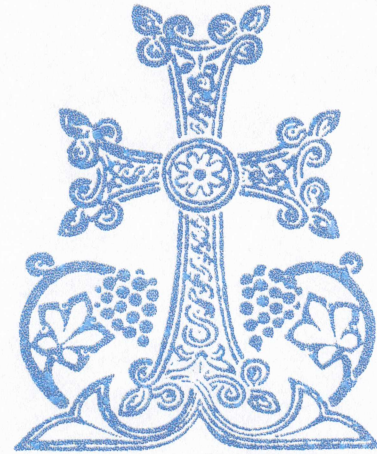


We Believe . . .



*A LOOK AT THE
CREEDS OF THE ARMENIAN CHURCH*



CREEDS OF THE ARMENIAN CHURCH

Any creed is intended to be a statement of faith. In fact, the English word **CREED** comes from Latin **credo** = *I believe*. In Armenian, we refer to the creed as **HAVADAMK** = *We believe*.

There are four creeds about which we will be speaking in this presentation. It should always be remembered that no creed is a statement of **INDIVIDUAL** belief, rather, it is a statement of the collective faith or belief of the Church, the Body of Christ. In sincerely reciting the creed, we are showing our individual assent to it. We are also proclaiming that we are individually accepting the faith of the Church, the Body of Christ, and are part and parcel of that same worshipping body.

We should always remember that no individual statement of faith or creed can possibly express the totality of the faith. In this regard, we should recall the following Scripture: *“But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written.”* (John 21:25)

In this presentation, we will be looking at 4 creeds of the Armenian Church: **THE CREED OF THE ORTHODOX FAITH**; **THE NICENE CREED**; **THE BAPTISMAL CREED**; and **THE CREED OF HOLY COMMUNION**.

Let us now look at the actual text of each of these creeds of the Armenian Church:

1. THE CREED OF THE ORTHODOX FAITH

We confess and believe, with most sincere heart,
in God the Father, uncreated, not born,
and without beginning,
and in the Son, born of the Father
and in the Holy Spirit who proceeds from the Father.

We believe in God the Word, uncreated,
begotten and proceeding from the Father
before all ages,
not after and not less,
but as much as the Father is Father,
the Son with Him is Son.

We believe in God the Holy Spirit,

uncreated and timeless,
not born, but proceeding from the Father,
of the substance of the Father
and glorified with the Son.

We believe in the Holy Trinity,
one nature, one Godhead,
not three gods, but one God,
one will, one kingship, one power;
Creator of all things visible and invisible.

We believe in the Holy Church,
the remission of sins,
and the communion of saints.

We believe one of the three persons,
God the Word begotten of the Father before all ages,
in time, descended into the God-bearer,
the Virgin Mary,
taking from her blood and uniting it to His divinity,
waiting patiently in the womb of the pure virgin for nine months,
and was perfect God and perfect man,
in spirit, in mind, and in body;
one person, one countenance, and one united nature.
God become man without change and without any alteration,
without semen and purely born;
so that there was no beginning to His divinity
and no end to His manhood;
for Jesus Christ is the same yesterday, today, and for all ages.

We believe that our Lord Jesus Christ lived on earth
and that after thirty years He came to baptism.
The Father from on high witnessed,
“This is my beloved Son,”
and the Holy Spirit descended upon Him in the form of a dove.
He was tempted by Satan and overcame him.
He preached salvation for mankind.
He labored in the body, hungered, and thirsted.
After, He willingly came to suffer
and be crucified and died in the body,
yet lived in His divinity.
His body was placed in the grave united with
His divinity; and, with His spirit undivided
from His divinity, He descended into Hades.

He preached to the souls in Hades, destroyed Hades and delivered them.
After three days, He rose from the dead and appeared to the disciples.

We believe that our Lord Jesus Christ, with the same body ascended to heaven and sits at the right hand of God the Father. And that He is to come with the same body and the glory of the Father, to judge the living and the dead, which is to be the resurrection of all mankind.

We believe in the reward of works, for the just, eternal life; for sinners, eternal punishment.

THE NICENE CREED

We believe in one God, the Father almighty, maker of heaven and earth, of things visible and invisible.

And in one Lord Jesus Christ, the Son of God, begotten of God the Father, only begotten, that is of the substance of the Father.

