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HOME BLESSING: A POWERFUL ARMENIAN TRADITION

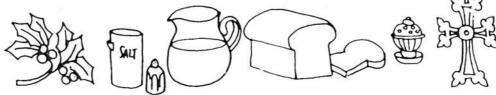
The home is not blessed to make it holy since all that God created is good and holy. It is rather for the purpose of *dedication* or *rededication*, a reminder that the home reflects the Kingdom.

Decades ago in Armenian villages, the *dzookh*—which has come to be the word for "parish" but which literally means "smoke"—was defined by groups of chimneys or homes. In this way two or three village priests would divide the care of the flock in a town. They would bless the homes of families in their jurisdiction.

Traditional times of the year for Armenian homes to be blessed are Eastertide (the fifty days following Easter), Christmastide (until February 14, The Feast of the Presentation), and after having moved into a new home. A rich and evocative blessing, the *Dnorhnek* has practically fallen into disuse along with many other blessing rituals, chiefly because the world is no longer popularly perceived as sacred and in need of repeated prayer and anointing.

This perception is indeed perplexing considering that there has arguably never been a time when God's blessings were more needed!

At a home blessing, every member of the dwelling assembles with the priest to sanctify together four life-giving gifts.



Bread

Bread is blessed as a potent symbol of God's greatest gift offered back to him in the form of a humble loaf. The staff of life, it is the vital spiritual food of Holy Communion, where it represents the ultimate convergence of the sacred and the profane.

"This is the bread which came down from heaven . . . whoever eats this bread shall live forever" (John 6:58).

Water

Water, the symbol of chaos out of which God created the world is also essential to life. God drew forth life from the formless waters (*Genesis 1*); we ourselves float in a liquid womb; without water we quickly perish; and in the water of baptism we are "washed clean," die to sin, and are reborn in Christ.

