

Get to the Root of It!

Tutorial 5

Holy Communion
in the Armenian Church
Stages 2-5

Year of Church and Home 2007

8 Stages of Holy Communion

- 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

In this tutorial we will go over the 2nd, 3rd, 4th and 5th stages of Holy Communion. To review, 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.

8 Stages of Communion - 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

To review, in addition to the 4 basic stages, we can discern four 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 it forms a logical sequence from Greeting to Goodbye.

8 Stages of Holy Communion

1. Greet Each Other
2. Remember why we are gathered
3. Give Thanks
4. Pray for our Spiritual Family
5. Praise the Hosts
6. Clean up before Eating
7. Eat/Take Communion
8. Say Thanks and Goodbye

In this tutorial we will go over the 2nd, 3rd, 4th and 5th stages of Holy Communion. Having first greeted each other, in the second stage we remember why we are gathered, in the third, we give thanks, in the fourth, before eating, we pray for our spiritual family, and in the fifth, we praise the hosts.

Stage 2 - Remembering why we are gathered

- Stage 1 ends with:
 - 'Standing in awe' *Ahiv Gats-tsuk* Ահիւ կացցուք
 - 'Christ offers himself, the innocent lamb of God.' *Badarak Krisdos madchi anarad karn Asdudzo.* Պատարագ Բրիստոս մատչի անարատ գառն Աստուծոյ:
- Stage 2 begins with:
 - 'Holy, Holy' *Surp, Surp* Սուրբ, Սուրբ, (Isaiah 6:3, Revelations 4:8) - Sanctus
 - 'Take, Eat' *arek, gerek*, Արեք, կերեք Institution of Lord's Supper (Holy Communion) (Mat. 26:26-30, Luke 21:19-20)

Stage 2 picks up where Stage 1 ended. At the end of Stage 1, we were standing in awe *ahiv gatstuk* as Christ offered himself for our salvation. *Badarak Krisdos madchi anarad karn Asdudzo.* Stage 2 begins with a universal hymn of praise, sung by the angels, the *Holy, Holy (Surp, Surp in Armenian)*, which is often referred to as the *Sanctus*, which is Latin for 'holy'. Having raised our voices with the angels in this song of thanks and praise, we remember the exact words Christ used when he instituted the Lord's Supper or Holy Communion. Both are based on biblical texts. The Sanctus is based on Isaiah 6:3 and Revelations 4:8, both of which tell of the glory accompanying God's coming. And the institution is drawn from Matthew 26:26-30 and Luke 21:19-20,

Key Texts

- *Sanctus, Surp, Surp Unipp, Unipp*
Holy, holy, holy, Lord of Hosts
Heaven and earth are full of your glory
Blessing in the highest.
Blessed are you who came and are to come
in the name of the Lord. Hosanna in the highest.
- *Institution of Lord's Supper, Take, eat, Arek, Gerek*
Take, eat; this is my body . . .
Drink this all of you, this is my blood of the new
covenant . . . for the pardon and forgiveness of sins.

First, let's go over the key texts in English. Both are primarily for passive understanding. The *Surp, Surp* (Holy Holy) starts as a solo, and the people often join in the main hymn starting with *Der Zorutyants* 'Lord of Hosts.' The *Surp, Surp* is the subject of a separate tutorial. As to the Institution, as each part is sung by the priest, we cross ourselves and respond saying "Amen", which is a Hebrew word meaning "so be it".

Institution - Take, Eat, *Arek, gerak*

- The priest reminds us why we have gathered by repeating the words Christ used to institute communion.

Luke 22:19-20

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."

Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you."

- Then they sang a hymn (Matthew 26:30)

See also, 1 Corinthians 11:24-25 for a description of Communion in the early church.

During the Institution of the Lord's Supper the priest reminds us why we have gathered by repeating the words Christ used to institute communion. Luke 22:19-20.

Take, Eat *Arek, Gerek*

Առէք, կերէք, այս է մարմին իմ . . .

