

Church Armenian Word of the Day

Learn one word a week for a year, you'll know 50% of words used in Badarak
(a different word printed each week in church bulletin Oct. '13-Oct. '14)

անուն anoon name

օրհնեա(լ) orhnya(l) bless(ed)

The name of God is Holy and is to be used with reverence. For this reason, we cross ourselves at worship every time God is named as trinity and as Jesus Christ: i.e. "Hanoon Hor, yev Vordvo yev Hogvooyn Srbo, Amen."

Orhnea means to bless and is the most common word in Badarak in all its various forms: orhya-bless, orhnyal-blessed, orhnetsek-bless (plural), orhnotyoon-blessing, etc. All words share the root "orh," which when pronounced is an open, grateful and majestic sound, like the meaning it conveys-- the blessing bounty and grace of God.

եղիցի yegheetsee let it Be

Է Eh Is

Badarak is our most important weekly reminder to give up control over our lives and let God be God. Not surprisingly then, "let it be" is one of the most common words in Badarak. "Yegheetseen gamk ko/Let your will be done" we pledge in the Lord's prayer- that not my will-but Your will be done.

Eh means "is," as in the the kiss of peace where we respond: "Orhnyal eh haydnootyoonun Krisdosee/ Blessed is the Revelation of Christ." It is also the symbol for God Himself (He who Is), and occupies the sacred seventh place in the Armenian alphabet. For this reason, many Armenian altars have Է on the apex of their altars.

հոգի hokee spirit

ք, քեզ/քեն ko, kez/ken your, you

"Hokee" is the word for "spirit" and in Badarak is most seen as "Holy Spirit""Soorp Hokee," the 3rd divine person of the Holy Trinity. It occurs frequently in the form "Hogvo," & "Hogvooyn" as in "Hanoon Hor, yev Vordvo yev Hogvooyn Srbo." To help you remember, the word also begins the 3rd of the 3 familiar hymns to the holy trinity (p.35) "Hokee Asdoodzo..."

"Ko" is the possessive pronoun "your." All those who know the Lord's Prayer-Hayr Mer are familiar with this word; it occurs 4 times total and 3 times in a row! The personal pronoun "you" comes in two forms "kez" or "ken." The "you" we are talking to in Badarak is of course, God, whom it is our great privilege to address with such familiarity.

սուրբ soorp holy

որդի vorti son

Soorp is the word for both "holy" and "saint." It also shares the same root for the word "to clean/srpel." Thus the saying "cleanliness is next to Godliness" is literally true in the Armenian language, and there is a deep connection in the Armenian church between purity and sanctity.

"Vorti" is of course the word for "Son," as in Jesus Christ, the Son of God. It occurs frequently also in the form "Vortvo," as in "Hanoon Hor, yev Vordvo yev Hogvooyn Srbo." To help you remember, the word also begins the 2nd of the 3 familiar hymns dedicated to the holy trinity (p.33)"Vortee Asdoodzo..."

Աստուած Asdvadz God

իմ im my

Asdvadz means God, the one who, first and foremost, is the goal of our worship and giver of our lives. If God is not the first reason we come and offer praise in Badarak, our words and songs have no use. In Armenian we even have a saying "Asdvadz Araj/God First" which reminds us that if God is put first, all else falls into place.

"My" is easily learned in Armenian, it is simply the same letters reversed "Im". The word occurs in the most profound and mysterious words of Badarak, a direct quote from our Lord, "Take, eat this is my body" "Arek, gerek, ays eh marmin im," which we repeat weekly as He directed, so that we abide in him and he is us.

