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# Outreach

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

138 East 39th Street, New York, New York 10016

## A Dream Comes True



Ground breaking ceremonies for the Armenian Center in Toronto, Ont., Canada, took place on Saturday, May 27. The Armenian community, striving to have its new center for many years, witnessed a moving ceremony attended by many dignitaries, including the Prime Minister of Ontario, R.H. William G. Davis; the Minister of Cultural Affairs, the Mayor of North York, and many deputies. His Grace, Bishop Mesrob Ashjian, Prelate, presided over the religious ceremonies together with the Very Rev. Oshagan Choloyan. Prior to the ceremony, His Grace placed some soil from Armenia in a time capsule. Bishop Ashjian spoke briefly, and in the name of His Holiness Catholicos Khoren I bestowed upon R. H. W. G. Davis the insignia of "Prince of Cilicia." The Very Rev. Aram Keshishian read a special letter sent by His Holiness, Catholicos Karekin II.

## A.Y.F. Srs. and Jrs. Attend Ohio Seminar

As Armenians throughout the world commemorated the 60th Anniversary of the founding of the Independent Armenian Republic, 421 Armenian Youth Federation of America Seniors and Juniors shared a weekend of commemoration and commitment to their Armenian heritage. Camp Beaumont, Rock Creek, Ohio, was the site of the 8th Annual A.Y.F. National Junior Seminar. As in the past, the senior members guided the juniors (10-16 years of age) through a weekend of educational seminars, workshops, athletics, and socials. For the third year, the A.Y.F. National Jr. Seminar was honored by the presence of Mr. Dajad Terlemezian, a hero of our fight for independence and an A.Y.F. national honorary member and Mr. Arthur Giragosian, chairman of the first A.Y.F. Central Executive and a National Honorary Member attended the seminar for the first time.

"This year's seminar was special for many reasons," said Ken Sarajian, A.Y.F. Central Executive chairman, "We were fortunate to have Der Hayr Antranig Baljian from Springfield, Mass. with us. Der Antranig lectured on the Armenian Church. His presence—the first time a member of the Armenian clergy has attended the seminar—signifies the effort of the church and youth leadership to bring this institution closer to this generation of Armenian-American youth. Perhaps, the weekend was more special when our Prelate, His Grace, Bishop Mesrob Ashjian, was able to attend. Arriving Sunday morning with Hayr Soorp Oshagan Choloyan, Bishop Ashjian delivered the sermon during the Badarak celebrated by Der Antranig."

The seminar featured lectures about the A.Y.F., What is an Armenian, famous events and battles, Armenian music, personal relations, the Armenian woman, the Armenian flag, and other topics relevant to today's Armenian-American youth.

Perhaps the most poignant moment was Sunday morning. With 421 seniors and juniors circled

[Continued on page 4]

## National Representative Assembly Meets in Dearborn; Awards Presented

### BANQUET CLOSES N.R.A. IN DEARBORN

Following the Assembly's deliberations, delegate guests, and members of the Armenian community of Detroit gathered in the elegant Hyatt-Regency Hotel in Dearborn for the closing banquet on Friday, May 12, 1978.

Acting as Master of Ceremonies was Sarkis Teshoian, Chairman of the Executive Council from 1976-1978. The program opened with the singing of the National Anthem and Mer Hairenik.

For many years, the recognition of the services of an unusual and exemplary nature rendered by members of the Armenian community has been a cherished tradition of the N.R.A. Onnig Hachigian of Detroit, a past member of the Prelacy Executive Council, introduced the first recipient of the Prelacy's award, Antranig Arakelian, whose many services include 20 years as a member of the Detroit Board of Trustees, 12 years as a delegate to the NRA, and numerous philanthropic activities, particularly to needy school children.

In introducing the next award, Rev. Arsen Hagopian of Philadelphia, stated that it was being given to a fellow clergyman who had served in America for 19 years in Granite City, Ill., and Detroit, Mich. "He has made a major contribution," continued Rev. Hagopian, "to the religious education program by helping to write textbooks for Sunday School grades 1-5." The clergyman in question, Rev. Dr. Gorin Shrikian, received a standing ovation as he accepted the plaque from Bishop Mesrob Ashjian.

The program next featured the classical guitar of Julian Byzantine. A student of the world-renowned guitarist Andre Segovia, he performed two selections, which were warmly received by the audience.

Introducing the next recipient, Harry Dombalagian noted that the Prelacy had been fortunate to have a person like Nazareth Emlikian among its leading members. Mr. Emlikian, involved on many levels of Prelacy activity, has served for two terms as Treasurer of the Executive Council, as NRA delegate for 16 years, and as a delegate to the World Assembly. He accepted the award with much gratitude.

