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 A Publication of the Prelacy of the Armenian Apostolic Church of America

Volume IX, Number 7, 8
 November, December 1986

TRADITIONAL GROUNDBREAKING CEREMONIES FOR THE NEW ST. SARKIS CHURCH IN DOUGLASTON, NEW YORK



Archbishop Mesrob Ashtjian commencing the excavation by turning the first shovelful of the earth. From left to right: Mr. Michael Haratunian, Mr. Bedros Jivelektian, Archbishop Asoghik Kelejian, Mr. Chaderjian, Serpazan Hayr, the eldest Godfather, Mr. John Alexanian and Deacon Frank Kabaranjian.

October 26, 1986, will remain an unforgettable date for all those who, in the pouring rain, attended the traditional Armenian groundbreaking ceremonies of the new St. Sarkis Church in Douglaston, New York.

The community has come a long way since that tragic night of May 19, 1985, when a fire burned the 100 year-old church building of St. Sarkis to the ground, but, as the Phoenix rose majestically from its deathbed, so did St. Sarkis. This was made possible when the community united and committed itself to work and pray together under the leadership of dedicated persons. Soon, a plot of land was purchased for the new site of St. Sarkis and plans were made to build it in a traditional Armenian architectural style.

The Fund Raising Committee under the chairmanship of Mr. Jack Chadrian and the Building Committee headed by Mr. Michael Haratunian worked diligently with the pastor of St. Sarkis, Archbishop Rev. Asoghik Kelejian and with the members of the Board of St. Sarkis. After much endeavor, they were able to sell the old property, purchase a new plot of land and commission the architect, Hovnan Givlegian to prepare drawings of the new church and make everything ready for the groundbreaking ceremonies. Everything was indeed ready for October 26, and even the weather, the pouring rain, did not dampen the spirits of the faithful who came to attend the ceremonies. His Eminence Archbishop Mesrob Ashtjian, assisted by Archbishop Rev. Asoghik Kelejian, pastor of St. Sarkis, and Archbishop Rev. Yahrich Shrinian, pastor of Sts. Vartanantz of New Jersey blessed the four cornerstones and the twelve columns and anointed with the Holy Christm the specially carved stones which were held by the 16 Godfathers.

Serpazan Hayr later anointed and blessed the 'venkar' which will be placed on the altar of the new church. For the ceremonies, Mr. Jack Chadrian, Godfather of the church rested the 'venkar' on the ground.

It was truly a moving moment for all when the choir sang the hymn of 'Echmiadzin Ee Horre' and Serpazan offered incense to the people. He then mixed earth from Holy Echmiadzin with earth taken from the new church site.

After the religious ceremony, a banquet was held in Douglaston fashion and was attended by over 350 people. It was a joyous occasion and the beginning of a new commitment.



Serpazan Hayr washes with wine and water the "Venkar" of the new altar which is held by the Godfather of the Church, Jack Chaderjian, Esq.

ON UNITY AND THE STATE OF THE CHURCH

Father Vertness Kalayjian, Pastor of the St. Mary Armenian Church in Washington, D.C. under the jurisdiction of the Diocese of the Armenian Apostolic Church of America, expressed very interesting views during an interview which appeared in the September 13, 1986 issue of the Armenian Mirror Spectator, the official organ of the Armenian Democratic League (ADL) in America.

The interview is very engaging in more than one aspect. It shows new and interesting developments in the way of thinking of the Diocesan clergy which we surely welcome. After all, some of the ideas expressed in the interview have always been in our thoughts as natural and feasible means to achieve Church Unity through mutual understanding, Christian charity and cooperation.

Q. What is the biggest problem facing the Armenian Church in America today?

A. There are a number of social, ethical, and moral issues that face the Christian community at large — and the Armenian church is no exception.

But the Armenian Church has its own problems as well. You might call them institutional problems. They center around the shortage of clergy, the unity issue, and — what I would personally consider its greatest problem — the definition of its own identity.

The Armenian Church is on a pendulum, between being a Christian community and an ethnic community — addressing problems of national interest or individual spirituality. They are not necessarily mutually exclusive, but in some quarters there is an artificial separation between national aspirations and personal, moral, ethical, and primarily religious needs.

Q. How would you split them up? Should one just be totally ignored, or should there be a percentage split — say, 70% spiritual and 30% national?

A. The ideal answer is 50-50. No religion exists in a vacuum. It has to relate to a particular social environment. In this particular case I am a Christian and I also happen to be an Armenian.

My Christianity is both internalized and externalized in the Armenian context — to that extent it is not mutually exclusive.

Q. And yet isn't the very cause of our unity problems today this question?

A. The unity issue is only the symptom — not the problem. There are underlying political and even social and economic reasons why Armenians have never been able to present a united front. We have always lacked a centralized authority and all throughout history we have always shown a certain aversion to such centralized management of our affairs.

So the separation in the Armenian Church is nothing new and shocking. Those of us who hang the future of the Armenian Church — of the youth — on the idea of "Unity" are completely misled. If we have by a miracle "Unity" tomorrow, I don't think that will bring in the youth in droves. There are other problems related to the youth that need to be addressed.

Q. Do you see a rallying point anywhere the two groups — whether it be the future of our youth, or something as simple as the recent celebrations of Ellis Island and the Statue of Liberty?

A. The fields, the areas, the occasions where there could be a united activity — and the catchword here is cooperation — are numerous. There is no need to search our hearts and minds to find the areas where we can work together.

But because we have chosen not to — because, again, of a lack of unity — no matter how lofty our goals, no such cooperation will come forth until someone in authority decides that enough is enough, that after 50 years we have exhausted all our energy, and

(Cont. on page 6)

THE EXALTATION OF THE HOLY CROSS

The Cross is the most sacred symbol of Christianity. It is the sign of the Christian religion. It was the first sign used by Christians, and it will be the last sign to appear in the history of the Church. It is related in the Gospel; once the disciples asked Jesus: "Tell us what shall be the sign of thy coming and of the end of the world?" (Mat. 24:3). He gave a long answer to this question and among many other things said, "And then shall appear the sign of the Son of Man in heaven" (Mat. 24:30), referring to the sign of the Cross. Christians, especially the Apostolic, Catholic and Orthodox Christians, render great reverence to the Holy Cross.

Every Christian should know why we render so much veneration to this holy sign of the Cross. The answer is that Christ gave His life for our salvation on a cross; from that day on it became a reminder of the great sacrifice that the Son of God made for mankind. That is the reason why the Church from the early days has given so much importance to this sign; that is the reason why the Armenian Church has established so many feasts in honor of the Holy Cross. We have four such holy days.

As this sign reminds us of the greatest sacrifice ever made on earth, the cross has assumed, in Christian vocabulary, the meaning of a life of endurance, courage, and sacrifice. Our Lord once said, "He that taketh not his cross and followeth after me is not worthy of me" (Mat. 10:38); meaning that those who cannot endure moral hardships, those who cannot sacrifice their own selfish and bodily interests for the sake of a higher life of sanctity and honesty, cannot worthily be called Christians.

We must not ask God to take away our crosses. They are opportunities and channels for us to gain more merit before God and gain more blessedness in heaven. We must ask God to give us wisdom and strength and to increase our courage and patience to bear them bravely. Only then will the blessedness, which our Lord promised to those who show patience to the end, be ours. May God make us worthy of this blessedness.

MAKING THE SIGN OF CROSS

Making the sign of cross, too, is very frequent in the Armenian Church, as it is in all the Eastern Churches. The holy sign of the cross, as a reminder to the

life-giving suffering and sacrifice of the Lord, has been from the earliest times sacred object of veneration. At all times a special power is attributed to the use of this holy sign of the cross. It is the sacred symbol of Christ and the Holy emblem of the Christian religion as a whole. An early Father of the Church, Tertullian, writing in the second century, says: "In all our travels and movements, in all our coming in and going out, at the table, in lighting our candles, in lying down, in our employments, we mark our foreheads with the sign of the cross." Another Church Father of the fourth century adds: "Let us then not be ashamed to confess the Crucified. Let the cross be our seal made with boldness by our fingers on our forehead." It was used as a strong weapon against the spirits of darkness. It took its place in the rituals of the church for blessing and consecration.

Crossing oneself with three fingers signifies blessing oneself in the name of the Holy Trinity. It means also professing our faith as followers of the One Who is crucified. It is, in the meantime, an expression of readiness to bear one's cross as a good soldier of Christ.

You make the sign of Cross when entering the church: and during the Divine Liturgy mainly.

1. After each bowing down.
2. When doxology (Park Hohn), that is to say: "Glory to the Father and to the Son and to the Holy Spirit" is being said of sung.
3. When the sacred name of Our Lord is being solemnly referred to.
4. At the beginning of the reading of the Gospel.
5. When peace or blessing is being given by the priest with the words: "Peace unto all", (Khaghaghutune Amenetsoun).
6. When the deacon or the priest swings the censor towards your direction.
7. When the most sacred and the central words of the Liturgy is being said: "Take, eat, this is my body ..." and "Drink ye all, this is my blood ..."
8. When kissing the Gospel and leaving the church.

From "BULLETIN" Department of Christian Education — a seasonal newsletter prepared by the Christian Education Committee of Holy Trinity Armenian Apostolic church, Fresno CA.

PARAGENTAN WEEKEND VII

Plans are underway for the seventh annual Paragentan Weekend, February 27th, 28th and March 1st in Worcester, Massachusetts.

The Holy Trinity Armenian Apostolic Church community is once again hosting this event which is becoming a highly attended winter gathering for the Armenians of New England and the East coast.

The Prelate, Archbishop Mesrob Ashjian, attended a special meeting with the members of the Board of Trustees of Holy Trinity Church and the Paragentan Committee on Monday, October 6th, and reviewed the scheduled events planned for this weekend. The most exciting novelty for the weekend will be this year, for the first time, programs dedicated to the culture of the province of Kharpert of historic Armenia; many activities, foods exhibits and dances will be dedicated to this province. The weekend program will include a choral group, a theater group, art exhibit, video presentations of Armenian movies, lecture given by three Armenians who climbed Mount Ararat this past August, and a workshop for traditional Kharpert dances. For those persons who own ethnographic and museum items such as Kharpert costumes, "zeboun", "yazmah", housewares, other items of interest, and would like to have these on display during the weekend, please contact Reverend Vazken Bekarian, Holy Trinity Armenian Apostolic Church, 635 Grove St., Worcester, MA 01615.

On Saturday evening, February 28th, the weekend activities will come to a close with the dinner and dance during which time the drawing will take place for the winning tickets for the 1987 Prelacy Raffle.

Circle the dates on your calendar and plan to join in the pre-Lenten festivities to be held at the Sheraton Lincoln Inn in Worcester, Massachusetts.