Arek, gerek, ays e marmin im

'Take, eat, this is my body.'

- *ar-ek* 'take' -*ek*= plural command
- *ger-ek* 'eat' ⇨ devour *g-v* as in *eg-* convene 'come'
- *ays* ⇨ this
- *marmin* 'body' possible cognate in Sanskrit
- *im* ⇨ my

Arek, gerek ays e marmin im . . . 'Take, eat, this is my body . . .'

- *Arek* and *gerek* both have the plural command suffix *-ek*. *Ar* means 'take', it is still used in Mod. Arm.
- *Gerek* means 'eat' and is related to Eng. *devour*, exhibiting the *g~v* correspondence. It is also still used in Mod. Arm.
- *ays* means 'this, the one by me' and like the Eng. *this*, ends in *s*.
- *e* means 'is'.
- *marmin* - means 'body'.
- *im* means 'my' and is related to Eng. *my*, as can be seen by the common *m*-sound in *my* and *im*.

Drink from this all of you

- Արբէք ի սմանէ ամենեքեան
- Arpek i smane amenekyan
- Drink from this all of you
 - *arpek* = 'drink' -*ek* 'pl. command' ⇨ absorb
 - *i smane* = 'from this' ⇨ this + -*e* 'from' as in Lord's Prayer, *i chare* 'from evil'
 - *amenekyan* = 'all' ⇨ assembled, same

Arpek i smane amenekyan 'Drink from this all of you'.

- *Arp-ek*, like *gerek* and *arek* ends with the plural command suffix *-ek*. The root is *arp* 'drink' which is related to the *orb* in **absorb**.
- *i sman-e* 'from this' has three components - the preposition *i*, which here means 'from', as in the Lord's Prayer, *prgya zmez i chare* 'deliver us from evil'. Like *i chare*, from evil, *i smane* ends in *-e*, which is a suffix meaning 'from'. The root has an *s-* which is related to Eng. *this*.
- *Amenekyan* 'all' is based on the root *am*, which related to the English words 'assemble, same'.

This is my blood of the new covenant

այս է արիւն իմ նորոյ ուխտի
ays e aryun im noro ukhdi

This is my blood of the new covenant

- *noro* = 'new' ↔ *novel* -r = 'adj. suffix' as in *mer* 'our'
- *aryun* = 'blood' ↔ Eng. Gk. *hemoglobin*
- *ukhd* = 'promise, covenant, testament'

This phrase also has a number of words we've already seen. *ays* 'this', *e* 'is', *im* = my. Of the other three words, two are related to English.

- *noro* is from the root *no* as in *novel*, *new*, with an *-r* adjective ending, which we also find in *mer* 'our' *partsr* 'high' (cf. iceberg), and *kaghtsr* 'sweet'.
- *aryun* is related to Eng./Greek *hemoglobin*
- *ukhd* is a 'promise', or 'vow', a sacred trust or testament, written and sealed, with Christ's blood. Christ's promise of salvation is the good news of the New Testament with mankind completing the covenant of the Old Testament.

for the pardon and forgiveness of sins

ի քաւութիւն եւ ի թողութիւն մեղաց
i kavutyun yev i toghutyun meghats

- *kav-utyun* = 'as pardon, compensation for'
- *toghutyun* = forgive ↔ 'tolerate'
- *meghats* = 'of sins' ↔ malice

Paul	Salt	Malice	Toleration
<i>Boghos</i>	<i>agh</i>	<i>megh-</i>	<i>togh-</i>
Պօղոս	աղ	մեղ-	թող

i kavutyun yev i toghutyun meghats 'for the pardon and forgiveness of sins' The preposition *i* here means 'for, in furtherance of'

Kavutyun and *toghutyun* both have the *-tyun -tion* noun ending, which we have seen in *orhnutyun* and *zorutyun*. We also have two words that exhibit the correspondence of Eng. *l* ~ Arm. *gh*, as in *Paul*, *Boghos*, or *salt*, Arm. *agh*.