God from God; light from light; true God from true God, begotten and not made; Himself of the nature of the Father, by whom all things came into being in heaven and on earth, visible and invisible.

Who for us men and for our salvation came down from heaven and was incarnate, was made man, was born perfectly of the Holy Virgin Mary, by the Holy Spirit;

By whom He took body, soul and mind and everything that is in man, truly and not in semblance.

He suffered and was crucified and was buried and rose again on the third day and ascended into heaven with the same body and with the glory of the Father to judge the living and the dead; of whose kingdom there is no end.

We believe also in the Holy Spirit, the uncreate and the perfect; who spoke in the law and in the prophets and in the Gospels;

Who came down upon the Jordan, preached to the Apostles and dwelt in the saints.

We believe also in only one universal, apostolic and holy Church; In one baptism of repentance for the remission and forgiveness of sins; In the resurrection of the dead, in the everlasting judgement of souls and bodies, in the kingdom of heaven and in life eternal.

THE BAPTISMAL CREED

We believe in the all-holy Trinity, in the Father, in the Son, in the Holy Spirit; in the Annunciation of Gabriel, in the Birth of Christ, in His Baptism, in His Sufferings, in His Crucifixion, in His Burial of three days. His Resurrection, His Ascension as God, His sitting at the right hand of the Father and His awesome and wonderful Second Coming, we confess and believe.

THE CREED OF HOLY COMMUNION

We believe in the Holy Father, true God; we believe in the Holy Son, true God;

we believe in the Holy Spirit, true God;
we confess and believe that this is the living
and life-giving body and blood
of our Lord and Savior Jesus Christ,
which shall be for the remission and forgiveness of our sins.
We confess and believe.

It might be tempting to begin to analyze each of the above creeds in a detailed, phrase by phrase way. However, such is far beyond the scope of this presentation. Rather, by spending some time in looking at the particular creeds within the context of the services in which they appear, it will be possible to get some idea of the outlook and faith of the Armenian Church, a faith which finds its origins in Jesus Christ Himself and the evangelization work of His own chosen Apostles, St. Thaddeus and St. Bartholomew.

THE CREED OF THE ORTHODOX FAITH appears in the first pages of the Book of hours (*Zhamakirk*), where it follows a formal renunciation of "the devil and his wiles". This precedes the first of the daily services of the Armenian Church, the Night Service.

THE NICENE CREED comes at the conclusion of the Synaxis of the Divine Liturgy. The Synaxis is the second major portion of the Liturgy and is the portion which is devoted to teaching and learning. It is during the Synaxis of the Divine Liturgy that the Holy Scriptures are read and the place where, properly speaking, the sermon should be given. In this position, the Nicene Creed precedes the most important part of the Divine Liturgy, the Holy Sacrifice.

THE BAPTISMAL CREED, just as the Creed of the Orthodox Faith, is recited immediately after a formal renunciation of evil, the Devil. According to the rubrics of the Baptismal Service, it is only after the recitation of this creed that the one to be baptized is to be taken into the church. We should here note that according to the directions for the Baptismal Service, the service is to begin "at the door of the church".

THE CREED OF HOLY COMMUNION is chanted by the deacon immediately before Holy Communion is offered to the faithful during the Divine Liturgy. It is only when he has finished proclaiming this Creed that Holy Communion is actually to be administered.

It seems that the very placement of these creeds in the various services is indicative of a certain attitude of the Armenian Church. In each case, the declaration of faith which is contained in the particular creed is solemnly proclaimed before beginning an important, vital act in the life of the Church.

For example, prior to beginning the daily cycle of services and prayer as given in the Book of Hours, the faith is declared, then the services and

prayers are conducted. Prior to beginning the Holy Sacrifice, the highpoint of the entire Divine Liturgy, a declaration of faith, the Nicene Creed, is made. At the point when the faithful are waiting to receive Holy Communion, the Creed of Holy Communion, regarding the specific act in which the faithful are about to take part, is recited. At baptism, prior to bringing the child (catechumen) into the church, the Baptismal Creed is proclaimed, then the service proper begins.