Before the next presentation, Vanessa Marderosian, Detroit's young gifted soprano, provided an entertaining interlude of Armenian songs. Bishop

[Continued on page 4]

The National Representative Assembly of the Eastern Prelacy of the Armenian Apostolic Church of America concluded its deliberations on Friday, May 12, 1978, at Detroit's St. Sarkis Armenian Church. Bringing together delegates, both clergy and lay, from 22 parishes in the Eastern United States and Canada, the three-day convention is the supreme decision-making body of the Eastern Prelacy.

The Assembly was preceded by an annual Clergy Conference whose agenda addressed the pastoral, liturgical, and other related precepts of the Armenian Apostolic Church. As is the tradition, Bishop Mesrob Ashjian, newly elected Prelate of the Eastern Prelacy, presided at the Clergy Conference and the N.R.A., serving as president and head parliamentarian.

Although Bishop Ashjian has been in America only since January 1978, the delegates and past Executive Council members stated that the new Prelate has already made great strides in upgrading administrative procedures. Succeeding Archbishop Karekin Sarkissian, Bishop Ashjian has demonstrated an avid interest in every phase of Prelacy operations.

The Assembly convened its first session on May 10th, under the chairmanship of last year's tivan chairman, Col. Harry Sachaklian. The election of Percy Sarkissian of Detroit and Shant Harootunian of New Jersey, as new co-chairmen, was an early agenda item. Rev. Khoren Habeshian of Granite City and Barbara Baljian were elected Armenian and English language secretaries, respectively.

Expected to be relatively routine, a report by the Chairman of the Prelacy's Interdiocesan Committee, Michael Haratunian, dealing with committee activities towards unity in the Armenian Church, instead evoked a consummate interest requiring several hours of active discussion. Thus, the Assembly confirmed its abiding interest in church unity by passing a resolution enabling the continuation of talks between the Prelacy and the Diocese of the Armenian Church.

Nazareth Emlikian of Philadelphia was elected as a delegate of the Eastern Prelacy to the National Central Assembly of the Cilician See, which will convene June 13, 1978, in Beirut, Lebanon. As one of ten delegates to the Cilician See Assembly, Mr. Emlikian, having served the Prelacy on the national level for over 16 years in various capacities, is highly qualified for this position.

[Continued on page 2]



Delegates to the National Representative Assembly gather for photo during annual meeting in Dearborn, Mich.

The warm flowing lilt of the Armenian language is icily halted when coming upon one word. Adopted for protection as a shield against the outside world, it is a word creating an aura of fear of an unknown, and often a blind hatred or a derisive attitude. Being a people of a diaspora, we have entrusted the security of our unity in the false and fading power of this word: *odar*.

To be as one is our goal; yet, excluding our community, as a whole, from taking part in and relating to the surrounding culture, creating a sheltered world for Armenians, we have overlooked the most vital elements of growth: challenge and stimulating conflict.

When gathered together, our history lives in the unity of our spirit, but it lives for us alone. Our legacy cannot continue to survive in us amidst a litany of rituals, let alone healthily thrive as a notable world culture. It is time to shed our protective armour and to approach the outsider with an assertive openness of mind, rather than unyielding apprehension. It is time to be Armenians within the active world, and confront the threat of assimilation by actualizing our heritage in the history of today.

Look around you. Where is the Armenian-American generation? Where is our youth of tomorrow? Not only have we shielded ourselves from the outside world, but we have shielded our eyes from seeing our own growing, changing needs. If we continue to live in fear of the *odar*, not extending ourselves in fear of assimilation, we have failed to truly recognize and believe in the depths of our rich heritage. Our roots are strong, but they cannot continue to be stifled in a narrow plot of land. We must accept the challenge of life and take the risk to live, extending our boundaries and our riches.

### N.R.A. Meets

*(Continued from page 1)*

The election of a new Executive Council was one of the final agenda items. Its duties would include the implementation of Assembly decisions and the operation of the various auxiliary bodies and on-going programs of the Prelacy, as well as the coordination and supervision of over 22 parishes. Seven lay delegates were elected as follows: Vigen Babayan, Indianapolis; Sarkis Garibian, Indian Orchard, Mass.; Shant Harootunian, Ridgefield, N.J.; Vartkes Markarian, Providence, R.I.; Michael Najarian, Watertown, Mass.; Carnig Piligian, Indian Orchard, Mass.; Percy Sarkissian, Dearborn, Mich. Three clergy members were also elected: Rev. Vahrich Shirinian, Ridgefield, N.J.; Rev. Moushegh Der Kaloustian, New York, N.Y.; Rev. Antranig Baljian, Indian Orchard, Mass. Council members will serve a two-year term. A three-member Auditing Committee, consisting of Charles Dolbashian, New York, N.Y.; Nazareth Emlikian, Philadelphia, Pa.; and Garabed Tashjian, Ridgefield, N.J., was also elected.

As the various sessions of the Assembly were completed, reports were presented by panels, and resolutions were passed in the subsequent plenary sessions, a number of delegates expressed a feeling that a growing camaraderie had permeated the Assembly. The co-chairmen thanked the delegates and expressed confidence that the newly elected Executive Council would continue the excellent work of their predecessors.

