

Please return.



Հրատարակութիւն Ամերիկահայոց Արեւելեան Թեմի Ազգային Առաջնորդարանի
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ՎԱՐԴԱՆԱՆՑ ՏՕՆԻՆ ԱՌԻԹՈՎ

ԵՐԴՈՒՄ

«Կ'երդնո՛ւմ», ըսաւ Վարդան:
«Կ'երդնո՛ւմ», կրկնեցին Վարդանանց մարտիկները:
«Կ'երդնո՛ւմ», կ'ըսէին մեր ֆետայիները, լեռ բարձրանալէ առաջ:
Վստահաբար, «կ'երդնո՛ւմ» կ'ըսեն նաեւ մեր նորօրեայ հերոսները,
ատրճանակի բլթակը սեղմելէ առաջ, ոգեկոչելով Վարդանանց կտրիճներու
երդումին հաւատամբը: «Յայսմ հաւատոց զմեզ ո՛չ ոք կարէ խախտել. ո՛չ
հրեշտակք եւ ո՛չ մարդիկ, ո՛չ սուր, ո՛չ հուր, ո՛չ ջուր, ո՛չ ամենայն զինչ
եւ են դառն հարուածք»:

Կ'ԵՐԴՆՈՒՄ ...

Բառ մը, որ կարելի չէ միշտ արտասանել,
Բառ մը, որ սողորուած է վճռակամութեամբ ու անդարձ վճիռով,
Բառ մը, որ իր մէջ կը պարունակէ կեանքի գերազոյն խորհուրդներէն
մէկը:

Որհնուրդ մը, որ ինքնագիտակցութեան, ինքնորոշման, պատուա-
խընդրութեան ու զգաստութեան մարմնաւորումն է:

Որհնուրդ մը, որ նշանակալից ու կենսական դեր կը կատարէ ուխտեալ-
ներու կենսագրութեան մէջ,

Որհնուրդ մը, որ վերամկրտման ու ազնուացման ճամբով մարդ-
կայնացումի կը մղէ երդուեալը:

Սրբազան Խորհուրդ մըն է երդումը, որ աշեան կնիքով կը դրոշմուի
յեղափոխականացած սրտերու մէջ:

Երդումը անպիղծ խորհուրդ մըն է, որ կը պրկէ մարդկային մարմինն
ու հոգին, մղելով մարդը ընդհանրական ու անխառն պատասխանատուութե-
ան:

Ահաւասիկ այս խորհուրդն է, որ կ'արտայայտէ Յովհաննէս
Այվազովսկիի այն գեղանկարը, որուն մէջ Վարդան զօրաւարը, խաչին
դիմաց ծունկի եկած՝ կ'արտասանէ հայրենիքի ճակատագիրը ճշդող
վճռական ու հատու բառը:

—կ'երդնո՛ւմ:

Այվազովսկիի կենսագիրները կը վկայեն, թէ ան երբեմն կը դիմէր իր
աշակերտներուն, եւ կամ գեղանկարիչ ընկերներու օգնութեան՝ իր կեր-
տած կերպարներուն դէմքերը մշակելու համար: Այվազովսկին յաջող
դիմանկարիչ մը չէ, մա՛նաւանդ երբ դիմանկարները համեմատենք
կատարելութեան ձգտող իր ծովանկարներուն հետ:

«Երդում» դիմանկարը եւս թոյլ է հմտական առումով, ներկի քսուածք-
ները ներհուն գեղանկարիչի մը վրձնահարուածներու արդիւնք չեն,
նոյնիսկ հապճեպօրէն իրագործուած ըլլալու տպաւորութիւն կը ձգեն,
ակնդիրին վրայ: Սակայն, հակառակ այս բոլորին, Վարդանի կերպարը,
հաղորդական է ու ազդու, անոր աչքերը կ'արտայայտեն իր առած որոշումին
գիտակից, նուիրեալ մարտիկի մը ձիգ ու լարուած հոգեվիճակը: Վարդանի
դիմագիծերուն արտայայտչականութիւնը կը դրսեւորէ ողջ ժողովուրդի
մը լինել-չլինելու ճակատագրական պահը:

«Երդում» գեղանկարը կը պատկանի Այվազովսկիի կտաններու ա՛յն
չարքին. (ինչպէս, «Հայ ժողովուրդի մկրտութիւնը», «Խրիմեան Հայրիկը
Էջմիածնի շրջափակին մէջ», «Հայերու ջարդը Տրապիզոնի մէջ», «Հայերը
նաւ կը լեցնեն», «Հայերը կենդանի կը նետեն ծով», եւայլն), որոնք ու-
նէին ազգային յեղափոխական նկարգիր ու կը միտին հայ ժողովուրդը ինք-
նճանաչման եւ ըմբոստութեան մղելու անիրաւութիւններու դէմ:

Այվազովսկիի Սուրբ Վարդանը երդում կ'ընէ խաչին դիմաց՝ ազգային
սրբութիւնները սուրով ու արիւնով պաշտպանելու համար: Իսկ Գրիգոր
Պանջեանի Վարդան զօրավարը խաչի, ու մա՛նաւանդ՝ սուրի վրայ եր-
դում ըրած է արդէն ու մարտի ելած՝ ազգային խաչն ու հայրենիքը
պաշտպանելու համար: Պանջեանի Վարդանը յաւիտենական պայքարի մէջ
է: Իր մարտիկներուն զուգահեռ՝ ան զինուորագրած է նաեւ «Շուշանիկ»ն
ու «Մայր Հայաստան»ը, կղերականներն ու հայդուկները, մա՛նաւանդ հայ
մշակոյթի մեծագոյն գործիչները՝ սկսեալ Պորենացիէն, Եղիշէէն ու
Նարեկացիէն, մինչեւ Կոմիտաս, Սիւսանթո, Դանիէլ Վարուժան ու
Չարնից, մինչեւ Պարոյր Սեւակ ու Մինաս Աւետիսեան, մինչեւ Ռւիլեմ
Սարոյեան, Սօս Սարգիսեան, Հրանդ Մաթեոսեան, Ռազմիկ Դաւոյեան
ու բազում ուրիշներ: Այվազովսկիի Վարդանին պէս երդում ընելէ ետք,
անոնք Սրբազան Պատերազմ յայտարարած են՝ հայրենիքը, ազգը, ու,
մա՛նաւանդ՝ ազգային ողջ մշակոյթը պաշտպանելու համար:

Մովսէս Միրանի



Ս. ՎԱՐԴԱՆ Յովհաննէս Այվազովսկի, 1892

THE VARTANIANS

Every year, on the Thursday preceding Lent, Armenians throughout the world
celebrate the anniversary of an important event in their history. This is the religious
war waged between pagan Persia and Christian Armenia in the year 451 A.D.

The hero of this war was St. Vartan the Brave. All those who gave their lives
in this war are called collectively the Vartanians.

The cause of the battle was religious. Armenia, the first country in the world
to proclaim Christianity as its state religion (301 A.D.), lived peacefully, first under
its own kings, and then under Persian rule. She developed her culture with great
zeal during the first half of the fifth century. During this period the Bible was
translated into Armenian and Christianity flourished in the country.

Armenians, who formerly had almost the same religion as the Persians, showed
signs of alienation from the Persians after becoming Christians. In order to force
the Armenians to revert back to the Persian religion, the king of Persia decreed
that all Christians under his rule should abandon their new religion and accept
Mazdeism, the distinctive feature of which was the worship of the sun and fire.

(Cont. on page 2)

ANOUSHIG VARTAN

Today I would like to answer another of the questions you have asked of me. A question I know most Armenians, young and old, have asked at one time or another of themselves or of others. Again, my answer will be a lay person's response.

You had asked about the appropriate times to stand up or to remain seated in our church during the "Soorp Badarak" service.

Although you have probably heard this before it bears repeating here again, that from day one, our church has been and still is, a democratic and broad-minded institution, as well it should be since Christianity is based on love and tolerance. If anyone tells you otherwise be certain to test their opinion; follow the "Badarak" for yourself. Better still, take some time to reach the Armenian text or the English translation. Above all, *use your common sense!*

As you are aware, "Soorp Badarak" is the most solemn service. Therefore, a physically healthy person who wishes to remain standing throughout the service should do so, as this is the ideal form. On the other hand, if you feel tired sometimes, or do not feel well enough that you can remain standing though the service and find you need to sit down more often or at different times, let this not bother you. I am certain our loving heavenly Father will not consider being seated a sin. In any case I would like to give you an idea about church etiquette so that you may practice and observe this.