ԿԸ ՓՆՏՈՒՈՒԻ

Գոհատանցալէն — Ռուսիանեա, Կոստաքոս Սալիսաս Սալիսասեան կը փնտճէ իր գարձիկը՝ Երուսաղէմ Գաղղիէնեանը: Երուսաղէմ ծնած է Պոլիս, չորքը 80 տարիներ առաջ, եւ Բ: Նախաշխարհային պատերազմէն ետք Նաստառած է Նիւ Եորք: Երուսաղէմ հօր անունն է Գաղղիէ, իսկ մօր անունը՝ Սաղարիս: Լուրդ ունեցողներէն կը խնդրուի գրիկ չետեւեալ չասցիկին:—

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ՄԵՍՐՈՊԱՆՈՒՆԸ

Զօճ՝ Մեսրոպ Արք. Աշեհաճիւն

Կրքեն թէ Աստուած Լեզու մը յատուկ ստեղծել ուզեց սակ աղօթքներու: Կրքեն թէ Աստուած Մեքրոպը ձեռքով աւանդ մը դրկեց Նայ ժողովուրդին՝ Գիրքըը Նայոց, որ Իրեն Նամար աղօթքներ չիւտեն, Իր փարօըը երգեն ... Ու կը Նաւատանք անեանայն սրտով, եւ ոչ մէկ պատճառ չհաւատալու:

Բերաւ Մեքրոպը գիրքըը Նայոց, ինչպէս Մովսէս՝ պատուիրանները, Բայց ան չգրեց Մովսէսի նման քարեղու վրայ, այլ՝ սրտեղու մէջ, Ու դարձաւ շտաով սրտեղե՛ ծնած, սրտեղու Նատրը, Նայոց սէրը Լեզուն, Դարձաւ այր բեն գիմ, եւ նշաններով երեսուն եւ վեց քարձաւ ազգութիւն:

Դուն սորվեցուցիր, Մեքրոպեան Լեզու, Նայ մանուկներուն «Նայր Սեր»ը երգել, Դուն սորվեցուցիր Նայ գեղջուկներուն ընդդէմ գիտնալ սարկուլեան դէմ, Դուն դարձաւ քարեղ վարդաան բերնին՝ մահը նախընտրել քան օտարութիւն, Դուն Նայու սրտին մէջ տակաւ մեծողը՝ դարձաւ հողին մեր, Նայ ազատ հողին:

Քեզմով վար իջաւ, մեզի չես եղաւ ու եղբայրացաւ Աստուծոյ Որդին: Քեզմով բացուեցաւ — եւ ինչ Նամբոյրով — Աստուծոյ տանող աղօթքի ճամբան, Պատաճարան դարձաւ մեր Խորեանային, ու Նարեկային՝ Նարեկ չարխափան, Տուրի ինքնութիւն եւ կեանք եւ պատիւ, տուրի դիմապի՛ծ, անուն ազգանուն:

Լեզու հանեցիր քամանչան Սայաթ Նովուն սիրահար որ սիրոնը Նալին, Կոթիլոսա դարձաւ, ու գեղոն դարձաւ, Նայ սրտի խաղի քանաստեղծութիւն, Պանդուխտ այրերու եւ զաւակներու դարձին սպասող կայտոի նամակ, Լոյսի շատրուան, ապագայ եւ յոյս, ազգի պահպան՝ ապաւնչն համակ:

Քեզմով երգեցին Նայրենի հողին սրտեղը բերրի Նայ քանաստեղծներ, Քեզմով օրհնեցին ու հողի վարկին գուժանը օրհնեալ որ զԱստուած օրհնեն, Քեզմով ծնան թուանեն ու Ձարենց, Միամանթօ, Վարուճան եւ Մեակ, Որ թարգման ըլլան Նայ ժողովուրդի ծով տառապանքին ու վերելքներուն:

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Կրքեն թէ Աստուած Լեզու մը յատուկ ստեղծել ուզեց լոկ աղօթքներու: Կրքեն թէ Աստուած Մեքրոպի ձեռքով աւանդ մը դրկեց Նայ ժողովուրդին՝ Գիրքըը Նայոց, եւ գիրքերուն Նետ պատգամ մը յատուկ Աստուածային: — Որ, կ'ապրիս այնքան, ազգ իմ սիրելի, որքան որ ապրի Լեզուն Մեքրոպի ...:

Մեսրոպ Ա. Քրոն. Թաշճեան

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

1A. TITLE OF PUBLICATION	1B. PUBLICATION NO.	1C. DATE OF FILING
Outreach	4 2 6 4 9 0	Sept. 16, 1986
1. FREQUENCY OF ISSUE	2A. NO. OF ISSUES PUBLISHED	2B. ANNUAL SUBSCRIPTION PRICE
Monthly	138	East 39th Street, New York, NY 10016

3. COMPLETE MAILING ADDRESS OF THE HEADQUARTERS OF GENERAL BUSINESS OFFICES OF THE PUBLISHER (Not printed)	4. COMPLETE MAILING ADDRESS OF THE HEADQUARTERS OF GENERAL BUSINESS OFFICES OF THE PUBLISHER (Not printed)
138 East 39th Street, New York, NY 10016	138 East 39th Street, New York, NY 10016
5. FULL NAMES AND COMPLETE MAILING ADDRESS OF PUBLISHER, EDITOR, AND MANAGING EDITOR (Print name next to blank)	6. FULL NAMES AND COMPLETE MAILING ADDRESS OF PUBLISHER, EDITOR, AND MANAGING EDITOR (Print name next to blank)
Armenian Apostolic Church of America, Inc.	Armenian Apostolic Church of America, Inc.
EDITOR (Name and Complete Mailing Address)	MANAGING EDITOR (Name and Complete Mailing Address)
Mary Hmpartian, 138 East 39th Street, New York, NY 10016	

7. OWNER (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of the individual owners owning or holding 1 percent or more of total amount of stock. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given. If the publication is published by a nonprofit organization, its name and address must be stated. If item must be completed.)	8. FULL NAME	COMPLETE MAILING ADDRESS
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NONE	NONE	NONE

11. EXTENT AND NATURE OF CIRCULATION	12. AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	13. ACTUAL NO. COPIES OF SINGLE ISSUE PUBLISHED NEAREST TO PRECEDING 12 MONTHS
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18. TOTAL (Sum of 11 and 12 - should equal net paid on above in 4)	19. TOTAL (Sum of 11 and 12 - should equal net paid on above in 4)
9,770	9,770

20. TOTAL (Sum of 11 and 12 - should equal net paid on above in 4)	21. TOTAL (Sum of 11 and 12 - should equal net paid on above in 4)
9,770	9,770

ՆԻՒ ԾԵՐԳԻՒ ՀԱՅ ԿԵԴՐՈՆԻ ԿԿՈՐՈՆԻ ԾԻՆՈՒԹԵԱՆ ՀԱՄԱՐ 250,000 ՏՈՒՍՐ ՀԱՆԳԱՆԱԿՈՒԵՑԱԻ

Նիւ ԾԵՐԳԻՒ Հայ Կեդրոնի Կկորոնի Կանոնադրոյի տառօյն ձեռնարկը, Հայ Կեդրոնի Հիմնադրիչ Ծաղկերով պարտահանգիւց տեղի ունեցաւ Շաբաթ 4 Հոկտեմբեր 1986-ի երեկոյեան, Նիւ Ծըրգիի թիմիչը քաղաքը Լեօզիկ Կլեմիտիոյնի պան-րոկի շքեղ սրահներուն մէջ:

Ձեռնարկը պատկուեցաւ արտակարգ յաջողութեամբ երբ տեղւոյն վրայ, ներկաները, որոնք կը ներկայացնէին միայն թուական մէկ փոքր մասը Նիւ Ծըրգիի Հայութեան, խանդավառ ու սրտաբուրս կերպով յառաջացուցին 250,000 տողար, որ Հիմնադրիչի այս ձեռնարկով պիտի Հանգրիանայ Նիւ Ծըրգիի Համար երկար ժամանակ սպասուած Հայ Կեդրոնի ծրագրին:

Օրուան Հանդիսակարը Պր. Յարութիւն Մըլըրեանը, ճիւղ չենացեց Հանձնի երեկոյ մը անցընելու Համար միանակարար, յանուն մեր երազին իրականացման:

Հանձնի քարոյ, Պր. Մըլըրեան յայտնեց, թէ յանձնախումբը անցնող ամիսներուն, աշխատանք տարած է այցելութիւններ տալով Հայրենակիցներուն, յարմար վայրի մը փնտրուողով եւ վերջապէս առաջին հիմնական քաղով երբ տարացած է Հ.Յ.Գ. «Գրօ» Կոմիտէի 25,000 տողար անդամիկ նորկատուութիւնը եւ կատարած կանխավճարը արձեւիւք հողին Համար:

Այս խանդավառ լուրին ետք, Պր. Մըլըրեան խնդրեց Առաջնորդ Մըլըրեանին իր պատգամը բերել Հանդիսականներուն:

Մըլըրեան Հօր պատգամը Հանդիսացաւ երկրորդին ողբեկան միջև ուժը: Իր կարեւորութեան Համար կուտանք ամբողջական պատճէկը:

«Ճակ եմբ այստեղ իմանալով: Թէ ինչու եկած եմ: Հնարած, շքուած, պարտահանգիւց եկած եմ: Պիտի պարէնք, պիտի գուարճանաք: Բայց նաեւ գիտեմք, որ եկած եմբ այն գիտակցութեամբ, որ Հանգանակութեան պիտի մասնակցինք: Ասիկա ամենն գեղեցիկ բանն է: Գիտեք ձեր պարտականութիւնը: Ասիկա Կեդրոնի Համար է: Ուրիշ տարի է այստեղ եմ եւ միշտ լսած եմ «Ծըրգիի մէջ Հայ Կեդրոն պիտի շինենք»: Հոս կը նային, հոն կը նային: Տարիներով խօսքը են, գազներ, եկեր են: Բայց ըսեմ, որ այս Յանձնախումբը որ գործի կուտան է մէկ առաւելութիւն ունի: ԱՅՆ՝ ՈՐ ԽՕՄԲԸ ԳՈՐԾԻ ԿՈՒՅՔՆ ԿՆԻՍՈՒՄԵՆ:

Ես կը գնահատեմ այդ մարդիկը, որոնք խօսքին տեղ գործ կ'ընեն: Խօսքի վաճառականութեան տեղ գործին, փաստին եւ իրականութեան կը Հաւատան:

Կը գնահատեմ անոնք, որոնք երազ, ծրագիր մտածում կ'ուզեն գործի վերանշար: Եւ ամենն կարեւոր բաները ըսած են արդէն: Տեղ գտած են, Հող գտած են, փաստաբան ալ կայ: Միայն մէկ փոքրիկ բաժին կայ մնացած: Դրամական բաժինն է: Կը խորհիմ, որ այսօր ալ ա՛յլ կը լուծէք:

Այսօր, գտեք իրենց պիտի ըսէք թէ միամիտ են թէ իրատես: Իրենց պիտի ըսէք, թէ իրենց Հաստաքին մէջ չլտա՛կ էին թէ սխալ հիմերու վրայ դրած էին իրենց Հաստաքը:

Կը յուշում, թէ երբ այս սրահին գուրս մեկնինք, առաւտան մտածելուն, այդ խոստումը իրենց գրգայաններուն մէջ կ'ունենան եւ այդ ձեռով կը դիմադրան: վարուան Կիրակին եւ այն բոլոր գեղեցիկ Կիրակիները, որ ձերք պիտի լլլայ, ձեր Հատաքին պիտի լլլայ:

Բայց երկու կէտ կ'ուզեմ այստեղ նշել: Երկու Հարց մտաին կ'ուզեմ արտայայտուել այստեղ. եւ չեմ կրնար չընել ասիկա:

Իրեն եկեղեցական, իրեն առաջնորդ, իրեն Հայ, ինձի Համար առեղծ կենսական Հարցեր են եւ կ'ուզեմ որ անհրաժեշտ լրջութեամբ եւ պատասխանատուութեամբ ձօնեմանք:

Առաջինը այն որ մենք Ափիւրքի մեր իրականութեան մէջ, սփիւրքեան մեր ճակատագրին մէջ բախտաւորներն ենք որ կ'ապրին այս երկրին մէջ: Օրհնեալ, բարի երկիր մըն է: Եկած եմք Հարուստ երկիր մը, ուր ձեր ճակատին քրտինքը ձեզի կը մնայ: Յարազրիմներու Հնարարութիւնները ձերն են: Յարազ երջնալու բոլոր Հնարարութիւնները ունիք: Հայ էք, աշխատանք էք փախնար: Բախտաւոր ենք, որ այս երկրին մէջ կ'ապրինք: Որովհետեւ, այն ապտուրիւնը, որ սրտուած է մեզի, կրնայ մեզ անտարբերութեան, անհոգութեան տանել, անձնական բարեկեցութեան տանել եւ անձնական շահը, անձնական Հանգրիստը, անձնական Հանգրուսէտ պայմանները անխեղ գերադաս կրնանք նկատել: Ես չեմ ուզեր, որ մենք, միայն նիւթեպէս յաջորինք, որքան ալ Հարկաներ ու միլիոններ ունենանք, մի քանի տուններ ունենանք, Հանգրիստի քրտնախաւք ունենանք, ինչ որ կ'ուզէք ունեցէք, Հալալ լլլայ ձեզի: Բայց չեմ ուզեր, որ անհատապէս միայն յաջորիք: Մեր Ժողովուրդին զգալիստուութիւնները այն է, որ մենք անհատապէս կրնանք ամենահարուստը լլլալ, ամենին բարձր դիրքի տեղը լլլալ, բայց այս բոլորը չենք կրնար Հաւաքական կամքի վերածել:

Հաւաքայն Հարուստ չենք լլլար: Մենք անհատապէս Հարուստ Հայեր ենք, բայց Հաւաքարար աղքատ ենք:

Պէտք է մէկնան բոլոր անոնք, որոնք Համար պիտի ըստի թէ կեդրոնի Համար դրամ կը մուրան կամ պիտի մուրան: Բայց չեմ ուզեր որ ոեւէ մէկս այդ վիճակին մէջ ձգեք որ ազգին ազգին Համար, եկեղեցիին Համար, Հայ Կեդրոնին Համար մուրարու վիճակին մտածուինք:

Կ'ըսեմ: Անհատապէս աղքատ: Կ'ուզեմ այդ գիտակցութիւնը ունենանք, որ երբ դուք պատաններու մէջ կ'ապրիք, դժբախ պէս տուններու մէջ կ'ապրիք, ամենին արդիական Հնարարութիւնները կը ստեղծեք դուք ձեզի Համար՝ մինչ դպրոցները, եկեղեցիները, կեդրոնները խեղճ են, դուք խեղճ կը մնաք, ազգը խեղճ կը մնայ, ձեր գաղակները խեղճ կը մնան: Իրենց Հարստութեան մէջ կը վերադարձին, երբ իրենց Հայութեան մէջ կը վերադարձին: Այդ Հարստութիւնը, որ դուք կ'ուզէք լլլալ ձեր գաղակներուն, որ դուք կ'ուզէք ձեր գաղակներուն տալ, էք կրնար՝ եթէ իրենց Հոտը ամենակատարեալ դպրոցը, ամենին զեղեցիկը: Այնպէս որ երբ ձեր Հարգապատ գաղակին տաք, կ'ուզեմ որ նաեւ տաք ազգին բոլոր գաղակներուն, որովհետեւ տարբերութիւն չկայ: ԱԶԳԻՆ ԲՈՒՄՈՐ ԶԱԽԱԿՆԵՐԸ ՁԵՐ ԶԱԽԱԿՆԵՐՆ ԵՆ, ՄԵՐ ՎԱՆՈՒՄԻՆ ՍԵՐՈՒՆԻՆ ԵՆ:

Երկրորդ մտածումը այն էր, որ Հայերէնով պիտի խօսին: Շեղանք եկած արեւնս չէի գիտեր թէ ի՞նչ պէս պիտի խօսիմ, Հայերէն թէ անգլերէն: Պիտի ստեղծիմ անգլերէն խօսիլ թէ միայն Հայերէն խօսիլ: Կ'ենթադրեմ որ այսօր, յարգելով որոշ անձեր եւ բարեկամներ, Հայերէնով պիտի արտայայտուիմ, որովհետեւ անգլերէնի պէտք չեմ գգար, ոչ թէ որովհետեւ բոլորը Հայերէն ստիպած են, այսօր մեզի Հետ չեն եւ ստիպուած Հայեր են, այսօր մեզի Հետ չեն եւ ստիպուած պարզաները կը բերեն որ Հայերէն խօսին:

Բայց երանի որ սրտիս վրայ քար դնէի եւ այսօր ստեղծի նաեւ անգլերէնով խօսիլ, որպէսզի անգլիաբոս մեր Հայրենակիցներուն Հետ ալ կարենայի Հարդրուիլ: Այն իմաստով կ'ընեմ, որ մենք այսօր մեր ամբողջ Հայութիւնը չունինք եւ ասիկա ինձի ցաւ կը պատճառէ: Յաւ կը պատճառէ, երբ կը մտածեմ թէ ո՞ւր ենք: Քիչ ենք, բոլորը իրարու պէտք ունինք. բաժնուած ժողովուրդ ենք եւ թշնամիին ըրածը կը շարունակենք, եթէ մենք շարունակենք այսպէս իրարմէ Հեռանալ: Եւ կ'ուզեմ որ այս Հայ Կեդրոնը, որ պիտի շինուի, դառնայ բոլորիս կեդրոնը: Եւ մեզմէ ամէն մէկուն պարտականութիւն կ'իյնայ Հայ մէկ ուրիշ Հայ բերել:

Ինչպէս Հայը այն է, որ ուրիշ Հայ մը անելի Հայ կ'ընէ եւ կ'ուզէ, որ Հայ Կեդրոնին մէջ ամէն Հայ իր տեղը ունենայ: Այդ, ձեռքը, ինչ որ կ'ուզէք, ինչ տեսակ մարդիկ դնէք, բայց կ'ուզեմ, որ բոլորին տեղ լլլայ, բոլորին կեդրոնը լլլայ եւ միացումի, կեդրոնացումի փեթակ մը դառնայ: Մեր բանաստեղծներն Գէորգ Խմբի սրտի խօսքը մը ունի, զոր պիտի արտասանեմ:

«Մեմէ կէս եմք, մեմէ չլիմբիմք Հայ կը լիմբիմք եւ ոչ Պարսկահայ կամ Ամերիկահայ կամ Արարախայ, իսկ վաղն ալ աստղախայ կամ լուսնախայ:

Կէս եմք, երկմերժուած, կիսուած երկգագաք մեր խորիւրամը Մաւրա Լեքում մեմ: Բայց վիլայ միւրեւում Մաւրա ինք միւր, վիլայ միւր կէտը միւր-բարած Տիւ Ջօրում եւ այն կէտը որ ես եմ, դու եմ, մա է, մեմէ կը վրանամք եւ կ'ամբողջանամք. կը գտնեմք մի որ լրիւ դառնալու հմարմ անհմար»:

Կ'ուզեմ որ սիրելիներ, Հայ Կեդրոնին ձեր մասնակցութիւնը բերէք առատաբուն ձեռքով: Ամբողջական ձեռով: Այնքան, որ ներուրիք: Ձեր աւելորդէն չտաք:

Աւետարանի այրի կնոջ լուսնային պէս, ձեր կենսինն, ապրուոյն կորէք: Ինչպէս անգլերէն կ'ըսեն "until it hurts": Այն ասեմ միայն կրնաք դիմապ թէ քան մը տուած էք: Բայց ինչ որ կ'ընէք եւ իմ սիրտս եւ մտքանքս ձեզի Հետ է, այնքան մը լընք, որ մեր բոլորինը լլլայ, մեր ժողովուրդին լլլայ, որովհետեւ մեր միւս նահատակ բանաստեղծին բառերով՝ «Հայ Ժողովուրդ, Ին զօրութիւնը Ին հաւաքական ուժի մէջ է»:

Մըլըրեանի պատգամը ընդունուեցաւ ո՛չ միայն բուն ծափերով՝ այլ Հաւատաւոր վճռականութեամբ, թէ պէտք է տալ, պէտք է իրականացնել Նիւ Ծըրգիի Հայ Կեդրոնը:

Երեկոյն այս բոլորութեան Գառնիկ Սարգիսեանի եւ իր նուագախումբի խանդավառ երգերով, կարերով, շուրջպարերով, մէջ ընդ մէջ ունենալով հարձական ընդհատուածներով, որոնք ընթացքին Հանգրիսակար Յարութիւն Մըլըրեան, բացառիկ ձեռնհասութեամբ զեկակարեց Հանգանակութեան արչաւը նուիրատուութիւններու ընդհանուր գումարները բարձրացնելով ժամանակի ընթացքին Հետ, ներդաշնակ կերպով, միշտ բարձր պահելով

SOMETHING GOOD IS HAPPENING

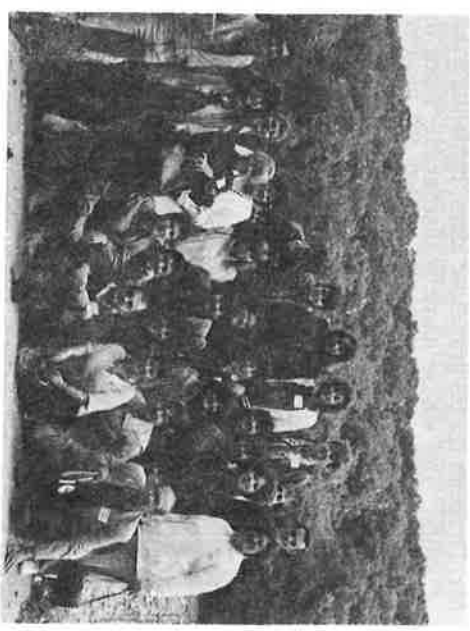
by Denise S. Arakelian

Something good must be happening when the young adults of our parishes gather together from as far west as California to as far east as the New York Coast, compelled by a deep desire to learn and grow spiritually closer to the faith and teachings of the Armenian Church. Something good must be happening when, after three days of teaching, 35 young adults are ready to go back to their parish communities, with solid ammunition to work and get involved in the life of their church.