In each case, the declaration of faith, as embodied in the particular creed, is both an explanation of and a reason for what follows, whether in the daily services, the Divine Liturgy or the Baptism service. It serves to clarify and to explain all that follows in terms of Christ, although the specific terms may vary somewhat from creed to creed. Nonetheless, the basic fact remains that all that is being done, all that follows is in terms of Christ. Thus in a real sense, the Church is proclaiming the motivation and purpose of its actions to be Jesus Christ. He is thereby proclaimed as being at the very center of the life of the Church. Things are done in terms of Him, because of Him, to bring man to Him, to bring Him to man. Christ, therefore, is the reason, the center and the goal and the means. Without Him what follows doesn't make sense; with Him it has meaning and purpose.

This fact indicates an attitude which goes beyond the mere conducting of or participation in services. The Church is telling us that just as Jesus Christ is the center and bulwark of its life, just as it is He who gives meaning and purpose to the life of the Church, He must also be at the very center of our individual lives. It is He who gives meaning and purpose to our life. Without Him what follows is meaningless and senseless. We are also reminded that our life in Christ is a life of faith, a life which is centered in believing; a believing which is followed by doing. Faith and action go hand in hand and both get their meaning, their goal, from Christ. It is as though the necessity of both believing and doing in Christ are stressed.

By the very placement of these creeds, the reality that what the Church does is and must be based upon Jesus Christ is continually proclaimed and kept at the center of the active life of the Church. The creeds do much more than merely make a formal declaration of the things which the Church "believes". The creeds are rather a declaration of intention, of purpose, of reason, of goal.

It seems that the tie-in to the life of the individual believer is quite obvious. Life, our life, only gets meaning, purpose and direction as it, too, is centered in Christ. The fact that faith consists of something more than declarations and formulas is most evident, because the declarations and formulas themselves get meaning in terms of what follows them and they both get their meaning from the fact of Jesus Christ.

The major purpose of the creeds, then is to clarify the fact and the reality of Jesus Christ in the central acts of the life of the Church.

ԴԱԻԱՆՈՒԹԻՒՆ ՈՒՂՂԱՓԱՌ ՀԱԻԱՏՈՅ

Նոստովանիմք եւ հաւատամք
ամենակատար սրտի զՀայրն Աստ-
ուած՝ անեղ, անծին, եւ անսկիզբն-
այլ եւ ծնող Որդւոյ եւ բղխող
Հոգւոյն սրբոյ:

Հաւատամք զԲանն Աստուած, անեղ-
ծնեալ՝ եւ սկսեալ ի Հօրէ նախ քան
գլխիտեանս. ոչ յետոյ եւ ոչ
կրտսեր. այլ որքան Հայրն Հայր՝
ընդ միմն եւ Որդին Որդի:

Հաւատամք զուրբ Հոգին Աստուած՝
անեղ. անժամանակ. ոչ ծնեալ՝ այլ
բղխեալ ի Հօրէ. էակից Հօր եւ
փառակից Որդւոյ:

Հաւատամք զԵրրորդութիւնն սուրբ,
մի բնութիւն, մի աստուածութիւն.
ոչ երեք աստուածք, այլ՝ մի
Աստուած, մի կամք, մի քաղաքու-
թիւն, մի իշխանութիւն. արարիչ
երեւելեաց եւ աներեւութից:

Հաւատամք յեկեղեցի սուրբ՝
զթողութիւն մեղաց՝ հաղորդու-
թեամբ սրբոյ:

Հաւատամք զմինն յերից անձանց
զԲանն Աստուած՝ ծնեալ ի Հօրէ նախ
քան գլխիտեանս. ի ժամանակի
իջեալ յաստուածածին կոյսն
Մարիամ, առեալ յարեմէ նորա՝
միաւորեաց ընդ իրում աստուածու-
թեանն. իննամսեայ ժուժկալեալ
յարգանդի անարատ կուսին. եւ եղեւ
աստուածն կատարեալ՝ մարդ
կատարեալ, հոգւով եւ մտօք եւ
մարմնով. մի անձն, մի դէմ, եւ
միաւորեալ մի բնութիւն: Աստուածն
մարդացեալ առանց փոփոխման եւ
առանց այլայլութեան. անսերմն
յղութիւն եւ անապական ծնունդ-
որպէս ոչ է սկիզբն աստուածութեան

TAVANOOTOYOOON OOGHAPAR HAVADOH

Khosdovaneemk yev havadamk
amenagadar surdeev uzHayrun
Asdvadz, anegh, andzeen, yev
anusgeezpun, ayl yev dzunogh
Vor!voh yev pukhogh Hokvooyun
Surpoh.