Closing remarks were offered by the Prelate. Being his first N.R.A., the Bishop stated that he did not initially expect to witness the degree of sincerity that was continually expressed throughout the Assembly. Commenting on the large number of American-born Armenians in attendance, he felt confident in stating that "with such a nucleus as we now have there is no end to the accomplishments that can be ours if we keep in sight the goals we establish for ourselves."

After thanking the outgoing members of the Executive Council, the Prelate congratulated their successors and thanked all the delegates who sacrificed so much of their time to attend the Assembly. The Assembly was officially closed with the Prelate's benediction.

#### OUTREACH

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#### ՈՂՋՈՅՆԻ ԽՕՍՔ

Հայաստանի Հանրապետության Վաթսուճամեակին Առիթով

Յառաջիկայ Մայիսի 28-ին կը լրանայ Հայաստանի անկախ պետականության հռչակման վաթսուճամեակը: Վեց հարիւր տարիներու ստրկային գոյավիճակէ մը վերջ եւ ազգային իր գոյութեանն իսկ սպառնացող ցեղասպանութեան գողգոթայէն երեք տարիներ յետոյ, Փրկչի յարութեան հաւատացող Հայ ժողովուրդը ինք եւս յարութիւն առաւ եւ յարութեան այդ շունչով ու իր պայծառ արիւնով կերտեց Հայաստանի Հանրապետութիւնը: Հիմն ու խարխիւր մեր Հայրենիքին, երաշխիքը վաղուան Միացեալ եւ Ազատ Հայաստանին:

Արիւնի, արցունքի ու մահուան օրեր էին: Մեր ժողովուրդին կէսը իր միւս կէսին յուզարկաւոր էր դարձեր: Արեւմտահայութեան աղիտահար բեկորները տառապազին կեանք մը կը քաշքշէին, Միջագետքի անապատներուն մէջ: Համեմատաբար աւելի բախտաւորներ ապաստան գտեր էին Արեւելեան Հայաստան, ուր սովը, համաճարակներն ու անըստոյգ ապագան շփոթ ու տարակոյս կը լեցնէին հոգիներուն մէջ: Երկընտրանքի առջեւ էր հայոց ղեկավարութիւնը: Պէտք էր ընտրել մահը եւ կամ Ազատութիւնը: Պէտք էր ըլլալ խիզախ, անվեհեր: Եւ պատիւ այդ սերունդին որ գիտցաւ ընտրել ազատութեան այդ դժուար ուղին: Արտաւազը դուրս էր եկեր Մասեաց վիհերէն, Մհերը գլորեւ էր քարայրին վէմը, եւ Վաչէներու, Վահաններու, Ղեւոնդ Երէցներու, Ռուբէններու, Դաւիթ Բէգերու ոգին, Հայու վեհ հոգին վերածնած էր նոր օրերու Հայ հերոսներու հոգիներուն մէջ, որոնք կարմիր Ապրիլին յաջորդող պայծառ Մայիսեան առաւտ մը, էջմիածնի զանգերուն խօլ ղօղանջին հետ, դուրս ելան, նետուեցան պայքարի եւ Սարտարապատի, Բաշ Աբարանի եւ Ղարաքիլիսայի ռազմաճակատներուն մէջ ոչ ըսին թշնամիին, կասեցուցին Հայը ի սպառ կործանել ուղող դաժան ոյժերը եւ հաւատքի ու հայրենիքի համար մարտի ելած նոր վարդանանք մը իբրեւ, մեզի ապահովեցին ազատ կրօնի, հաւատքի ու անկաշկանդ ապրելու անկապտելի, անգին իրաւունք:

Մայիս 28-ով, Հայ ժողովուրդը մէկզի չպրտեց վերջնականօրէն աղաչողի, ողորդի իր ստրուկի վերարկուն քանդեց նախկին թափառումներու ուղին եւ իր քայլերը ուղղեց դէպի յաւերժական Հայրենիք: Հայ ժողովուրդը ազդակեց աշխարհին թէ ինք լոյսին կը ձգտի, ինք արեւին, կեանքին կը նայի եւ թէ իր ազատութեան երազը Հայկական նիզակն է, որ վարուժանի բառերով «նպատակին կը դիմէ օդին եւ արեւին մէջ երգելով»:

Խունկ եւ աղօթք հաւատքի եւ Հայրենիքի ազատութեան ճամբուն ինկած նահատակներու յիշատակին:

Յարգանք Հայրենիքի ազատագրութեան խորանին առջեւ իրենց կեանքը զոհարեցած Հայ մարտիկներուն:

ՄԵՍՐՈՊ ԵՊԻՍԿՈՍ ԲԱՇԵԱՆ

Առաջնորդ Ամերիկահայոց Արեւելեան Թեմին

#### A MESSAGE ON THE SIXTIETH ANNIVERSARY OF THE INDEPENDENT REPUBLIC OF ARMENIA

May 28 marks the sixtieth anniversary of the declaration of independent statehood of Armenia. After six hundred years of bondage and only three years after the Genocide which threatened the very existence of the Armenians, our nation, which had for centuries maintained its faith in the Resurrection of the Lord, was itself resurrected. With that faith and the blood of countless martyrs, the Republic of Armenia was created. It became the foundation of our fatherland and the assurance of a future united and free Armenia.