Something good is happening when, the deepest part of an Armenian soul comes to realize that, he is nothing, unless the Church is his Mother and God is his Father. With this in mind, one can only conclude that it is the spirit of God that has moved among these young people to create such heightened awareness of the spiritual depth of our church and the reality of Her faith.

These are just a few points that came to surface over the course of three days, at the Sixth Annual Senior Youth Retreat for young adults held at Star Lake Camp in Bloomingdale, New Jersey on October 10-13, 1986, Columbus Day Weekend. Representatives came from Boston, Philadelphia, New York, New Jersey, Watertown, Chicago, Detroit, Fresno and Los Angeles. The goal of the weekend was to draw the participants to a better understanding of their Christian faith through the teachings and sacramental life of the Armenian Church.

The theme, "Children of God, Children of the Church", paved the way for this event, which produced much fruit by the end of the weekend. Friday evening commenced the program with a talk on "Building Our Relationship to the Church", given by Vartan Karakelian, chairman of the Retreat Committee. Vartan explained that we, the believers in Christ, are who make up the body. Therefore, it is we who are the church, not the physical structure.



The success of the retreat is reflected in the faces of our participants who gathered for this group photo in the woodland setting.

Saturday began the three part lecture on "The Eucharist", given by Very Rev. Paul Lazor, Dean of Students and a noted lecturer on the Liturgy, at St. Vladimir's Orthodox Theological Seminary in Crestwood, New York. Father Paul shared with depth, the meaning of the Eucharist as being the central part of the church and the sacrament of all sacraments. He

OUTREACH

Archbishop Mesrob Ashjian
Prelate
Mary Hamparian - Editor

OUTREACH (USPS 426-490) is published monthly by the Prelate of the Armenian Apostolic Church of America, 138 East 39th Street, New York, New York 10016, (212) 689-7810. Unsolicited manuscripts will be considered for publication; please include a stamped, self-addressed return envelope. We reserve the right to edit articles in order to conform to space limitations. Signed articles do not necessarily reflect the policy of the Armenian Apostolic Church of America. Send all correspondence to the above address to the attention of the Editor. Printed in the United States of America. Second class postage paid at New York, N.Y. 10016. Postmaster: Send address changes to Outreach, 138 E. 39th St. New York, N.Y. 10016

տրամադրութիւնները:

Մըլըրեան, անդրանիկ այս ձեռնարկի յաջողութիւնը պիտի Հանդիսանայ իրեն մը, որ ուժ պիտի տայ յանձնախումբի գործունէութեան: Նիւ Ծըրգիի շուրջ 50,000 Հայուող Հայութեան Համար, Հայ Կեդրոնի շարժումը առած է ձիւնէ գնդակի ձեւ, որ թուակեղով պիտի ուռճանայ եւ Կեդրոնի կատարուողով պիտի իրականացնէ բոլորին երազը՝ այն է ունենալ ժողովուրդին տունը, ժողովուրդին օճախը յանուն ներկայ եւ գալիք սերունդներու Հայապահպանման:

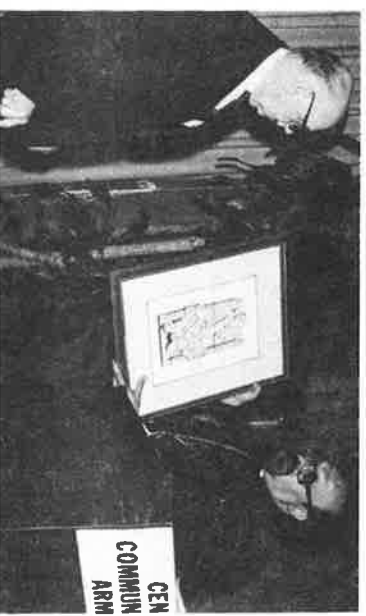
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MAYOR OF MONTREAL HONORED

Mr. Jean Drapeau, the mayor of Montreal, Canada, for 33 years was honored by the Armenian community there at a dinner given at the Sourp Hagop Armenian Community Center on Saturday evening, October 11, 1986

In order to express their appreciation some 300 persons gathered for this occasion at the Armenian Center, including representatives of Armenian organizations, representatives from the sister Armenian communities, and officials of the city as well.

The dinner was given under the auspices of the Prelate, Archbishop Mesrob Ashjian, who attended this event; the master of ceremonies for the elaborate program was Mr. Haig Merjianian.



Serpazan Hayr presenting a painting to Mr. Jean Drapeau.

Dr. Jean Arakelian, Chairman of the Board of Trustees of Sourp Hagop addressed the gathering on behalf of the Sourp Hagop Armenian Apostolic Church community, as did the vice-chairman of the Montreal municipal council, and others. This was followed by a slide presentation depicting the major achievements of Mayor Drapeau with the commentary given by Mr. Merjianian. Serpazan Hayr congratulated Mr. Drapeau for his grandiose ideas, for being a man of vision, and whose name is inseparable from the history of the city of Montreal. Archbishop Ashjian thanked the Mayor for his special attention to the Armenian community and on behalf of the community he offered an original painting of the Madonna and Child, by Eghnia Pekmezian, to the city of Montreal. The exiting evening culminated with Mr. Germaine Roi, municipal councilman of Montreal, announcing that the park which is adjacent to Sourp Hagop Armenian Community Center will be named "Parc d'Armenie" and where the monument to the Martyrs will be erected. Additionally, The Armenian Community was given the rights to usage of the property, belonging to the municipality which is adjacent to the Armenian Center.



24TH ANNIVERSARY OF DETROIT CHURCH

On Sunday, October 19th, Prelate, Archbishop Mesrob Ashjian, celebrated the Divine Liturgy at St. Sarkis Armenian Apostolic Church on the occasion of the 24th anniversary of the dedication of the church. Later, the Prelate attended the banquet at the Lillian Arakelian Hall where a fine dinner was served the parishioners who enjoyed the program which followed as well.

During the dinner Serpazan Hayr presented special Certificates of Merit and Medallions on behalf of the National Association of the Ladies' Guilds to those Ladies' Guild members who have served the Detroit church community for over 25 years.

These members are:

- | | |
|-----------------------------|---------------------------------|
| <i>Mary Apkarian</i> | <i>Makrouhi Kushigian</i> |
| <i>Sophie Arakelian</i> | <i>Arousiaq Lajian</i> |
| <i>Zarouhi Atanosian</i> | <i>Vartanoush Lajian</i> |
| <i>Virginia Avedesian</i> | <i>Hrak Mazmanian</i> |
| <i>Virginia Baligian</i> | <i>Almas Mooradian</i> |
| <i>Esgouhi Boghosian</i> | <i>Vahan Mooradian</i> |
| <i>Vartanoush Boghosian</i> | <i>Mary Mossioian</i> |
| <i>Satenig Bozorian</i> | <i>Nazig Mossioian</i> |
| <i>Mariam Gasparian</i> | <i>Victoria Mossioian</i> |
| <i>Elmon Godoshtian</i> | <i>Arshalous Nersesian</i> |
| <i>Helen Hachigian</i> | <i>Oski Ornadzian</i> |
| <i>Madeleine Haitaian</i> | <i>Yerezgin Arpine Shrikian</i> |
| <i>Nevert Halajian</i> | <i>Purastan Stepanian</i> |
| <i>Susan Kachigian</i> | <i>Ardem Tertzakikian</i> |
| <i>Azniv Kasparian</i> | <i>Arousiaq Topelian</i> |
| <i>Agavni Kurajian</i> | <i>Varsenig Topouzian</i> |
| <i>Vartouhi Keleyian</i> | <i>Zezan Yessayan</i> |

THE ARMENIAN APOSTOLIC CHURCH OF LOUISIANA, ESTABLISHED IN NEW ORLEANS.

During the past few years, due to the prevailing conditions in the Middle East, we are witnessing a rapid development of Armenian communities in various regions of the U.S. and Canada. It is natural that these communities are in need of far more attention than the already established communities and the Prelacy, aware of its responsibilities, is trying earnestly to assist these communities in organizing themselves and preserving their faith and culture.

One such community is the Armenian Community in New Orleans, Louisiana, where scores of Armenian families have established themselves during the last few years. Upon the invitation of these families, the Prelate Archbishop Mesrob Ashjian paid a visit to New Orleans on Monday, September 29, 1986 and met with several families at the homes of Mr. & Mrs. Sam Garabedian and Mr. Vartkes Balian.

After due consultation, and in order to have a tangible and organized community, the Prelate appointed a temporary Board of Trustees to organize the Armenian Church of Louisiana in New Orleans. The members of the said Board are: Mr. Kevork A. Dakarmanjian, Mr. John Meghrian, Mr. Vartkes Balian, Mr. Samuel Garabedian and Mr. Haroutun Marzwanian.

We wish great success and God's blessings to this new community. Those who wish to contact the Armenian Church in Louisiana should call or write to Mr. Vartkes Balian at:
3100 Maryland Avenue (504) 443-1144 (Home)
Kenner, LA 70065 (504) 455-6649 (Bus.)

MONMOUTH BOY SCOUTS HONOR MR. KEVORK HOVNAVIAN

On October 2, 1986, one of New Jersey's most respected homebuilders was honored as the recipient of this year's Joshua Huddy Award, given annually by the Monmouth Council of Boy Scouts of America to an outstanding community activist and business leader. He is Kevork S. Hovnavian, president and founder of Hovnavian Enterprises, Inc., who accepted the award graciously at Squires Pub in West Long Beach.

Mr. Hovnavian, a very well known member of the Armenian Community, arrived in New Jersey in 1959 and starting from scratch he built his fledgling company into what is today the state's largest residential development organization. He has proven that success can be attained through diligence, perseverance and plain hard work.