Havadamk uzPann Asdvadz, anegh,
dzunyal yev sgusyal ee Horeh nakh kan
uzhaveedyans, voh hedoh yev voh
gurdser, ayl vorkan Hayrun Hayr, unt
numeen yev Vorteen Vortee.

Havadamk uzSoorp Hokeen Asdvadz,
anegh, anzhamanag, voh dzunyal, ayl
pukhyal ee Horeh, eageetz Hor yev
parrageetz Vortvoh. Havadamk
zErrortooyoonun Soorp, mee
punooyoon, mee asdvadzootyoon,
voh yerek asdvadz, ayl mee Asd-
vadz, mee gamk, mee takavorootyoon,
mee ishkhanootyoon, arareech
yerevlyatz yev anerevooteetz.

Havadamk hEgeghetsee Soorp,
uztoghootyoon meghatz, haghortoo-
tyamp surpotz.

Havadamk uzmeenun hereetz
antsantz, uzPanun Asdvadz, dzunyal
ee Horeh nakh kan uzhaveedyans, ee
zhamanagee eechyal hasdvadzadzin
Goosun Mareeam, arryal hareneh
nora, meeavoryatz unt yooroom
asdvadzootyanun, eenunamsya
zhoozhgalyal harkantee anarad
Gooseen; yev yeghev asdzadzun
gadaryal, mart gadaryal, hokvov yev
mudok yev marmnov, mee antsun, mee
tem, yev meeavoryal mee punooyoon.
Asdvadzun martatzyal, arrantz po-
pokhman yev arrantz aylaylootyans,
anserum hughootyoon yev anabagan
dzunoont, vorbes voh eh usgeezpun

նորա՝ եւ ոչ վախճան մարդկութեան
նորա: «Զի Յիսուս Քրիստոս երէկ եւ
այսօր՝ նոյն եւ յաժիտեան»:

Հաւատամք զտէրն մեր Յիսուս
Քրիստոս շրջեալ ի վերայ երկրի-
յետ երեսուն ամաց եկեալ ի մկրտու-
թիւն: Հայր ի վերուստ վկայեալ՝
Դա՛ է որդի իմ սիրելի. եւ Հոգին
սուրբ աղանակեալ իջեալ ի վերայ
նորա: Փորձեալ ի սատանայէ եւ
յաղթեալ մա: Քարոզեալ մարդկան
զփրկութիւն: Աշխատեալ մարմնով,
վաստակեալ՝ քաղցեալ՝ եւ ծարաւ-
եալ: Յետոյ եկեալ կամաւ ի չար-
չարանս. խաչեալ եւ մեռեալ մարմ-
նովն, եւ կենդանի աստուա-
ծութեամբն: Մարմինն եղեալ ի
գերեզմանի՝ միաւորեալ աստուա-
ծութեամբն, եւ հոգւովն իջեալ ի
դժոխս՝ անբաժանելի աստուածու-
թեամբն: Քարոզեալ հոգւոցն՝ աւեր-
եալ զդժոխս՝ եւ ազատեալ զհոգիս:
Յետ երից աւուրց յարուցեալ ի
մեռելոց եւ երեւեալ աշակերտացն:

Հաւատամք զտէրն մեր Յիսուս
Քրիստոս՝ նովին մարմնովն համ-
արձանեալ յերկինս եւ նստեալ ընդ
աջմէ Հօր: Այլեւ գալոց է նովին
մարմնովն եւ փառօք Հօր՝ ի դատել
զկենդանիս եւ զմեռեալս: Որ եւ
յարութիւն ամենայն մարդկան:

Հաւատամք եւ զհատուցումն
գործոց՝ արդարոցն կեանք յաւի-
տեանական, եւ մեղաւորացն տանջանք
յաւիտեանական:

asdvadzootyan nora, yev voh vakhjan
martgootyan nora; zee Hisoos Krisdos
yereg yev aysor, nooyun yev haveedyan.