երկիր | yerkir | earth

ձեր | tser | your

This word appears in many well-known places in Badarak; in the *Hayr Mer* as well as *Soorp Soorp*. A compound form of the word is repeated several times in response to the priest's blessing when we bow and say

As in many languages, Armenian has different forms for "your" singular/ familiar and "your" plural/formal. "Dzer" is the plural/formal way to say "your" in Armenian, where "Ko," as we already saw, is

“Asdudzo Yergurbakestsook.” or “Let us worship God.” The word for Worship in Armenian is a beautiful compound made from earth/yerkir and kiss/bakel. Thus to worship in the Armenian church is literally to kiss the ground!

singular/familiar. Because Christians have the amazing privilege of addressing God with familiarity, we use “ko” when praying to God in Badarak. We hear “Dzer” less often, when we are referring to the church or other group of people, ie. “hantsans dzer” “your sins.”

արքայութիւն | arkayutyun | kingdom

Arkayutyun appears in important places in the Badarak, at the beginning and end of Hayr Mer and the end of the Creed/Havatamk. Arkayutyun is the same root as Greek “arkhi” forming many extant words in English of the same meaning i.e. monarch, oligarch and archbishop. Its frequent occurrence in Badarak makes sense as we recall Jesus Christ, the king whose kingdom is not of this earth, but of heaven. Reaching the kingdom of heaven, with Christ as our guide and strength, is the ultimate goal of the Christian journey.

երկինք | yergink | heaven

This word appears in nearly all the well-known places in Badarak; in the *Hayr Mer*, *Havadamk* as well as *Soorp Soorp*. It is most often found in its plural form երկինս-yergins-heavens. It is also very often found with the preposition յ-hee added before it, which means “in”, as in յերկինս-hergins-in the heavens. It is not surprising that this word is repeated so often in Church-which in our theology-is no less than the meeting ground between heaven and earth.

թող | togh | forgive

This word appears more than 20 times in Badarak; often in the form թողութիւն-toghutyoon-forgiveness. This frequency reflects the main purpose of Badarak and the life of Christ, to be the means whereby humanity is forgiven from sin and reconciled again with God. “Togh” shares the same root with Latin based words like tolerate and extol, all stem from the proto Indo European root word for “to bear, to carry”

չար | char | evil

“Char” appears over a dozen times in Badarak, notably it is the last word of the Hayr Mer/Our Father (in the form “char-e” “from evil”). The root composition of this word is very interesting. It is made up of the negative prefix “չ” “ch”, which means “not” and the word “ար” “ar” which means “to make, create.” Thus, in Armenian, evil is to “not create,” literally to cause de-struction, unmaking what God the creator has made for, His and our eternal glory.

հաց | hats | bread

In Armenian the word for bread, *hats*, is also the word for all food. When we call Jesus the “bread of life,” when we pray “Give us this day our daily bread,” when we take the bread of communion, we are not looking for a meal. We are asking the creator of all life to give us spiritual sustenance; energy, hope & strength to continue our journey.

փրկիչ | prgich | savior

“Savior” occurs so many times in Badarak because Jesus’ greatest mission for the world and for us has been to save mankind from our sin and reconcile us again to God. He accomplished this for all mankind through his death and resurrection, his salvation continues for each of us who believe in his name, encounter him in church and seek to follow him throughout our lives.

մեր,մեկ,մեզ | mer,mek,mez | our,we,us

“Mer” and all its forms appear dozens of times in Badarak, notably in the title of Hayr Mer/Our Father. This is not surprising, since Christianity at its heart is lived together, in communion. Individual faith is important, but we must never lose a sense of the church community, called out by God and journeying together through this world and unto the next. For this reason, at the beginning of Badarak, we remember Jesus’ words that, “For where two or three are gathered in my name, I am there among them.”-Mat 18:20.

փառք | park | glory

Not surprisingly, this word, which expresses our worship, devotion and thanks for the greatness of God, occurs frequently in Badarak. We hear it all the time in the priest’s shortest prayer and blessing “Park Hor yev Vordvo yev Hogvooyn Srbo,” “Glory to the Father and the Son and the Holy Spirit” and in the even shorter prayer of pious Armenians everywhere “Park Asdoodzo,” or Glory to God!