Mr. Kevork S. Hovnavian

Mr. Hovnavian is well known for his sensitivity to human needs. In 1964, he donated to the citizens of Manalapan a complete elementary school. He is also the guiding force in the construction of Saint Stepanos Armenian Church in Elberon, which he is building and donating to Monmouth and Ocean County's Armenian Community. These are only a few of his many philanthropic acts.

His Eminence Archbishop Mesrob Ashjian attended the dinner, gave his blessings, and offered Mr. Hovnavian a book on Armenian etchings as a token of his appreciation for all that Mr. Hovnavian has done for the Armenian church and nation.

ARCHBISHOP ASHJIAN VISITS ATLANTA, GEORGIA

On September 27th and 28th, the Atlanta, Georgia community had the honor and privilege of having His Eminence Srpazan Ashjian, accompanied by Hayr Soorp Anoushavan Tanielian and Archdeacon Sevag Kendirjian, as guests.

Mr. and Mrs. Arlin H. Megerian very graciously hosted a reception at their beautiful home on Saturday evening. Among the guests were Dr. and Mrs. Harry Phillips from the Presbyterian Council of Atlanta and the board members and their wives of the Armenian Independent Cultural Association of Atlanta (A.I.C.A.A.). It was a wonderfully relaxed evening wherein everyone enjoyed the warmth and humor of Srpazan.



A view of the communion service of the Morningside Presbyterian Church, Atlanta, Georgia.

Sunday afternoon brought together over 100 persons to the Morningside Presbyterian Church. A choir was organized by Mr. Rico Guerguerian, who with only five persons and two rehearsals, sang with much passion. On the altar, serving with Srpazan was Dr. Ara Dosturian of West Georgia College who assisted Hayr Soorp Tanielian and Deacon Sevag. Assisting as altar boys were two of our local young men, Mr. David DiBoyan and Mr. Vartkes Mansourian.

The Badarak was a very moving experience for the Armenians from Atlanta as we do not have a church and on rare occasions only have visiting clergy. Srpazan's karoos was from Galations 6:18 and during the services His Eminence used a new chalice for the first time, which was offered to him by His Holiness Catholicos Vazken I of Etchmiadzin during his recent visit there in July.

Archbishop Mesrob Ashjian's speech in Armenian and English was extremely moving; made you feel proud to be an Armenian, made you feel that no Armenian could digress from their Christian and Armenian heritage. Srpazan spoke of both Catholicism which enhanced his prestige to the community of Atlanta in the wake of the complications that exist in our church today.

Following the service a sumptuous banquet was offered in the church hall. President Nancy DiBoyan welcomed everyone. A short program followed which included two piano pieces performed by Nancy Mooradian; recitations were given by Rosemary and Dيران Geurgerian and Lena Mujikian. Two unexpected additions to the program were Hayr Soorp Anoushavan's magnificent rendition of "Haiastan Yergir" and Archdeacon Sevag's "Bakhra." Following these, Nancy DiBoyan requested that Srpazan address the community gathering. Again, he encouraged the Armenians of Atlanta to remember "peace through understanding" and as we had arrived at this point in our history in the face of overwhelming odds and our past would ultimately prevail.

The A.I.C.A.A. wholeheartedly and gratefully expresses appreciation to all those who helped and participated to make this "a very memorable occasion."

Barbara Tellalian

NORTH ANDOVER CELEBRATES ITS 16TH ANNIVERSARY

The St. Gregory Armenian Apostolic Church of Merrimack Valley celebrated its 16th anniversary on October 5, 1986, with an episcopal mass and followed by a dinner at the Jafarian Hall.

The Prelate, together with the Vice-Chairman of the Executive Council, Dr. Varant Hagopian, congratulated the community on its efforts to keep the church alive. During the banquet, over \$12,000 was raised for the new heating system of the church.

This small community is to be commended for its commitment and dedication. It sets a fine example for all other communities to follow.

THE 46TH ANNIVERSARY OF THE HEROIC DEFENSE OF MOUSSA DAGH

The newly burgeoning community of Sourp Nishan of Cambridge, Ontario, with the cooperation of St. Asdvadzadzin Armenian Church in Toronto and the Armenian centers in Canada organized the 46th Anniversary of the defense at Moussa Dagh. The event included traditional celebrations, an all night vigil, Divine Liturgy and the blessing of Herissa.

The Prelate, Archbishop Mesrob Ashjian, celebrated the Divine Liturgy on the specially erected altar on the second floor of the Armenian Center. He was assisted by the pastor of St. Asdvadzadzin Armenian Apostolic Church, Very Rev. Khajag Hagopian and by the pastor of St. Nishan Armenian Apostolic Church, Rev. Vahan Ghazarian.

His Eminence preached on the meaning of the cross and elaborated on how the cross brought salvation to the people of Moussa Dagh. He then urged the community to adhere to their traditions and try to make the Moussa Dagh Anniversary Celebration a national event for all Armenians in North America to take part in.

ON THE GO AT THE CHURCH BAZAARS

November is the time of the year when the church bazaars are held in our Armenian churches here in America and our Ladies' Guild members are actively helping our churches to raise funds. These ladies, our quiet heroes, who year in and year out work with great dedication and love for their church.

Working for many days in advance to prepare the Armenian foods and goodies they also perpetuate the Armenian cooking traditions; having fun comparing recipes with the other lovely ladies and who prepares the best "katak" and who jealously guards her own special recipe; with an ongoing competition between "Sepastia Katak" and "Dikranagerd Choreg."

Recently, while Serpazan Hayr was in New England, he visited some of our communities where the Ladies' Guild members were on active duty. In these pictures Serpazan and Rev. Mesrob Tashjian pose with the hardworking ladies of Providence and, Serpazan Hayr is learning how to prepare the Sepastian Katak; where the excellent flavor comes when the rolled dough is soundly slapped against the tabletop.



The elaborate preparation of the Sepastia katah. Here Serpazan tries to "jirtznehl" the dough while Myrig smilingly encourages him.



The Senior Ladies' Guild and the Ladies' Guild of Sts. Vartanantz Church of Providence take a moment to pose together with Serpazan Hayr and Der Hayr Mesrob Tashjian.



ST. JOHN THE BAPTIST ARMENIAN APOSTOLIC CHURCH OF SYRACUSE, NEW YORK, CELEBRATES ITS 30TH ANNIVERSARY

The 30th anniversary celebration of St. John the Baptist Armenian Apostolic Church of Syracuse, New York, was a great success and all those who took part in it had a wonderful time. The celebration consisted of dinner and dancing at the church's community center on Saturday, October 11, and a worship service lead by His Eminence Archbishop Mesrob Ashjian on Sunday October 12, 1986.

Although their numbers have declined, members of the local Armenian community gave a spirited celebration to mark the founding of St. John the Baptist Church, which was established at 372 W. Matson Avenue at a time when the Armenian community there numbered in the hundreds.

Archbishop Mesrob Ashjian offered the Divine Liturgy and was assisted by Archpriest Torkom Hagopian and the pastor of St. John the Baptist, Rev. Khachig Meguerdichian who resides in Troy where he also leads the Armenian congregation there.

Also during this celebration, certificates of commendation were presented to seven members of the church who had remained in its service for 30 years, since the date of its founding. The members are as follows: Mr. Diran Adjemian, Ms. Zephyr Minasian, Ms. Anoush Minasian, Ms. Eliza Sachakian, Mr. Vartkes Minasian, Mr. Vartan Kyoumjian, and Mr. John Penirjian. The members of the Syracuse community expressed their joy and appreciation for Serpazan's participation in the celebration of their church anniversary.

PRELATE AND GUESTS FROM ARMENIA AND FRANCE VISIT THE HOVNANIAN DAY SCHOOL

On the morning of October 8th, Archbishop Mesrob Ashjian accompanied by Mr. Jirair Lousignan who is a representative of the Paris-based Land and Culture Organization, arrived at the Hovnanian Day School and were received by the school officials.

Later, they were joined by a delegation from Soviet Armenia, led by Mr. Hrair Babayan, Director of the American Desk, Spuik Committee, as well as artists including Miss Bella Tarpinian, Mr. Ruben Sahakian, Miss Silva Yusbashian and Miss Nellie Boghosian. Together they toured the kindergarten classes after which all the student body gathered in the dining hall where an impromptu program was offered for the visitors.



The students extended a warm welcome to Srpazan Hayr, Mr. Sahakian, Miss Tarpinian and the visitors.

Serpazan Hayr introduced the visitors to the students and Mr. Babayan then addressed the children. Later, the guests were honored at a luncheon given by the board of governors of the school.

It was a memorable day for all. The Hovnanian School children were pleased to meet representatives from the motherland who encouraged them to learn their mother tongue.



Serpazan Hayr and Rev. Gorun Shrikian together with the recipients of the National Association of the Ladies' Guild's medallion and the Prelate's Certificate of Merit for their unstinting service to their Church and community for over 25 years.

PROVIDENCE COMMUNITY CELEBRATES TWENTY—FIFTH ANNIVERSARY OF ORDINATION OF ARCHPRIEST REV. DR. MESROB TASHJIAN

In a joyous atmosphere, St. Vartanantz Armenian Apostolic Church of Providence, Rhode Island, celebrated the Silver Anniversary of the ordination of Archpriest Rev. Dr. Mesrob Tashjian to priesthood on Sunday October 5, 1986, at Venus De Milo, Swansea, Massachusetts. About 600 people attended the testimonial banquet to honor Der Hayr, who for the last twenty-five years, since his ordination, has faithfully served God, the Armenian Church and especially the Providence community.

After His Eminence, Archbishop Mesrob Ashjian



During his speech Serpazan Hayr displayed the NYNEX telephone directory and, much to the amusement of the audience, showing that even the telephone company is mixed up with the names of Mesrob Ashjian and Mesrob Tashjian — for the listing for both is at 402 Broadway!

gave the invocation, Mr. John Varadian, chairman of the Anniversary Committee, congratulated Der Hayr and introduced Mr. Peter Koshmadian, the Master of Ceremonies for the evening. After Mr. Koshmadian introduced the people seated at the head table, Rev. Sahag Vertanesian read the pontifical letter from His Holiness Karekin II who commended Der Hayr for being a "capable sacramentalist, a dynamic preacher, an intellectual who achieved high education so that he may satisfy the religious, spiritual and cultural needs of the faithful."

Mr. Kenneth Balenian, Chairman of the Board of Trustees presented Der Hayr and commended him for his achievements in religious, educational and cultural fields throughout his long twenty-five years of dedicated service to the Providence community. Mr. Arthur Gregian, with thunderous enthusiasm, emphasized Der Hayr's dedication to the Armenian Church and Nation.