Havadamk uzDerun mer Hisoos
Krisdos, shrchyal ee verah yergree, hed
yeresoon amatz yegyal ee mugr-
dootyoon. Hayr ee veroosd vugayal
“Ta eh vortee eem seerelee, yev
Hokeen Soorp aghavnagerb eechyal ee
verah nora. Portsyal ee sadanaye yev
haghtyal numa. Karozyal martgan uz-
purgootyoon. Ashkhadyal marmnov,
vasdagyal, kaghtzyal, yev dzaravyal.
Hedoh yegyal gamav ee charcharanus,
khachyal yev merryal marmnovun, yev
gentanee asdvadzootyampun. Mar-
meenun yetyal ee kerezmanee, mee-
voreal asdvadzootyampun, yev hok-
vovun eechyal ee tuzhokhus, anpazha-
nelee asdvadzootyampun. Karozyal
hokvotzun, averyal uztuzhokhus, yev
azadyal uzhokees. Hed yereetz avoortz
harootzyal ee merrelotz yev yerevyal
ashagerdatzun.

Havadamk uzDerun mer Hisoos
Krisdos, noveen marmnovun ham-
partsyal herginus yev nusdial unt
achmeh Hor. Alyev kalotz eh noveen
marmnovun yev parrokk Hor, ee tadel
zgentanees yev uz merryalus. Vor yev
harootyoon amenayn martgan.

Harvadamk yev uzhadootzoomun
kordzotz, artarotzun gyank haveede-
nagan, yev meghavoratzun danckank
haveedenagan.

ՀԱՒԱՏԱՄՔ ՄԿՐՏՈՒԹԵԱՆ

Հաւատամք յԱմենասուրբ Երրորդութիւնն, ի Հայր, եւ յՈրդի, եւ ի Սուրբ Հոգի: Զաւետումն Գարրիէլի, զՄնուկն Քրիստոսի. զՄկրտութիւնն, զԶարչարանս, զԽաչելութիւնն, զԹաղումն երեւոյթեայ, զՅարութիւնն, զաստուածապէս Համբարձումնն, զնստիլն ընդ աջմէ Հօր, զահաւոր եւ զփառաւորեալ զմիւսանգամ Գալուստն՝ խոստովանիմք եւ հաւատամք:

ՀԱՒԱՏԱՄՔ ՍՈՒՐԲ ՀԱՂՈՐԴՈՒԹԵԱՆ

Հաւատամք ի Հայր սուրբ Աստուած մշմարիտ, հաւատամք եւ յՈրդին սուրբ Աստուած մշմարիտ, հաւատամք եւ ի Հոգին Սուրբ Աստուած մշմարիտ. խոստովանիմք եւ հաւատամք զի սա է մշմարիտ, կենդանի եւ կենդանարար մարմին եւ արիւն Տեառն մերոյ Յիսուսի Քրիստոսի որ լինի մեզ ի փառութիւն եւ ի թողութիւն մեզաց:

ՀԱՆԳԱՆԱԿ ՀԱՒԱՏՈՅ

Հաւատամք ի մի Աստուած, ի Հայրն ամենակալ, յարարիչն երկնի եւ երկրի, երեւելեաց եւ աներեւութից:

Եւ ի մի Տէր Յիսուս Քրիստոս, յՈրդին Աստուծոյ, ծնեալն յԱստուծոյ Հօրէ միածին. այսինքն յէութենէ Հօր:

Աստուած յԱստուծոյ, լոյս ի լուսոյ, Աստուած մշմարիտ

HAVADAMK MUGRDOOTYAN

Havadamk hAmenasoorp Yerrord-tootoonun, ee Hayr, yev hOrtee, yev ee Soorp Hokee. Zavedoomun Kap-rielee, uzDzunoontun Krisdosee, uz-Mugrdootyoonun, uzCharcharanus, uzKhachelootyoonun, uzTaghoomun yerekorya, uzHarootyoonun, zasdva-dzabes Hambartsoomun, uznusdeelun unt achmeh Hor, zahavor yev uzpar-ravoryal uzmiiosankam Kaloosdun khosdovaneemk yev havadamk.

HAVADAMK SOURP HAGHORTOOTYAN

Havadamk ee Hayr Soorp Asdvadz jushmareed. Havadamk yev hOrteen Soorp Asdvadz jushmareed. Havadamk yev ee Hokeen Soorp Asdvadz jushmareed. Khosdovaneemk yev havadamk zee sa eh jushmareed, gentanee yev gentanarar marmeen yev aryoon Dyarun meroh Hisoosi Krisdosi vor leenee mez ee kavootyoon yev ee toghootyoon meghatz.