•The main word in this phrase is *meghats*, whose root is *megh*, which is related to Eng./Lat. 'malice, malicious', and means 'bad' Our sins are the bad things we do, which cause harm to ourselves and others. When we harm others they pardon us and they tolerate and forgive us, as we tolerate and forgive them. However, our main failing is not using our time, energy and talents for good, since those were given to us by our Creator. When we receive and squander or misuse a gift, we first and foremost have harmed and wronged the giver and therefore must ask the Creator to tolerate us and pardon us.

•*kav* means 'to pardon, to make up for, to expiate, to take away undone duty'

•*togh* is usually translated 'forgive' but it is related to Eng./Lat. *tolerate*, which means that we seek to be tolerated despite being bad and having done harm. It is more of a state/relationship than an instantaneous action, or action-reaction. Similarly, in the Lord's Prayer, when we say, *Togh mez zbardis mer, vorbes yev mek toghumk merots bardabanats*. We usually translate it as 'forgive', but it can also be understood as 'letting go of, not bearing grudges'; that is, we are asking our Creator to 'tolerate' our wrongdoing (misuse of the gifts we've been given) to the extent that we tolerate the wrongdoing of others to us.'

Stage 3 - Give Thanks

- *Hayr Yergnavor*
- *Thanksgiving Hymn - Hamenayni*
- Peace Blessing (2nd time)
- *Vorti Asdudzo*
- *Hoki Asdudzo*

Having remembered why we are gathered and having reflected on the great love, patience and care our Creator has for us to be willing to sacrifice himself to compensate for our misuse of His gifts and creation, it is fitting to give thanks and praise to our Creator, Father, Son and Holy Spirit. That thanksgiving is largely expressed in song, as the Psalmist wrote, "sing a new song to the Lord." (Ps. 98). There are four hymns, the oldest of which, is the *Thanksgiving Hymn, Hamenayni* which is the subject of a separate tutorial. The other three hymns are *Hayr yergnavor* 'Heavenly Father', sung to God the Father, *Vorti Asdudzo* sung to the 'Son of God', and *Hoki Asdudzo* sung to the 'Spirit of God'. In this stage, we also receive the Peace Blessing from the priest for the 2nd time during Holy Communion.

Father, Son, Spirit

- *hayr* = ⇔ 'father' paternal
 - h~f~p hats, food, pasture
- *vorti* = 'son' ⇔ part, parent, prepared
- *hoki* = 'spirit' ⇔ heave (sigh)
 - k~v, w as in Arm. *kini* 'wine'
- *yergnavor* = *yergink* 'heaven'
 - -avor = 'bear' *Lusavorich* = light bearer
 - with b~v as in *Estaban Steven*
- *Asdudzo* = 'of God', -o = 'of'

As we have seen all these words in other contexts, let's take an opportunity to review them quickly here.

•Armenian *hayr* is related to Eng./Lat. *father, paternal*. It exhibits the regular correspondence of Armenian *h* to Eng. *f* to Lat. *p*, which we find in dozens of words, for example, Arm. *hats*, Eng. *pasture, food*, Arm. *hur*, Eng. *fire*, Lat./Greek *pyro*, or Arm. *hink*, Eng. *five*, Lat. *pente*.

•*vorti* is related to Eng/Lat *parent, part* - a child is what is prepared. You can see the similarity in the *art* at the end of *part, vorti*.

•*hoki* is related to Eng. *heave* (to sigh) and the Greek interjection *phew!*, also a sigh. On the k~v correspondence between Arm. and Eng., consider *kini* 'wine', or in Armenian, *hov* 'wind' and *hoki* 'spirit'.