Those were tragic days for our nation as one-half of our people mourned the loss of the other half, and the tortured remnants of the Armenian population of Western Armenia were experiencing a living hell in the deserts of Mesopotamia. Those relatively fortunate found refuge in Eastern Armenia where famine, epidemics and an uncertain future filled their lives with confusion and despair.

The leaders of Armenia at that time were faced with the necessity of choosing a course for their people, either liberty or death. This brave and fearless generation knew that only the difficult path of liberty could save its people.

Inspired by the legendary heroes of our past—Ardavazt, who escaped from the abyss of Mount Ararat; Meher, who moved the massive stone freeing himself from the prison cave; Vatche, Vahan, Ghevont, Roupen, David Beg, and many, many others—new heroes emerged and the noble Armenian spirit was reborn.

It was thus that on a glorious May morning with the bells of Etchmiadzin resounding that these new heroes stopped the advancing enemy on the battlefields of Sardarabad, Bash Abaran, and Karakillisa. They confronted the evil forces trying to destroy our people, and, as the army of St. Vartan centuries before them had defended our faith and our fatherland, the heroes of Armenia secured the priceless and irrevocable right of our people to live and worship freely.

With the victory of May 28, the Armenian people threw off the yoke of slavery, destroyed the mentality of the homeless, wandering Armenian, and directed its efforts toward the eternal fatherland. The Armenian people declared to the world that it aspires to truth, justice, and life, its dream of freedom realized at last.

Today, we offer prayers and holy incense to the memory of all the martyrs who gave their lives for the freedom of their homeland. We pay homage to the freedom fighters of our nation who sacrificed themselves for the liberation of the fatherland.

BISHOP MESROB ASHJIAN  
Prelate, Eastern Prelacy  
Armenian Apostolic Church of America

May 1978

## Spirit of Sardarabad

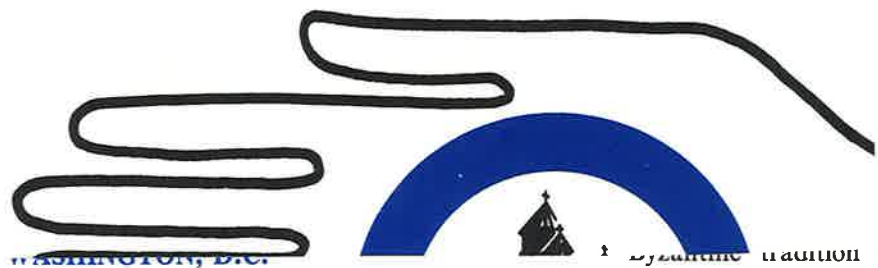
In May of 1918, just three years after they were almost wiped off the face of the earth by the Turks, the Armenians added a new page to their long history. In three concurrent battles, a small army of heroic Armenians fought desperately against superior Turkish forces at Sardarabad, Karakilliseh, and Bash Abaran, in the vicinity west and north of Yerevan. The Armenians were all alone. There were no allied troops on the Transcaucasian front. The Russian troops who had been in the area had quit the field of battle on Lenin's order, leaving the Armenians who had barely escaped the recent massacres, to the tender mercies of the Turks for a second time. Lenin's interests at the moment were ideological, not humanitarian. The plight of the Armenians had a very low priority compared to Lenin's desire to disengage from a "capitalistic" war.

With the Russians gone, and with no aid from the Allies, the Armenians were left to be smashed by the hammer blows of the superior forces of four Turkish divisions. The Armenians numbered less than ten thousand troops, divided among two Ararat Regiments, the Van, the Baku, and the Erzinjan Regiments, the Zeitoun Cavalry Regiment, and a couple of brigades of irregulars—hardly an impressive military force. They were poorly equipped, they were out-numbered, and they were tired. Yet the Armenian soldiers fought with a mounting fury, and brought the Turkish Caucasian divisions to a standstill. Then, they took to the offensive, and drove back the Turks. Yerevan, the target of the massive Turkish assault, was saved from the scourge of the enemy.

This was the new battle of Avarair, not only to preserve our ancient faith, but to save the very nation that professes that faith. The torch had been passed from General Vartan Mamigonian to Generals Thomas Nazarbekian, Moses Silikian, and Drastamat (Dro) Kanayan, commanders of Karakilliseh, Sardarabad, and Bash Abaran, respectively. This was an event to be inscribed indelibly in the annals of Armenian history, to be remembered by all Armenians.