The cultural program of the evening was highlighted by three performances. Mrs. Shnorick B. Markarian sang 'Paree Arakeel' and 'Eem Yerevan' with the accompaniment of Mrs. Alice Simonian Buratti. Mrs. Shake Chakmakian recited Rev. Father Mesrob Tashjian's 'Mesrobashounch', dedicated to His Eminence Archbishop Mesrob Ashjian. Finally, Miss Joanne Mouradjian sang 'Hayr Eem' and 'Eem Yerke' with the accompaniment of Mr. Philip Faraone on the piano. All three performances were enjoyed greatly by all those present.

Archpriest Rev. Torkom Hagopian introduced Der Hayr as "the man and brother in Christ." The evening reached its climax when His Eminence took the podium and commended Der Hayr for his diligence, devotion, faithfulness to calling, talents and capabilities. The last speaker was Rev. Dr. Mesrob Tashjian who expressed his profound gratitude for this expression of love and respect. He pledged to serve God and keep the torch of faith bright and everlasting.



Mr. and Mrs. Balian hosted a dinner in honor of Serpazan Hayr and the children from the community gathered about the Prelate to help him to cut the cake which was inscribed, "Paree yegahr, Serpazan Hayr."

ANOOSHIG VARTAN

How are you, physically and spiritually?

If you raised your eyebrows when you read the last word it is not surprising to me because the words "spirit," "spiritual" and "Holy Spirit" have been misused to such a degree that some so-called spiritual preachers make a mockery of that which is not physical, which cannot be touched or seen but does exist and is real.

Let me not be side-tracked now. What I am concerned with is your happiness. Are you reasonably healthy and happy? Now, here is a word — happiness — a state of living which has kept men and women of all ages busy trying to understand it. People have tried in the past, and still striving to attain and retain — happiness.

A few days ago I was listening to a phone-in radio program during which the topic was "Happiness." People who were able to contact the station and "talk" were of all ages. Each caller had a different explanation for the question: "What is happiness?"

One caller, twenty-one years of age, stated that he had had a very hard life before, but now he had found happiness. The moderator of the program could not understand why, at such an early age, one should have had such a difficult life. As an Armenian, of course, I was not surprised. You, along with thousands of your generation of younger Armenians have heard firsthand accounts of cruelties inflicted on our parents and grandparents in 1915. We know millions suffered until their death, and those who survived carried the scars of their agonizing ordeals for the rest of their lives.

One caller said, "Happiness is an on-again off-again condition." Another caller, a middle-aged woman, said she has found happiness through her church and religion. A young lady, aged twenty-two, said that in her opinion, "Idiots are the happiest people." The word "idiot" brought to my mind a real life situation which shows the opposite of her example. The story was told to us decades ago by our psychology professor; he was discussing I.Q.s. At the time, and for a few decades earlier, researchers and educators attached great importance to the Intelligence Quotient (I.Q.) people and animals as well. Our professor, as a member of a group, was participating in research on I.Q.s. They had interviewed a man with an I.Q. of 140; he was considered a genius. He was very happy; very contented. When he was told he could further his studies or be trained for any career of his choice to change his present occupation, he refused. He was happy in what he was doing. You cannot guess how he earned his living with his 140 I.Q. — he was a garbage collector!

As I listened to the comments of the earlier caller who thought idiots were the happiest persons, I tried to phone the station myself. The telephone lines were busy for quite a while; I finally gave up the idea. I wanted to tell them of this real case. I wanted to tell the listeners of our family's life; an Armenian experience. Many years ago, my father who was an orphaned survivor of the massacres, would tell us to be contented with what we had and that we must care for those who were *less fortunate than ourselves*. How fortunate were we at that time. We lived in poverty; we had only the mere necessities of life. By the way, those necessities did not include the telephone, radio, TV, video games, spending money, etc. By our standards of today we were living in extreme poverty. I still remember a few lines of one of my father's poems which he had written for us. In translation it said, "Far, far away from us many people live unclothed, hungry and without shelter ... please God, help them too ..."

How one thing leads on to another. The word "unsheltered" instantly reminds me of a family I had seen in Aleppo many years ago, during World War II. In Aleppo, there were then a few so-called covered streets, something like underpasses of bridges, which you may have in the city where you live. The difference is that those streets in Aleppo were beneath two or more stone arches; the stone-walled sides and the stone archways formed the streets. We, as children, used to walk through one such street short-cutting our way to Sunday School. I believe the name of that particular street was "Tadribe." I recall seeing a mother and her four children with a few possessions, pots, pans, cushions and a few bundles which probably contained their clothing, living on that street; spending their nights there. I cannot remember exactly how long the family lived there nor what arrangements were made for them to live.

In my childhood that street always reminded me of that poor family. Decades later, I learned that on that very street, on those cold, hard stones, my mother's brother, during the massacre years, had died there under tragic circumstances. For the rest of her life, my mother could never walk through that street. Hence, my father considered himself sheltered and "happy," for being alive after the massacre of his family.

You will come to realize that happiness is not reserved for the rich, nor for the learned, nor for the

SOMETHING GOOD IS HAPPENING

(Cont. from page 3)

explained with spiritual insight the meaning that Christ intended through the initiation of Baptism, Communion and Communion within the Church. After each lecture the group broke up into smaller groups where more individualized questions and concerns were discussed.

The weekend was highlighted by attending church on Sunday where the participants, realizing the fullness and meaning of the Badarak, approached Holy Communion with such humility, reverence and repentance that each participant came to the altar barefoot, some with tears, and all with love, joy and praise to our Lord Jesus Christ. After the service, the moment came when the participants could fill their empty stomachs with the most delicious food they had had all weekend, which was so graciously prepared by the Ladies Guild of Sts. Vartanantz Church in New Jersey.

After church, the participants piled back into their cars to return to the retreat center for a presentation on "Prayer: Communion with God", by Varouj Mazmanian, Professor of Mathematics from Stevens Institute of Technology. Varouj, a well known speaker and a familiar face to all the students, explained that prayer is a dialogue, a way of communicating to the Father, and a way of coming into the presence of our Creator.

Sunday evening, a most unique Vesper Service was held, outdoors at a campfire, where all the participants were given incense to throw into the fire as an outward sign of our prayers rising up to God as incense. The evening's campfire, not only warmed us on the outside but also warmed our hearts and spirits on the inside as we sang Sharagans, recited Psalms, and were even moved to chant the Nicene Creed in unison.

Monday morning began with an inspiring talk on "How Can I Get Involved", presented by Mary Alice Kaloostian, Christian Education Director of Holy Trinity of Fresno, Calif. The thrust of her talk was that it is good to be nourished and to receive, but Jesus himself said, "It is more blessed to give than to receive". She continued to say that each of us has special gifts and talents that we can contribute to the harvest-field of our church community. Immediately following the lecture, four different workshops on "How to Get Involved", were offered to the participants. The workshops were, 1.- Sunday Schools, 2.- Bible Study, 3.- Adult Christian Education, 4.- High School Ministry. These areas gave more insight and practical ideas on how to get involved, and what it takes for you to have an effective program.

By the close of the program, the participants had built new friendships, rekindled old ones, shared their love for each other, for their church and especially for Our Lord and Savior Jesus Christ. It was very difficult to depart from this shared event, but before leaving, the students were so inspired that they joined in mind and spirit to sum up their retreat experience in a letter of appreciation to our Surpazan Mesrob Ashjian. The letter reads:

Your Eminence Archbishop Mesrob Ashjian,

Our retreat weekend was truly enlightening. We have been blessed by this experience. We, as children of the Armenian Church have come to appreciate these retreats, and experience growth and renewal by participating. We realize that programs like this rely on your support. We thank you from the bottom of our hearts for making these events possible and we look forward to continued growth through these retreats and in the life of our Church!

Signed by all the participants.

people in power. Happiness cannot be touched. It has no color, form or dimension. One does not need to chase it either. Happiness does not come from owning material things. Look around you and you will see that many wealthy people are miserable and yes, envied of others. Happiness comes from within; it is attained easily when a person believes in God's loving care for all. Christ has given us many examples. The one example which comes to mind at this moment is of the birds in the sky fed by our loving Heavenly Father and of the flowers of the fields which do not spin or weave, and yet, they bloom beautifully.

I hope you are happy, Vartan. If you are not, my one short and simple bit of advice would be: plan for tomorrow but do not worry about tomorrow for God will take care of your needs as these arise. I could tell you of a few of my own experiences to substantiate this advice, however, I will save this for another time, in the near future, when you will have a heart-to-heart talk with

Your loving,
Eugenie Horkoor

ON UNITY AND THE STATE OF THE CHURCH

(Cont. from page 1)

that "Unity" is not attainable. Therefore let's accept each other's existence and extend hands of brotherhood, of cooperation — whatever name we want to give to such coexistence.

From such recognition the whole community will benefit, and there won't be any ill feelings left.

Q. So you are going the other way of the question. You're saying let's separate, let's acknowledge our difference, and then we can talk.

A. I'm saying that "Unity" should be dropped.

We all have to recognize that it is not attainable. Once we have come to that conclusion then we should ask ourselves: "What's next? What is the next best thing to do?" Because I just don't see how, in the name of Christianity, in the name of everything Armenian, we can go around and sow the seeds of distrust and even hatred.

Q. With all the differences, how do you maintain a parish? After all, in Washington, D.C. you have people from every imaginable background. How do you maintain unity?

A. I don't have such an ambition to begin with, but to give you an idea of what it's like, the Washington community in the last five to ten years has been attracting the so-called yuppies. These are young professionals, who after having been exposed to the Washington scene, find this community attractive enough, cosmopolitan enough, and challenging enough to come and settle here from every corner of the United States.

I find it more and more difficult to find a common language for these young people because they come from such diverse backgrounds — not only in terms of their religious priorities, because one coming from Providence has a completely different outlook than one coming from Dayton, Ohio.

It's a great challenge here for pastoral work. The "Unity" issue, in my opinion, provides only an excuse for those who have not made up their minds yet to get involved. As recently as the 4th of July picnic, I made a special point saying that I'm just sick and tired of hearing that the youth is turned off because of the "Unity" issue. I've said it many times — "Find your place, find your side — and get involved."

Q. So what's the reason behind some of the apathy in the youth?

A. They are young. They are upwardly mobile. They have to find their niche.

First they have to decide their professional direction like yourself — and there's also the moral, ethical, and religious issues, that having gone through college they have not yet sifted and finally settled.

Q. How did you sift through these moral-ethical-religious issues?

A. I have made peace with myself, whatever I have, whatever I am, whatever relationship I have developed between myself and the Lord. And if in some measure I can translate that through my sermons, through my contact with parishioners, that's my job and my vocation.

Q. I haven't reached my moral-ethical-religious fulfillment. How would you translate what you know to me: early 20's, upwardly mobile, aspiring young professional?