•*Yergnavor* 'heavenly' is an adjective derived from the root 'heaven' *yergink* and the common suffix -avor, which is related to Arm/Eng *bear* 'carry' and Lat. *fer* as in *ferry, transfer*. This suffix occurs in many words including *takavor* 'bearer of the crown' in Arm. *tak*, from *taj* as in *Taj Mahal*, 'the big crown', that is, 'of the crown' which we saw in Ps. 24 in Stage 1 of Holy Communion - *ov e sa takavor parats?* 'Who is this king of glory?' We also find -avor in the word *lusavor, lusavorich*, the epithet of as in St. Gregory the Illuminator, *Surp Krikor Lusavorich*. The illuminator is the one who brought the light (*luys*) of Christianity to Armenia.

•Finally, *Asdudzo* is of course the word *Asdvadz*, with the ending -o, meaning 'of' which we have seen in a number of words, including the phrase, In the name of the Father and of the Son, and of the Holy Spirit. As you can see, in Armenian, as in English, we add a suffix to indicate possession, but in English we only use 's, while in Armenian we use a couple of different suffixes, including -i and -o.

Stage 4 - Pray for our Spiritual Family

After giving thanks, pray for family.

- Specific people
- Our Father, Lord's Prayer.

յիշեալ Տէր, եւ ողորմեա **Active Phrase**

hishya, der, yev voghormya

'remember, Lord, and have mercy'

- *hishya* = 'remember'
- *i/h*='in' + *ish ush* = 'memory'+ *-ya* = 'do thou!'
- *voghormya* = 'have mercy, pity for the poor', see, Ger. *arm*, repeated *arm-arm* + *-ya* = 'do thou!'

Having given thanks and prepared for the meal, we pray. And as in many prayers, we pray for our family, in this case our spiritual family. This takes two common forms: here, there is an individual list of people we remember, and the Lord's Prayer, which reminds us that we are all children of God, to whom we address the Hayr Mer, Our Father.

As the deacons mention specific members of our spiritual family, including St. Mary, Mother of God, St. John the Baptist, St. Stephen the deacon (church server) who was the first to be martyred for practicing Christianity, the people remember them as role models for inspiration and also for their service, teaching and legacy which has enabled us to gather as a church and learn and practice Christianity.

After each group of names, the people say, *Hishya, der, yev voghormya*. 'Remember, Lord, and have mercy'. *Hishya* and *Voghormya* end with the suffix *-ya*, which means 'do thou' (you singular command).

•Although it is a short word, *hishya* has both a suffix and a prefix *h-* which means *in, ish* – 'mind/attention' and *-ya* command. The *ish* root is related to a number of words in Armenian, *ush/ish* - *ushatrutyun* 'attention', *hishadag* 'memory'.

•*voghormya* also has an interesting etymology. It is related to Old English *earm*, Ger. *arm*, which means 'poor'. *Voghormya* comes from a repetition of this root - *arm-arm* 'poor, poor'

Specific Remembrances

The Founders of our Faith

- St. Mary, Mother of God (Luke 1:26).
- St. John, who baptized Jesus (Matthew 3:13, Mark 1:9, Luke 3:21)
- St. Stephen, the first Christian martyr and deacon (Acts 6-7). His Feast Day is celebrated on December 24.
 - *Stephen* means 'garland, wreath' in Greek; hence, the practice of hanging wreaths at Christmas.

First, we remember the founders of our faith and examples for our lives. St. Mary, Mother of God; St. John, the forerunner, *Garabed* in Armenian, who baptized Jesus; St. Stephen, the deacon and first Christian martyr. His feast day is celebrated on December 24, as you may recall from the Christmas Carol, about the patron saint of the Czech people, Good King Wenceslaus, who went out of the Feast of Stephen. *Stephen* means 'garland, wreath' in Greek, hence, the practice of hanging wreaths at Christmas.

Founders of the Armenian Church

- **Apostles Thaddeus and Bartholomew**
- *Arak-yal* = 'apostle, one who is sent', from Greek, as in English epistle - 'a letter, something sent'. Hence the Armenian Church is called the *Hayasdanyayts Arakelagan Surp Yegeghetsi*. The Armenian Apostolic Church.
- **St. Gregory the Illuminator**
- *Lusavorich* = Illuminator, → *lus* = light 'luster, luminate', → *avor* = 'bear', *ich* = agent, as in *ararich* - creator
- **St. Trdat** King of Armenia converted by St. Gregory to Christianity and established Christianity as Armenia's state religion in 301.