"Call to remembrance what acts of courage our fathers did in their time, so shall ye receive great honour, and inherit an ever-lasting name." With these words from the Apocrypha (I Maccabees II, 51), His Holiness, Vazken, Supreme Patriarch and Catholicos of All Armenians, concluded his encyclical of September 2, 1972, requesting appropriate annual church services commemorating the victory at Sardarabad. Yet the acts of courage our fathers did at Sardarabad should not be thought of as a military victory, as a simple physical struggle. If we are to receive great honor, and inherit an ever-lasting name, it will be because Sardarabad is a symbol of the human spirit whose essence is freedom. It is this spirit that has held together the soul and substance of the Armenian nation, from Avarair to Sardarabad and beyond.

—Pierre Papazian



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**BISHOP ASHJIAN VISITS WASHINGTON**

On Saturday, May 6, 1978, the Prelate, Bishop Mesrob Ashjian, gave his first official visit to the community of the Holy Cross Armenian Apostolic Church in Washington, D.C. In honor of the occasion, the Board of Trustees hosted a luncheon where the Prelate and community were able to become better acquainted.

Sunday morning, Bishop Ashjian celebrated Mass in the Parish Church. The words and presence of the Prelate inspired a new hope and vitality in the community.

Immediately following the Mass, the Bishop, with the community, visited Washington's Armenian School, Hamasdegh. He was greeted with flowers and warm applause. The students had prepared a program of songs and poems. The Prelate thanked the school staff and board for their concern and loyal service. He then distributed St. Mesrob crosses to the students and gave his blessing to all.

The Hamasdegh School has a body of 42 students, and seven teachers. Mrs. M. Kholanian and Mrs. Z. Albeyaz are in charge of the Kindergarten, consisting of 20 students. Misses S. Arabian, Z. Sabounjian, K. Mouradian, and Miss C. Mardirosian are teachers of the four primary levels. Miss S. Sabounjian is the principal and the Board consists of Dr. B. Kibarian, chairman, and Mr. and Mrs. S. Dadarian, members.

**MOTHER'S DAY CELEBRATION**

Following Mass on May 14th, the students of the Hamasdegh School gave a special program in honor of Mother's Day in the church hall. Opening remarks were made by Sahak Dadarian who after some school announcements invited Der Sahak Vertanessian to speak. The Der Hayr expressed deep gratitude to the school board and teachers for their devoted services. He stressed that without a new Armenian-speaking generation, the Armenians would soon be assimilated. He said that school and church have a major role in the preservation of the Armenian identity. He thanked all those present who have always supported the Armenian school and Armenian church in order that they may fulfill their obligations. The students, with the aid of their teachers, recited poetry and sang songs to the delight of the audience. It was a warm comfort to see our healthy young present this program in such good Armenian. The faces of the audience were filled with smiles and contentment. Need we say that we have placed our future hopes in the Armenian schools? We must keep our educational and cultural institutions open for the continuing existence of the Armenian community. Any sacrifice or service towards this goal deserves the highest praise.

**PHILADELPHIA**

**VERY REV. ARAM KESHISHIAN LECTURES**

The Very Rev. Aram Keshishian gave a lecture on the place and position of the Armenian Church in world Christendom, on May 19, 1978, in Terhanian Hall. The lecture was sponsored by the Ladies Guild of St. Gregory the Illuminator's Armenian Apostolic Church. Through his capacity as secretary for the Ecumenical Relations of the Cilician Catholicosate, Rev. Keshishian has participated in several ecumenical conferences on an international scale. Presently, he is working towards his Ph.D. in Theology at Fordham University.

Rev. Keshishian initially provided a general background of the major aspects and manifestations of Armenian Church history. Dividing the lecture in two parts, he went on to highlight instances of Armenian Greek and Armenian Latin church relations giving particular reference to their theological significances and implications. He dwelled at length on the rejection of the Council of Chalcedon by the Armenian Church and its subsequent impact on the political ecclesiastical history of the Armenian nation.

Going to the second part, the lecturer identified the specific place of the Armenian Church in world Christendom today. Categorizing the Christian world into three traditions—Orthodox, Catholic, and Protestant—he then sub-divided the Orthodox traditions into two distinct families: the *Eastern Orthodox* which embraces all the churches of

...the tradition (Greek Orthodox, Russian Orthodox), and the *Oriental Orthodox*, which includes the Syrian, Coptic, Armenian, and Ethiopian Churches. Rev. Keshishian emphasized that although the Armenian Church is part of the larger Orthodox family, she is distinguished from the Greek Orthodox by her rejection of the Council of Chalcedon and other theological teachings and practices of a minor nature.