In the days of old there were not benches or pews in our churches. Our forefathers used to kneel or sit or stand on the floor using a cushion or a small carpet brought from home for this purpose. In fact, they also removed their shoes and left them in a designated area near the door. In my childhood I had been to a few Armenian Apostolic churches where there were very few benches with wide open areas. People brought their own cushions or small folding chairs. As recently as a few months ago I was in a church in Toronto, Canada, where there were no benches. In this church (not an Armenian church, by the way, but an Eastern Orthodox church) the only sitting areas were wooden wall extensions which were attached to the three side walls of the building. I was told those wooden structures were for the elderly or sick persons only. The others of the congregation were expected to stand through the service, the Divine Liturgy.

In a few handbooks of the "Soorp Badarak" the standing, kneeling and sitting occasions are indicated. When you have the use of one of these books you will not have a problem. However, you might occasionally like to follow the service without reading, choosing instead to concentrate on the music and the meanings of the words. This, I believe, is better to do if you are able to understand Armenian fairly well. If you do not understand every Armenian word now, do not give up; perseverance will pay off.

Now, let us see how often we can remain seated. First, "Soorp Badarak" starts when the celebrant priest, fully clad in the appropriate vestments, is ushered in with the chant "Khorhoort Khoreen", or in the case of a bishop, "Hurashapar Asduvads". You do know, I am sure, that the simplest way to show respect is to rise and stand when a person enters the room, in this case the church. Hence, as the celebrant priest enters, we stand as a sign of respect and remain standing until he reaches the altar and finishes singing "Ee hargee surpootyan ... Havidyans havidenits. Amen." You cannot miss this, because at this point the drapes at the altar are drawn closed and the congregation sits in the pews. Meanwhile, the "dagh", the melody appropriate to that particular Sunday service is sung either by a member of the choir or the choirmaster. The choir continues to sing until the priest concludes the blessings at the altar. The priest blesses the holy bread, the wine and the "mass".

Second, the altar drapes are drawn open by a deacon. The priest begins censing the altar and the procession prepares to walk among the congregation. This is the second occasion to rise and remain standing until someone begins to read the Bible lesson. These lessons are always from the "Acts" of the Apostles and chosen in accordance with the actual Gospel reading of that Sunday. As this is not the actual Gospel reading we will be seated. In some churches, when there are inconvenient occasions, the lesson is omitted. In this case, we remain standing through the "Jashoo Avedaran," the Holy Gospel reading and the recitation of the Creed. Everyone should recite the Creed, the "Havadamk," for this is what we, as Christians and as members of the Armenian Apostolic church, believe.

I would like to stop at this point for in my opinion you have enough to think about and to put into practice for a while. In my next letter we will have a look at the rest of the "Soorp Badarak" service. Until then, I remain,

Your Loving
Eugenie Horkoor.

THE VARTANIANS

(Cont from page 1)

The Armenians, in a mass meeting of the clergy and the ruling princes, gave a bold answer to this royal decree, insisting that they had not the slightest intention of altering their Christian beliefs. They wrote a letter to the Persian King in which they said: "Our religion is not like a garment that we might change according to the circumstances; it is part and parcel of our bones and blood and personality ... We serve you loyally in your army and pay taxes faithfully if you leave us alone in the matter of religion. If you try to force your will upon us we are ready to suffer, and to be tortured and even to die. However, you should know in advance that there is no power on earth which can force us to change our religion because our covenant (pledge to be faithful) is not with man but with the Almighty God." That was the conclusion of the letter.

The Persians countered this boldness with a heavy hand. They sent to Armenia a huge army of some 220,000 strong, to crush the resistance and to convert the country to Paganism by force.

In 451 A.D. on the field of Avarayr (rhymes with fire), near Mount Ararat, a band of 66,000 semi-trained and poorly equipped Armenian fighters, under the leadership of Vartan Mamigonian, their Commander in Chief, stood waiting for the invading army of Persians.