Next we remember the Founders of the Armenian Church. Shortly after Christ's resurrection, two of Christ's disciples, Sts. Thaddeus and Bartholomew, came to Armenia to spread the Gospel (that is, the *Good News, Good spief*). An apostle is one that is sent, like an *epistle*, which is 'letter, something sent'. Christ after the resurrection commissioned his disciples to go forth and spread his teachings to all nations. In Armenian, *apostle* is *arakyal* 'one who is sent forth' from the roots *ar*='forth' + *ak* = 'send' + *yal*='ed'. Hence, the Armenian Church is called, the *Hayasdanyayts Arakelagan Surp Yegeghetsi*, which means 'Armenian Apostolic Church'.

About 250 years later, St. Gregory the Illuminator continued their mission and eventually converted Armenia's King Trdat III and his wife Queen Ashkhen to Christianity, establishing Christianity as Armenia's state religion in 301, the first nation to do so. *Lusavorich* has three components: *lus* = 'light', as in 'luster, luminate'; *avor* = 'bear' with the b~v correspondence as in *Estaban Steven*; and *-ich* suffix which corresponds to Eng. *-er/or*, meaning 'agent' as in *ararich* Creator.

After remembering St. Gregory the Illuminator, we also remember the special significance of the day, the early Christian martyrs, rulers, and religious leaders. In the early church, this portion was tailored to the locale, much as our own prayers in which we remember those who are dear to us, and was a signal to the congregation of theological orthodoxy and allegiance, in those early times when the Church was still clarifying certain controversial aspects of Christian doctrine. After this, comes the Lord's Prayer, which reminds us that we are all the children of Our Heavenly Father.

Հայր Մեր *Hayr Mer* The Lord's Prayer

- Գոհութիւն եւ Փառաբանութիւն
Kohutyun yev Parapanutyun
Thanks and Glorification
 - *koh* = 'satisfied, thankful', as in *kohanamk* 'we thank'
related word: *a-kah* 'greedy' *a-* = 'not' as in Eng.
amoral.
 - *-utyun* = Իր -tion
- *Hayr mer* - See Tutorial 3
- Peace Blessing - 3rd time (see Tutorial 1)

Just before the Lord's Prayer, the Deacons chant the Thanks and Glorification, which has one of the more rhythmic and memorable melodies of the service. Listen.

Kohutyun is composed of the root *koh-* and the ending *-utyun*. *Koh* which means 'satisfied, grateful' is a fairly common root in Church Armenian, as is its negative *a-kah*, which means 'greedy', *a-* = negative prefix, *kah* = 'satisfied', *akah* = 'one who is never satisfied'. We encounter this word, *akahutyun*, in the General Confession before Communion in Stage 6, since greed is one of the seven deadly sins. We also see this root in its verb form - *kohanamk zken* 'we thank you' which is a line in the Thanksgiving Hymn (*Hamenayni*) in Stage 3, and the title and opening line of the post-communion hymn of thanks *Kohanamk zken* in Stage 8.

Parapanutyun has 3 components: *par* = 'glory' as in *park i partsuns* 'glory in the highest', or *takavor parats* 'king of glory'. *pan* means 'word, or Logos' it is related to English '*ban*' or *Epiphany*, 'expression' and is the word used at the beginning of the Gospel of St. John, "In the beginning was the Word" *I sgzpane er pann*. *parapan* means to express 'glory', or 'to glorify'. To this stem is added the noun suffix *-utyun* equivalent to Eng. *-tion*. *Parapanutyun*. 'glorification'

After this chant, we sing the Lord's Prayer, which is the subject of a separate tutorial. Following the Lord's Prayer, for the 3rd time during the service the priest gives the people the Peace Blessing *Khaghaghutyun Amenetsun*, which we learned in Tutorial 1.