A. I'd have to say to somebody — young or old — that the main purpose of an individual is to be at peace with oneself, to be at peace with the other fellow — whether it's a family member, a community member, or the society — and also to be at peace with the Lord. If these relationships are achieved within the context of Christian dictates, then everything will be in the right perspective.

Q. If everyone achieved such "peace," would the question of "Unity" still haunt us?

A. "Unity" would come automatically if people were really at peace with themselves.

Q. So the priest can give us the final answer?

A. The priest doesn't have the final say. The priest is only a broker.

Q. Between...?

A. Between individuals. Between the Lord and the people. And sometimes between individual himself.

Q. Between a person himself?

A. Yes. In my marriage counseling I have said quite often that I personally find it occasionally difficult to live with myself, then also to contemplate living with someone else and make a contract with someone else. Q. As a broker could you be a broker between two sides in a Unity question?

A. Yes, I'd tell them what to do and if they don't, I'll send them to their corners.



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TENTH ANNIVERSARY CELEBRATIONS OF
HOVNANIAN ARMENIAN SCHOOL

In ceremonies which will be remembered as emotional and elegant, the tenth anniversary of the Hovnanian Armenian School and Testimonial for Vahakn and Hasmig Hovnanian took place Sunday, November 2, with a sold-out attendance.

Attending the festivities were friends from distant areas such as Massachusetts, Pennsylvania, Florida, Washington, and California.

The program was filled with many interesting events and speeches. Perhaps the two main highlights were the video presentation prepared especially for the evening and the presentation of an encyclical from His Holiness Karakin II honoring Vahakn and Hasmig Hovnanian and bestowing the insignia of Prince of Cilicia on Mr. Hovnanian. The pontifical honor was presented by His Eminence, Archbishop Mesrob Ashjian.

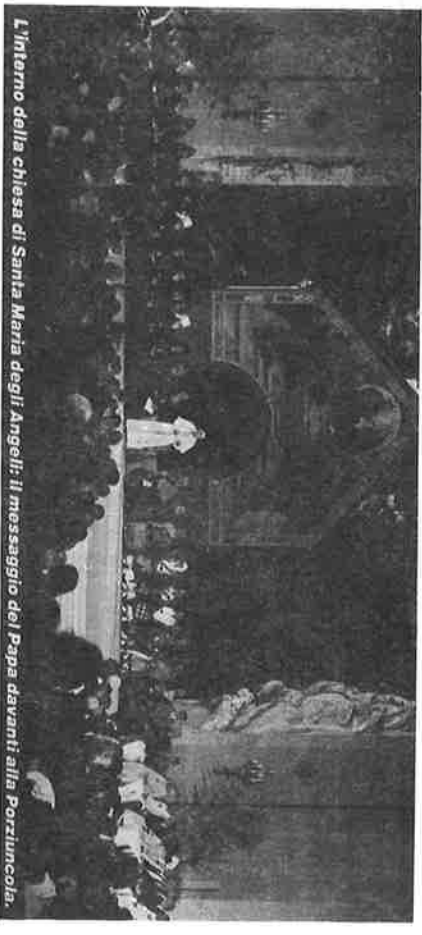
The keynote address was delivered by Professor Richard G. Hovannisian of the University of California, Los Angeles, who challenged the day schools of America to become better than the very best private institutions in the country.

Leading members of the New Jersey State Legislature were present and letters were read from President Reagan, Governor Thomas Kean and Governor George Deukmejian. Letters were also received from Representatives Matthew Rinaldo and Jack Kemp. Congratulatory telegrams were received from a host of individuals as well as from the Haitenik Association and the Armenian Assembly.

Attending clergy, besides Archbishop Ashjian, included Archbishop Tiran Nersoyan, Rev. Vahrich Shtrintian, Rev. and Mrs. Arnak Kasparian, Rev. and Mrs. Carl Avakian, Rev. Diran Papazian and Father Hovsep Beheshtian.

In preliminary remarks Archbishop Ashjian praised the Hovnanians for their devotion to Armenian education in America. "What Vahakn and Hasmig and their friends did was almost impossible. To open a day school in the States — and the proof is here — we are suffering on the east. Last September a school was closed in Detroit and in July we were almost going to close another school in New York City. But, I said,

ԽԱՂԱՂՈՒԹԵԱՆ ՀԱՄԱՐ
ԱՂՕԹՔԻ ՄԻՋԱԶԳԱՅԻՆ ՕՐԸ



L'interno della chiesa di Santa Maria degli Angeli: Il messaggio del Papa davanti alla Porziuncola

The World Day of Prayer for Peace begins with the religious leaders gathered in the Basilica of Santa Maria degli Angeli. The Armenian Church was represented there by Bishop Nerses Bozadalian from Holy Etchmiadzin and Bishop Aram Keshishian from the Catholicosate of Cilicia.

Բաղախոյ Ասիսի փոքր բազիլիկայի մէջ առջի օր Հաւաքուեցան 12 կրօնքներ ներկայացնող 172 կղերականներ, աղօթելու համար խաղաղութեան համաշխարհային օրուան արիթմիկ: Գրիստոնեաները, մասնիտականներ, պոստոսականներ, հինտուներ, հրեաներ, շինթոյականներ, եւայլն. գերակատարները եղան օրուան մը, որ ամէն քանի առաջ Լէիււմնիք շարժումի յանդուրձեան ապացուցը հանդիսացաւ:

Հայ Եկեղեցւոյ կողմէ իրենց տմայնակութիւնը բերին Տ. Նեոսէս եպս. Պողոսպետան (Սուրբ Էջմիածնէն) եւ Տ. Արամ եպս. Քելէշեան՝ Սեօի Տանի կիլիկիոյ կաթողիկոսութեան անունով):

Յովհաննէս Պօղոս Բ. Պապին կողմէ այլաքան կրօնքներու ներկայացուցիչներուն ուղղուած բարի բարուտաի խօսքէն ետք նոյնիքն Ասիսիի Ս. Ֆրանչիսկո տաճարին մէջ տեղի ունեցաւ իւրաքանչիւր դասանանցի յատուկ աղօթք: Օրը փակուեցաւ Լէիււմնիք ընթերցում մը, որը հարկ եղաւ լուծել հանդիսուսի ամենէն փափուկ հարցերէն մէկը՝ օրուած ըլլալով իւրաքանչիւր դասանանցը պատկանող անձնաւարուցիւններու կրօնական պարտաւարութիւններն ու արգելքները ինչ կը վերաբերի ճաշատեսակներու:

Խնայարկեան համար աղօթքի այս համաշխարհային օրուան արիթմիկ վարիկանի կողմէ անասլով 40 պետութիւններու զեկակարներ եւ կտուող կողմեր 24 ժամուան զինարուժ հուշակեցին: Բացառութիւնները եղան Հիւսիսային Իրլանտա, Հնդկաստան, Սրի Լանքա, Լեքանան եւ Իրան-Իրաք պատերազմի ճակատը:



Archbishop Mesrob Ashjian decorates the lapel of Vahakn Hovnanian with the Insignia of the Prince of Cilicia as Mrs. Hasmig Hovnanian looks on with pride and happiness.

no, it's impossible to close a school. It's a shame; it's a sin. Our unfortunate fate in the New York area is that we did not have people of Vahakn and Hasmig's caliber who would do what they did. Do half of what they did. Or half of the half of what they did."

The Archbishop also praised Mr. and Mrs. Hovnanian for their dedication to the Armenian American community. "They did not stay in the sidelines," he said, "They knew the future was here in America and they worked to strengthen the organizations, the churches, the newspapers, the parties. Their immense dedication deserves the heartfelt thanks of the entire community."

Serpazan Hayr announced also, that the world renowned benefactor, Mr. Sarkis Soghalian, who recently announced his sponsoring a five-million dollar Church/Community Center in Florida, made a donation of \$50,000 to the St. Illuminator's Day School of New York, in honor and in support of the efforts of Vahakn and Hasmig Hovnanian for the Armenian school in the U.S.A. A thunderous applause which followed this announcement was an appreciation of the generous gift and the idea behind it!



Քարգանջաց տօնին ամբիւ, Ս. Լուսաւորիչ Եկեղեցւոյ Աւեճօրեայ Ե. Եւրոպօօրեայ վարժարանի աշակերտները, խոստովանմանի պահուն, որմէ ետք ստացան Ս. Հաղորդութիւն վերամուրագելով իրենց ուխտը՝ մնալու որպէս Ս. Միսրոպի Բաց գիճաւորներ:

Think it
over...

...and the
decision
becomes clear!

OUTREACH continues to be sent to more than 10,000 families each month FREE OF CHARGE. For many families, who are far from Armenian centers, it is the only means of information about the Armenian Church.

YOU CAN HELP OUTREACH CONTINUE ITS IMPORTANT MISSION.

SEND YOUR TAX-DEDUCTIBLE DONATION TODAY TO:

THE ARMENIAN PRELACY,
139 EAST 39TH STREET,
NEW YORK, N.Y. 10016

Check should be payable to: Armenian Apostolic Church of America.

ՄԻ ԱՐՄԵՆԻԱՆ ԱՊՈՍՏՈՍՐԿ ԵՎ ԵՍՍԱԿԱՆԱԿԱՅ ԳԵՂԵՐՈՒԹՅԱՆ ՕՐԸՆԿՈՒՄԸ

Իր սպասարկը կը ցուցաբերուի ձեր օգնութեամբ:

The Prelacy office is the center of church and community activities for those churches affiliated with the Armenian Apostolic Church of America in eastern and mid-west United States and in Canada.

The Prelate and his staff, as well as the religious and executive councils and scores of committees, work at the Prelacy offices in order to serve the Armenian church and community in ecclesiastical, administrative, cultural, educational, and social endeavors.

For several years the Executive Council and the Building Committee have carefully studied the various options for the renovation, extension, or relocation of the Prelacy offices in order to serve the needs of our growing community.

During the National Representative Assembly of 1986, the delegates voted in favor of extending the facilities rather than relocating. This expansion/renovation project has begun and is expected to be completed by January 1987.

The building is going to be extended in the rear; all four floors and the basement will be completely renovated; and the outside of the building will have a new face.

The estimated cost of this project is \$450,000, which does not include the cost of refurbishing the new offices.

As a result of this expansion and renovation the Prelacy will have:

- A larger reception hall which can be used as an exhibit hall when necessary.
- A larger office for the Prelate with facilities for conferences and meetings.
- The St. Nerses Shnorhali Library will be expanded to house 10,000 books, magazines, manuscripts, tapes.
- Modern, efficient secretarial offices and miscellaneous office space.
- A computer room.
- An expanded bookstore.
- A separate mail room.
- Larger facilities for the Armenian Religious Education Council (AREC) and the Armenian National Education Council (ANEC).
- Living quarters for Armenian students in New York area theological institutions.