Vartan Mamigonian was the descendant of a noble Armenian family. From his mother's side he was the grandson of Sahag the Catholicos, the chief translator of the Bible from the Greek into Armenian. Vartan was, at that time the head of the Mamigonian House, a very influential and renowned ruling family in Armenia. Vartan knew full well that the Persians outnumbered his men, that they were well equipped and that they were going to use their hords of elephants against him.

The day before the battle, the Armenian soldiers spent the night in prayer and devotion. The entire army prayed and took Holy Communion. The head of the Church, Catholicos Hovsep, was there together with his clergy. Priest Ghevont (Leontius), the most zealous among the clergy, together with Vartan Mamigonian, encouraged the soldiers with inspiring words.

Towards the morning of a Saturday they heard, and dimly saw, the approaching Persian army. The clash of the two armies was fierce, with swords glittering and blood running profusely. The Armenians inflicted great losses on the enemy. In this battle which lasted only one day, and in the subsequent guerilla wars, 1036 Armenians fell, against the Persian loss of 3544 soldiers. The battle of Avarayr came to an end with the fall of Vartan the Brave. The Armenians, seeing that they were left without a commander, withdrew to their castles and inaccessible mountains to carry on a guerilla war.

In this battle Vartan and his comrades suffered a military defeat but in reality the victory was theirs. They lost the battle but in the end they won the war and attained their aim for which they were fighting. The Persians eventually stopped their scheme of converting the country to their religion, when they realized how steadfast the Armenians were in their faith and conviction. Their defeat became a moral victory.

Some thirty years later, a nephew of Vartan, Vahan Mamigonian, brought this religious resistance to a successful end, even from the military standpoint; he dictated his simple terms to the Persians: a) full religious freedom, b) home rule for the country, and c) replacement of corrupt officers with men of dependable character.

The Armenians still hold what the Vartanians were fighting for: their Christian faith and heritage. The Persians lost what they were trying to impose upon Armenians, their own religion, because they were themselves converted later to Islam.

Vartan has become the most outstanding hero of the Armenian nation. He, with his comrades in arms, together with millions of others following their example throughout Armenian history, laid down their lives so that the coming generations of Armenians might worship their Lord and God freely.

The war of St. Vartan was fought exclusively on the issue of freedom of conscience, and as such, it constitutes a glorious event in the struggle of humanity for freedom of religion. Vartan and his valiant men were the pioneers of freedom of conscience in the middle of the fifth century.

As a result of such battles in our history and the fine spirit which the Vartanians displayed, the Christian religion has survived in Armenia throughout centuries and under most trying circumstances. We are proud inheritors of this unconquerable spirit, so conspicuously manifested on the Field of Avarayr. May God make us worthy of this glorious legacy.

Saints and Sacraments

Bishop S. Kaloustian
(Now Patriarch)

SIRARPIE DER NERSESSIAN
ARPAG MEKHITARIAN

ARMENIAN MINIATURES FROM ISFAHAN

Preface and introduction by H.H. Catholicos Karekin II
Brussels, 1986

As promised, *Armenian Miniatures from Isfahan* adds a new title to the list of valuable and well-conceived works dealing with medieval Armenian culture, and medieval Armenian art in particular. It finally renders accessible to a large number of us a rich and colorful treasury of an Armenian community which, though familiar in principle to most informed individuals, has for a long time been known-yet-unknown to all but a few fortunate individuals.

Other great treasure-houses of Armenian culture have already been quite accessible, for a variety of reasons, thus enjoying a somewhat steady stream of inquirers and/or visitors from all over the world. The New Julfa collection, of no less intrinsic value than any other and no less captivating to any of its many visitors, has perhaps been lacking an official "written ambassador", making it an actually felt presence in the imagination of a wider audience; its counterpart to *The Armenian Art Treasures of Jerusalem* or other similar works. With the volume at hand, this tiny community with an identity and character of its own, a unique history and witness, is opened up for all of us to see a sampling of, to understand it more, and appreciate it as it deserves to be appreciated.

Nothing could be further than the truth, however, than to state that what we are looking at here is a coffee-table edition; for while our volume is a beautiful 13' x 9', it is designed to appeal to more than the eye. It is indeed a supplementary to the 1968 study of John Carswell, *New Julfa: Armenian Churches and Other Buildings*, dealing, this time, with manuscripts and miniatures.



