>	wine, vine	wet, water	ward

Hoki means 'spirit' or 'soul', which is breathed into us at our creation and breathed out of us when we expire. It is related to the English word *heave* as in *heave a sigh*. In fact, there is an Armenian word *hev* which means 'sigh' and the related Armenian word *hov* which means 'wind'. The English and Latin root for *spirit* are connected with 'breath' *inspire* 'breathe in', *expire* 'breathe out'

The *-t* suffix at the end of *hokvuyt* is a short form of 'that', meaning the one 'by you.' *Hoki, hev, hov* exhibit the very common correspondence of **g/k** with **w/v**, as in English **guard, ward**. This same correspondence is found in Armenian զինի and Eng. *wine, vine*, and Armenian զեւ 'river' and English *wet, water*. As for the initial *h*, it corresponds to *p*, as in Eng./Gk. *phew* - an exclamatory sigh and exhibits the *h~f~p* correspondence as in Arm. *hayr*, Eng. father, paternal, or Armenian *hov, pchel, puk*, 'wind, to blow, stormy rain/snow'.

Եւ ընդ հոգւոյդ քում

- քում *kum* ← English 'thou, thy' and Latin *tu, tuo*
- *tuo* > *kwo* > *ko*
- Related forms:

դու	դուք	քո	քեզ	քէն
<i>tu</i>	<i>tuk</i>	<i>ko</i>	<i>kez</i>	<i>ken</i>
thou you sg.	you pl.	your thy	to thee	from thee

Kum meaning *thy, your*, is another word common to English and Armenian. The Armenian words for *you* singular and *you* plural are respectively *tu* (*W. Arm. tun*) and *tuk*. Note the Armenian *-k* plural at the end of *tuk*. Along with English *thou, thy*, and Latin *tu, tuo*, these words point to a common word for *you singular* in Armenian, English and Latin, something like *tu*. So how did *your/thy* become *ko* in Armenian? The transformation from *tuo* to *ko* may seem dramatic, but if you say *tuo* quickly a few times, you may find yourself replacing *tuo* with *kwo* and eventually *ko*. Since *thy, your* are among the most common words in Church Armenian, we may as well take a look at some of the other related forms. *tu* 'thou, you singular', *tuk* 'you plural', *ko* 'thy', *kez* 'to thee', *ken* 'from thee'.

Աստուծոյ Երկրպագեցուք

Asdudzo yergrbakestsuk 'Let us bow down to God'

God - the establisher, creator

⇒ Arm. հաստատ *hasdad* Eng. *fasten* (as in Eng. *father*, Arm. հայր *hayr*). *h~f~p* correspondence

- Էսցուք *-estsuk* = 'let us'
- Երկիր *yergir* = ⇒ 'earth'
- պագ *bak* = 'kiss'
 - as in Mod. Arm. *bachig*, or Italian *baccio*.'bowing down' = 'kissing the earth'

The second exchange between priest and people starts with the priest instructing us to bow down before God. In English the instruction begins with 'let us', in Armenian it ends with a characteristic ending for such instructions *es-tsuk* which is frequently encountered in the service. The Armenian word *Asdvadz* is related to the word for 'establish, firm' in Arm. *hasdad*, in Eng. *fasten*, 'the one that puts and holds things together' is the Creator God (*f* in English often corresponds to *h* in Armenian, as in Eng. *father* Arm. *hayr*). The initial *h* in Armenian was lost, as in Eng. *hour*, for example. The word *to bow* literally consists of two words: *yergir*, which you may recognize from the Lord's Prayer, *hergins yev hergri* 'on earth as it is in heaven'. *Yergir* is related to English *earth* and *bak* 'to kiss', as in Italian *baccio*, in Mod. Arm. *bachig*.

Առաջի քո, Տէր: Before you, Lord

- Առաջի քո, Տէր: *arachi ko der* 'before you, Lord'
- **ar**= toward, **↔for, para, ach** = right (dextrous)
 - literally 'to your right' (di-rectly, before you); as in *hachogh* = 'to the right', dextrous (not clumsy); therefore, **success, good luck**.
- *der* => **di + ayr**, **↔dignity, teacher + ayr** as in **android**
- As we say *Arachi ko, Der* we bow our heads and cross ourselves.

The response to *Asdudzo yergrbakestsuk* 'Let us bow to God' is *Arachi ko, Der*. 'Before you, Lord.' Although a short word, *arachi* is a compound word made up of the prefix *ar* which means 'forward, toward' and the root *ach* which means 'right'. The prefix *ar* is related to the Latin and English prefix *for-*, *para*. Arm. *arach* - therefore means, '*directly forward*', '*before us*'. Like English *right* and Latin *dextrous*, *ach* has a positive connotation and is therefore found also in the word *hachogh* meaning 'successful', often used in Eastern Armenian for 'good bye, farewell'. Its opposite is *tsakhogh*, which comes from the Armenian for 'left' *tsakh*. In Latin the word for 'left' is *sinister*, which also has negative connotations. *Hachogh* 'succeed', *tsakhogh* 'fail'.

Ko as we have already seen is related to *thou, thy* (Lat. *tuo*). Finally, *Der* is also a short compound word made up of *di + ayr*, **dignity, teacher, android, dignified man**, thus, 'Lord'.