In conclusion, Rev. Keshishian underscored the work, thought, and action of the World Council of Churches. He indicated that the Armenian Church, having two independent church centers (Etchmiadzin Catholicosate and Cilician Catholicosate), had access to a fuller and more active participation in all domains and levels of the Council's work. Referring to the question of human rights, Rev. Keshishian clearly linked the World Council as a means for the Armenian Church to decisively internationalize the Armenian Question.

**DETROIT**



**MANOOG DER OVAGIMIAN ORDAINED "AVAK SARGAVAK"**

The title, "Avak Sargavak" will hereafter be appended to the name, Manoog Der Ovagimian, who on Sunday, May 14, 1978, in the presence of over 400 witnesses, was officially ordained by His Grace, Bishop Mesrob Ashjian, in Detroit's St. Sarkis Armenian Apostolic Church.

Bishop Ashjian was assisted by Vartabed Oshagan Choloyan in the centuries-old tradition of elevating deserving lay personnel to the rank of Deacon.

The title is not one which is conferred lightly—but comes only after years of faithful service to the church. It is mandatory that a candidate for the position of Avak Sargavak be well-schooled in the Badarak—and the other attending rituals of the Armenian Apostolic Church.

Avak Sargavak Manoog Der Ovagimian is such a person, and has always carried out his duties with the solemnity and degree of excellence that is, of necessity, incumbent with the title.

The impressive ceremony, after which the new Avak Sargavak was given his vestments by Bishop Ashjian, was further enhanced by the presence of Sargavak Diran Kochyan (ordained) and Kegham Tazian who also assisted on the altar, and George Sarkisian, latest in the growing line of those training to become a Sargavak.

The years of training and indoctrinating others in the dogmas and customs of the church have truly born fruit in the Detroit Church for assisting in the service on that day were David and Michael Yangouyian, who carried the falbellums. Candle bearers included: Danny Oldfield, Joe Movsesian, Jeff Goulasarian and Brant Kessel.

Sargavak Der Ovagimian demonstrated his talents for the position first in his native Greece, and later in Montreal, where he became an ordained acolyte. He has served Detroit's St. Sarkis Armenian Apostolic Church of 10 years.

In the 10 years the training program has been in effect in Detroit, Rev. Dr. Gorun Shrikian estimates that there have been six Sargavaks who have taken part in the program. Hachig Kazarian, our Choirmaster, was ordained Oct. 15, 1972, by His Grace, Archbishop Hrant Khatchadourian.

Throngs of well-wishers surrounded the new Avak Sargavak offering congratulations and further expressions of goodwill. It was a day that Detroit Armenians will long remember with warmth in their hearts for Manoog Der Ovagimian, for the Armenian Church and for the Armenian Nation. To the parents of our new Avak Sargavak, we can only say thank you for giving our community such a fine son.

—Percy Sarkisian

**PRELACY ANNOUNCEMENTS**

The Prelacy extends much gratitude to Azed Aslanian, who printed and donated the 30,000 Easter message cards distributed by the Prelacy.

**OUTREACH** gives special thanks to the Prelacy Ladies' Guild who financially made possible the printing of our second issue.

Executive Council of the Eastern Prelacy of the Armenian Apostolic Church of America announces the establishment of a five-year program of theological education for young men with a college education. The program will include study abroad at the Theological Seminary of the Armenian Catholicate at Antelias, Lebanon, followed by an internship in the United States or Canada. It aims to provide parish communities in North America with dedicated clergy. For more details, write or call the Prelacy of the Armenian Apostolic Church of America, 138 East 39th St., New York, N.Y. 10016. Telephone, (212) 689-7810. All applications must be submitted no later than July 15, 1978.

A Choir Conference will be held July 12-15 at Asbury Grove, Massachusetts. Details are available at the Prelacy or local churches.

The Armenian National Education Committee has released its first educational film titled, "Learning the Armenian Language." It aims to motivate Armenian youngsters to learn the beautiful language of their ancestors. To obtain use of our purchase of the film, contact ANEC headquarters at the Prelacy in New York.

A Restoration work camp project is being organized for interested Armenian students for the summer of 1978. They will work, under the technical supervision of UNESCO, on two ancient monasteries in the northern part of Iran, St. Thaddeus and St. Stephen. Basic knowledge of Armenian or French will be useful. There will be three group departures from Paris to Tabriz on July 3, July 17, and July 31. For further details contact the Prelacy, 138 East 39th St., New York, N.Y. 10016. Telephone: (212) 689-7810.