Arpag Mekhitarian and Sirarpie Der Nersessian

His Holiness Karekin II of Antelias, Lebanon, provides both a preface and an introductory survey. His words expressing satisfaction and joy for the successful completion of the project (which was in the making for quite a while) seem to reflect not only his official rank and patronage, but also the dedication of a faithful servant of the New Julfa community itself — an individual well-acquainted with the material described and analyzed in the volume, and a first-hand experience most of us lack. His introduction, on the other hand, comes from a serious student of Armenian affairs, with perceptive generalizations, historically validated comments, and a framework within which the whole New Julfa phenomenon may most profitably be studied.

The bulk of *Armenian Miniatures from Isfahan* is devoted to an intricate study of selected representative miniatures from the collection, undertaken by professor S. Der Nersessian, perhaps the singularly best qualified expert to embark on such a project destined to be a first and simultaneously as authoritative as possible. Her contribution, a lucid analysis of in-

(Cont. on page 3)

OUTREACH

Archbishop Mesrob Ashjian
Prelate
Mary Hamparian - Editor

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ARMENIAN MINIATURES FROM ISFAHAN

(Cont. from page 2)

fluences and counterinfluences of artistic styles and schools of illumination and decoration, of tradition and innovation, of external factors and local-inherent motifs is most meticulously researched and eloquently presented, as usual. Interrelations among various schools of Armenian art are defined, clarified, their extent established upon detailed examinations and comparisons of individual components of the collection, as well as some of their sub-components. Professor Der Nersessian dwells on the correlation of the New Julfa school of illumination and those of Cilicia, Siunik, and Vaspourakan in particular, noting general trends, underlying conceptions, similarities, and divergences and accounting for them.



Gospel No. 481: the Son of the Donors (1330 A.D.)

It is safe to declare, that inasmuch as the New Julfa collection is the focus of this study, the latter presents a *precis* of the available knowledge to be found anywhere. The New Julfa evidence is skillfully integrated into the wider spectrum of medieval Armenian art, so that the non-expert may gather a considerable amount of general information from it. One must also note that the western influences so vividly present in New Julfa as perhaps in no other medieval Armenian community ever, are also assessed and exposed.



Gospel No. 47: Nativity (1330 A.D.)

Professor Arpag Mekhitarian has provided the volume with an additional and pragmatic advantage: his detailed description of each of the studied manuscripts. This brief yet immensely useful section is bound to assist scholars in various fields of endeavour in becoming aware of the existence and character of these

THE WEEK OF PRAYER FOR CHRISTIAN UNITY MARKED IN FORT WAYNE, INDIANA

The Prelate of the Armenian Apostolic Church of America, His Eminence Archbishop Mesrob Ashjian, recently paid a two-day visit to Fort Wayne, Indiana, upon the invitation of the Associated Ministries of that city in order to address a gathering at the Trinity Episcopal Church on January 20, 1987, during a service of prayer for Christian unity.

The Prelate was invited also to address the 300 member Rotary Club of Fort Wayne on Monday, January 19. Although an unusual snow storm hit the town on that day, a great number of rotarians attended the Monday noon luncheon. After the normal proceedings of the club the President, Mr. Lester Grile made the introductions and invited that famous Armenian at Fort Wayne, Mr. Zohrab Tazian to introduce his own Archbishop.

Archbishop Ashjian spoke about Lebanon: the country, the structure, and the Armenian presence there, stressing the witnessing of the Armenian Church in Lebanon, especially, the social role of a church in a war-torn country.

On Tuesday noon, special ecumenical services were held at the Trinity Episcopal Church with the participation of Episcopal, Roman Catholic, and United Church of Christ representatives. Among the attendants were the Roman Catholic Bishop of Fort Wayne and South Bend diocese as well as representatives of various churches.

The Reverend Mel Philips of the Associated Churches introduced Archbishop Mesrob Ashjian who addressed the congregants on the topic: 'Reconciled to God in Christ'. The address was based on St. Paul's, II Epistle to Corinthians, Chapters 5:16 - 6:4, with the key verse being: 'We beseech you on behalf of Christ: Be ye reconciled to God.' He then invited the congregation to follow the paths of the apostles as ambassadors of Christ and his ministers to be agents of reconciliation in these times of turmoil.



Archbishop Ashjian, Mr. Zohrab Tazian & Mr. Lester Grile.