As we say, *Arachi ko, Der*, we bow our heads and cross ourselves. Some people touch the ground with their fingers, and then cross themselves, reminding us of the basic meaning of bowing: 'to kiss the earth'. *Asdudzo yergrbakestsuk - Arachi ko der*

Stages of the Lord's Supper

- Form a Coherent Whole
 - Greet Each Other
 - Pray
 - Eat
 - Say Thanks & Goodbye
- In Armenian, the altar often referred as
surp seghan
'holy' 'table'
- Reminder that on Sunday we are gathered as a family around the table for spiritual nourishment

The Lord's Supper may be viewed as having several stages that form a coherent whole and serve as a framework for Holy Communion in the Armenian and other Christian churches. For example, we greet each other, we pray before we eat, we eat, then say thanks and goodbye. Also, it is interesting to note that in Armenian, we often refer to the altar as the Holy Table, the *Surp Seghan*. *Surp* means 'holy' and *Seghan* means 'table'. This reminds us that we are gathered around the table for spiritual renewal and nourishment.

Intermediate Stages

- Greet Each Other
- Remember why we are gathered
- Give Thanks
- Pray for our Spiritual Family
- Praise the Hosts
- Clean up before Eating
- Eat/Take Communion
- Say Thanks and Goodbye (from 'God be with you')

Between the four basic stages listed in white, we can discern intermediate stages. After saying hello and before going to the table, we remember why we are gathered and give thanks. Before eating, we praise our hosts and clean up. Thus, we have a logical sequence from Greeting to Goodbye.

Let's take a moment to do another Cognate Key: *Goodbye* actually comes from the English phrase - *God be with you*, four syllables shortened into two. At the end of Holy Communion in the Armenian Church, the priest gives a blessing: *Go in peace and may the Lord be with you all. Yertayk khaghaghutyuamp yev Der yeghitsu ěnt tzez ěnt amenesyant. Amen.*

Partake of Holy Communion

- Partake, not observe
- *Badarak* is not a performance
- Meal to be served, shared with those gathered
- Not enough to "go through the motions" or "mouth words". Should be sincere, heartfelt.
- Family gathered around *Surp Seghan* Սուրբ Սեղան 'Holy Table' with Christ at its head.

Holy Communion is something we partake of, not something we observe. The *Badarak* is not a performance. We are expected to get involved in serving the meal, in sharing it with the others gathered. It would be impolite to come to a meal and not eat when invited, and not respond, when spoken to, not say thanks when finished eating, not say good bye when leaving. (See the parable of the Wedding Banquet, Matthew 22:1-14). Same with Holy Communion. As at any other meal, we talk with each other, share our thoughts, eat, give thanks, and say goodbye.

Of course, it's not enough to go through the motions or simply mouth words. It should be sincere, heartfelt.

The range of discussion at the Holy Table (*Surp Seghan*) is more limited than at most dinner tables, so it is easier to know what to say when.

We are gathered like a family around the *Surp Seghan* Սուրբ Սեղան 'Holy Table' with Christ at its head.

Now that we have the general overview, in the next segments of this tutorial, we will go through the service stage by stage.

Review

- Peace Blessing
- Church - *yegeghetsi*
- Altar - *surp seghan*
- Sunday - *giragi*
- 8 Stages of Holy Communion

Now for a quick review.

Peace Blessing (show answer (button))

- People's response to *Khaghaghutyun amenetsun*?
(show answer (button)) *Yev ěnt hokvuyt kum, making the sign of the cross*
- People's response to *Asdudzo Yergrbakestsuk*.
(show answer (button)) *Arachi ko der, bowing down and making the sign of the cross*

First, let's do the peace blessing, which is said three times during Holy Communion. When the priest says, *khaghaghutyun amenetsun*, what do the people say and do? *Yev ěnt hokvuyt kum* and cross themselves. When the priest says, *Asdudzo yergrbakestsuk*, what do the people say and do? *Arachi ko, der*.

Church *yegeghetsi* Եկեղեցի

- The Armenian word for Church is *yegeghetsi*. Can you recall the related English word from Greek that we use to refer to *church history*?
- (show answer (button)) *Ecclesiastical History.*

The Armenian word for Church is *yegeghetsi*. Can you recall the related English word from Greek that we use to refer to *church history*?

Ecclesiastical History.

Altar *surp seghan* սուրբ սեղան

- Reminding us that we are gathered for a meal, the altar is often called *surp seghan* in Armenian. What does it mean?
- (show answer (button)) **Holy Table.**

Reminding us that we are gathered for a meal, the altar is often called *surp seghan* in Armenian. What does it mean? Holy Table.

Sunday *giragi* Կիրակի

- The Armenian for Sunday is *Giragi*. Do you remember what Greek word or phrase it is related to?
- (show answer (button)) The Greek word for *Lord*, as in *Lord, have mercy. Kyrie eleison.*
- What Armenian names are also derived from this word?
- (show answer (button)) *Giragos, Giragosian.*

The Armenian for Sunday is *Giragi*. Do you remember what Greek word or phrase it is related to?

The Greek word for *Lord*, as in *Lord, have mercy. Kyrie eleison.*

What Armenian names are also derived from this word?

Giragos, Giragosian.

8 Stages of Holy Communion

- Greet Each Other
 - _____
 - _____
 - Pray for our Spiritual Family
 - _____
 - _____
 - Eat/Take Communion
 - Say Thanks and Goodbye
- Remember why we are gathered
Give Thanks
Praise the Hosts
Clean up before Eating
- (answer button)
- Greet Each Other
 - Remember why we are gathered
 - Give Thanks
 - Pray for our Spiritual Family
 - Praise the Hosts
 - Clean up before Eating
 - Eat/Take Communion
 - Say Thanks and Goodbye

Fill the missing stages in the correct order.

If you got more than 90% correct, great. Proceed to the next tutorial. Otherwise, go over this tutorial again in a day or so, and try this review again, before proceeding.

To reinforce your knowledge, come back to this tutorial from time to time and try the review questions again.