Stage 5 - Praise the Hosts

1. Greeted each other
2. Remembered why we are gathered
3. Given Thanks
4. Remembered our Spiritual Family
5. Praise the Hosts

Having 1. Greeted each other, 2. Remembered why we are gathered, 3. Given thanks, and 4. Remembered our spiritual family, it is now time for Stage 5. Praise the Hosts. The Lord's Supper is a heavenly meal, taken at the Holy Table (*Surp Seghan*). The Hosts are the Holy Trinity, Father, Son and Holy Spirit. In two serene hymns, we offer praise and blessing for our hosts, the Holy Trinity, in stage 5. These are often sung as solos by the choir. Let's listen.

Doxology

- These hymns have a special name - *Doxology*
- *Dox* - means 'praise/teaching', in Greek.
- *parapanutyun*, *par* = 'glory' and *pan* = 'saying'
- Priest raises the Chalice above his head, and sings, *I srputyun srpots* 'Holiness for the holy'.

These hymns have a special name - *The Doxology* The Doxology is an ancient part of the Holy Communion rite. *Dox* is a Greek word meaning 'dignity, teaching' and is the root of *orthodox*, 'upright teaching', as in *ortho-dontist* (a dentist who straightens the teeth), or during the Armenian Church service, before the Reading of the Gospel, when the Deacon instructs us, *Alleluia, Orti Praise the Lord, stand up* (become upright).

In Armenian, the doxology is called, *parapanutyun*, as we discussed a few moments ago.

During this Section the priest raises the Chalice above his head in a gesture of offering. saying *I srputyun srpots* 'Holiness for the holy'. Listen.

Praise the Hosts

- Holiness for the Holy
- The one holy, The one Lord.
- Blessed are you, Holy Father, true God
- Blessed are you, Holy Son, true God
- Blessed are you, Holy Spirit, true God.

The hymns of praise to the hosts are very simple, solemn, serene. Listen to them.

Doxology in Armenian

- Միայն սուրբ, միայն Տէր
Miayn surp, Miayn Der
Only holy, Only Lord
- *Orhnyal Hayr Surp, Asdvadz Jshmarid*
- *Orhnyal Vortit Surp, Asdvadz Jshmarid*
- *Orhnyal Hokit Surp, Asdvadz Jshmarid*
- After each, we say *Amen* ('it is so')
 - *miayn* ↔ 'one' Eng. *mono*
 - *j-sh-marid* = 'true'

As you can see, the hymn of praise begins by stressing the oneness of God *miayn surp, miayn der*, You alone are holy, you alone are the Lord. *Miayn* is related to Eng./Greek *mono*, which means 'one'.

Then, the blessing *orhnyal* = 'blessed' is repeated to each of the Holy Trinity: Father, Son and Holy Spirit, addressing each as the "true God" *Asdvadz jshmarid*. To which we say each time *Amen* ('it is so').

With the Doxology, we conclude Stage 5 of Holy Communion.

Review

1. Greet Each Other
2. Remember why we are gathered
3. Give Thanks
4. Pray for our Spiritual Family
5. Praise the Hosts
6. Clean up before Eating
7. Eat/Take Communion
8. Say Thanks and Goodbye

Let's review. In this tutorial, we saw how, 1. after greeting each other, 2. we remember why we are gathered with the words of Christ from the Last Supper - take, eat, and drink of this, do this in remembrance of me, 3. then gave thanks with the Thanksgiving Hymn, *Hamenayni*, and the hymns, to the Father, Son and Holy Spirit, 4. Prayed for our Spiritual Family, remembering the founders of our faith and church, and the prayer taught by our Lord, reminding us that we are all sons and daughters of Our Father in heaven, 5. we praise our hosts, the Holy Trinity, Father, Son and Holy Spirit, as the priest offers up the chalice with wine and wafer "Holiness for the Holy" and the choir sings the serene hymns of the Doxology.