After the service a luncheon was offered in the church hall followed by a question and answer period. The same night Mr. & Mrs. Zohrab and Noemi Tazian whose warm hospitality Archbishop Ashjian enjoyed during his stay in Fort Wayne, hosted a dinner at their residence attended by some 110 people from the Greater Fort Wayne area. Church representatives, the County Council President, the Superintendent of the Fort Wayne School System, local bank presidents, college board chairmen and other friends attended the dinner and met with the Archbishop.

The Prelate, during the dinner, thanked the Tazians for their hospitality and faithfulness to the Armenian Church and Community. He also mentioned that the Tazians are staunch supporters of the Prelacy and just recently they made a donation of \$35,000 to the Prelacy for the renovation of the executive offices of the Prelacy and other projects.

Upon his return to New York, Serpazan Hayr expressed his satisfaction at a successful trip in the pursuit of Christian Unity.

manuscripts so that they may be made more use of in various monographs and studies in the future.

One would hope, that a momentous advance such as this in the efforts to uncover and revivify our treasures will be sufficiently appreciated. Obviously, many individuals and institutions deserve to be thanked; Professors Der Nersessian and Mekhitarian, first; the authorities in and around New Julfa, past and present, should not be forgotten; and the Armenian Catholicosate of Cilicia, and His Holiness personally, are to be heartily and sincerely commended for yet another achievement in their record of service to the Armenian Church and people.

Copies may be ordered from the bookstore, the Prelacy of the Armenian Apostolic Church of America, 138 E. 39th Street, New York, N.Y. 10016. (\$60.00 plus \$2.00 postage and handling).

Hratsch Sarkissian
New York City

THE LAND AND CULTURE ORGANIZATION

MARKS ITS 10TH ANNIVERSARY ON JANUARY 24-25 IN PARIS

The Land and Culture Organization celebrated its tenth anniversary in conjunction with its 14th general assembly convened in Salom Hoche, Paris, France.

His Eminence Archbishop Mesrob Ashjian, President of the Land & Culture Organization, Inc. in the U.S. of America, attended the proceedings of the General Assembly together with the three member delegation from the U.S.

On Saturday night, over 250 people attended the anniversary dinner. Included among those present were: the Prelate of the Armenian Apostolic Church of Paris, Bishop Kud Naccashian; Bishop Gregoire Ghabroyan, Bishop of the Armenian Catholics of France; Rev. Levonian, the representative of the Armenian Protestant community as well as many Armenian writers, and artists such as Vahe Katcha, George Garvarentz, Aida Aznavour and others.

The Land & Culture Organization is a movement to study and to preserve Armenian monuments and it has been recently incorporated as a nonprofit organization in the state of New York.

ՍՈՒՐԲ ԾՆՆՆԵԱՆ

ՀԱՆԴԻՍԱՒՈՐ Ս. ՊԱՏԱՐԱԳ ԵՒ ԶՐՈՐՀՆԷՐ ՀԱՐԱՒԱՅԻՆ ՖԼՈՐԻՏԱՅԻ ՄԷՋ

Կիրակի 11 Յունուար, 1987-ին Հայկական Ս. Ծնունդի առիթով, Ֆլորիտայի Լոտրիտեյլ Լէյբ քաղաքի եպիսկոպոսական եկեղեցւոյ մէջ տեղի ունեցաւ Հանդիսաւոր Ս. Պատարագ եւ Զրօրհնէքի արարողութիւն, մեծ թիւով հայ հաւատացեալներու ներկայութեամբ:

Այս առիթու նիւ եօրքէն յատկապէս Ֆլորիտա ժամանած էր Հիւսիսային Ամերիկայի Արեւելեան թեմի եւ Գանատայի բարեջան Առաջնորդ՝ Բարձր Ս. Մեսրոպ Արք. Աշճեանը, նախագահելու օրուայ արարողութեանց, ինչպէս նաեւ հարաւային Ֆլորիտայի նորակազմ գաղութին անձամբ ներկայացնելու շրջանի նոր հոգեւոր հովիւ՝ Հոգ. Ս. Շահէ Վրդ. Փանոսեանը:

Ս. Պատարագը մատոյց Ս. Շահէ Վրդ. Փանոսեանը: Պատարագի երգեցողութիւնը կատարեց շրջանի դպրաց դասը, ղեկավարութեամբ՝ Պրն. Սարգիս Պողոսեանի եւ երգեհոնի ընկերակցութեամբ՝ Հրաչ Պողոսեանի:

Հոգեւոր հովիւին անդրանիկ այս պատարագին առիթով, Ֆլորիտայի զանազան քաղաքներէն հարիւրաւոր հայորդիներ փութացած էին եկեղեցի, հետեւելու օրուան սրբազան արարողութեանց եւ լսելու Սրբազան հօր եւ Հայր սուրբին խօսքերը: Յընթացս Ս. Պատարագին, Հայերէն եւ Անգլերէն լեզուներով խօսք բացատրութեամբ Հայրը կենսագրական սեղմ բացատրութեամբ ներկաներուն ծանօթացուց շրջանի նոր հոգեւոր հովիւը, յայտնելով որ տօնական այս ուրախ օրերուն, Ազգ. Առաջնորդարանին կողմէ Ֆլորիտահայութիւնը մնայուն հովիւ մը օժտելը լաւագոյն նուէրը եղաւ:

Սրբազան Հայրը յաջողութիւն մաղթելով Հայր Սուրբին, հրաւիրեց զայն որ տայ իր անդրանիկ քարոզը:

Ս. Պատարագի միջոցին, բազմաթիւ հայորդիներ ստացան Ս. Հաղորդութիւն: Այնուհետեւ, Սրբազան Հայրը անձամբ կատարեց Զրօրհնէքի արարողութիւնը: Եկեղեցական արարողութեանց աւարտին, եկեղեցւոյ կից սրահին մէջ տեղի ունեցաւ հաւաքական հացկերոյթ, զոր պատրաստելու գեղեցիկ մտածումը ունեցած էր հոգաբարձութիւնը:

ԿԸ ՓՆՏՈՒՄԻ - MISSING

We are searching for a man named MESROP ABRAHAMIAN who came to the U.S. from Armenia between 1919 - 1921. He was only a child at the time and his birth date is from 1911 - 1914. His parents are named Avitis and Shogher. His brother is still in Armenia while his nephew is in the U.S. looking for his uncle.

Could you possibly help us? Any information about MESROP ABRAHAMIAN would be sincerely appreciated.

All those who have information should write to:
WORLD WIDE TRACERS
Tracers of Missing Persons
Entitled to Abandoned or Unclaimed Property
26081 Avenida Aeropuerto
Suite E
San Juan Capistrano, CA 92675

The Prelacy of the Armenian Apostolic Church of America Presents

PAREGENTAN VII

FEBRUARY 27 • 28

DEDICATED TO THE REGION OF KHARPET

Sheraton-Lincoln Inn
500 Lincoln Street
Worcester, Massachusetts 01605

SCHEDULE OF EVENTS

FRIDAY, FEBRUARY 27, 1987

5:00 p.m. Continuous Art Exhibit
Book Fair
Armenian Video Show
8:00 p.m. Komidas Choral Society
of Boston (Maestro
Rouben Gregorian)
8:00 - 10:30 Open House Buffet

SATURDAY, FEBRUARY 28, 1987

9:00 a.m. - 10:00 a.m. Special Morning Services
Archbishop Mesrob
Ashjian, presiding
10:00 a.m. Holy Communion
10:30 a.m. Communion Breakfast
11:00 a.m. Continuation
(Sheraton-Lincoln Inn)
of: Art Exhibit
Book Fair
Armenian Video Show
1:00 - 1:45 p.m. Armenian Play
1:45 - 2:30 p.m. Sunday / Armenian
Schools Masquerade
Parade
2:30 - 3:00 p.m. Dance Solo by Afrim
Tanoglu & Sons
3:15 - 4:00 p.m. Philadelphia Choral
Group (Religious Music)
4:00 - 5:00 p.m. Dance Workshops
Slide Presentation of Mt.
Ararat Climbers
6:30 p.m. Cocktails and Dinner
(Reservations required)
9:00 p.m. Dance, Carnig Mikitarian
Ensemble with Johnny
Berberian
11:30 p.m. 11th ANNUAL
PRELACY RAFFLE
DRAWING