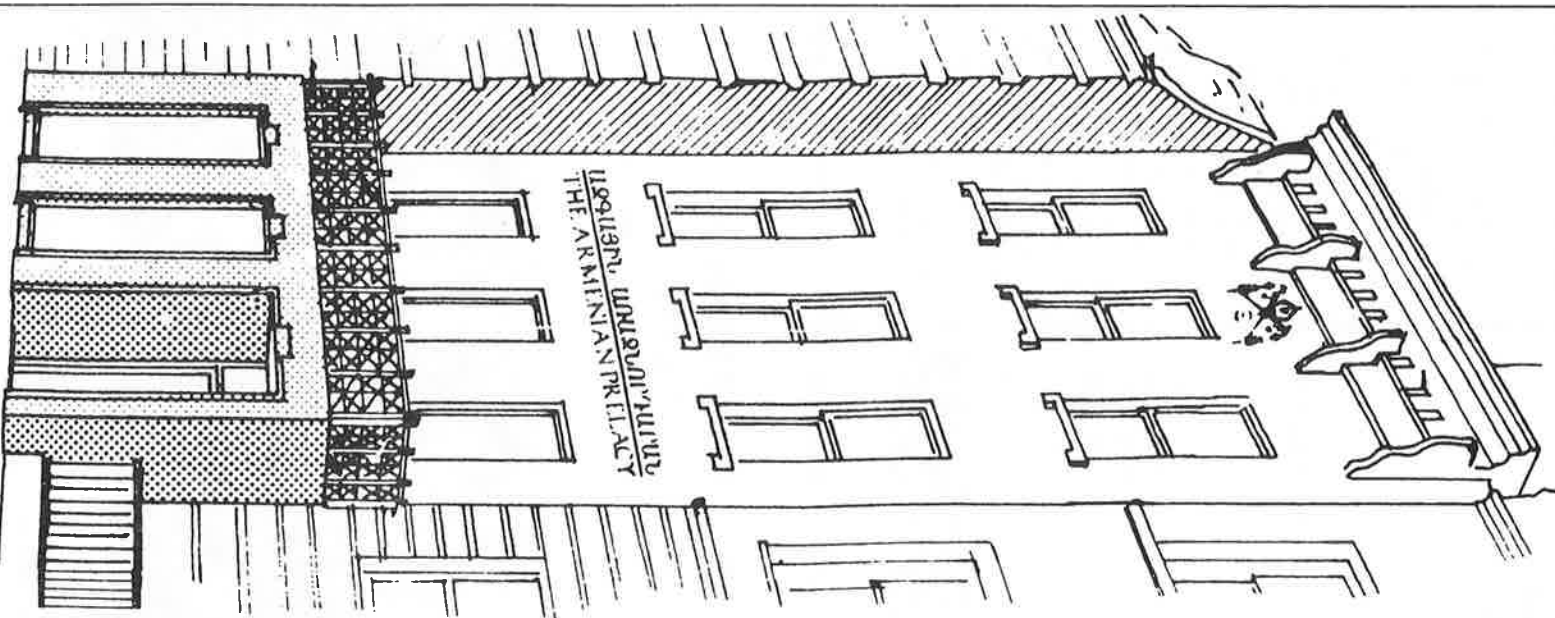
Many of you may have already received the brochure which was recently mailed describing the Prelacy renovation in more detail. Please read it carefully and then think seriously about how you can help. This is a project we must all embrace because ultimately the new facilities will be of benefit to every member of our community.

We are gratified by the support we have already received. For instance, Mrs. Suzanne Hagopian has agreed to sponsor the new St. Nerses Shnorhali Library; Mrs. Siranoush Bahian, who had previously sponsored the Armenian National Education Council's offices, has agreed to extend her donation to further enhance that office; Mr. Zohrab Tazian has agreed to undertake the expenses of refurbishing the executive offices and Mr. Carl Sogolian recently pledged to cover the expenses of decorating the Prelacy's main reception room.

Individual donations in various amounts are beginning to arrive daily with a very positive attitude. Many donors, from all parts of the country, are sending their large and small donations with comments such as, "We're so happy to see that the Prelacy will have the larger facilities that it desperately needs."

We would like everyone to be a part of this project. The important thing is participation, not the amount of the donation. If you would like to speak to a member of the Prelacy's Executive Council about this project, please contact the Prelacy.

Our Address is the Same, But, We've Changed...



**ՄԵՐ ՀԱՍՑԻՆ
ՆՈՅՆԷ
ԲԱՅՑ
ԱՅՆՔԱՆՆ
ՓՈԽՈՒՄԾ
ԵՆՔ**

Ազգային Առաջնորդարանը հոգևոր և վարչական կերպում է այն բոլոր եկեղեցիներում որոնք կապում են Ամերիկացուց Արեւելեան շրջանի ու Գանատայի թեմին: Առաջնորդ արքայազան, Տ. Մեսրոպ Ա. Արքեպիսկոպոս և Առաջնորդարանի պաշտօնակիցները, թեմիս ընդարձակ մարմիններում՝ կրօնական և վարչական ծրուղիներում և քառակուսիսում՝ կրօնական և եկեղեցական հարցերում հետ միասին կը գործ Ազգ. Առաջնորդարանին մերս՝ հասնացնի եկեղեցական, ծիսական, վարչական, սոցիալական, կրթական և ընկերային ծրագրիներում իրագործում համար:

Տարիներ է վեր Ամերիկացուց շրջանի և Գանատայի թեմի Ազգային վարչությունը իրենապատր շնորհեանց յանձնակալութեամբ հետ միասին լրջօրէն ուսումնասիրած էր Առաջնորդարանի շէնքի երկրորդութեան, ընդարձակման, բարեկարգման և նորոգման տեղափոխման թաղանթի ծրագրի մասին լատգրյալ կարեւոր հասանքի հասնար թեմիս կարիքներուն:

1986 թ. Մայիսին, Ազգային Երեսփոխանական Ժողովը միաձայնութեամբ քուէարկեց քանաձառ մը, որով որոշուեցաւ ընդհանրապէս շէնքը ընդարձակել և վերանորոգել: Սոյն ծրագիրը արդէն իսկ իրագործման ընթացքի մէջ է և յուսով ենք որ մինչև Յունուար 1987 իր լրումին կը հասնի:

Մեր ներկայ շէնքը պիտի ընդարձակուի քանի կողմէն, կարծածի ամբողջ տարածութեամբ: Չորս յարկերն ալ պիտի ունենան կարեւոր յանձնարար, ներքնայարկը պիտի գործածուի իբրև սեփականաց, իսկ շէնքի ճակատը պիտի օժտուի նոր և կրթութեան յանձնարար և գեղեցիկ տնտէր մը:

Նախատեսուած ծախսն է 450,000 տոկոս, որ չի պարտմակեր ճերքին կահաւորման ծախսերը:

Վերոյիշեալ աշխատանքներու առարկին, մեր Առաջնորդարանը պիտի ունենայ. —

- Ընդունելութեան դահլիճ մը, որ ի հարկին, կրնայ գործածուի իբր ցուցադրամ:
- Առաջնորդ Սրբազան հօր պատշաճ գրասենեակ և ծրուղիարան:
- Ա. Ներսէս Ծնորդաւի գրարարանը պիտի ընդարձակուի և պիտի կարենայ պարփակել 10,000-է աւելի հատորներ, թերթեր և ձայնհրկիներու հաւաքածոներ:
- Արդիական և յարմարաւէտ գրասենեակներ:
- Հաշուիչ մեքենաներու սենեակ:
- Ընդարձակ գրատուն մը:
- Առաջնան ստանձին սենեակ:
- Աւելի լայն յարմարութիւններ Ազգ. Ուսումն. կորորորի և Գրիտա. դաստիարակութեան բաժանմունքներում համար:

Ձեզնէ շատեր արդէն իսկ ստացած ըլլալու են «Մեր հաւցնէն երոճ է, բայց պըքան փոխուած ենք» ճարտիկը, որ ուղարկուած էր Առաջնորդարանի բարեկամներուն, ճկարագրելով Առաջնորդարանի շէնքի վերանորոգութեան և ընդարձակման մտքամտանքները: Համոզեց ոչի ոչով կարող զայն, և ապա լրջօրէն մտածել, թէ ինչպէ՞ս ԳԱՌՔ պիտի կարենայ օգնել: Այս որպէս մըն է որպէսզորքէք Ձեր բոլորին կողմէ, որովհետեւ մեր ծրուղիարանի բոլոր անդամներուն համար օգտակար պիտի հանդիսանայ:

Ընդունալու ենք Մեր ցար, ստացած օժանդակութեանց համար: Նիւ Երթէն Տիւ, Միջոցն ճակութեանը վերադառնա՞ծ է Ա. Ներսէս Ծնորդաւի Գրարարանը: Ուստի՞ն Տիւ, Միջանոց Գալեան որ յանն արած էր Ուսումնական կորորորի գրասենեակին բարեկարգութիւնը, կրկնապատկեց իր երկուստուութիւնը: Յորք ոչնէ իճոխանցէն Պեճ. Ջօհիայ Թաղեան ստանձնեց Առաջնորդ արքայան հօր գրասենեակին բարեկարգութիւնը, իսկ Տիբրոյթի՞նէ Պեճ. Քարլ Սորոյեան իրն վերապահեց առաջին յարկի ընդունարանը:

Անհատական երկուներ արդէն իսկ սկսան հասնիլ: Ամերիկայի տարբեր շրջաններէն, շատ մը երկրաստաներ իրենց մէջ ու փոքր երկուները կը դիկեն անոց և քաջալերական ճանակներով: Անոցնէ մի՞նչ կը գիշը՝ «Անցան ուրսիս ենք որ Առաջնորդարանը վերջապէս պիտի օժտուի իրեն համար անհրաժեշտ երկր դիպրութիւններով»:

Միտի՞ք՝ բարեկամներ, որքան պիտի փառաբարկե՞ք որ անէն հայ մասնակից դասնայ մեր ճարտիկը: Կը շէշտե՞ք պատուը թէ կարողը՝ Ձեր մասնակցութիւնն է, ոչ թէ գտնարը՝ գոր կը յատկացնէք:

Հանձնե՛ք ուղարկել Ձեր երկը, մե՛ծ ըլլալ թէ փոքր: Եթէ կ'ուզէք իտիկ մեր Ազգ. Վարչութեան անդամներէն ձեկուն հետ, կը ինքրե՛ք որ կապ պահէք մեր հետ:

Միայն հեռաձայնի սի չափ հետո ենք ձեզնէ:

138 E. 39th Street
PRELACY / ARMENIAN APOSTOLIC CHURCH OF AMERICA New York, NY 10016
(212) 683-1312