**ԻՆՁ Է ԱՆՈՒՄ ԻՆՁ. . . ՈՒ ՔԵԶ. . .**

Այս աշխարհը,  
Մի բերդ դարձաւ. . . ինձ ու քեզ. . .  
Երբ. . . հալածեց  
Ընկեր, ծանօթ. . . ինձ ու քեզ. . .  
Ո՞վ իմացաւ,  
Արիւնակից բարեկամն,  
Ի՞նչպէս, աւեց  
Սրտի խոցեր. . . ինձ ու քեզ. . .  
Այս աշխարհը  
Լոկ դրախտային արքունիք.  
Դեռ վայելուչ,  
Դժոխք դարձաւ. . . ինձ ու քեզ. . .  
Ո՞վ իմացաւ  
Թէ, անցաւոր աշխարհում,  
Ո՞րքան բաժին,  
Խինդ ու արցունք, ինձ. . . ու քեզ. . .  
Այս աշխարհը  
Մի բանտ դարձաւ. . . ինձ ու քեզ. . .  
Երբ անարդար  
Զարբ յաղթեց. . . ինձ ու քեզ. . .  
Ո՞վ իմացաւ,  
Ծնած օրից մինչեւ մահ,  
Ի՞նչ բախտագիր,  
Ինչպէ՞ս անցաւ. . . ինձ ու քեզ. . .  
Այս աշխարհը,  
Մի ծով, տեղանք, գրկանքի,  
Ոչ տարել են,  
Ոչ կը մնայ ինձ. . . ու քեզ. . .  
Միայն գործն է  
Արդ կենցաղից վերջ է վերջ,  
Որ ապրում է,  
Վառ յիշատակ. . . ինձ ու քեզ. . .  
Բոլորից յետ  
Որպէս արդար մեզ բաժինն  
Մի փոքրիկ հող,  
Ուրիշ ոչ ինչ. . . ինձ ու քեզ. . .

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1975 թեհրան

Arshjian offered the prayer as a shield against the Republic of Armenia. This was followed by speeches by Ken Sarajian, Arthur Giragosian and Dajad Terlemezian. The May 28th celebration was completed with the singing of Haratch Nahadag and Mer Hairenik and a fireworks display.

According to the AYF Central Executive, each year the National Junior Seminar has grown in attendance and scope. The 2nd session of the National Senior Seminar will take place June 8-11 at Camp Haiastan, Franklin, Mass. These seminars are integral parts of the AYF program, a program that strives to educate young Armenian-Americans and prepare them for roles as leaders in the Armenian community.



Armenian youth gather around the Tri-colors on May 28, prior to the Prayer of Thanksgiving for the Republic of Armenia offered by Bishop Mesrob Ashjian during A.Y.F. Seminar weekend in Rock Creek, Ohio.



## Book Corner

**The Battle of Sardarabad** by Jacques Kayaloff, an eyewitness account of the strategic and military background of the battle which secured Armenia's independence in 1918. Includes maps, documents and selected bibliography. Cloth, \$12.

**Retracing the Footsteps of Our Forefathers** by Susan Kelekian, an intriguing collection of short stories highlighting the major events and figures in the history of the Armenian people. Includes maps and photographs. Suitable for ages 10-16. Paper, \$5.

**The Council of Chalcedon and the Armenian Church** by Karekin Sarkissian, a scholarly study of the events and background leading to the Armenian Church's rejection of the Council of Chalcedon (451) and the effects of that decision on the subsequent history of the Armenian Church.

**HASK** - a special issue dedicated to the 40th anniversary of His Holiness Khoren I and the election and consecration of His Holiness Karekin II, Coadjutor-Catholicos. It contains articles, documents, and photographs of the memorable events during 1977 at the Antelias Catholicosate. Issue available by writing to the Prelacy. Cost, including postage and handling is \$15.00 per copy.

## N.R.A. Banquet

[Continued from page 1]

Ashjian then announced the dedicated and talented musician Roubik Gregorian as the recipient of the "Man of the Year" award. Known throughout the world, Mr. Gregorian has devoted the main thrust of his life and work to Armenian music, particularly through his long and honored association with the Boston Pops Orchestra and the "Armenian Nite" concerts. Accepting the award, he humbly stated that it should go to Gomidas Vartabed who was responsible for whatever Armenian music we have today. He added, "Armenians love Armenia and Armenian music because of Gomidas Vartabed. I am simply an instrument of his genius."

A final award was given to Sarkis Teshoian for meritorious service to the Armenian community.

In his closing remarks, Bishop Ashjian stressed that remaining Armenian in America was extremely difficult. He added that what was lacking in verbal eloquence in the mother tongue was more than compensated by the spirit of dedication and hard work. The Prelate urged the audience to renew its faith and love for the Armenian Church, the greatest testimony of the Armenian nation and a bond of unity among Armenians the world over. The program ended with the Prelate's blessing and the singing of "Giligia."

## THE TRUE NATURE OF ARMENIAN EDUCATION

The greatest danger threatening the continued existence of the Armenian people in the diaspora is assimilation, that is loss of ethnic identity. Our ethnic background, cultural characteristics and values are best preserved through the Armenian education of the young.

The education of our young generations is the single most important factor in the vitality and viability of the American Armenian community. The issue is not the education of our youngsters per se (they all get educated in this country), but the nature of their education. If we are to survive and continue our existence as a viable community, it is imperative that the Armenian heritage is inculcated in our young generations, in other words, they receive some degree of Armenian education.