SUNDAY, MARCH 1, 1987

9:45 a.m. Morning Services and
Badarak
Celebrant: Very Rev.
Anoushavan Tanielian

PARTICIPATION FEE:

\$199.00 Single Occupancy
\$239.00 Per Couple
\$299.00 Triple Occupancy
\$339.00 Quadruple Occupancy

11th Annual Raffle

PRIZES

1st Prize \$15,000
2nd Prize \$ 5,000
3rd Prize \$ 3,000
4th-10th \$ 2,000
5th-15th \$ 1,000

Drawing on Saturday,
February 28th, 1987

Tickets available from Board
of Trustees, Delegates or local
sources.



THE ARMENIANS

of Adriano Alpago Novello

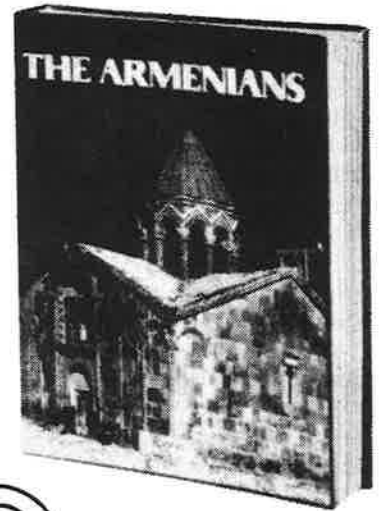
In its December 15, 1986 issue, the *Time* weekly magazine has suggested 22 volumes to enjoy without reservations.

During the holiday season, the magazine picks its choices and describes the books worth reading.

Under the title "Pleasures for the Holidays," the article has divided the books into three categories according to their price: Books more than \$60, books between \$30 and \$60, and books less than \$30.

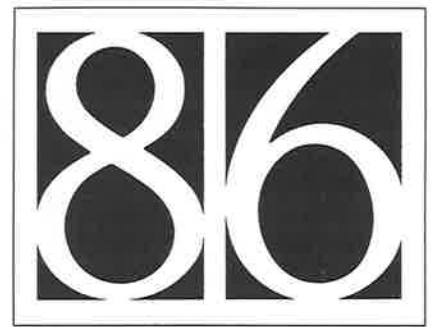
In the more than \$60 category, a book on Armenians is selected. Entitled "The Armenians," the book is \$75, 280 pages and was published by Rizzoli International Publications, Inc. of Milan and New York. It was written by Adriano Alpago Novello.

This is what *Time* has written about it: "For nearly 2,000 years, the rich and fertile lands of western Asia known as Armenia proved hospitable to man and beast, as well as to a remarkable civilization. Then in 1915 the turks massacred more than a million Armenians, leaving their historic lands desolate and sending the survivors fleeing abroad. The splendidly illustrated 'The Armenians,' aims to restore to view some of the beauty of this brutally wounded culture. Various Armenian and Italian scholars have contributed chapters on the arts, history, religion and literature." Copies of "The Armenians" may be purchased from the Prelacy Bookstore, 138 E 39th St. New York, N.Y. 10016, for \$75 per copy, postage and handling included.



PRELACY
GOMIDAS CONCERT POSTER
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AWARDED TO

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D. Barron PUBLISHER
F. Stella ART DIRECTOR

PAREGENTAN VII (MARDI GRAS) WEEKEND

FEBRUARY 27-28, 1987; SHERATON LINCOLN INN, WORCESTER, MA.

(Reservation Deadline, February 12, 1987)

Name _____ Date _____

Address _____ City _____ State _____ Zip _____ Tel. _____

Please reserve your rooms and enclose a \$50.00 deposit for each person. Make checks payable to:

HOLY TRINITY ARMENIAN APOST. CHURCH and mail to: 635 GROVE STREET,
WORCESTER, MA 01605

Our readers remember vividly that great moment of pride which was the Gomidas Concert at Avery Fisher Hall on April 19, 1986.

The poster of that memorial day was prepared by Mr. Vazken Kalayjian of the Glazer and Kalayjian. The said poster recently received the 1986 CREATIVITY ART DIRECTION MAGAZINE, CERTIFICATE OF DISTINCTION.

We heartily congratulate Mr. Kalayjian on his success and share his well earned pride and satisfaction in such a magnificent work.