HANKANAG HAVADOH

Havadamk ee me Asdvadz, ee Hayrun amenagal, hararichun yergni yev yergri, yerevelyatz yev anerevootitz.

Yev ee mi Der Hisoos Krisdos, hOrtin Asdoodzoh, dzunyalun hAsdoodzoh Horeh/ miadzin, aysinkun heyooteneh Hor.

Asdvadz hAsdoodzoh, looys ee loosoh, Asdvadz jushmarid hAsdoo-

յԱստուծոյ մշմարտէ/ ծնունդ եւ ոչ արարած: Նոյն ինքն ի բնութենէ Հօր, որով ամենայն ինչ եղեւ յերկինս եւ ի վերայ երկրի, երեւելիք եւ աներեւոյթք:

Որ յաղագս մեր՝ մարդկան, եւ վասն մերոյ փրկութեան, իջեալ ի յերկնից՝ մարմնացաւ, մարդացաւ, ծնաւ կատարելապէս ի Մարիամայ սրբոյ կուսէն/ Հոգւովն Սրբով:

Որով էառ մարմին, հոգի եւ միտ, եւ զամենայն որ ինչ է ի մարդ, մշմարտապէս եւ ոչ կարծեօք:

Զարչարեալ, խաչեալ, թաղեալ, յերրորդ աւուր յարուցեալ. ելեալ ի յերկինս նովին մարմնովն, նստաւ ընդ աջմէ Հօր:

Գալոց է նովին մարմնովն եւ փառօք Հօր, ի դատել զկենդանիս եւ զմեռեալս. որոյ թագաւորութեանն ոչ գոյ վախճան:

Հաւատամք եւ ի Սուրբ Հոգին, յանեղն եւ ի կատարեալն. որ խօսեցաւ յօրէնս եւ ի մարգարէս եւ յԱւետարանս:

Որ էջն ի Յորդանան. քարոզեաց յառաքեալսն/ եւ բնակեցաւ ի սուրբ-սրն:

Հաւատամք եւ ի մի միայն/ ընդհանրական եւ առաքելական Սուրբ Եկեղեցի: Ի մի մկրտութիւն, յապաշխարութիւն, ի փառութիւն եւ ի թողութիւն մեզաց:

Ի յարութիւն մեռելոց. ի դատաստանն յարիտենից հոգւոց եւ մարմնոց. յարժայութիւնն երկնից, եւ ի կեանսն յարիտենականս:

dzoh jushmardeh, dzunoont yev voch araradz. Nooyn inkun ee punooteneh Hor, vorov amenayn inch yeghev herginus yev ee verah yergri, yerevelik yev anerevooytk.

Vor haghakus mer/ martgan, yev vasun meroh purgootyan, ichyal ee hergnitz/ marmnatzav, martatzav, dzunav gadarelabes ee Mariamah surpoh goosen/ hokvovun Surpov.

Vorov eyarr marmin, hoki yev mid, yev zamenayn vor inch eh ee mart, jushmardabes yev voch gar-dzyok.

Charcharyal, khachyal, taghyal, herrort avoor harootzyal, yelyal ee herginus novin marmnovun, nusdav unt achmeh Hor.

Kalotz eh novin marmnovun yev parok Hor, ee tadel uzgentanis yev uzmerryalus, voroh takavorootyanun voch koh vakhjan.

Havadamk yev ee Soorp Hokin, haneghun yev ee gadaryalun, vor khosetzav horenius yev ee markares yev hAvedaranus.

Vor echun ee Hortanan, karozyatz harrakyalsun/ yev punagetzav ee soorpsun.

Havadamk yev ee mi miayn/ unt'hanragan yev arrakelagan soorp yegeghetzi.

Ee mi mugurdootyoon, habashkharootyoon, ee kavootyoon yev ee toghootyoon meghatz.

Ee harootyoon merrelotz, ee tadasdanun havidenitz hokvotz yev marmnotz, harkayootyoonun yergnitz, yev ee gyansun havidenaganus.

by order of
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Primate

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