Armenian education is universally perceived as being synonymous to learning the Armenian language. This is a misconception, for language is but one of the many facets of our cultural heritage, albeit the most visible and immediate. Knowledge of our history, including religious history, geography, literature, architecture, music, in a word all the expressions of Armenian art and culture, form as much a part of the Armenian upbringing of a youngster as familiarity with the ancestral language.

The purpose of Armenian education is to raise a youngster's Armenianism, inherited by blood, to the level of consciousness. The normal and natural vehicle of reaching this goal is through the Armenian language. The ideal is to transmit the ancestral heritage through this "natural" medium, "the mother tongue" in which one's forefathers have passed "the message" from one generation to the other. But faced with the American reality, we should not confuse the means with the end, for language, in the final analysis, is a means of communication.

Armenian education, therefore, has a dual goal: on the one hand, teaching the beautiful language of St. Mesrob, and on the other, helping youngsters learn the cultural and historical past of their forefathers. Its ultimate goal is to create and raise the awareness of the young Armenian in his/her ancestral heritage.

—Hagop Barsoumian

## HYEREN G'KHOSEEK? DO YOU SPEAK ARMENIAN?

It has been often repeated that language and genuine ethnic identity are inseparable. Since the time of St. Mesrob and the invention of the Armenian alphabet, for Armenians, the acquisition of the mother tongue was considered a *sine qua non* for the preservation and development of their culture and nationhood. Similarly, language is one of the first elements one studies, to know another nation or culture more intimately.

Needless to say, language is the social behavior which most influences our daily lives: the way we think, act, and feel. It is the means of expression of our thoughts and feelings, or, as some believe, the most important determining factor of our behavior.

Controversy surrounds the issue of what constitutes the true nature of language. Are we what we are because of the language we speak, or is language merely a tool by which we express what we are?

I will by no means offer a solution to this question here, however, I will reflect on how this controversy relates to the attempts, successful or not, of the Armenian-American community at becoming truly bilingual.

To see the present situation more clearly, it is best to go back a few years and consider the experience of those who are now the elders of our community. When Armenians first arrived in the United States they were faced with a great many obstacles, not the least of which was learning English. In most cases, Armenians learned as much English as was required for them to function adequately and earn a living, as well as to 'get along' with the non-Armenian community around them.

All other communication was conducted in their native tongue, Armenian. Important information and news was obtained in Armenian. Family life was shared in Armenian. Armenian was the language for the expression of innermost thoughts and feelings. In effect, English was a necessary evil in a foreign world.

Why, we ask, was the English language relegated to such a menial role by a large majority of Armenians? Rationally speaking, mastery of the English language held the key to greater opportunity, for success and advancement, as well as acceptance in the mainstream of American life.

Among the same generation of Armenians, a small minority exists which considered the acquisition of English more seriously. They mastered the language, although still retaining their knowledge and respect for Armenian. Why? What consequences did this have for them?

Returning to the first group mentioned, we may assume that their reluctance to learn English well was based on the deep seated fear that in the process of achieving greater facility of expression in English, some part of their Armenian identity would have been sacrificed, perhaps lost forever. In the rush to enjoy the pleasures of Mark Twain, Hemingway, and Robert Frost, would the glories of Raffi, Daniel Varoujan and Toumanian be lost in the shuffle? For the generation which arrived in America before World War II, the luxury of being bilingual was not available for most. Many who had the opportunity, did not take advantage of it, because retaining their Armenian culture and identity meant much more to them than being able to speak perfect and unaccented English.

We would like to believe that for those who are truly bilingual (and they are very few) neither heritage suffers from neglect. This is an ideal situation which we rarely see in reality. One or the other language usually dominates.

Here we must ask a crucial question? Do we want a community of technically bilingual Armenians? Or do we want a "separate but equal" status for the two languages in a community of concerned Armenians sharing the same culture and heritage?

Again we encounter the issue of language which is still being debated by scholars and linguists. For our needs the question can be phrased simply: "Must we speak Armenian to be Armenian?"

The power of the word is strong. When we hear Armenian spoken, we think automatically, "This is an Armenian." What we really mean is, "This person can speak the Armenian language." We must make the distinction, and set goals for the community based on real needs.

Considering the slow pace of Armenian daily education here, it would be unrealistic to realize a fully bilingual generation in the coming years. A more readily attainable objective seems to be the preparation of a small, well-educated group of American-Armenians, versed in both languages, to meet the needs of the community and to serve as a bridge between generations as well as the steady influx of Armenian-speaking immigrants.

In such a positive and healthy climate, the stigma of not speaking Armenian may forever be eliminated.

—May Cheteyan

Readers are invited to submit articles for publication in the Forum. Articles may be in English or Armenian, but should not exceed 750 words. Mail typewritten manuscripts to: Editor, OUTREACH, Armenian Apostolic Church of America, 138 East 39th St., New York, N. Y. 10016.